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# Transactions

of the

## Baptist Historical Society.

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### The Life and Works of Mrs. Ann Dutton.

THE value attaching either to the career or the productions of Mrs. Ann Dutton is almost entirely due to the material they afford for literary research respecting her various correspondents. Even so, the most valuable portions of her letters are the addresses and the dates. Her works of mystic piety are curious productions: but their strangeness is more interesting to the psychologist than to the divine; and chiefly to the psychologist who is engaged in that limited field of research which extends from an emotion betwixt religious morbidity, despair, and exultation, towards a borderland of alienism never overtrodden by the object of investigation. To such a student, the details of Mrs. Dutton's career, her fevers, nerve-convulsions, marriages, separations, and the variations of her style with years, form a very useful object-lesson. For such an one, and for the use of persons who have to combat the dangers of ill-regulated enthusiasm, it is hoped that the following short sketch and bibliography may have more worth than the nature of its items would seem to promise.

Mrs. Ann Dutton was born at Northampton in 1692, if the indication afforded by her epitaph is

reliable. Therein it is recorded that, "as a shock of corn fully ripe she finished her course with joy on the 18th of November, 1765, aged 73 years." It is to be hoped that the dates are more accurate than the observations on the habits and emotions of shocks of corn!

In Burder's *Lives of Pious Women*, it is stated that she was the daughter of Mr. Dutton of Northampton. This, the only original portion of the long biography in that scarce work, is incorrect; her maiden name was Williams. In the account of herself from which Burder excerpts, she records that she had the advantage of a religious education, her parents being both gracious. With them she attended on the ministry of Mr. Hunt<sup>1</sup> at Northampton, and at his meeting was baptized.

She preferred—she tells us—religious exercises to the childish vanity of play with her fellows. This animosity against childish games (not peculiar to Mrs. Dutton, but manifested even by John Wesley, who forbade them to scholars under his control), was strengthened—she informs us—by quite understandable motives. "I have been ready," she says, "at times to bless myself thus, when I have seen other children at play, 'Well, others are employed about vanity, but I know better things.'" She deduces from this that she was "a proud worm"—her selection of the language of self-depreciation is always extraordinary—"a self-righteous creature, an awful stranger and enemy to God and the way of salvation." She was probably none of these, but simply a conceited little girl, whose whole future career was harmfully

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<sup>1</sup> John Hunt (son of a minister ejected in 1662 from Sutton, Cambs.) was minister of Castle Hill Meeting-house from 1698 to 1709. He was a paedobaptist, and a keen Controversialist. He died at Tunstead, Norfolk, on 15 September, 1725.

affected by the lack of due physical expression suitable to her years. The development is duly recorded: "I began," she continues, "to be more airy and proud, and to please myself with creature vanities." It is difficult to define precisely what a minx is, but, as in all Natural History, a study of the individual example will help to an understanding of the species. An illness supervened, which removed the pride, if not the airiness, which may have been symptomatic. It was of the nature of a fever with "convulsions of the nerves." She came—she says—near death, within an hour of it; but neither unconsciousness nor speechlessness hindered her enjoyment of the analysis and repetition of her sensations. Her cure resulted from the use of an unworthy instrument. "An unthought-of means was proposed to my parents, who had given me up, and designed to use no more. But, however, being pressed to make another experiment, they yielded. My case was desperate, the remedy was so; a very skilful, though a very profane person, ordered it. I received the potion, and it put nature into a violent struggle for a time. Its operations were ordered for life; my convulsive motions ceased, and I strangely revived."

Thereafter she experienced less of the airiness, but a frequent desire to utter blasphemous expressions, and she was assailed by recurrent doubts whether prayer from herself, if not elect, was not an addition to her sin in the sight of God. Of these temptations, the former is common to the spiritual life led in solitude, idleness, or vacuity; it is age-old. The second was the fashion of the day, wherein the sequelae of Election gave much trouble: C. H. Spurgeon would have classed that particular temptation with the "dead devils now not worth fighting."

She became dissatisfied with the ministry of Mr.

Hunt, who really does seem to have been partially responsible for a very peculiar disciple; and she removed to a fresh communion with the Church of Mr. Moore,<sup>2</sup> another Northampton worthy. She found peace; and, if my diagnosis of her troubles is correct, it will prove that Mr. Moore was a younger man, more blessed with creature vanities than the other vessel.

At the age of 22 she married Mr. Coles; and really Coles might have done worse if he cared about "proud worms," for Miss Ann Williams was not lacking in reasons for self-appreciation. Her portrait, engraved by Hopwood, is in Vol. II. of Burder's *Pious Women*. It represents her tossing a very shapely little head, on which her own hair is tired high, to fall in large curly ringlets on either side of a smooth, well-poised neck. A silk gown, tight in sleeves and waist, is rucked in rolled chiffon, décolleté, with gathered sleeves ribboned at the insertion. Her expression is what our ancestors would have called "sprightly," and quite explains much of the airiness which she laments. It is pleasant to be able to feel that this was the agreeable wife of Mr. Coles, and that the Mrs. Dutton of the tracts was a mistake, trying to explain itself, and failing. With Mr. Coles she lived about five years, in London, then at Warwick, then again in London. Her autobiography records no piety of Coles; he is simply and vaguely described as "a gentleman." Probably she lived with him happily enough, and it is likely that he found her quite attractive. It was still the period of her "creature-vanities."

"He was suddenly removed from her"; a phrase

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<sup>2</sup> John Moore, from Rawden, Yorkshire, an elder of the church of Rossendale, Lancashire, was minister at College Lane from December 1700 till his death in 1726. He was a Baptist; but the church admitted "open communion." The meeting-house was built in 1714: a hired room having formerly been occupied.

which implies his death without definitely asserting it, according to the stilted form of pseudopietistic phraseology. The primary facts of life and death all needed an allusive trimming in those days. Mrs. Dutton even uses the elegant locution, "First Birth" to avoid emphasising the mundane nature of her beginning.

During Mrs. Coles' sojourn in London she attended on the ministry of Mr. John Skepp, author of *The Divine Energy*, who was pastor at Curriers' Hall until his death in 1721.

Her residence in London terminated shortly after her widowhood. She married Mr. Benjamin Dutton, the youngest of the many children of Matthew Dutton. One of the volumes in the Dutton library at Great Gransden records, or recorded, that Benjamin was born on 12 February, 1691/2, that Matthew Dutton survived until April 11th, 1719, and his wife until the age of about 92 years, dying upon May 30, 1742.

Mr. Benjamin Dutton had been converted at the age of 17, and thereafter apprenticed to a clothier. With Mr. Dutton his wife lived at Northampton, Wellingborough, Whittlesey, and then, for a second time, and for three years, at Wellingborough. At the last-named place she enjoyed the friendship of a Baptist minister, Mr. William Grant.

In June, 1732, the couple removed from Eversholt to Great Gransden, a Huntingdonshire village, where Mr. David Evans had long been minister. The tomb of Mary Evans, his wife, daughter of Joshua Mead of Stoughton, in Gloucestershire, is close to that of Mrs. Ann Dutton, in the Great Gransden chapel ground. This chapel and the adjoining house were built in 1732, partly at the expense of Mr. and Mrs. Dutton, and there Mr. Dutton ministered. As early as 1725 he had preached; a record of a sermon delivered at

Cambridge in that year upon John xvi. 27, Psalm xxxi. 9, Proverbs xviii. 24, existing. In 1735 he journeyed to Rotterdam, preaching there.

From Great Gransden Mrs. Dutton scattered her tracts, pamphlets, and letters. Her chief literary production—which passed into a sixth edition—was entitled, “A Narration of the Wonders of Grace in Verse: to which is added a poem on the special work of the Spirit on the hearts of the Elect; As also sixty-one hymns composed on various subjects.” The “Narration” consists of 1504 lines, arranged in six parts, and reviews, from the standpoint of Supra-lapsarian Calvinism, the whole course of redemption, from the Eternal Purpose to the final glorification of the Elect. Almost every couplet is fortified with a scripture reference in the margin. The following is a favourable sample of the versification:—

“ Oh! what will't be to see God's face,  
 And feast on th' Riches of his Grace,  
 Which are in Christ laid up, to be  
 Unfolded to Eternity?  
 Hope then shall to Fruition come,  
 And Faith, as in its perfect Bloom,  
 Shall into Vision changèd be,  
 When we Jehovah's Glory see.  
 But Love, unto Eternity,  
 Will join our Souls to one in Three:  
 When we shall see, and shall adore,  
 Our God in Christ, for evermore.”

The “Poem” runs to 948 lines, in heroic couplets. The opening section may serve for a taste of its quality:—

“ When God, the mighty Spirit, doth begin  
 To save us influentially from Sin,  
 He comes, as sent from th' Father and the Son,  
 To do the Work design'd e'er Time begun.”

The Spirit keeps Election in his Eye,  
 And knows exactly for whom Christ did die;  
 And what the Counsels were in Heav'n above  
 When he engag'd in Offices of Love.  
 And thus he seeks, and finds the chosen Sheep  
 The Father gave the Shepherd Christ to keep;  
 And though among the Devil's Herd they lie,  
 He comes resolv'd that there they shall not die."

As to the "Hymns," they are unqualified doggerel. Let three verses out of No. 49 suffice as a specimen:—

"Our God in Christ, his dwelling Place,  
 A Strength is to his Poor,  
 And needy Ones in their Distress,  
 What can we wish for more?  
 Whate'er Jehovah is, or has,  
 He not only decreed,  
 But gave in th' Covenant of Grace,  
 To Christ and all his Seed. . . . .  
 And since God's Power keeps the Saints,  
 As in a fortress strong;  
 And richly doth supply our Wants;  
 Let's make the Lord our Song."

The friends of Mrs. Dutton were amazed at the energy with which at this time she applied herself to literary endeavour. Her eyes were weak; to write her pamphlets was difficult; but nothing deterred her. It is well-nigh impossible to suppose that—except for one or two of them—she found any large circle of readers. No criticism of her style is needed to support this denial; the rarity of the pamphlets points conclusively to very small impressions. Her publishers treated her with scant courtesy, producing her tracts and shortly afterwards the replies of her opponents. The one magazine venture with which she was con-



nected—*The Spiritual Magazine*—is among the rarest of literary curiosities. Of Whitefield she was a determined—almost an inexpugnable—correspondent. In his replies he expresses himself with invariable caution, sympathetically, but non-committingly. The first of these replies is dated from Philadelphia, 10th November, 1739. It begins with ominous raillery: "I owe you several letters . . . have patience with me and I will pay you all." Whitefield was not unaware of the context of his quotation. He proceeds to estimate his span of life as seventy years, and hopes to meet her *thereafter*. In the same strain—that of a very able master of language dealing very gently with a very tedious and exigent correspondent, he writes on 20th February, 1741, from the sailing ship *Minerva*, "My conscience often reproaches me that I have not written to you often enough nor full enough . . . I am sorry for it. We are now about a thousand miles off England. I hope this will provoke you to send me a letter immediately after my arrival." Of course no mid-Atlantic post carried his letter. His congregations in Georgia, he says, were once badly shaken, and he wishes she would send them a long letter. Her book on *Walking with God* had been blessed to one, Mr. B.—, and others, in South Carolina. On the same date he wrote to T.K., one of his congregation in London, rebuking him for a tendency to Quietism. He does not name his informant, although a perusal of the letter will indicate that an informant certainly existed. The continuance of this tattling to Whitefield was ultimately responsible for the secession from Calvinistic Methodism of Cennick, Cudworth, Collins, and Silverthorne, probably also for the waste of the vast energies of Ingham, and for all the trouble that befell the congregations at Forncett and Norwich.

The breach with Wesley about Election had been consummated before February 1741; and the building of the Tabernacle in Moorfields had been commenced, with much misgiving, in March of that year. It was completed sufficiently for worship in June, and on the third of that month there was added a Society Room, in which in 1744 and later Cudworth acted as school-master. Whitefield was at this time in a perilous condition. To support his Orphanage he needed at least five thousand pounds a year; he was over a thousand pounds in debt; he was in danger of arrest for an overdue bill of exchange for £350 accepted by him; his booksellers influenced—it is said—by the Moravians, had refused to print for him; and always he had to reckon with the antagonism of his old friends the Wesleys.

His most prominent collaborator at the Tabernacle was Mr. John Cennick, then twenty-two years of age. God produces such men at the beginning of all great movements; they are the saints whose still strength upholds the men of action. What Keble, poet and mystic, was to Pusey and Newman, that also to Whitefield was Cennick, a poet of depth far vaster and a mystic not less devout. When Whitefield summoned Cennick to London in March 1741, "to a trying time in the church," he besought aptly "that the Lord might give us a due mixture of the lamb and the lion." The subsequent trouble proved that the lion could not assimilate the lamb, with the result of marked intestine convulsions.

In 1744, after William Cudworth had published his *Vindication of the Assurance of Faith*, Mr. Whitefield desired him to join him as a fellow-labourer. Cudworth undertook ministerial work in addition to the care of the School at the Tabernacle, and attached to Whitefield a small connection that had seceded from

the Scotch Church in Swallow Street, and which met at Peter's Yard in Castle Street, near Leicester Fields. But a certain woman "who pretended to extraordinary visions and revelations, frequently browbeat the young preachers." She procured the aid of Howell Harris, Ingham, and Adams in an embittered criticism of Cennick and Cudworth.

While Whitefield was at Plymouth, about to set sail for Georgia, he received letters of complaint from Ingham and Adams, and three letters from Mrs. Dutton—who may or may not have been the person above referred to; proof is lacking, and mere opinion is valueless. Whitefield returned the letters of Ingham and Adams to Cudworth and Mr. S—— for remarks. Mrs. Dutton he answered with an exquisitely humorous account of a brutal assault to which he had been subjected, expatiating on his notorious lack of personal courage; a baseless badinage of himself which he repeated on another occasion, in his account of the fashion in which he met the corsairs of the sea as a very militant but terrified cleric. No man could be less informative when he desired to be vague: and Whitefield left the divisions at the Tabernacle to be settled by the dividers.

When Whitefield reached America Mr. Dutton was already there. He had gone in 1743 to sell his wife's tracts. The pretext of course was ludicrous, but Mrs. Dutton seems to have been satisfied with it to the day of her death. It is precisely in this power to fit an explanation to the capacity and desire of the recipient that the skill of the student of men can be discerned. Mr. Dutton was actually in America in 1743, when one of his wife's tracts was published in Philadelphia.<sup>3</sup>

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<sup>3</sup> Whitefield had communicated to Mrs. Dutton rumours concerning her husband's conduct, which he afterwards discovered were unfounded. Letter of Oct. 9, 1741.

In October 1747 he had announced his intention to return to England. His absence had been long. The ship in which he sailed certainly foundered; for long his wife hoped that he had escaped. He was fifty-six years of age, and needed peace and rest. In any event, and whatever happened, he obtained it. Whitefield seems to have understood all. On 25 October 1747 he writes, without a word of regret, comment, or explanation, "Mr. Dutton, I believe, is lost in his return to England. The ship foundered."

The following year Whitefield returned to London, to find his congregations rent. With Cudworth he never resumed amicable relations; Hervey's efforts failed to procure a reconciliation. It is pleasant to know that the ill-will was not rancorous. The oil painting of Whitefield presented to Spa Fields Chapel was Cudworth's gift.

Perhaps the cessation of Whitefield's correspondence with Mrs. Dutton, and his chilly reception of the news of Mr. Dutton's death, may have been due in part to her correspondence with John Wesley. He wrote to her four letters, on 25th October 1739, on 25th June, 22nd August, and 23rd December, 1740. The last probably criticized one of her pamphlets, that mentioned by Wesley in his Journal on 4th Dec. 1740. On 6th January 1741 he records that he had read her letters; and on 28th February, 1741, he wrote to her what seems to have been the final letter of the correspondence. The letters were not printed, and their contents are not now known; but Mrs. Dutton's views on Election are antithetically opposed to Wesley's, and the warmth of his feelings upon that subject would probably have prevented any approach to amicable relations.

It is strange that Mrs. Dutton has recorded so few of the answers to her letters. It is not for her

biographer to suggest reasons; but an anecdote may be told. An old lady used to recount that she once had a conversation with the Duke of Wellington concerning his son's unhappy marriage. At last an incautious auditor asked, "And what did the Duke say?" "D—you" was the simple answer. Not all answers to pious letters are as didactic as the original provocations. The last considerable efforts of Mrs. Dutton's were aroused by the Sandemanian controversy. The Rev. Jas Hervey in his letter to John Ryland of 5th April, 1755, records the receipt of a long letter from her. He wisely ignored it.

Mrs. Dutton continued to reside at Great Gransden until her death on 18th Nov., 1765. She was buried in the Old Burying Ground there. A tombstone was erected to her memory by Mr. Christopher Golding, of Northampton Square, London, in 1822; which was replaced in 1887 by a new stone, still extant, the gift of Mr. James Knight, of Southport. The older monument recorded her twenty-five volumes of choice Letters to friends, and thirty-eight Tracts on Divine and Spiritual subjects.

She left the repute of a singularly patient, well-living old woman to survive her in the memory of friends who loved her. She bequeathed an endowment to the chapel, and 212 volumes of books, of which 197 remain. Mr. James Knight above mentioned is said to have bequeathed some of her books and manuscripts to the Library of the Strict Baptist Church at Southport.

[A Mr. Keymer was pastor of the chapel at Great Gransden from 1755 to 1771. I fear he is the same with T. Keymer, sometime of Norwich, friend of Wheatley, and author of "A Wolf in Sheep's Clothing." If so he was no saint.]

The complete bibliographical list of Mrs. Dutton's

publications includes about 50 titles, of which, however, two or three are of doubtful authorship. A few of these are known only from references in her autobiography, or from advertisements. A list of her correspondents may be found in Notes and Queries, 12th Ser. Vol. III., p. 79, and Mr. Wallington has published an account of her in the Proceedings of the Wesley Historical Society, Vol. XI, Part 2, for June, 1917.

## A Bibliography of Mrs. Ann Dutton.

An asterisk denotes that the work was once included in the James Knight collection bequeathed to the Baptist Church at Southport. A dagger indicates that the work is mentioned in Mrs. Dutton's autobiography; a paragraph mark, presence in the British Museum Catalogue; double asterisk, the Congregational Memorial Hall Library; double dagger, the Angus Library. Other sources are named as occasion requires.

1. A Narration of the Wonders of Grace . . . to which is added a poem on the special work of the Spirit in the hearts of the elect, as also sixty-one hymns. . . . London, 1734, 8vo.†§

2nd ed. 1734, 8vo., pp. 143.§

3rd ed. 1735.\*

4th ed. Corrected by C. G., London, 1818, 12mo.§

Another ed. Preface by W. Savory. Brighton, 1831, 12mo.§

New ed. With preface by J. A. Jones, Lond., 1833, 8vo.§

2. A Discourse on Walking with God, . . . . Joseph's Blessing . . . also . . . how the Author was brought into Gospel Liberty.\*† 1735. pp. 170, 1s. 6d.

2nd edn, bound with 14. Lond. J. Hart, 1743, making pp. 222. In Yale Univ. Lib.

3. A Discourse concerning God's Act of Adoption, to which is added, A Discourse upon the Inheritance of the Adopted Sons of God. Among anonymous works, B.M. Cat. 4256 bb 18; heading 'Discourse.' 1735.\*†

4. A Discourse concerning the New Birth, to which are added two poems, with epistle recommendatory by J. (i.e. Jacob) Rogers. 1740, 12mo.†§

2nd ed., 1740. With three poems.

3rd edition, in which the works are attributed to Thos. Dutton, late Minister in London. Dalry, 1803. This edition includes poems on Salvation . . . by Free Grace, on a Believer's Safety and Duty, and A Hymn on the Mercy and Grace of God. Subscribers' Names, 20 cols., pp. 172. In possession of author.

5. Occasional Letters upon Spiritual Subjects. Many volumes. Various dates. Vol. I., October, 1740; Vol. II., Feb. 9, 1742/3; Vol. III., 1743 or 1744; Vol. IV., 1746; Vol. V., 1747; Vol. VI., June 6, 1748; Vol. VII., 1749. Vol. VI. is B.M. Cat. 4402 bbb. 29. It is entitled "Letters on spiritual subjects and divers occasions sent to Relatives and Friends By One who has tasted that the Lord is Gracious." J. Hart, Popping's Court, and J. Lewis, Bartholomew Close, 1748. 2s.\*†

The work is easily to be confused with No 29. Vol. III. contains various letters to Whitefield.

Reprint of some letters, edited by Jas. Knight, 1884.

6. A Discourse on Justification, Oct. 1740; dated 1741.

7. Letter to all Men on the General Duty of Love among Christians, pp. 52, 1742, 6d.\*†§ Advertised in the Weekly History relating to the Progress of the Gospel for 1741.

8. A Letter to the Reverend Mr. John Wesley: In Vindication of the Doctrines of Absolute Election, Particular Redemption, Special Vocation and Final Perseverance. Pp. 88. 1742, 8vo.§ Advertised, price 8d., in the Weekly History for 1741. 2nd edn., 1743. Hart, Lewis and Gardner, 6d. 4 letters. In Wesleyan Conference Office Library.

9. A Letter to the Believing Negroes lately converted to Christ in America. 1742†

10. Letters to an Honourable Gentleman, for the Encouragement of Faith under Various Trials. 3 vols.

Vol. I., c. 1743; Vol. II., c. 1749; (Vol. III., later.\*†

11. A sight of Christ necessary for all True Christians and Gospel Ministers. 1743.†

12. Thoughts on Faith in Christ. 1743.

The existence of this pamphlet is doubtful. The correct title is probably 'Some Thoughts about Faith in Christ. Whether it be required of all men under the Gospel. To prove that it is.'† This pamphlet was followed by another. See No. 20.

13. Meditations and Observations upon the eleventh and twelfth verses of the sixth Chapter of Solomon's Song. 1743. London, Angus Library, 21 g. 38(a).†

A later pamphlet on the same theme was written in 1748. See No. 27.

14. Brief Hints on God's Fatherly Chastisements, Showing their Nature, Necessity and Usefulness, and the Saint's Duty to wait upon God for deliverance when under His Fatherly Corrections. 1743.† In Yale Univ. Lib. See 2.

15. Letters to Mr. Wesley against Perfection, 1743, 6d. In Wesleyan Conference Office Library.

16. A Brief Account of the Gracious Dealings of God with a poor, sinful Creature, Relating to the Work of Grace on the Heart in a Saving Conversion to Christ and to some Establishment in Him. Part I., 1743.\*†§

A Brief Account . . . sinful Creature. Relating to a train of Special Providence attending Life, by which the Work of Faith was carried on with Power. Part II., 1743.\*†

A Brief Account . . . sinful Creature. Part III., 1750.\*†

Parts I., II., and III. form B.M. Cat. 4902 bb. 33. All are replete with bibliographical details; and Part III., p. 149, contains a list of pamphlets published prior to 1750.

17. A Letter from Mrs. Anne Dutton to . . . Whitefield. Philadelphia. Wm. Bradford. 1743, pp. 11. Literary Company of Philadelphia.

18. A Letter to such of the Servants of Christ who may have any scruple about the lawfulness of printing anything written by a Woman. Pp. 12. 1d. 1743.\*†

19. A Letter to all those that love Christ in Philadelphia. To excite them to adhere to, and appear for, the Truths of the Gospel.† Published prior to August, 1743.

20. Letters on the Being and Working of Sin in a justified Man. Circ. 1745.† See 48.

21. Letter on the Duty and Privilege of a Believer to live by Faith; and to improve his Faith unto Holiness. June 12, 1745.†

22. A Postscript to a Letter on the Duty and Privilege of a Believer to live by Faith, &c. July 7, 1746.†

To this pamphlet William Cudworth replied. Mrs. Dutton was much angered with the reply, "a very sophistical performance," and retorted with No. 26. William Cudworth's dialogue, "Truth defended and cleared from Mistakes, 1746, B.M. Cat. 1355 c. 11, closes the controversy so far as it took the form of pamphleteering.

23. A Caution against Error when it springs up together with the Truth, in a Letter to a Friend. 1746.†

24. Thoughts on some of the mistakes of the Moravian Brethren, in a Letter to a Friend. 1746.†



25. Letters on the Ordinance of Baptism. 1746.

This is probably identical with 'Hints concerning Baptism,' London, 1746. Angus Library, 21 g. 38 p. "Brief Hints concerning Baptism, 1746," are mentioned in her autobiography.

26. A Letter to Mr. William Cudworth. In Vindication of the Truth from his Misrepresentations. Being A Reply to his Answer to the Postscript of a Letter lately Published, &c. April 23, 1747.†

The Postscript referred to is No. 22 in this list.

27. Hints of the Glory of Christ as the Friend and Bridegroom of the Church: From the Seven last Verses of the Fifth Chapter of Solomon's Song, &c. 1748. Pp. 100. 9d.\*† Angus Library, 21 g. 38 d.

28. Thoughts on the Lord's Supper. 1748. London. Angus Library. 21 g. 38 c.†

29. Letters on Spiritual Subjects and Divers Occasions. (By one who has tasted that the Lord is Gracious.) Pp. 288. 1748.§

Lond. G. Keith, 1749. pp. xxviii., 202 to 224. Yale Univ. Lib.

30. The Hurt that Sin doth to Believers, etc. 1733.\*†  
2nd ed. 1749.

31. A Letter on the Application of the Holy Scriptures. 1754. Printed by J. Hart, Popping's Court. Sold by J. Lewis of Paternoster Row.\*

32. A Discourse on the Nature, Office and Operations of the Spirit of Truth. (No copy known. Reference in advertisement in No. 46. Published c. 1754.)

33. Five Letters to a New-Married Pair. 1759.\*

34. Thoughts on Sandeman's Letters on Hervey's Theron and Aspasio. 1761, pp. 54.\* Anonymous, "By an old woman." Noticed by Sandeman in his "Appendix to the Third Ed. of Letters on Theron and Aspasio," in complimentary fashion.

35. Divine, Moral and Historical Miscellanies, &c. Edited by A. D. 1761, &c., 8vo. B. M. Cat. 4409 h. 15 (1).

This is *The Spiritual Magazine* for 1761-3. Whether it is a continuation of 'The Divine Miscellany' published by Withers of Fleet Street in 1745 is worthy of investigation.

36. Letters against Sandemanianism and with a Letter on Reconciliation. Later than 1755.\*

37. A Letter to Christians at the Tabernacle, n.d. The MS. is at the Cong. Library. The date is probably 1744.

38. A Letter on Perseverance; against Mr. Wesley, 1747.

39. Five Letters of Advice to Parents and Children, the Young and Aged, &c.

40. A Letter on the Saviour's Willingness to Receive and Save all who Come to Him.

41. A Letter on the Dominion of Sin and Grace.  
 42. Letters on the Divine Eternal Sonship of Jesus Christ and on the Assurance of Faith.  
 43. Letters on the Chambers of Security for God's People, and on the Duty of Prayer.  
 44. Three Letters on the Marks of a Child of God.  
 45. A Letter against Sabellianism.  
 46. Salvation Completed and Secured in Christ as the Covenant of the People, Considered in a Discourse on that Subject.

Conjecturally Anne Dutton's. Cong. Lib. B. b. 36. London, 1753.

47. Wisdom the first Spring of Action in the Deity. A discourse in which among other things the absurdity of God's being acted upon by natural inclinations of unbounded liberty is shewn, &c. 1734, 8vo., pp. iv., 110.\*

This is ascribed to Anne Dutton by an American bibliographer. The style differs from anything she has elsewhere written. B.M. Cat. 4224 cc. 17.

48. A Letter on . . . Sin in the Soul of a Justify'd Man, etc. 1745. To it is prefixed a recommendatory preface by William Collins, the obscure minister who left first the Tabernacle, then Fetter Lane, then William Cudworth's connection at Grey Eagle St., Spitalfields. He published two dialogues, wherein he sought to revive the doctrines of Baptismal Regeneration and Consubstantiation among Dissenters. He laboured some time at Wapping. Only copy in Cong. Mem. Hall Lib. See Nos. 20 and 30.

49. A Letter bound with above and 29, forming with them pp. 107-174. Possibly identical with No. 19.

50. Letters on Spiritual Subjects, sent to Relations and Friends. Prepared for the press by the Author before her death. To which are prefixed Memoirs of God's dealings with her in her last illness. In 8 vols. now publishing. (Only 2 vols. printed)\* Whilst only two volumes were posthumously published, a third volume, otherwise similarly entitled, exists in the Cong. Mem. Hall Lib.; pp. 1-106 comprise 17 letters: 1-6 to Whitefield; 7, to Howell Harris, Mr. R—d and friends in Wales; 8, to Mr. C—r; 9, to Mr. B—r; 10, to Mrs. B—r; 11, to Mr. H—m; 12, to Mr. P—m; 13, to Mrs. P—m; 14, to Mr. G—t; 15, to Mrs. R—r; 16, to the dear family at Bethesda, 28 Feb., 1743. This contains references to the Spanish invasion of Georgia in 1742.

With this volume, published circ. 1745, are bound Nos. 48 and 49.

51. Wrongly ascribed to the Rev. Jas. Hervey. In the collected editions of that author's works, 1825, is included: "The Practical Improvement of . . . Justification, taken from a little piece entitled,

A Discourse on Justification, printed at London, 1740, which Mr. Hervey highly esteemed and warmly recommended." See No. 6.

52. Surreptitiously reprinted under the pseudonym, "The Rev. Thos Dutton"; the above, pp. x., 185, Wm. Smith, Glasgow, 1778. Has ten column list of subscribers' names. B.M. Catalogue, 4255 aaaa 41.

53. Surreptitiously reprinted under like pseudonym; "A Treatise concerning the New Birth" (see No. 4), Dalry, 1803. Copy in writer's possession.

#### OTHER SOURCES OF INFORMATION.

1. Notes and Queries. 12/S. ii. 147, 197, 215, 275, 338, 471; iii. 78, 136; v. 247; vi. 17.

2. Wesley's Journals. 1739, 25 Oct. 1740, June 25, Aug. 22, Dec. 4, Dec. 23. 1741, Jan. 6, Feb. 28.

3. Whitefield's Letters, 1771 edn. Vol. I., pp. 91, 250, 277, 328, 449; Vol. II., pp. 31, 32, 39.

4. The Gospel Magazine for 1771, pp. 377-381, contains a letter of Mrs. Dutton's, dated April 28, 1764, and that for 1772, another dated Nov. 7, 1735.

5. Wesley Historical Society's Transactions; June, 1917.

6. Biography by Rev. J. A. Jones, Minister at Mitchell St., London, 1833, with portrait.

7. Gibbon's Memoirs of Eminently Pious Women, 1804, Vol. II.

8. The same, re-edited by Samuel Burder, 1823, Vol. II.

9. The Welsh Calvinistic Methodist Record, 1852. Letter from Howell Harris to Anne Williams; Aug. 26, 1737.

J. C. WHITEBROOK.

#### "A List of Dangerous Persons."

In 1667 a long list of disbanded officers was drawn up, and may be found in the State Papers Domestic, volume 187, number 178. From this, Mr. Atkinson of the Presbyterian Historical Society sends the names marked An[abaptist]:—"Chillenden, Capt., London. Felton, Jo., Lt., Waterford. Foster, Wm., Capt., Yorkshire. Goffe, Lt. Coll., West Indies. Hoare, Major, Waterford. Mason, Capt. Newberry, Tho., Capt. Read, Lt. Coll. Rich, Nath., Coll. Sorrell, Capt., Suffolke. Yong, Lt. Coll.

# The McLeanist (Scotch) and Campbellite Baptists of Wales.

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## Important Dates.

- 1730 John Glas (1695-1773) excluded for his doctrines from the Scotch National Church. Glasite Churches formed thereafter at Dundee, etc.
- 1736 Robert Sandeman (1723-1771) became elder of the Glasite Church Perth.
- 1760 Sandeman removed to London where he founded a Glasite Church.
- 1765 Robert Carmichael, Glasite Minister, Baptized in London by Dr. John Gill. A few months later Archibald McLean (1733-1812) a Glasite, Baptised by Carmichael. First Baptist Church at Edinburgh with Carmichael as Elder.
- 1768 McLean becomes Co-elder with Carmichael at Edinburgh. "Scotch" Baptist Churches established at Dundee, Montrose, and at many other places.
- 1786 William Jones baptized at Chester by McLean.
- 1789 J. R. Jones ordained pastor at Ramoth, North Wales.
- 1801 Origin of the McLeanist (Scotch) Baptists of Wales, Ramoth, Harlech, Criccieth and other Churches followed J. R. Jones.

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- 1809 Departure for America of Alexander Campbell (1788-1866).
- 1811 A. Campbell ordained Secession Minister.
- 1812 A. Campbell becomes a Baptist. Death of Archibald McLean.
- 1822 Death of J. R. Jones.
- 1827 A. Campbell leaves the Baptists.
- 1830 Ordination of David Lloyd, Grandfather of D. Lloyd George, as McLeanist Minister at Criccieth.
- 1836 Formation of first Campbellite Church in Great Britain at Nottingham.
- 1839 Death of David Lloyd, Criccieth.
- 1841 Criccieth and other McLeanist Baptist Churches in North Wales become Campbellite.
- 1846 Death of William Jones, London.
- 1847 A. Campbell visits Great Britain.
- 1853 Richard Lloyd, foster father of Lloyd George, ordained Elder at Criccieth.
- 1866 Death of A. Campbell.
- 1890 Dissolution of the last Sandemanian Church (at Danbury U. S. A.).
- 1894-1896 Movement for Union of Welsh McLeanist and Particular Baptist Churches. Ramoth and other McLeanist Churches joined the Particular Baptist Associations of their districts.
- 1917 Death of Richard Lloyd of Criccieth. Aged 83.

This article, written by special request of the Baptist Historical Society meeting in London, is the barest summary of materials collected by the Author dealing with the origin, progress and principles of the McLeanist and Campbellite Baptists, especially those of the Principality of Wales. A general knowledge, however fragmentary, of the two religious communities specially concerned (their History and Principles), is

indispensable for a proper understanding of the work which they have attempted and done in Wales.

### Terminology.

For the sake of brevity and clearness the words "McLeanism" (including the adjective and substantive McLeanist) is used instead of "Scotch Baptist" since the latter term has now a different meaning from what it had in 1765 and many years afterwards, when the only Baptists in Scotland were those called in this sketch "McLeanists."

J. R. Jones, of Ramoth, the founder of Welsh McLeanism, does not seem to have adopted Welsh words corresponding to "Scotch Baptists" for the religious body which owed its origin to him. Indeed he had a great dislike, such as was later expressed by Alexander Campbell, of any names for his community except such as have Scripture sanction. Nevertheless his adherents have for many years in their official and other publications retained the name "Bedyddwyr Albanaidd" (equal to "Scotch Baptists") and this is done down to the present day. Similarly "Campbellism" (with the corresponding adjective and substantive "Campbellite") is used to designate the special principle taught by Alexander Campbell and professed by his followers who have called themselves "Disciples," "Christians," and members of "the Churches of Christ." The Christian brethren here concerned object strongly to such designations as are in this article applied to them; but these terms are used with the deepest respect by the present writer to avoid circumlocution and ambiguity. The name "Sandemanian Baptists" was rejected with disdain by McLean and by J. R. Jones because Jones said "The Scotch Baptists are not Sandemanian and the Sandemanians are not Baptists"; the latter however a

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mere quibble, for we speak of "Arminian" and "Calvinistic Baptist," though neither Arminius nor Calvin was Baptist. Jones called his people "Reformed Baptists" ("Bedyddwyr Diwygiedig"), though the designation preferred by him to all others was "Christians," a term adopted later by A. Campbell for the community he founded. Since as will be pointed out later (see page 159) J. R. Jones and his Welsh followers differed in some of their views from their Scotch brethren, "McLeanist" is less suitable when applied to the people still called in Wales "Y Baptists or ('Y Batists') Bach" (The Small Baptists).

### Affiliation of McLeanism and and Campbellism.

It may be safely said that without Glasism (The name in Scotland) or Sandemanianism (mostly used outside of Scotland) McLeanism would have been impossible. Without Scotch McLeanism the Scotch Baptists of Wales would never have existed as a separate community. And moreover apart from Scotch McLeanism there would have been no Campbellites, for the two Campbells, father and son, came under the strong influence of McLean and his co-adjutors before they emigrated from their native Scotland to the U.S.A.

### Sandemanianism, What ?

The fundamental Principle underlying the theology and polity of the Glasites or Sandemanians is that the teaching of Jesus and His disciples and the practice of the Apostolic Churches are to be followed literally and in their detail by all professing Christians. The doctrines and usages introduced to the Church since its earliest, purest days are to be abandoned. "We must return," they said, "to the simple beliefs

and ways of New Testament Christians." It is on this principle that they practise the kiss of charity, the washing of feet, the love feast, the lot, etc. They made no allowance for oriental customs or modes of speech.

The principles for which the Sandemanian Churches stood may be grouped under the heads (I) Doctrinal, (II) Ecclesiastical).

I. *Doctrinal.* 1. It may be said in general that John Glas the founder and his son-in-law Robert Sandeman accepted the teaching of the Westminster Confession of Faith, including its Calvinism: but they rejected the idea of a Covenanted Church, *i.e.* That the State entered into a covenant with its citizens to regulate their religious opinions and mode of worship. They recognized no authority in religion except that of Jesus and His inspired Apostles, holding that civil powers have as such, no jurisdiction in spiritual matters. For teaching such views in a book (1728) Glas was deposed in 1730 from the ministry of the Scotch National Church.

2. Sandeman taught that justifying faith is an intellectual act pure and simple, differing from other acts of belief—in human beings, in statements of fact—only in the loftier character of the things believed—"Every one," Sandeman writes, "who understands this report" (that Christ died for Sinners) "to be true, or is persuaded that the event actually happened as testified by the Apostles, is justified." It was in his *Letters on James Hervey's Theron and Aspasio* (2 vol. 1757) that Sandeman first published this view of Faith as mere intellectual assent—unemotional and unvolitional. It had not been taught by Glas:—it is Sandeman's own original contribution to the theology of the Church founded indeed by his father-in-law but organised mainly by himself. Such faith was described by Christmas Evans, after his revolt from Welsh



McLeanism as "Naked Faith" (*ffydd noeth*), "alias loveless faith" (*ffydd digariad*). See Life by Morgan p. 27.

II. *Ecclesiastical.*

In addition to the above the Sandemanians held also:—

1. That every body of Christians which observes the communion is an Independent Church, having the right to manage its own affairs without any interference of any kind from without. Of Churches of the Independent order none have been so independent as the Sandemanians, for they would not tolerate Associations or Unions of any kind. Compare the Welsh McLeanists and Christmas Evans's remark about them that they were a "rope of sand."
2. That every Church consists of believers only, and has for its officers at least two rulers (if at all possible) who are responsible for the government of the Church and also for its teaching, and Deacons who serve tables, *i.e.* see to financial and other business affairs. A dead set was made against a one man ministry.
3. That the ordinance of the Lord's Supper, or as they term it, "The Breaking of Bread," has to be observed every Lord's day (see Acts xx. 17; 1 Cor. iv. 27), and must be regarded as the central and principal part of the service—that for the sake of which mainly the brethren came together. The brethren present were encouraged to exercise their gifts in prayer and mutual exhortation. A second service was held generally in the evening in which Elders and sometimes others took part.
4. Though not Baptists the Sandemanians were strict communionists and strongly objected to what they called "occasional" *i.e.* "mixed" communion. No one was allowed to unite with them in the Breaking of Bread, much less in Church fellowship unless it was known beforehand that alike in doctrine and in

practice they were in complete accord with what the Church professed. Members were forbidden even to eat or drink with persons who had been excluded from fellowship whatever the ground. 5. That no decision of any Church is valid unless fortified by an unanimous vote of the members. This was made to apply to the exclusion of members and to the reception of new ones. 6. That the entrance of new members be sealed by the Kiss of Charity, males kissing males, females, females (see Thes. v. 26.) But the fraternal kiss was not confined to occasions when new members were received. A friend of the writer's remembers being present at a meeting of the members of the Nottingham Scotch Baptist Church, when the Senior Elder (Mr. Bayley) was welcomed back after a long illness by showers of kisses from his male brethren. The present writer has observed, and even joined in, the fraternal kissing after the communion among the German Baptists who in this; and in so many other respects, have been largely influenced by the McLeanist Baptists of Scotland. 7. That the Love Feast of the early Church should be observed by the Churches of all times (See Acts ii. 46; Eph. v. 19; Col. iii. 16.) The Sandemanian and also the early McLeanist Churches held their Love Feast every Lord's day between the morning and evening service. Love feasts were kept by many of the early Baptists (see J. Jackson Goadby, page 301 f.), and are still common among German Baptists; many a time has the writer taken part in them speaking as well as eating and drinking. These Love feasts are no doubt the modern representatives of the *Agape* of the early Church. 8. The Sandemanians made large use of the lot as a means of ascertaining the divine will, referring for Scripture support to Josh. xi. 4; 1 John i. 7, and Acts i. 26; In her *Silas Marner*, George Eliot makes

the Church of which her hero was a leading member draw lots in order to discover whether or not Silas was guilty of the crime with which he was charged. She adds that a century before the time she wrote the sacred lot was commonly resorted to by religious men. The General Baptists and other religious bodies in Great Britain in the seventeenth century are known to have drawn lots in the election of Ministers and Deacons. As recently as 1826 a Congregational Church of Dublin elected their Minister by lot, the choice between two rival candidates being thus decided (see J. J. Goadby 299 ff.). 9. To the practices mentioned above there must be added that of *pedilavium* or the washing of the feet of one another in accordance with the example of the Master (see John xiii. 14f). This custom was observed by the Baptists and by other denominations in the 17th century (see Goadby p. 91 ff.), and it is still practised by the Roman Church on Maundy Thursday in cathedral and collegiate churches, see *Catholic Cycl.* XV., 557. 10. They adopted the principle of community of goods so far as to hold that every member ought to consider his own property subject to the claims of other members of the Church. 11. They abstained from blood and therefore never ate the flesh of animals strangled, because it retained some of the blood. According to Wall early British Baptists followed this rule, relying for scripture support on Genesis ix. 4, and Acts xv. 29. *History of Infant Baptism* II, ch. viii.

Though it was in Scotland that Sandemanianism flourished, scores of Churches having been established, other denominations having been also influenced by their beliefs, yet there were Churches of this order in England (Liverpool, London, Newcastle-on-Tyne, Nottingham, Whitehaven, etc.), and there were a few in Ireland and even in America. Michael Faraday was

an Elder of their London Church and often preached or exhorted. According to Leslie Stephen and W. Brailsford, William Godwin (1756-1836) father-in-law of Shelley, the poet, was in his early life a Sandemanian; so was also the American journalist and author, Edward Everett Hall. There does not now exist a single Sandemanian Church or congregation in any part of the world, the last of them—that at Danbury, U.S.A., founded by Sandeman himself in 1762, having been dissolved in June, 1890. "The Narrowness and exclusiveness of the Glasite Churches, their non-Missionary and unaggressive spirit, their indulgence in a selfish seclusion as Churches for the promotion of their own edification and comfort, their contempt of 'an educated Ministry,' and the tendency towards a loose and worldly way of life that became manifest among many of them in later years—all these tended to alienate the Christian people who otherwise might have been drawn to their communion" (see Ross, page 30f).

#### **McLeanism in Scotland.**

The Sandemanian Churches remained Paedo-Baptist to the end. Such of the members as adopted Baptist views joined the Scotch or Sandemanian Baptists. There were several off-shoots from the Glasite or Sandemanian Churches, Congregational, Baptist, etc. The first Baptist Church based on the principles adopted by McLean was formed at Edinburgh in 1765 by Robert Carmichael, formerly an Antiburgher but later a Glasite Minister. He adopted Baptist views as a result of his own study of the Scriptures (as McLean did) and proceeded to London to be baptized by Dr. John Gill. He became first elder or pastor of the Church founded by himself at Edinburgh, Archibald McLean (1733-1812) becoming

co-elder or co-pastor in 1768. McLean had been reared in the Scotch National Church, leaving it to join the Glasite community. Both he and Carmichael carried with them most of their Glasite or Sandemanian creed, departing from it chiefly on the subject of Baptism. Of the articles of Sandemanian faith summarised at p. 151, it may be said that every one of them formed part of the McLeanist creed with the following exceptions. 1. The McLeanists were strict Communion Baptists. The Glasites though strict communionists, were not Baptists. 2. The present writer knows of no evidence proving that the Scotch Baptists or McLeanist Churches made use of the sacred lot. 3. The McLeanists were much more puritanic in their opinions and ways and strongly objected to theatre going, miscellaneous dancing and other laxities tolerated and largely practised by the Sandemanians. An essay by McLean written for the purpose of showing that he and his fellow Scotch Baptists were not Sandemanians is published in Vol. I of his works as edited by William Jones (pp. 33-51); but it is significant that he dwells exclusively on the greater worldliness of the Sandemanians, their neglect of family worship and of the due observance of the Lord's Day, their fondness for showy and expensive dress, their inordinate love of amusements (the theatre, balls, etc.), and their lack of sobriety of conduct—all these arising ostensibly from a desire to avoid the appearance of Pharisaism, this latter being traced to the "Evangelical" doctrine of justifying faith.

Notwithstanding the carelessness of the Sandemanian as regards free living, they were the strictest of the strict in the enforcement of Church discipline, excluding all such as refused to toe the line with them in every detail of doctrine and Church usage. It is

striking and suggestive that McLean does not differentiate his people from the Sandemanians in matters of doctrine. On the contrary he writes at the close of this essay: "Notwithstanding all that I have advanced against that people . . . they still possess my esteem as having been the first in this country who have been honoured to contend for our Lord's confession concerning His kingdom, and to exhibit the primitive order, discipline, and (excepting Baptism) ordinances of His House." He adds that his aim in writing the essay was to dissociate his own Churches (the Scotch Baptists) from the worldly spirit prevailing among the Glasites (so McLean always calls them). In his controversy with Andrew Fuller on the subject of justifying faith McLean makes a gallant and able attempt to show that his own view of faith differed from that of Robert Sandeman, but that he failed in this attempt was shown by Andrew Fuller: see his *Strictures on Sandemanianism* especially Letters II and III. If there is a distinction between Sandeman's view of faith ("bare belief") and McLean's ("simple belief") it is purely a psychological not a doctrinal one. For his view of faith see McLean's *The Commission* (1786) pp 8off, and (for his latest revised statements) works Vol. I. pp. 74ff. McLeanism in Scotland may therefore be correctly described as "Baptist Sandemanianism" barring Baptism and the stricter views as regards amusements and so on. A writer in the *Christian Advocate and Scotch Baptist Repository* Vol. I. (1849) commenting on the article the Scotch Baptists found in an earlier part of the Volume (p. 128) writes as follows (p. 132): "No Sandemanian would desire a more clear or clearly expressed statement of primitive Christianity than you have laid down (except of course on the question of Baptism). It should be added, however, that the McLeanist Baptists

of Scotland, most of those in England, and a few in Wales, have been zealous supporters of the Baptist Foreign Missionary Society. McLean himself preached a great sermon on behalf of the Society, strongly urging its claim upon the Scotch Baptist Churches. Andrew Fuller once wrote: "To no class of Christians is the Missionary Society more indebted than to the Scotch Baptists." J. R. Jones, the founder of Welsh McLeanism, showed no friendly feeling towards Foreign Missions nor towards the Sunday-School movement.

There are now no McLeanist Churches in Scotland, though there are Baptist Churches at Aberdeen (Academy Street), Edinburgh (Bristo Place), and Glasgow (North John Street), which retain something of the old plural Eldership. It is strange that the Scotch Baptists should have died out in Scotland and that they survive almost exclusively in Wales.

#### **McLeanist Churches in England.**

These once numbered nearly a dozen; most however have ceased to exist, though four Baptist Churches in Burnley and its district still cling to the name Scotch Baptist, Haggate being the original; while another survives at Beverley.

#### **The McLeanist Baptists of Wales.**

In doctrinal beliefs and also in their views of the Church—its constitution, officers and ordinances, Welsh McLeanists were in almost complete agreement with their brethren McLean, Braidwood, Inglis, &c., in Scotland. J. R. Jones of Ramoth, their founder, was a devoted student of the writings of McLean, a diligent correspondent with McLean, Braidwood, and other Scotch Baptist leaders, and during his earliest Scotch

Baptist days (from about 1796) he departed hardly a hair's breadth from the teaching of his Scotch master. But Jones became in later years much more exclusive than McLeans (more like the Sandemanians), and urged his people to refrain from even worshiping with the "Babylonian Baptists" as he termed the brethren he had left (see his letter to the McLeanist Church at Llanllyfni, D. Williams page 477.) Even at the present day the Scotch Baptists of the Principality refuse to fraternise with their brother Baptists to any great extent, far more so than the Welsh Campbellite Baptists to which the Prime Minister (D. Lloyd George), belongs. Moreover J. R. Jones held strong views on the personal reign of the Messiah on earth at the Millennium, and had with McLean such bitter correspondence on this and other questions (Fellowships with other Christians—Baptists, &c.), that McLean felt compelled to call a halt and to ask that the correspondence should cease, as indeed it did. The present writer has in his own possession original letters and copies of letters by J. R. Jones, many of them unpublished, written about this time, some of them exhibiting strong feeling. Jones was a man of impetuous, often ungovernable will, intensely conscientious, but, largely from lack of early training and of wide reading, intolerant to an extraordinary degree, quite unable to see an opponent's point of view.

### **The Rise of Welsh McLeanism.**

Before proceeding to examine the steps by which Scotch Baptist views came to be adopted in North Wales, it is necessary to give a brief outline of the life of the founder and acknowledged leader of this Welsh movement till his death in 1822. John (afterwards John Richard) Jones was the son of a peasant farmer born October 15, 1765, in the parish of Llanuwchllyn,



some half dozen miles S.W. of Bala. His parents were godly Congregationalists, and, at an early age, he became a member and active worker of the local Congregational Church. He was a close reader of such books as came in his way, mostly Welsh, and took a deep interest in the theological questions agitating the Welsh Churches at the time. In 1788 he adopted Baptist views, and was baptized on the 7th of June in that year. He had already begun preaching. The year following his baptism he accepted an invitation to supply the pulpit of the Ramoth Baptist Church near Portmadoc, N. Wales, for eighteen months. He had now applied for admission into the Bristol Baptist College, but the Church persuaded him to abandon this intention and to settle permanently among them. He was accordingly ordained Nov. 4th, 1789, and continued to be pastor of this Church until his death in 1822. He soon became one of the most popular preachers of the Principality, and was almost as much in demand for association and other great denominational gatherings as Christmas Evans. He had a powerful musical voice, a commanding presence, a fluent but distinct and expressive delivery, and his sermons were carefully prepared in both matter and language. His preaching presented a striking contrast to that of other great Welsh preachers of his time. These—Baptists, Methodists, etc., were swayed by burning zeal, denounced the sins of the people with unmeasured vehemence, preached the awful consequences of sin here and especially hereafter. They caused a great awakening in the land, a stirring of dry bones: but such preaching was generally rugged and unsystematic and in language inelegant, if not sometimes uncouth. Jones was as earnest as any of his Welsh contemporaries: but he was at the same time more logical in his reasoning, more guarded in his

statements and more correct as well as elegant in his diction.

### His Change of Views.

About 1795 Jones' religious opinions underwent a rather sudden change, and this effected a change in his style of preaching: his new conception of faith as an unemotional act having influenced deeply his pulpit utterances and manner. He was never after this the popular preacher which he had been. In a word he had imbibed the principles of the McLeanist Baptists. When and under what influences did he come to adopt these principles? The commonly accepted accounts of the change is that supplied by Jones himself in his Welsh autobiography published the year after his death in the *Seren Gomer* Vol. VI (1823) pp. 321-328. According to his own words his conversion to "Scotch" Baptist views took place about 1795 and was the result of reading the books of Archibald McLean and those of other contemporary Scotch Baptists. The natural inference is that Jones had no acquaintance with these new opinions or of the grounds on which they were defended except that gained about 1795 from the writings named. But there are strong reasons for concluding that Jones had misremembered or misread his own mental history.

### Sandemanianism in Wales.

Even before Jones' birth there were Sandemanian Churches in Wales, offshoots from the Calvinistic Methodists. The leaders in this movement were John Popkin of Swansea, a wealthy preacher and an indefatigable writer of Welsh pamphlets and books, and David Jones of Cardigan, a very popular preacher. Both these men belonged to the Calvinistic body, but seceded on their adopting Sandemanian views. They

were the means of founding Sandemanian Churches at Swansea in 1760, at Carmarthen, at Llangadock, and at Llangyfelach, and there were bands of Sandemanians in other parts of South Wales.

A Congregational Church near Bridgend, Glamorganshire, was almost ruined about this time by a Sandemanian party (see Rees and Thomas, Vol. II., page 227f). John Popkin translated into Welsh the most important works of John Glas, and he published many pamphlets, articles, and books of his own dealing with faith and other subjects. He organised missions in many parts of Wales in order to propagatè his opinions, causing a goodly amount of concern among the Welsh denominations, the Welsh Methodist in particular. Books, pamphlets, and articles, poured forth from the Welsh presses attacking the Sandemanian heresies and warning the people of Wales against them. In his work of propagandism Popkin travelled as far north as Carnarvonshire, on the borders of which Jones' two homes were—that of his birth and that of his only pastorate. It is almost incredible that a man who in his early ministry travelled in every part of Wales, and who read widely the Welsh literature of the day, should be totally ignorant of the religious principles of John Glas and Robert Sandeman until, in 1795, he came to know the writings of the Scotch Baptists.

#### **Jones's Friendship with Dr. William Richards and others.**

More important however than the above is the fact that Jones of Ramoth and William Richards of Lynn (Norfolk) were bosom friends and regular correspondents until the death of the latter in 1818. The present writer has abundant evidence printed and M.S. that before 1786 Dr. William Richards (he had received the LL.D. from the Baptist College, now the

Brown University, Rhode Island, U.S.A.), had embraced the most characteristic views of the Scotch Baptists and was in correspondence with McLean as to the best means of inducing his own Baptist Church at Lynn to follow the practice of the above Scotch Churches. Though Richards was a Welshman reared in the Principality, he was educated at the Bristol Baptist College, and exercised his ministry in England alone, first at Pershore as co-pastor of Dr. J. Ash the English lexicographer, and then as sole pastor of the Baptist Church at Lynn. Richards and Jones had often met at the Welsh associations and other Baptist gatherings in Wales from 1790 onwards. Richards, like his co-pastor, Dr. J. Ash became a lexicographer, his Welsh-English dictionary being still the best known of its kind and the most used in the principality. He wrote also a History of Lynn in two 8vo vols. (1812) a work of recognised merit, far the fullest and most accurate record of this ancient Norfolk town. When in 1818 he died J. R. Jones in a letter (dated Feb. 1819) to the Rev. John Roberts, Bryndeunydd, writes as follows (I translate), "The tidings of the death of my loyal old friend and for over twenty-four years my respected correspondent, William Richard of Lynn . . . has had a most depressing effect on my mind. I have preserved about forty-four of his letters" (see D. Williams p. 669). These two men must have been intimate before 1795 and they could not have but met and exchanged thoughts and ideas long before that. The two facts mentioned—the spread of true Sandemanianism in Wales and his close friendship with Richards, and indeed with others having McLeanist leanings (see D. Williams page 654ff)—these considerations make it very probable that he was no stranger to McLean's doctrines before he began to read the works of the Scotch Baptist leaders. One may conjecture

that he was influenced in the first instance by the vigorous efforts of Welsh Sandemanians to disseminate their opinions in every part of the Principality. Soon after 1790 if not before, he met Richards already a convinced McLeanist, and heard from him more about John Glas, Robert Sandeman and especially of the Scotch Baptists. The next stage in his mental development took place, one may surmise, in 1795 when, through the kindness of a Baptist layman, Roberts of Rhosddu, Wrexham, he borrowed McLean's important and most characteristic work *Christ's Commission*. He was not long in obtaining other books by McLean, and soon entered into correspondence with the author himself. His first letter is dated Sept. 2nd, 1796 (from Ramoth), and appears in full in the *Memoirs* of Christmas Evans by David Rhys Stephen, pp. 42-46. In this letter Jones professes his acceptance of the outstanding doctrines of the Scotch Baptists, but asks for further light on the two points, plurality of Elders, and Washing of Feet. It is significant that in the very next month (Nov. 28th, 1796), the great Baptist preacher, Christmas Evans, wrote a letter to McLean in which he professes a fuller acceptance of McLean's distinct views than his friend and helper J. R. Jones. He mentions in particular the kiss of charity, the washing of one another's feet, the love feast (see Stephen pp 48-50). Both Evans and Jones apologize for their broken English, as well they might. Other leading Baptists in North Wales were turning to the Scotch Baptists for guidance, including Edmund Francis of Carnarvon, who translated into Welsh McLean's work on *The Commission* (about 1828). The question naturally arises, had these North Wales Baptists with Scotch Baptist sympathies, any intention of breaking away from the Particular Baptists and of forming a rival community? A negative answer may

be safely given to this question. 1. It cannot be said that Carmichael, McLean, Braidwood, Inglis, and their co-workers ever seceded from the Particular Baptists, for there were no such Baptists in the whole of Scotland in 1765 and for many years afterwards. 2. McLean and his Church were from the outset enthusiastic helpers of the Particular Baptist Foreign Missionary Society from the year of its origin in 1792. 3. For many years the Baptists of Scotland formed but one body now included in a Union of their own, this Union being included in the Baptist Union of Great Britain and Ireland. 4. There is nothing in the known letters of McLean to William Richards of Lynn, to J. R. Jones, or to Christmas Evans, which makes it probable that the Scotch Baptist leaders intended to form a denomination independent of the Baptist denomination of England, Wales, and America. On the contrary the natural inference to be drawn from a letter written by McLean to Jones after the separation had taken place is that the writer expected the North Wales Baptist Association, led by Christmas Evans and J. R. Jones to declare bodily for Scotch Baptist principles, with no thought of a secession of any kind. The present writer is convinced that had better feelings prevailed among the Baptist leaders of North Wales, J. R. Jones in particular, and had no other lordship than that of Christ been in question, there would have been no division, and the Churches would have continued to tolerate differences of view on the points at issue. It is true that Jones in his Autobiography (p. 326) says that in 1798 he had made up his mind to separate from the Particular Baptists: but this was written after the event, and Jones's memory was probably clouded by strong emotions. Feeling ran so high and controversies became so bitter and even personal that the annual gatherings of the North

Wales Baptist Association had to be suspended from 1797 to 1801.

### Separation at Last.

It was finally agreed on both sides to hold a conference (not an association meeting) in the Ramoth Chapel so that the problems under discussion between J. R. Jones, Christmas Evans, and others, might be discussed. The exact date of this conference is disputed, but it probably took place in the summer of 1801. It was certainly later than February, 1801, as an extant letter from McLean to Jones proves, see David Davies, p. 48. And it was sometime before the end of that year when J. R. Jones published his *Crynodeb* (or Creed) for the guidance of those who had followed him. The attendance was large and representative. J. R. Jones expected a decisive triumph for his own party. But Christmas Evans had by this time receded from the Scotch Baptist position which for a while he held, and championed the cause of the Particular Baptists with rare ingenuity and extraordinary persuasiveness. Before any vote could be taken J. R. Jones seized the Bible and holding it in his hands vociferated in a clear loud voice these words (I translate) "In the name of the Lord I separate myself from the Babylonian Welsh Baptists and from their errors in doctrine and practice, in order that I may unite myself with my brethren in Scotland who have received the truth (see Stephen, p. 56, D. Williams, p. 376.).

### Seceding Churches.

The following is a list of the Baptist Churches in North Wales which left the Particular Baptists in 1801 or soon after—the number of members is given in brackets:—Ramoth (30): Harlech (50): Dolgelley (27): Criccieth (15): Glynceiriog (33): see Spinther

James III. 376f. By 1836 the number had grown to 12 Churches with a total membership of 488 (see *Millennial Harbinger*, London, Vol. 2, p. 326). In 1917 the Churches still numbered a dozen, but by then the Ramoth Church, one of the Harlech Churches, and some other McLeanist Churches in North Wales had rejoined the Particular Baptist (see p. 169), while some additional McLeanist Churches had been founded. In 1822 Williams Scott of Edinburgh sent out an official circular to the Scotch Baptist Churches of Great Britain in which a list of Churches with the number of members is given. A complete copy of this circular appears in these *Transactions* Vol. VI pp. 251-255, communicated by the present writer. He specifies 17 Churches with a membership of 991, but says that there were a few other Churches besides those mentioned by him. It is strange but surely significant that this circular should be silent about the Scotch Baptists of Wales; the only explanation can be the breach between J. R. Jones on the one hand and McLean and his colleagues on the other (see above, page 159).

#### Attempts at the Re-union of "Scotch" and Particular Baptists in Wales.

From the time of the disastrous schism among the Baptists of North Wales in 1801 the desire for re-union has been from time to time expressed on both sides. The Dolgelley McLeanist Church with its pastor Joseph Richards returned to the old fold soon after the separation. In 1817 the Harlech McLeanist Church at the instigation of its pastor or presiding elder, Richard Morgan (between whom and J. R. Jones a very acrimonious dispute had arisen) ceased to belong to the Scotch Baptists: both these Churches however after some years rejoined their McLeanist brethren. Some of the leading Welsh McLeanists of



the early part of last century were, however, strongly in favour of healing the breach made in 1801, such as Morris Rowland, Harlech, John Davies of Glanymor, and William Roberts of Penrhyn. But about 1890 some of the younger leaders among the Welsh McLeanists resolved to take practical steps towards bringing about an amalgamation of the two branches of Baptists (not including the Campbellites) in North Wales. Among those may be mentioned the Revs. Samuel Pierce of Penrhyn; David Davies, Harlech; R. G. Roberts, now of Carnarvon; and Mr. E. D. Jones, M.A., Headmaster of the County School, Barmouth—all of them men of education, ability and high character. Two of them (Pierce and Roberts), had been allowed to study at the Llangollen (now Bangor) Baptist College with a view to work among their own Churches, Dr. Hugh Jones, being the president—one of the ablest, most successful and influential presidents that any Welsh Baptist College has had. It was, however, a new and as it proved a dangerous step on the part of the Welsh McLeanists to allow two of their ablest young men to prepare for the ministry among themselves in a Particular Baptist College. In the summer of 1886 a Singing Festival was held at Harlech, arranged jointly by the Particular and Scotch Baptist Churches of Merionethshire. This was the first fruit of the spirit of union that had arisen in the very county where J. R. Jones had lived and done his work. In 1893 a conference of representatives of both sides met and was numerously attended. An excellent feeling prevailed. The matter discussed was—The possibility and practicability of re-union. The following resolution was passed: "That we belonging to two sections of Baptists agree to co-operate in establishing new causes in places where our principles are not represented; and in the meantime that we urge

the Churches to adopt the principle of weekly communion." (The above is the writer's translation). A new Church was started in 1894 on these lines at Dyffryn near Barmouth, and it joined the Denbigh, Flint and Merionethshire Baptist Association—becoming thus Particular Baptist. In 1895 the Scotch and Particular Baptist Churches of Penrhyndeudraeth united, joining the same Particular Baptist Association. In 1896 Ramoth, the Jerusalem or Mecca of the Welsh McLeanists, sought admission into the above Association. This was followed speedily by a similar application from the McLeanist Church at Trawsfynydd and from one of those at Harlech. A rather sudden stop was however put to this movement by some of the Scotch Baptists who complained that they had been compromised. The desire for re-union soon died out to a large extent—at least on one side, and the twelve Baptist Churches of North Wales, with their twenty-one recognised preaching Elders go their way, have their monthly organ (*Yr Ymwelydd*, *The Visitor*), and seem content to exist as a denomination apart. Their leader is now Mr. J. D. Davies of Blaenau Festiniog, editor and proprietor of a widely circulated Welsh weekly paper (*Y Rhedegydd*), an excellent Welsh writer and preacher, and, as a man, deservedly admired and beloved. Until his death in 1919 his father-in-law, William Humphreys ("Elihu") had more influence in the body than any other person. He was a strong character, an incisive writer, and an original and powerful preacher. The literature produced by the Welsh McLeanists is meagre and unimportant.

### Campbellism.

Though the purpose of this sketch is to record the rise and progress of Campbellism in Wales, it

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seems necessary to give a brief outline of the life of Alexander Campbell.

### The Founder.

Alexander Campbell was born in the north of Ireland in 1788, the son of a Scotchman, the Rev. Thomas Campbell, Secession Presbyterian Minister. He was educated in Scotland, whither his parents had removed, first in schools and for one session (1808-9) at the Glasgow University. He emigrated to America in 1809, his father having preceded him. He was ordained a Secession Minister in 1811, became a Baptist in 1812, leaving the Baptists however in 1827 to found the religious body called after his name. At the time of his death in 1866 that religious body numbered over half a million members. Its present membership in America alone passes the two million.

The two Campbells, father (1763-1854) and son, had come under the influence of Scotch Baptist teaching before their emigration to America, indirectly through their contact with John Walker, M.A., of Dublin, and the Haldanes, and directly, for they must have met and heard McLean and some of his coadjutors, and it is certain that Alexander had been a close student of the writings of McLean. In the (London) *Millennial Harbinger* Vol. I, pp. 67-77, William Jones, the editor, states the case for the indebtedness to A. Campbell to McLean's influence. In the same Vol. p. 439, Campbell makes what the present writer regards as a lame reply.

### Principles held in Common by McLeanists and Campbellites.

1. The Scriptures of the Old (and especially in the case of the Campbellites the New) Testaments, the sole authority in matters of doctrine and conduct.

2. The example and preaching of Christ and of his Apostles to be followed literally by all Christians.
3. In every Church there must be (if possible), at least two Elders who are to be responsible for the teaching and for the government of the Church.
4. Baptized believers are alone to partake of the Lord's Supper ("The breaking of the Loaf," as it is called by the Campbellites), or at most (see below, p. 174), no others are to be *invited to participate*.
5. This ordinance is to be observed every Lord's day and should be regarded as the essential and vital part of the service.
6. A collection is to be made during every communion service for the poor members, and to meet current expenses.
7. Justifying faith is an intellectual act.

Such close resemblances between McLeanism and Campbellism are surely not merely accidental.

#### Characteristic Features of Campbellism.

Alexander Campbell's mind was too strong and original to allow him to accept any man's teaching unchanged. In the following points his theological, or as he would say, his Christian system, departs from that of McLean:

1. McLean and his adherents held to the old doctrine of Original Sin as taught in the Westminster Confession of Faith; human nature is wholly corrupt. Campbell rejected this doctrine: see William Jones' *Primitive Christianity*<sup>2</sup>, pp. 488ff.
2. The McLeanists were Calvinists; Campbell was much more of an Arminian. The former maintained that man's salvation is solely an act of God's sovereign love. Campbell on the other hand referred to Christ's invitation to all sinners, implying that man is a free agent and therefore not otherwise responsible to God.
3. The McLeanists thought that the influence of the Holy Spirit is needed in the hearing and reading of the

word of God. Campbell denied this, holding that the Divine Spirit had done His work in inspiring the written word which of itself is fitted to convince and convert. 4. The McLeanists believed in the lasting obligation of those parts of the laws of Moses which are ethical and spiritual. The Campbellites discard the law of Moses, arguing for the sufficiency of the teaching of Jesus Christ. 5. Entrance into the Kingdom of God is by the way of Baptism. No one can be regarded as a true Christian who has not been immersed, whatever his other qualifications. Alexander Campbell was charged by William Jones with teaching the doctrine of Baptismal regeneration: see his *Primitive Christianity*<sup>2</sup>, (1837) pp. 496f.

#### Two Types of Campbellism in Great Britain and Ireland from 1875 to 1917.

The Campbellite Churches in England and Wales were formed by Scotch Baptists who had read William Jones' *Millennial Harbinger* (1835-6), and also the independent writings of A. Campbell. The first Campbellite Church to be formed on British soil was established in 1836 at Nottingham by James Wallis and thirteen other members who seceded from the Scotch Baptist Church in that town (now a city). Scotch Baptists in other places followed the example of James Wallis and his companions at Nottingham. It is still more strictly true that in Wales the earliest Campbellites had been McLeanists. Whole Churches in North Wales were transformed from McLeanists into Campbellite Churches, the Criccieth Church, of which the Premier is a member, being one of them. This fact has an important bearing upon the doctrine and practice of British Campbellism which developed on lines of its own, and was much more McLeanist than American Campbellism. Campbell did not visit

Great Britain after his settlement in U.S.A. until 1847, so that his personal influence was not so great in the evolution of Campbellism on the east of the Atlantic. British Campbellites were more conservative in their theology, stricter in their views of the communion, and more exclusive in general, than their American brethren. They had no paid settled pastors, no colleges for the education of their ministers. American Campbellites on the other hand founded colleges for the training of their teachers at an early period (Bethany College was established 1840). They have built large and expensive churches, engaged well paid ministers to preach to them and otherwise to lead them, and those ministers are often highly educated and take a wider and more liberal view of theological problems. In 1875 Mr. H. S. Earl, an American Campbellite evangelist, supported by the American Campbellite Foreign Missionary Society, held a series of well-attended religious services at Southampton, where a Church was afterwards formed. Early in 1878 Mr. M. D. Todd was sent to England by the same Society and was instrumental in establishing Churches at Chester, in London, and elsewhere. Mr. Timothy Coop, of Wigan and Southport, a leading British Campbellite, had for some years felt and pleaded that British Campbellism was too exclusive in its sympathies and too stereo-typed in its methods. He therefore warmly welcomed the American evangelists when they came to Great Britain and aided them with money and otherwise. In the spring of 1878 Mr. Coop paid a second visit to the U.S.A. and offered substantial financial help if the American Campbellites sent more evangelists to Great Britain. As a result the Rev. W. T. Moore, D.D., came to England, helped to start several new causes, became pastor of the West London Tabernacle Church, and

had erected for it a fine building. He started the *Christian Commonwealth* as the organ of the new Campbellite movement. A confederation of the British American Campbellite Churches was formed about 1880 under the name *The Christian Association*, these Churches resembling their American prototypes, less strict in their views of the communion, for *though they did not invite* the unbaptised to partake in the Breaking of the Loaf, they did not *debar* them if otherwise unobjectionable. There were therefore about 1880 two Campbellite communities or denominations in Great Britain, and the feeling between them was often none of the best. In August, 1917, however, at the 72nd Conference of the Churches of Christ in Great Britain, held at Leicester, a Union took place between these Churches and those belonging to the Christian Association. At the time of this fusion the latter Association embraced fifteen Churches with a membership of 1,341. The Churches of Christ numbered at the same time 198, the membership totalling 15,201. For fuller details see *The Churches of Christ Year Book*, 1917, pp. 59ff, and 170. One result of the union is that the (United) Churches of Christ in these Islands have established a College at Birmingham for the purpose of training their ministers and evangelists. William Robinson, B.Sc., was appointed principal of this College in 1919.

#### Campbellism in Wales.

Welsh Campbellism is more strictly an evolution of McLeanism than the Campbellism of any other part of the British Empire. (See above, p. 172.) No man was more honoured by Welsh McLeanists after the death of J. R. Jones than William Jones, next to McLean, the ablest and most prolific writer which the Scotch Baptists have produced. He was himself a

Welshman, a native of Denbighshire, though he belonged to McLeanist Churches in England (Chester, Liverpool, London). In the year 1824 a young American artist, of the name Peyton C. Wyeth, came to London for the sake of perfecting himself in his profession. He had been a member of Campbell's Church at Bethany, U.S.A., and was on terms of close friendship with Campbell. On arriving in London he soon found his way to the McLeanist Church, the principal elder and preacher of which was William Jones. Jones and Wyeth soon struck up a cordial friendship; through this young man Jones and Campbell got into correspondence and exchanged writings. It then occurred to Jones to start a periodical to which Campbell and other American reformers might be invited to contribute. Accordingly on the 2nd March, 1835, there appeared the first number of the *Millennial Harbinger* (called after a similar magazine conducted by Campbell in America), containing 48 cr. 8vo. pages, with contributions by the editor, by Campbell, and by many others. Sixteen monthly numbers appeared, and they are usually bound (as my own copies) in two volumes dated 1835 and 1836. In his many contributions to this periodical, Campbell strove to defend his own peculiar principles. This was done to so great an extent that the editor felt called upon to reply, as he did with vigour. It is a gross misrepresentation of the facts to say that by this time Jones had become virtually a Campbellite and would have joined the "Churches of Christ" had there not been personal reasons for his receding into his McLeanist position. No one who has read his able and outspoken contributions to the above two volumes and his *Primitive Christianity* can have the shadow of a shade of doubt that he was during this period as genuine a McLeanist as he had ever been.



Compare the equally groundless charge made against Christmas Evans that only disappointed ambition and personal pique kept him from joining the McLeanist movement with J. R. Jones in 1801. Owing to the confidence reposed in William Jones and the esteem in which he was held, the *Millennial Harbinger* was widely read and carefully studied by the Scotch Baptists of North Wales. The articles by Campbell (many of them from his American periodicals), created a powerful and very favourable impression. They soon became the topics of conversation and debate in homes and in church meetings. In 1841 the Criccieth Church, founded in 1796 as a Particular Baptist Church, changed into a McLeanist Church in 1830, became a Campbellite Church as it is to this day. The leading spirit in bringing about this change was William Jones (Chandler), afterwards of Portmadoc, an able preacher and organiser, and next perhaps to John Edwards (Meiriadoc), the ablest and most prolific writer among the Welsh Campbellites. Richard Lloyd, the uncle and foster-father of the Prime Minister, was chief elder and preacher of the Criccieth Church from 1859 to his death in 1917 at the age of 83. An account of his life and work by the present writer (who knew him well), appeared in the *Seren Gomer*, September, 1917, pp. 225-236. David Lloyd, father of Richard, was principal elder of the Church from 1830 till his death, at the age of 39 in 1839. But this church remained loyal to McLeanism until his death, though prior to 1839 the new ideas were being talked about, and some will have it that David Lloyd himself favoured them: but of that the only evidence obtained by the present writer is hearsay. Both David and Richard Lloyd were great preachers and yet greater men. Ten years later (*i.e.* in 1851), the Penmachno McLeanist Church followed the example of the sister Church of

Criccieth, going over bodily to the Campbellites. It has long ceased to exist. In 1845 a few of the members left the Scotch Baptist Church at Rhosllanerchrugog and formed a Campbellite Church which is now very prosperous. Four years later William Jones (Chandler) was instrumental in organising a Campbellite Church at Portmadoc, after a vigorous but unsuccessful attempt by this able man to capture for his party the local McLeanist Church. Other churches of this order were formed as follows: the dates when known being given in brackets:—Llanfaircaereinion (1849); Llanidloes (1855); Bangor (1851); Beaumaris; Harlech; Machynlleth; Maentwrog; Newtown; Ramoth; Trawsfynydd; Welshpool; Wrexham (1858): an earlier church formed here in 1839 soon died out). The only Campbellite Churches in North Wales in August 1919 were at Criccieth, Llanfaircaereinion, Rhosllanerchrugog, and Wrexham. The Camyr Alun (Foxlane) Church, which as a Christian Church goes back to 1809, is on the borders of Cheshire, and has been associated with the English and not with the Welsh Campbellite Churches. At the same date, August, 1919, there were eight Campbellite Churches in South Wales, most of them owing their existence and success to the advocacy, ability, energy, and high character of William Webley, a powerful preacher in both English and Welsh.

#### Campbellism among the Baptists in the 19th Century.

In the middle years of the last century some of the leading Welsh Baptist ministers, and a few laymen chiefly in North Wales, were strongly influenced by the teaching of Alexander Campbell as seen first of all in the *Millennial Harbinger* and then as studied in the independent works of Campbell himself. They did not, however, leave the denomination nor did they

accept the bulk of Campbell's teaching. In 1839 the Rev. John Williams (1806-1856), of Rhos, near Wrexham, issued a Welsh version of Campbell's treatise on the *Forgiveness of Sins*. Two years later he published a Welsh translation with many original emendations, of Campbell's English New Testament (baptize was rendered by immerse, etc). The doctrine of the first work (that baptism precedes forgiveness), was widely preached in Welsh Baptist pulpits for some years, and it was proclaimed even as late as 1917 in a sermon by the oldest living Welsh Baptist minister (one highly honoured) at the annual meeting of the Welsh Baptist Union. Another and more influential Welsh Baptist preacher of Campbellism was Robert Ellis (1812-1875), a very able Welsh bard, prose writer, author of a Welsh dictionary, of a commentary (in Welsh) on the New Testament, a strong personality and a preacher of note. He had been a pupil and became the biographer of John Williams of Rhos. He and two others started a Welsh monthly in 1846 called *Y Tyst Apostolaidd (The Apostolic Witness)* for the express purpose of ventilating these new views. In the five volumes of this periodical, in his memoirs of John Williams and of Ellis Evans, in his published lectures on Baptism and in other writings "Cynddelw" (to give him the bardic name by which he was best known), did much to spread in Wales, especially in the north, many of the peculiar tenets of A. Campbell, though he persistently denied that he was ever a Campbellite. Other prominent Welsh Baptists believed to be tainted with Campbellism were the Rev. William Roberts, LL.D. (Nefydd) of Blaenau (a former pupil of John Williams), and William Harris, of Mill Street, Aberdare. But this leaven of Campbellism never grew to an alarming extent in Wales, and it has long been practically a matter only of history.

### Welsh McLeanists and Campbellites.

A conference between representatives of the above was held in July, 1919, the only result so far (1920) being that pulpit exchanges have been arranged in some places.

### The Welsh Baptist Union and the Welsh Campbellites.

On the 20th June, 1918, four Welsh Baptist representatives appointed by the Welsh Union, met at Birmingham four brethren representing the British Churches of Christ. Since Welsh Baptists are strict in their communion views it had been felt on both sides that some *modus vivendi* between the two might be possible. Mr. William George, the Premier's brother, a man universally beloved and trusted, presided at the conference. The most fraternal feelings dominated the proceedings from beginning to end. No definite step, however, in the direction of Union was taken, but it was the conviction of all present that the object of the leading was largely attained in a better mutual understanding of the points about which they are agreed and disagreed: and some misunderstandings were removed. The Chairman consented to act as medium between both parties in whatever steps might in the future be deemed desirable or practicable in furtherance of the objects for which the meeting had been arranged: see report in the *Churches of Christ Year Book*, 1918, pp. 62f.

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## Baptist Preachers in Middlesex, 1689.

Under the Toleration Act, preachers might register themselves and their places of worship at Quarter Sessions. In the Middlesex Sessions Book 466, Dr. A. D. Tyssen has found 33 entries for June, 1689, which he publishes in the Transactions of the Unitarian Historical Society. They include "Joseph Masters, of Endfield, preacher there at Baker Street," where to-day there is a Congregational church; he belonged to Theobalds, and presently came to Joyners Hall. "George Barrett, of Redriff, preacher at Mile End Green," a branch of Keach's church. "Isaac Lambe, of the hamlet of Spitafields, in Pennington Street, Wapping, Stepney," the church that expelled Titus Oates. "Leonard Harrison of Lymus, preacher there" in Church lane; another of Keach's foundations. "A meeting house for the seven day men, in Peacock Court, in the parish of St. Mary, Whitechapel," vacated within three years for Mill Yard.

# An Index to Notable Baptists,

Whose Careers began within the British Empire before 1850.

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\* See Dictionary of National Biography.

† See Julian's Dictionary of Hymnology.

‡ See Biography.

Notices in the D.N.B. have occasionally been corrected from original sources. Bristol students are often noted in Swaine's "Faithful Men." Obituary notices are often given in Rippon, Magazines, Handbook. Every man may be assumed Particular Baptist unless marked otherwise.

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ABBOT, Mordecai, died 1700. Member of the church at Dublin, signed address of confidence in the Protector 1657, iron-master in Ireland, receiver-general of customs under William III, member of seventh-day church at Pinners' Hall, buried in Bunhill Fields.

ACTON, Samuel, died about 1740. Elder of the General Baptist church at Nantwich, district leader, published fifteen sermons and addresses between 1692 and 1725. Tobacconist and salt merchant, buried in the meeting-house he gave to the church.

ACWORTH, James, 1798-1883. Born at Chatham, Bristol student, M.A. Glasgow 1823. Pastor at Leeds 1823, at Bradford as president of the Northern Baptist Education Society 1835, removed the academy from Horton to Rawdon 1859, resigned 1863, deacon at Scarborough 1865, chairman of the Scarborough school board, leader in the north, filling many posts such as president of Bradford Mechanics' Institute 1837-1854. Member of B.M.S. committee, president of the Union 1840, 1856, 1859, 1861. Published a few circular letters and occasional addresses.

ADAM, William. Dunfermline, student at St. Andrews, Bristol, Glasgow. To Serampore 1818, resigned for doctrinal reasons 1821, wrote on missionary topics.

ADAMS, John, 1751-1835. Ironmonger and poet, expelled for doctrine from Northampton, hymns in "Gospel Magazine" from 1776.

ADAMS, Philip, died 1780. Farmer near Taunton, G.B. elder of Wedmore, supplied monthly at Honiton.

ADAMS, Richard, died 1719. Pupil of Tombes at Bewdley 1650. Vicar of Humberstone, ejected, schoolmaster, Loughborough 1669, licensed for Mountsorrel 1672, G.B. elder at Dockhead 1688, attending thence at P.B. assembly 1689, assistant at Devonshire Square 1690, sole pastor 1701, assisted by Key 1709.

ADCOCK, Thomas, died 1725. Tract on infant baptism, 1724, funeral sermon at White's alley by Jenkins.

ADIS, Henry. London upholsterer, G.B., political pamphlets 1648, 1660, 1661.

ALDERSON, John, 1699-1781. From Yorkshire to New Jersey, pastor at Germantown, pioneer in Virginia, founded Opeckon.

ALDIS, John, 1808-1907. Bradford student. Pastor at Manchester 1829, Maze Pond 1836, Reading 1853, Plymouth 1868-1877. President of the Union 1866. Published ten sermons and pamphlets.

ALLEN, John,\* High Calvinist. Linen-draper at Bewdley, Bromsgrove, Chester, Salisbury. Editor of the 'Royal Spiritual Magazine' 1752. Pastor at Boar's Head 1764-7. Imprisoned for debt, acquitted of forgery, excluded by church, also at Newcastle. Died pastor in New York. Published a commentary and other works.

ALLEN, Richard, died 1717. Assistant at White's Alley G.B. 1681-8, dismissed for not laying on hands, pastor at Turner's Hall, Barbican. Advocate of congregational singing, published two funeral sermons.

ALLEN, William, dead by 1679. Agent for his cavalry regiment 1648, foremost in securing trial of Charles Stuart, adjutant-general in Ireland 1651, founder of church at Loughwood in Dalwood, wife thence died in Dublin 1656, resigned 1657 after expostulation with Cromwell, arrested as his name was falsely attached to the pamphlet "Killing Noe Murder," secured resignation of Richard Cromwell, propounded new constitution, crushed the rising of Sir George Booth, appealed to the army against the return of Charles II, imprisoned in the Gatehouse but released on condition of emigration, joined in memorials to comrades 1666 and 1667, his name borrowed again by Colonel Blood 1670. Death noticed in "Some Discovery of the New Heavens," 1679.

ALLEN, William, died 1686. Pastor of a General Baptist church in Lothbury 1653, printed against John Goodwin, the Seekers 1655, witchcraft 1658, in consequence of correspondence with Baxter conformed in 1660, many attempts for re-union. Works and biography by bishop of Chichester 1707.

ALLINE, Henry,† 1748-1784. Born at Newport, R.I., bred in Falmouth, N.S. Headed a revival 1776 and won many converts who



became Baptist and established Baptist churches, though he himself was pedobaptist. Journals and biography published Boston 1806.

ANDERSON, Christopher,\*† 1782-1852. Insurance clerk at Edinburgh, converted by Haldanes 1799, influenced by Fuller, trained at Olney and Bristol, started preaching in Edinburgh 1806, built Charlotte chapel, founded the Itinerant Society, established an auxiliary to the Bible Society, promoted work among the Irish by books 1815 and 1828, published on family life, and on Bible translation, especially Annals of the English Bible 1845.

ANDERSON, Hugh, 1804-1872. Nephew. Aberdeen and Bradford student. Pastor at Maryport 1835, Bratton 1849, tutor to B.U. Scotland 1871. Author, especially biography of uncle.

ANDERSON, William, 1784-1833. Of Aberdeen, Bristol student, pastor at Dunstable 1809, tutor at Bristol 1825, historian of Russia, contributor to the "Eclectic Review."

ANGAS, George Fife,\* 1789-1879. Of a Durham Baptist family, merchant owning West Indiamen, commissioned by the crown to found a colony in South Australia 1834, financed it, emigrated thither 1851, developed the province, prominent in mercantile and banking circles.

ANGAS, William Henry,\* 1781-1832. Captain of a West India man, baptized 1807, called to ministry 1817, missionary to sailors 1822, evangelized for B.M.S. in Holland, France, and Switzerland, inspected Jamaican churches 1831, died of cholera at Tynemouth. Memoir 1834 by Dr. Cox.

ANGUS, Joseph, 1816-1902. M.A. Edinburgh, Hon. D.D. Brown 1852, Hon. LL.D. Of the same family, member of Newcastle. King's College London and Stepney, Prize essayist at Edinburgh 1836, successor of Rippon 1837, secretary B.M.S. 1840, principal of Stepney 1850-1893, removed to Regent's Park 1856, reviser of N.T., president of Baptist Union 1865, examiner in English literature and history at London University, London School Board, lecturer, essayist, author.

ARATOON, Carapeit Chator, 1780-1857. Armenian from Basra, worked at Bombay for the B.M.S. Wrote catechism and tracts, translated N.T. into Armenian.

ASH, John,\*† 1724-1779, Hon. A. M. Brown 1774. Member of Loughwood, trained at Bristol, pastor at Pershore 1751 till death. His Grammatical Institutes, 1768, ran to thirteen editions, Dictionary 1775 and 1795, Sentiments on Education 1777, collaborated with Caleb Evans 1779 in the first widely circulated collection of hymns, nine editions; many occasional sermons.

ASHDOWNE, William, General Baptist of Dover. Published at Canterbury thirteen pamphlets between 1757 and 1798, some anonymous, mostly tinged with Unitarian views.

ASPINWALL, William. Returned from New England, infantry captain, published eight pamphlets on the Fifth Monarchy and against the seventh-day sabbath 1653-1657.

ASPLAND, Robert,\* 1782-1845. Member Devonshire Square, trained at Bristol, expelled from Aberdeen 1800, Elder Newport General Baptist church 1801, removed to Hackney Gravel Pit 1805, secretary of the Unitarian Fund 1806, after which he need not be classed as Baptist.

ATWOOD, William. Converted 1771, mainstay of East Kent Baptists at Folkestone till 1816.

AUSTIN, Abraham, 1749-1816. Independent minister at Sutton Coldfield, baptized at Melbourn 1775, preached to General Baptists at Sutton and Birmingham, ordained by Dan Taylor at Elim, Fetter Lane, 1786, Particular Baptist by 1793, published four pamphlets, founded the Baptist Free School 1807.

AUTHER, John, died 1762. Pastor at Waltham Abbey for a generation, poet.

AYER, John, 1741-1821. Pastor at Walgrave 1773, Braybrook 1792. Original half-guinea subscriber to the B.M.S.

BACKUS, Isaac, 1724-1806. Separatist, pastor of Baptist church at Middleborough, Massachusetts, 1756; champion of religious equality against the Congregational state churches, historian of New England.

BAILEY, John, † 1778-1830. High Calvinist, pastor at Brockham 1803, Zoar, Great Alie Street, 1807-1824. Of eight works, his autobiography 1810 and his collection of hymns 1813 were reprinted.

BAILEY, Nathan,\* died 1742. Member of Mill Yard seventh-day church from 1691, kept boarding-school in Stepney, published from 1681 especially on philology, his etymological dictionary of 1721 holding the field for a century; his Latin school-books also constantly reprinted. Hon. LL.D.

BAKER, Moses. Second negro preacher in Jamaica, appealed to B.M.S. for missionary 1806, silenced that year by planters; blind but working 1820.

BAMPFIELD, Francis,\* 1615-1684, M.A. Oxford 1638. Clergyman till 1662, nonconformist, declined oath of allegiance, imprisoned at Dorchester 1664-1672, Seventh-day, baptized at Salisbury about 1674, organized Seventh-day Baptist church at Bethnal Green 1676, projected a Seventh-day assembly for 1679, published Hutchinsonian works, autobiography 1681, imprisoned in Newgate 1683 and died there, buried Glasshouse yard, Goswell Street, bequeathed library to his church in trust for students.

BAMPFIELD, Thomas,\* died 1693, younger brother of Francis. Member for Exeter 1654, 1656, Speaker 1659, recorder of Exeter,

imprisoned for eccentric evangelism near Bath, adopted the seventh-day 1667, advocated it in print 1692 and drew a reply from Professor Wallis.

**BAMPTON, William, 1787-1830.** New Connexion minister at Sutterton 1811, Yarmouth 1818, pioneer missionary 1820, settled in Orissa 1822, itinerated in native dress.

**BANKS, Charles Waters, 1806-1886.** Editor from 1823. High Calvinist pastor at Canterbury, Crosby Row London, re-united with Unicorn Yard 1854, Old Ford, Notting Hill, Hackney. Founder of the "Earthen Vessel."

**BARBER, Edward.\*** Merchant tailor in Threadneedle street. Advocated immersion 1642, evangelist in Kent, founded General Baptist church in London which was a source of "White's Alley," last of six pamphlets in 1649, after which he disappears.

**BARCLAY, George, 1774-1838.** Pupil of Innes, pastor of Kilwinning and Irvine 1802, baptized 1804, published 1820-1830.

**BARRET, George.** Fifth-Monarchy man 1653, assisting Knollys, pastor at Stratford 1669, joint-convener of assembly 1689, registered for Mile End Green.

**BARRON, Richard,\*** died 1766. Educated at Glasgow, edited republican works including Milton and Sidney. Elder of Deptford G.B. church in 1749, Paul's Alley 1754.

**BARROWE, Richard.** Advocate of baptism 1642-6, colonel in Ireland, resigned 1656 in opposition to Cromwell, re-commissioned 1659, arrested 1663, in Kent 1669, in Dublin rising 1671.

**BATES, John, ‡** 1805-1875. Baptized at Eagle Street 1829, Irish missionary 1833, Iowa 1850, Canada 1864.

**BATTY, John.** G.B. evangelist in Essex 1644, London 1646, opposed Cromwell 1657, protested loyalty 1661.

**BAYLIS, E.** Missionary to Jamaica 1826-37. Family of long Baptist standing in Worcestershire.

**BAYNES, Joseph, 1795-1875.** Pastor of Shortwood 1818, Wellington, Somerset 1820, author, father.

**BEARDSALL, Francis, 1799-1842.** New Connexion at Manchester 1834, temperance advocate, editing Temperance Star, publishing first T. hymnbook 1837.

**BEATSON, John, 1743-1798.** Pastor at Sutton-in-Craven 1768, Hull 1770, theological author.

**BEDDOME, Benjamin, †** 1717-1795. Born at Henley-in-Arden, his father John being pastor at Alcester. Apprenticed to apothecary at Bristol, converted 1737, studied under Fokett, joined Prescott Street in London 1739, called to Bourton-in-the-water next year, ordained 1743. Voluminous author, notably of hymns. Exposition of Baptist

Catechism 1752, 1772. Six of his members became pastors. Hon. M.A. Brown 1770.

**BEILBY, William,\*** 1783-1849. M.D. Edinburgh 1816. Philanthropist.

**BELCHER, John**, died 1695. Bricklayer, imprisoned for Fifth-Monarchy rising 1658, preaching at Coleman Street and Limehouse 1661, Seventh-day 1664, opposed Judaism 1667, corresponding with Newport R.I. 1668, imprisoned 1671, ordained Joseph Stennett 1690.

**BELCHER, Joseph**, 1794-1859. Pastor of Somersham 1819, Folkestone 1825, Chelsea 1831, Greenwich 1838, Halifax N.S. 1844, Philadelphia 1847. Edited Fuller's works, wrote biographies of Whitfield, Raikes, Carey, Haldanes, and many other works.

**BICHENO, James**, 1752-1831. Pastor at Newbury, 1780, Coate 1811. With 1787 began works on the Jews and the future. Hon. M.A. 1796.

**BICHENO, James Ebenezer,\*** 1785-1851, son. Middle Temple 1822, economist, scientist, statesman in Ireland and Van Dieman's Land.

**BION, Ruprecht**, 1818-1898. Swiss missionary 1847, joined B.M.S. 1851, pioneer in East Bengal and Garo hills, persuaded Australian Baptists to take over these missions.

**BIRLEY, George**, 1746-1824. Ashford-in-the-Peak, help Dan Taylor at Birchcliff 1765, usher of Ryland at Northampton 1768, settle at St. Ives 1777, ordained 1786, join New Connexion, bequeath property to church.

**BIRRELL, Charles Mitchell**, 1811-1880. Stepney, Edinburgh, Glasgow. Pastor at Liverpool, Byrom Street 1836, Pembroke 1840, leader in Association, president of Baptist Union 1871. Biographer.

**BIRT, Caleb Evans**, 1795-1854. Son of Isaiah, studied law at Cambridge, baptized by brother John at Hull, Bristol Academy 1813. M.A. Edinburgh, pastor at Derby 1817, Portsea 1827, Bristol Broadmead 1837, Wantage 1844. Author. President of Baptist Union 1836.

**BIRT, Isaiah**, 1758-1837. Son of John Birt, pastor of Kingstanley and Warwick, 1734. From Usk to Bristol 1780, Plymouth 1784, Birmingham 1814, retired to Hackney 1827. Pamphlets on baptism. Daughter Eliza married John Howard Hinton 1818. Son Jabez Sheen died M.R.C.S. in Hayti 1825. Son Isaiah 1788, had a son Isaiah 1838, pastor at Devizes.

**BIRT, John**, 1787-1862. Son of Isaiah. Baptized at Coleford 1804, studied under Dore of Maze Pond. Pastor at Hull 1811, Manchester 1820, Oldham 1842. Lectures on Romanism, and on the Fathers.

**BLACK, William Henry**, 1808-1872. Member of New Connexion Great Suffolk Street 1828, of Calvinistic seventh-day at Eldon Street

1838, retaining the records of Great Suffolk Street for a time, of Mill Yard Arminian seventh-day 1840, there being four other members and a large endowment, ordained Elder that year, joined General Assembly of General Baptists 1843 and became secretary 1848, also joined American General Conference of Seventh-day Baptists 1843, married as his third wife a member of the church, catalogued all records within reach, being F.S.A., assistant keeper in the Public Record Office, wound up Bampfield's seventh-day church 1849-1863, quarrelled with the Assembly. Wrote on many antiquarian topics. Left two daughters and a deacon as only members of the church.

BLACKETT, Henry, 1639-1705. Mainstay of the church begun at Hexham, Northern Association founded in his home 1699.

BLACKWOOD, Christopher, 1606-1668. Rector of Staplehurst, founder of Spilshill, army chaplain, preacher at Dublin Cathedral, published between 1644 and 1649, his Catechism useful in Lancashire.

BLUNDELL, Thomas. Student at Bristol, pastor at Arnesby, original 10/6 subscriber to the B.M.S., pastor at Northampton, Luton, and Keighley, published in 1810 on the Seven Vials, also circular letters between 1796 and 1816, secretary of Stepney academy 1827-1828.

BOLLES, John, 1678-1767. Seventh-day, follower of John Rogers, advocate of religious liberty in Connecticut, founder of a Baptist family.

BOONE, Squire, 1737-1815. Explorer of Kentucky, founder of a Baptist family.

BOOTH, Abraham,\*† 1734-1806. Baptized at Barton 1755, opened school at Sutton-in-Ashfield, General Baptist minister at Kirkby Woodhouse 1760. His Reign of Grace 1768 betokened his adoption of Calvinism, and secured a call to Prescot Street next year; Death of Legal Hope 1770, and a score of others evinced the commanding position taken in London; trained deacons who founded Stepney College. Hon. A.M. Brown, 1774.

BORDER, Daniel. Editor of a newsletter 1650.

BOWES, Thomas. Farmer, founder and mainstay of G.B. cause at Portsmouth, 1662-1700, Messenger of Assembly.

BOYCE, Gilbert, 1712-1800. Schoolmaster at Tydd St. Giles, Elder of G.B. church at Coningsby 1738, Messenger 1753. Kept Lincolnshire orthodox, but refused to abandon old customs and join New Connexion.

BOYD, Robert, 1816-1879. Girvan, Ontario (Brockville, London, Hamilton), Wisconsin 1854. Hon. D.D. 1863. Religious books.

BRAIDWOOD, William, died 1830. Leader at Edinburgh from 1787. Collected works 1839.

**BRAITHWAITE, George**, † 1681-1748. M.A. Oxford. Pastor at Hawkshead 1707, Bridlington 1712, Devonshire Square 1734. Temperance advocate.

**BRAWN, Samuel**, 1791-1869. Stepney student. Pastor of Lough-ton 1817, influential in denominational affairs, author, assistant-secretary of Stepney.

**BRINE, John**, \* 1703-1765. Pastor of Cripplegate 1730, leader in London, voluminous author, antinomian.

**BRITAIN, John**, 1660-1713. Of a G.B. family in Beds and Bucks. Elder of Stony Stratford, Messenger, leader in Northants.

**BRITAIN, John**, 1710-1794. Member of G.B. church Horsley-down, Elder of Church Lane 1756, a founder of New Connexion 1770.

**BROADLEY, Samuel**, died 1825. Original subscriber, second Treasurer of the Northern Baptist Education Society 1817, benefactor to Yorkshire Baptists.

**BROCK, William**, \* † 1807-1875. Studied at Stepney, pastor at Norwich 1833, advocate of emancipation 1834, first pastor at Blooms-bury 1848-1872, first president L.B.A. 1866, general leader, author, notably biographer of Havelock. President of Baptist Union 1869, Hon. D.D. Harvard 1859.

**BROOKS, George**, died 1844. Timber merchant, pastor and benefactor of Bewdley 1813, founder of Kidderminster.

**BROWN, Chad**, 1610-1665. First regular minister of Providence, R.I., founder of a family commemorated in the Rhode Island College of 1765 assuming the name Brown University in 1804. The John Carter Brown library is most valuable for American and Baptist history.

**BROWN, Hugh Stowell**, † 1823-1886. Son of a Manx clergy-man, baptized 1846, pastor at Liverpool 1848, lecturer, expositor. Presi-dent of Baptist Union 1878.

**BROWN, John Turland**, 1819-1899. Called to the ministry at Bugbrooke 1833, pastor at Oakham 1839, Northampton 1843, a founder of Liberation Society 1844, visited Jamaica for B.M.S. 1859, and Norway 1884, president of Baptist Union 1877. Politician and leader.

**BROWN, Joseph**, died 1803. G.B. elder of Coventry 1763, Downton 1765, Horsleydown 1767 and thenceforward leader. Printer and publisher.

**BRUCKNER, Gottlob**, 1783-1853. Missionary in Java and Sumatra for the B.M.S. Author.

**BUCHAN, David**, 1807-1877. From Glasgow to Ontario, organized and housed a church at Paris, moved to Toronto and started the *Pioneer*, bursar of Toronto University, founded church at Yorkville, president H.M. convention.

BUCKLEY, John, † 1813-1886. New Connexion pastor at Market Harborough 1837, missionary 1844, president of Orissa College 1847, secretary and treasurer of the conference, chief reviser of Oriya Bible, author. Hon. D.D.

BUGBY, Fitzherbert, 1823-1887. Stepney student, pastor at Waterford 1848, Winchester 1852, Preston 1854, Stretford 1864. Literary adviser to John Rylands 1873, editor of an English Bible.

BULKLEY, Charles,\* 1719-1797. Grandson of Matthew Henry, trained at Northampton by Doddridge, Presbyterian minister, joined General Baptists, Elder of White's Alley 1743 which at his death had five male and three female members, author of sermons and philosophical works.

BULL, Frederick. Member of Prescott Street, a first member and benefactor of the Bristol Education Society, Lord Mayor, M.P. for city, opposed Catholic toleration 1780.

BUNYAN, John, † 1628-1688. Tinsmith, in garrison at Newport Pagnel, joined Gifford's open-membership church at Bedford 1653, deacon, opposed Quakers, arrested under Elizabeth's Conventicle Act 1660, pastor 1672, licensed 1672, pardoned at intercession of Quakers 1672, advocated open communion 1673, imprisoned again 1675, published *Pilgrim's Progress* 1678, *Life and Death of Mr. Badman* 1680, and *Holy War* 1682, thus popularizing the religious novel invented by Keach. Evangelized Home Counties, ignored by most Baptists. buried in an Independent's grave, Bunhill Fields. Wrote over fifty works, most collected in 1736.

BURCHELL, Thomas F., † 1799-1846. Missionary in Jamaica 1823, protagonist in campaign for buying and freeing all slaves within the Empire.

BURDITT, Thomas, 1811-1881. Stepney student, pastor at Long Sutton 1840, editor of "Baptist Record," pastor at Cambridge 1845. Saffron Walden, tutor at Haverfordwest 1853, pastor at Tenby 1866-1871, Rawdon 1877.

BURFORD. A Dorset family. Samuel pastor Prescott Street and Curriers Hall seventh-day 1755-68; Samuel junior 1708-1800 Tamworth and Loughwood; Edward at Preston 1783, Sabden 1811.

BURLS, William, 1763-1837. Deacon of Carter Lane, first London Bible Society committee 1809, member of B.M.S. committee, treasurer of Irish Society 1814.

BURNHAM, Richard, 1749-1810. Pastor at Staines and Soho, hyper-Calvinist, author, especially of hymns.

BURNS, Dawson, 1828-1909. Secretary of National Temperance Society 1845, a founder of the United Kingdom Alliance, F.S.S. 1872.

co-pastor with father Jabez 1874 and successor, president of New Connexion 1881, author. Hon. D.D. Bates 1882.

BURNS, Jabez, † 1805-1876. Oldham Methodist, baptized London, temperance worker in Scotland, New Connexion pastor in Marylebone 1835. Published devotional books, helps to students, Pulpit Cyclopaedia, autobiography, &c. Hon. D.D. 1846, Hon. LL.D. 1872.

BURNSIDE, Robert, † died 1826. Teacher of languages, ministered (not as pastor) to Bampfield's seventh-day church 1800, which had two male and three female members at his death. Published essays and allegories for a girls' school.

BURROUGHS, Joseph, 1685-1765. Trained by Kerr at Clerkenwell, and Leyden. Pastor 1717 at Paul's Alley, Barbican, the most important London church, neither Particular nor General; it became Socinian, and dissolved six years after his death. Of twenty publications, his anti-papal were most popular.

BURTON, Job, 1760-1838. Emigrated to Halifax, founded second church in Nova Scotia 1795.

BURTON, John, † 1773-1822. Sunday School teacher at Nottingham and Leicester. Wrote many poems for children, joint-compiler of S.S.U. hymnbook 1812.

BURY, James, died 1815. Founder and first Treasurer of the Northern Baptist Education Society, 1804. Member of Sabden.

BUSHER, Leonard. Pioneer, wrote on religious liberty 1614, and apocalyptic 1642.

BUTTERWORTH. Brothers from Goodshaw. Henry, pastor of Bridgnorth; James, pastor of Bromsgrove 1755-94; John (1727-1803) of Coventry, author of concordance long reprinted; Lawrence (1740-1828) of Evesham, Hon. A.M. 1796, Midland leader, schoolmaster, author.

BUTTON, William, 1754-1821. Baptized Northampton 1767. Publisher and author, pastor Dean Street 1774-1813.

CAFFYN, Matthew, † 1628-1715. Expelled from Oxford, opposed Quakers, G.B. Elder at Horsham, leavened Kent and Sussex with Hofmannite Christology, rent the G.B. Assembly twice.

CALDICOTT, T. F., 1803-1869. Of Long Buckby. Tutor in Ontario, minister in Massachusetts and New York, pastor in Toronto. Hon. D.D.

CALEF, Robert, 1648-1719. Merchant at Boston, opposed the Mathers and witch-hunting.

CALLENDER, Elisha, 1638-1738. First Baptist A.M. Harvard, pastor at Boston 1718.

CALLENDER, John, 1706-1748. A.M. Harvard, pastor at Newport 1731, antiquarian, publishing a century's history of Rhode Island.



CAREY, Eustace,\*† 1791-1855. Son of Dr. Carey, missionary in Calcutta, returned 1825, upheld the B.M.S. committee against his father.

CAREY, Felix,\* 1786-1822. Pioneer in Burmah, doctor, scholar, translator, "shrivelled into an ambassador" 1814.

CAREY, Jabez, 1792-1862. Pioneer in Amboyna 1814-1824, then Rajputana, Ajmir, Calcutta.

CAREY, William,\*† 1761-1834. Pastor at North Moulton 1787, Leicester 1789, founder of the B.M.S. 1792, sailed next year, settled at Serampore, and professor at Fort William 1800, botanist, missionary statesman, educator, linguist, translator, especially of the Bible into 36 languages.

CARSON, Alexander,\*† 1776-1844. A.M. Glasgow, minister at Tobermore to Presbyterians 1798, Independents 1814, Baptists 1820. Scholar, controversialist, Hon. LL.D. His son Robert Haldane (1821-1904) became pastor 1857.

CATHCART, William, 1826-1908. Convert of Carson, trained at Glasgow and Bradford, pastor at Barnsley 1850, Groton 1853, Philadelphia 1857. Published on papacy, and cyclopedia chiefly of American Baptists.

CHAMBERLAIN, John,† 1777-1821. Missionary at Agra and Sirdhana from 1803, translator.

CHAMBERLAIN, Peter,\* 1601-1683. M.D. Padua 1619. Accoucheur to royalty, astrologer, sociologist. Seventh-day Baptist and Fifth-monarchy man. Author.

CHANLER, Isaac, 1701-1749. Bristol, pastor of Charleston, S.C., author.

CHAPMAN, Edwin. Of family wide-spread in Kent, promoted the "General Baptist Advocate" 1830.

CHATER, James, died 1829. Missionary in India 1806, Ceylon 1812, translator.

CHEARE, Abraham, 1626-1678. Founder of church at Plymouth, pioneer hymns for children 1672.

CHEVALIER, Thomas,\* 1767-1824, B.A. Cambridge. Surgical lecturer and practitioner. Translated Pascal's Thoughts, Bossuet's History of the World, du Bosc's sermons. Deacon at Keppel Street, aided in Bagster's polyglot.

CHILD, John,\* 1638-1684. Newport Pagnell and Gracechurch Street, conformed, destroyed himself in remorse.

CHILLENDEEN, Edmund. General Baptist, captain, flourished in the interregnum, perhaps conformed between 1667 and 1670.

CHIPMAN, Thomas Handley, 1756-1830. A convert of Aline, Baptist pioneer in Nova Scotia.

CHIPMAN, William, 1781-1865. Pastor, clerk, and educationalist in Nova Scotia.

CHIPMAN, William Allen, 1756-1845. Merchant, J.P., M.P. in Nova Scotia, treasurer for home missions.

CHOWN, Joseph Parbery, 1821-1886. Pastor Ravensthorpe, Bradford student, pastor Bradford 1848, Bloomsbury 1875, president L.B.A. 1879, Union 1883. Lecturer.

CHRISTIAN, John,† died 1883. Member of Monghyr, wrote many very popular Hindi hymns.

CHURCHILL, James. Henley-on-Thames pastor, published occasional sermons from 1810.

CLARKE, John,† 1609-1676. Physician, settled Rhode Island, pastor of Newport, Baptist by 1648, advocated liberty of conscience 1651, secured charter for R.I. 1663, deputy-governor, benefactor to education.

CLARKE, William Nash, 1732-1795. Trained by Llewellyn, pastor Unicorn Yard 1762, Exeter 1790, tutor for P.B. fund, Hon. A.M. 1769.

CLOWES, Francis, 1805-1873. M.A. Aberdeen, pastor at Bristol 1830, tutor at Bradford 1836-1851, politician, journalist, editor of the *Sun*, *Freeman*, &c.

COLE, Charles, 1733-1813. Weaver, pastor of Whitchurch 1758, published 104 hymns in 1792.

COLES, Thomas, 1779-1840. A.M. Aberdeen. Pastor at Bourton 1801, secretary of the Oxford Association.

COLGATE. Baptist farmers at Sevenoaks from 1746. Robert emigrated 1798, his son William supported education, Bible translation, &c.

COLLIER, Thomas. Evangelist, Messenger of Western Association 1655, led there till 1692, writing theology, confessions, &c.

COLLINS, Hercules, died 1702. Pastor at Wapping 1677, leader, author.

COLLINS, Samuel, 1798-1881. Pastor at Grundisburgh 1827, founder of *Gospel Herald* and editor 1833-1858, Suffolk leader.

COMER, John, 1704-1734. Harvard and Yale, pastor at Swanzeay and Newport, antiquarian.

COMPERE, Lee, 1789-1871. Member of Halstead, missionary to Jamaica 1815, Creek Indians 1817, frontier settlers in southern states.

COMPSTON, John,† 1828-1889. Ragged school and temperance worker, editor of school hymn-books. Pastor at Inskip 1852, Bramley 1856, Barnsley 1861, Leeds 1870, Band of Hope Secretary 1875, Fivehead 1878.

CONGREVE, George Thomas,† 1821-. Deacon and superintendent at Rye Lane, published school hymn-book in 1869, 1871.

COOPER, James, 1812-1885. Trained at Bradford and Edinburgh. pastorates in Ontario, fostered Woodstock College. Hon. D.D. 1869, returned to Scotland 1879.

COOPER, Thomas,\* 1805-1892. Schoolmaster, journalist, chartist, Christian evidence lecturer, poet, author. Revived G.B. church at Lincoln.

COPLEY, Esther, born Beuzeville, 1786-1851. From Eythorne, married (1) Hewlett, curate at Oxford, (2) Copley, Baptist minister at Oxford 1827. Prolific writer for the home..

CORNTHWAITE, Robert, 1696-1754. Presbyterian from Bolton-le-sands, adopted sabbath keeping 1725, pastor of Mill Yard 1727, published on the seventh day.

CORNWELL, Francis, M.A. Cambridge. Rector of Marden, baptized by Jeffery 1644, carried over confirmation and impressed laying on of hands on the General Baptists, licensed in 1672 for Marden.

COTTLE, Joseph,\* 1770-1853. Member at Bristol, and of college committee; published for Coleridge Southey and Wordsworth, wrote religious poems and essays.

COULING, Samuel, 1815-1889. Temperance worker and author; MS. biographies of ministers at the Baptist Church House.

COX, Benjamin,\* M.A. Oxford. Rector of Sampford Peverel. Baptist about 1642, disputant, evangelised at Coventry, Bedford, edited confession of 1646, organised Midland Association 1658, preaching in London 1660.

COX, Francis Augustus,\* 1783-1853. Bristol, M.A. Edinburgh. Pastor at Clipstone 1804, Hackney 1811. Rich leader, helped start the *Baptist Magazine*, Liberation Society, London University, Baptist Irish Society, upheld Baptist principles in Scotland 1824, deputation of Baptist Union to America 1835, president of Baptist Union 1834, 1845, 1852. Author, especially historian of the B.M.S. at its jubilee. Hon. LL.D. Glasgow 1824.

COX, Nehemiah, died 1689. Son of Benjamin. Shoemaker at Cranfield, prosecuted, called to the ministry at Bedford 1672 and licensed for Maulden, joint pastor Petty France 1675, became fashionable London doctor, claiming M.D., Hon. F.R.C.P.

COX, Samuel, 1826-1893. Stepney student, pastor at Ryde 1855, Nottingham 1863-1888. Founder of the *Expositor* 1875. Hon. D.D. St. Andrews 1883.

CRABTREE, William, 1720-1811. Pioneer at Bradford, two occasional sermons.

CRAMP, John Mockett,\*† 1796-1881. Stepney student, pastor at Dean Street 1818, and secretary of Stepney 1823-1826, pastor at Thanet 1827, Hastings 1840, president Montreal college 1844, Acadia

1851-1869. Edited three papers, contributed widely, wrote twenty books, especially on Romanism and on Baptists. Hon. A.M. 1842, Hon. D.D. 1848.

CRANDALL, Joseph, 1772-1858. Pastor at Sackville 1799, evangelised New Brunswick and Prince Edward's Island.

CRAPS, John, leader at Lincoln 1826-1850, wrote often on baptism, his Concise View being repeatedly reprinted.

CRAWFORD, Alexander, 1786-1828. Follower of Haldanes, worked in Nova Scotia and Prince Edward's Island.

CRAWLEY, Edmund Albern, 1799-1888. M.A. King's College, N.S. 1819, studied at Andover, pastor at Halifax N.S. 1832, original professor at Acadia 1839, president 1854. Hon. D.D. Brown 1846.

CRESSET, Edward, member of Glaziers' Hall, held many administrative posts under the Protectorate.

CRISP, Thomas Steffe, 1788-1868. Pastor of St. Ives Congregational church, classical tutor Bristol 1818, president 1825. Hon. D.D. 1832.

CROSBY, Thomas.\* Mathematical schoolmaster on Horsley Down, married daughter of Keach, deacon at Goat Street in the pastorate of his brother-in-law Stinton; in the division at his death, sided at first with Gill, the section which gave rise to the Metropolitan Tabernacle, but in 1723 rejoined the majority at Unicorn Yard. Inherited the collections towards Baptist history made by his brother-in-law Benjamin Stinton, which he published in 1738, adding a few other contributions by 1740, giving a collection of undigested fragments. Published also a few school-books.

CROSLEY, David,\* 1669-1744. Evangelist on the Pennines, sought ordination from Presbyterians, baptized at Bromsgrove 1692, started at Barnoldswick 1694, disciplined by Association 1695, teaching elder at Tottlebank 1696, pastor at Cripplegate 1705, expelled for bad conduct, settled at Gildersome 1710, repeatedly refused admission to Association, tried London again, joined Hepstonstall, founded church at Bacup rival to Rossendale, sought to found rival association, kept school in Goodshaw, published five little works.

CULROSS, James, 1824-1899. M.A. St. Andrews 1846, pastor at Stirling 1850, trained students, pastor Highbury Hill 1870, Glasgow 1878, president Bristol 1883. President of Union 1887. Hon. D.D.

CULY, David,\* died 1725. Unique views as to Christ, published after his death with his correspondence and hymns; his followers were but few, yet reprinted his theology in 1787, 1810, 1820. Wisbech.

CURTIS, John,† 1784-1857. Member of choir at Broadmead, where his "Union collection" of hymns 1827 was used for some time.

DAGNALL, Stephen, G.B. leader at Aylesbury 1650-1680, printer and author, sentenced to death 1664 under Elizabethan Conventicle act, the scandal caused the milder acts of 1665, 1670.

DANIEL, Ebenezer, 1784-1844. Pastor at Brixham 1808, Luton, missionary to Ceylon 1830, tract writer, largely against Romanism.

DANIELL, Charles, 1804-1884. Member at Manchester, Bristol student, Edinburgh university, pastor at Hull 1831, Meltisham 1844, tutor at Bradford 1855, chaplain at Somerleyton 1860-1873, retired to Bristol.

DANVERS, Henry,\* died 1687. Colonel in Parliament army, governor of Stafford, baptized by Haggar, quartered at Whitehall, opposed Cromwell's aspirations to the crown, imprisoned in the Isle of Wight 1664, rescued 1665, frequent warrants for his arrest, published a school-book 1666, Fifth-Monarchy work 1672, a history of baptism 1672 severely criticised and recast, opposed the laying on of hands 1674; charged the death of the Earl of Essex as murder for the court, intrigued for Monmouth, fled, died at Utrecht.

DAVID, Job, 1746-1813. Trained at Bristol, pastor at Frome 1773, and Taunton Unitarian 1803.

DAVIES, Benjamin,\* 1814-1876. Bristol, Leipsic Ph.D. Head of Montreal 1838, of Stepney 1844, professor at McGill 1847, Hebrew professor at Regent's Park 1857, translated Gesenius, aided in Syriac lexicon, wrote Hebrew grammar, and other works, O.T. reviser. Hon. LL.D., Dublin.

DAVIES, Daniel, ‡ 1797-1876. Calvinistic Methodist, blind, baptized 1820, pastor Swansea 1825, Cardigan 1855, Association leader. Hon. D. D. Madison 1855.

DAVIES, Thomas, 1812-1895. Bristol student, pastor at Merthyr, president of Haverfordwest 1855. Hon. D.D.

DAVIS, Eliel, 1803-1849. Member at Eagle Street, pastor Newport I.O.W. 1829, Lambeth 1834, Eye, St. Ives. † Hymn-writer.

DAVIS, John, 1802-1875. Bradford student, pastor Portsea 1829, Yarmouth N.S. 1853, St. George, N.B. 1857, Charlottetown P.E.I. 1875. Biographer of his father, and Harris Harding.

DAVIS, Joseph, 1627-1707. Baptized at Coventry, imprisoned at Oxford 1659, pardoned 1672, linen draper in London, G.B., Seventh-day about 1666, benefactor, bequeathed estate for Seventh-day Baptists.

DAVIS, Stephen, 1783-1856. Member Devonshire Square 1802, Irish missionary 1816, visited America 1832. His son Stephen Joshua (1805-1866) became secretary of the Home Missionary Society till 1863.

DAVISON, John, died 1721. Leader of Western Association from about 1669, pastor at Trowbridge, kept academy, published on ordination and dissent.

DAVYE, Thomas, Scrivener at Leicester, leader of Midland G.B. from 1709 to about 1750.

DAWBARN, Elizabeth. Of Wisbech, wrote Mother's letters 1806, reprinted and widely circulated.

DAWSON, Thomas, 1790-1880. Military officer, emigrated 1815, missionary to Cherokee Indians.

DAWSON, Thomas. Bradford student, pastorates at Bacup 1835, Liverpool 1851, leader of North-Western Association, registrar of Everton Necropolis.

DAY, Robert, 1720-1791. Bristol student, pastor of Wellington 1747. Western leader, author.

DAY, Samuel Stearns, 1808-1871. Ontario, Hamilton student, missionary to India 1835, worked among Telugus.

DEACON, Samuel, 1714-1812. Woolcomber. Baptized 1755 after fourteen years evangelizing, minister at Barton 1760, a founder of the New Connexion 1770.

DEACON, Samuel, junior, 1746-1816. Son, co-pastor from 1779, watchmaker. Author of many devotional works in rhyme, especially, Barton Hymns 1785 and often. His half-brother John, pastor at Leicester 1782, prepared a Selection for the Connexion in 1800, enlarged 1804, revised and formally adopted 1829 and used till 1851.

DEANE, Richard,\*† 1610-1653. Artillery general, judge of Charles Stuart, commander-in-chief in Scotland, admiral, fell in action, buried in Westminster Abbey.

DEANE, Richard. Captain in parliament army, evangelized in west country 1663-1676, also near London and Watford, defended Baptists to Bishop Barlow.

DELAUNE, Thomas, died 1685. Schoolmaster, printer, author of Tropologia, Antiquities of London, &c. Imprisoned for his Plea for Nonconformists, died in Newgate.

DENHAM, David, 1791-1848. Pastor at Horsell 1810, Plymouth 1816, Margate 1826, Unicorn Yard 1834. High Calvinist. Published Saints Melody 1837 and often.

DENNE, Henry.\* Clergyman, founded G.B. church at Warboys 1644, evangelised in Kent, cornet of horse, promoted trial of Charles Stuart, published on Baptist principles, headed mutiny at Salisbury, pardoned, returned to religious work near Cambridge, opposed Quakers, urged oath of allegiance, disclaimed rebellion 1661. His sons John and Jonathan fostered the cause at Fenstanton and St. Ives.

DENT, Caroline, 1815-. Great-grand-daughter of J. C. Ryland. With sister Elizabeth published three volumes of poetry.

DICKERSON, Philip, 1795-1882. High Calvinist leader, pastor of Rattlesden 1816, Little Alie Street 1831-1870; autobiography in *Gospel Herald* 1880-1.

DIKE, Daniel,\* 1617-1688. M.A. Cambridge, clergyman, Tryer, commissioner for Jews and for Piedmont. Baptist at Theobalds 1661, co-pastor with Kiffin 1668, opposed Quakers 1674, ordained Gifford 1677.

DIMMOCK, Joseph, 1768-1846. Pastor at Chester, N.S. 1793, pioneer and leader in Nova Scotia. David and George maintained the tradition.

DISBROWE, John,\* 1608-1680. Married Cromwell's sister, cavalry commander, major-general at Worcester 1651, general at sea 1653, M.P. 1654, privy councillor 1657, opposed Richard Cromwell 1659, imprisoned by Charles 1660 and 1666 for political and military opposition. Of the Fenstanton church.

\*DOBELL, Daniel, 1700-1782. Shoemaker, G.B. at Cranbrook elder 1754, Messenger 1761. Opposed seventh-day, infant baptism, Quakers. Several others of the family wrote, notably

DOBELL, John, 1757-1782. Custom-house officer at Poole, published hymns 1806 and 1828.

DOE, Charles. Comb-maker, editor of Bunyan's works 1693.

DORE, James, died 1825. Pastor at Maze Pond 1784-1815, London leader and author. Hon. A.M. 1793.

DOUGLAS, David. Leader of the Northern Association, pastor at Hamsterley 1822, historian 1846.

DOVER, Simon. Publisher in 1661.

DOWLING, John, 1807-1878. Eagle Street, teacher, boarding-school near Oxford, published school books, to America 1832, popular preacher and author. Hon. D.D. 1846.

DOWSON, Henry, died 1884. Bradford and Edinburgh student, succeeded Steadman at Westgate 1836, secretary of Bradford 1840-1864, organized church at Brussels, head of Strict-communication College at Bury and Manchester 1865-1877, founded Crouch Hill. President of Baptist Union 1881.

DOXSEY, Isaac, 1816-1898. Secretary of the National Temperance Society, editor of the *Nat. Temp. Chronicle*.

DRACUP, John, † 1723-1795. Congregational at Steep Lane, Baptist pastor at Rodhill End, Rochdale 1781, Steep Lane now Baptist 1784. Published hymns 1787.

DRAPER, Bourne Hall, 1778-1843. Pastor at Chipping Norton 1804, Coseley 1809, Southampton 1820. Profuse popular writer, often reprinted, translated into French and Italian.

DRINKWATER, Richard, died about 1743. Son of farmer who founded G.B. causes at Portsmouth and Chichester. Leader from 1710.

DUNBAR, Duncan, 1791-1864. Gaelic Presbyterian in Aberdeen, emigrated to New Brunswick, baptized 1818 at St. John, evangelist, pastorates in United States from 1824.

DUNCKLEY, Henry, 1824-1896. Accrington student, M.A. Glasgow 1843, pastor at Salford, essayist, editor of the *Manchester Examiner*, journalist (Verax). Hon. LL.D. Glasgow 1883.

DUNGAN, Thomas, died 1688. Ireland, Rhode Island, pioneer in Pennsylvania at Cold Spring 1684, baptized Elias Keach.

DUNSTER, Henry,\* 1612-1659. M.A. Cambridge. First president of Harvard, compelled to resign in 1654 on advocating believers' baptism, moved to Scituate.

DUTTON, Anne,† 1692-1765. Northampton, Curriers' Hall, Warwick, second husband pastor at Great Gransden, which she endowed at her death. High Calvinist, published 25 volumes of correspondence and 38 tracts on divine and spiritual subjects.

DU VEIL, Carolus Maria, died 1690. Jew, Catholic, D.D. Anjou, Protestant, Episcopal clergyman, Biblical expositor, Baptist minister in Gracechurch Street about 1685.

DYER, George,\* 1755-1841. B.A. Cambridge, schoolmaster. Won by Robert Robinson, whose biography he wrote from a Unitarian standpoint. Historian, poet, essayist, editor of classics, tutor.

DYER, John, 1784-1841. Eldest of seven sons of pastor of Devizes, pastor at Plymouth 1810, Reading 1814, secretary B.M.S. 1817.

EAST, David Jonathan, 1816-1903. Stepney student, pastor at Leamington 1838, Waltham 1848, head of Calabar College 1850, leader in Jamaica, writer on slavery and Africa.

EATON, Isaac, 1724-1772. Pastor at Hopewell, N.J., 1748, leader in Pennsylvania Association, first to train Baptist ministers in America. Hon. A.M. 1772.

EATON, Samuel, died 1639. Button-maker in London, conventicle in 1632, Baptist pioneer.

ECKING, Samuel,† 1757-1785. Shrewsbury essayist and hymn-writer.

EDWARDS, John,\* 1770-1776. "Sion y Potiau," Poet, translator of Bunyan.

EDWARDS, Morgan, 1722-1795. Bristol student, pastor at Cork 1757, Rye, Philadelphia 1761-1770. Promoter of Rhode Island College 1762, Baptist antiquarian and author.

EDWARDS, Oswald. Pastor at Dublin, succeeding Abdiel and John Edwards, brothers from Leominster. Irish leader 1722-1740, followed by son Samuel, author of a catechism.

EDWARDS, Peter. Pastor at Portsea, became pedobaptist and published in 1795 an attack on Baptists, repeatedly reprinted.



EDWARDS, Thomas. Esquire of Rhual, high Calvinist author 1693-1699.

ELLIS, Robert, † 1812-1877. Pastor of many churches, finally Carnarvon; bard "Cynddelw," lecturer, antiquarian, ecclesiastic, commentator.

ELLISON, Seacome. Liverpool mariner and merchant. Wrote on baptism and geography, 1833 onwards.

ELVEN, Cornelius, 1797-1873. Pastor at Bury St. Edmunds 1823, leader in East Anglia, author, hymn-writer.

ELWALL, Edward,\* 1676-1744. Dudley mercer and grocer; eccentric, sabbatarian, unitarian, acquitted of blasphemy 1726.

ERBURY, William,\* 1604-1654. B.A. Oxford 1623, clergyman, chaplain to Skippon's regiment, eccentric doctrines as to Christ and the Holy Spirit, published a dozen remarkable manifestoes from 1652.

EVANS, Allen, 1685-1767. Member of Wild Street, Dissenting Deputy, refused to be sheriff of London or to pay the fine 1754, won in the House of Lords 1767.

EVANS, Benjamin, 1803-1871. Bradford student. Pastor at Scarborough 1825-1862, president of Baptist Union 1858, national leader, author, editor, historian, founder of Strict communion College, Bury-Manchester, father of the *Freeman*.

EVANS, Caleb, 1737-1791. Son of Hugh. Trained at Bristol and Mile End, assistant at Unicorn Yard, co-pastor with father at Broadmead, succeeded him at church and academy, upheld liberty against Wesley 1775, trinitarianism against Harwood, attacked by Huntington the high Calvinist. Hon. A. M. 1769, D.D. 1789.

EVANS, Christmas,\* † 1766-1838. Welsh leader, evangelising everywhere from Anglesea, opposed M'Lean's views.

EVANS, Hugh, 1713-1781. Of the Pentre family of pastors, Bristol student, pastor of Broadmead 1733, head of academy 1760, founder of the Bristol Education Society 1770.

EVANS, James Harington, † 1785-1849. M.A. Oxford. Left the established church at Milford, pastor John Street, 1815. Selection of hymns 1818, many prose works.

EVANS, John,\* 1767-1827. M.A. Edinburgh. Schoolmaster, voluminous author, especially Sketch of Denominations. Pastor of "Glasshouse" meeting at Worship Street 1792-1827, G.B. Messenger 1804. F.S.A. 1803, Hon. LL.D. (Brown) 1819.

EVERARD, Robert.\* Parliamentary captain, published G.B. works 1649-1655, vindicated his conversion to Catholicism 1664.

EVERSHED, William, 1717-1799. Elder of Horsham G.B. 1755, Messenger 1759, published on evidences of Christianity 1780.

EWEN, Thomas, 1757-1846. New Connexion, pastor March 1797-1822, Magdalen 1834-1844, editor.

EYRES, Nicholas, 1691-1759. New York brewer from Wilts, invited G.B. evangelist 1712, ordained 1724, co-pastor at Newport 1731.

FANCH, James,† 1704-1767. Pastor of Romsey and Lockerly, published theology, sermons, poetry.

FARNINGHAM, see Hearn.

FAWCETT, John,\*†† 1740-1817. Schoolmaster, printer, Northern leader, pastor Wainsgate 1765, Hebden Bridge 1777, trained for the ministry, virtual founder of Bradford academy, voluminous author of prose and poetry; notably Devotional Commentary. Hon. D.D. 1811.

FELLER, Henrietta, 1800-1868. Born in Switzerland, widowed 1827, emigrated for mission work in Quebec 1835, settled at La Grande Ligne 1836, opened institute 1840, school for girls 1851.

FELLOWS, John,† died 1785. Shoemaker, member of Bromsgrove and Birmingham, poet, wrote against Catholicism.

FERGUSON, John, died 1855. Nova Scotian leader, founder of *Christian Messenger* 1836, educator.

FIENNES, John.\* In the Long Parliament; cavalry colonel, the first M.P. to become Baptist, called to the upper house 1657.

FINCH, Thomas. Pastor at Hull, Lynn and Harlow, writing plentifully between 1797 and 1837.

FISHER, Samuel,\* 1605-1665. M.A. Oxford, clergyman, pastor at Ashford, published on baptism 1653; became Quaker 1655.

FISHER, Samuel, 1742-1803. Pastor at Norwich 1762, advocated Johnson's views 1774, propagated also at Wisbech 1781, where a second division occurred 1792.

FLEETWOOD, Charles,\* died 1692. Commander-in-chief and lord-deputy in Ireland 1654, recalled because suspected of being Baptist, but not identified with any Baptist church.

FLOWER, Benjamin,\* 1755-1829. Publisher, editor, political author; doctrinally of Robert Robinson's School. His daughters Eliza\* and Sarah\*† wrote poems.

FLOWERDEW, Alice,† 1759-1801. Schoolmistress and poet, member of "Glasshouse," Bury St. Edmunds, Ipswich.

FOLGER, Peter, 1617-1690. Factotum on Nantucket, member of Newport, grandfather of Benjamin Franklin.

FOOT, William, 1707-1782. G.B. pastor Moretonhampstead 1731, Bristol 1736, published on baptism 1739 and 1766, controversy with Hoadley 1756.

FORTY, Henry, 1615-1692. Signed 1651 confession, pastor at Totnes 1656, in Exeter jail 1660, freed on intercession of Colonel

Blood 1672, pastor of the 1616 church and leader in London, pastor of Abingdon.

FOSKETT, Bernard, 1685-1758. Physician and member of Wild Street, joined Beddome at Henley-in-Arden 1711, tutor at Bristol 1720. Many manuscript lectures and sermons.

FOSTER, James,\* 1697-1753. Presbyterian minister in the west. Pastor at Barbican 1724-1748, Pinners' Hall 1748, socinianizing both. Finest preacher in London, opposed the Deists, accused of heresy by Archdeacon Stebbing 1735, prepared Lord Kilmarnock for death 1746, collected works 1749. Hon. D.D. Aberdeen 1748.

FOSTER, John,\*† 1770-1843. Bristol student. Essayist, contributor to Eclectic Review. Had held pastorates at Newcastle, Dublin, Chichester, Downend, Frome.

FOSTER, Michael, 1811-1880. Physician, revived cause in and round Huntingdon, local leader, B.M.S. committee, first nonconformist mayor of Huntingdon 1868.

FOUNTAIN, John,† 1767-1800. Missionary to Bengal, musician, hymn-writer.

FOX, William,\* 1736-1826. Bourton, Prescot Street, and Lechlade. Founded the Sunday School Society 1785, first treasurer of Home Missionary Society 1797.

FRANCIS, Benjamin,† 1734-1799. Bristol student, pastor at Chipping Sodbury, Horsley or Shortwood 1757. Preacher and poet, English and Welsh. Hon. A.M. 1792.

FRANCIS, Enoch,\* 1688-1740. Pastor of Newcastle Emlyn, Welsh leader.

FREESTON, Joseph, 1763-1819. Schoolmaster, New Connexion, pastor at Wisbech 1784, Hinckley 1799. Many devotional works, opposed Socinianism 1812.

FREY, Joseph Samuel Christian Frederick. Missionary to Jews, published Hebrew Bible, dictionary, grammar, 1809 onwards.

FULLER, Andrew,\*† 1754-1815. Pastor Soham 1775, Kettering 1783. Midland leader, secretary of B.M.S. 1792, theologian, humanising Calvinism yet defending against Socinianism. Hon. A.M. 1796, D.D. Princeton and Yale.

FULLER, Andrew Gunton,† 1799-1884. Son. Schoolmaster at Thrapstone, Bristol, West Drayton. Pastor West Drayton 1827, Blockley 1835, Old Ford 1841, Evesham 1847, Cardiff 1850. Retired to Wolverhampton 1867, biographer and editor of his father, autobiographer.

FYFE, Robert A., 1816-1878. Of Montreal, pastor Perth 1842, Toronto 1848, principal Woodstock Institute 1860, supported missions.

GADSBY, William,†† 1773-1844. Pastor at Hinckley 1800, Man-

chester 1805, kept high Calvinists aloof, evangelizing constantly. Author of 10 prose and 3 rhymed works, the Selection of Hymns still in use.

GALE, John,\*† 1680-1722. Ph. D. Leyden 1699. Barbican and Deptford G.B. churches, minister not pastor, criticised Wall's history of infant baptism, chairman of society for promoting primitive Christianity, moved in learned circles.

GANO, John, 1727-1804. Pastor at Scotch Plains 1754, won Kehukee district for Calvinism 1756, New York 1762, chaplain to N.Y. brigade, Kentucky 1788.

GAUNT, Elizabeth,\* died 1685, last woman burned for treason.

GIBBS, John, died 1699. Clergyman at Newport Pagnell, Baptist, ejected, preaching at Cranfield 1669, founder of Olney.

GIBSON, William. Emigrated to Rhode Island 1675, organized Westerly Seventh-day church 1708.

GIDNEY, Angus M., 1803-1881. Editor of Nova Scotian paper, poet, sergeant-at-arms.

GIFFORD, Andrew,\*† 1700-1784. Trained at Tewkesbury, ministered at Nottingham and Bristol, Wild Street 1829, Eagle Street 1836, boycotted by London ministers. Chaplain to Sir Richard Ellys 1731-1745, numismatist and antiquarian, original assistant librarian at British Museum 1757, bequeathed the unique Tyndal Testament and other curios to Bristol college. Hon. D.D. Aberdeen 1754.

GILES, John Eustace, 1805-1875. Son of William, Bristol student, first pastor Salters' Hall 1830, Leeds 1836, Bristol 1846, Sheffield 1847, Dublin 1862, Clapham 1862. Twice sent to continent to plead for religious liberty, politician at Leeds. President of the Baptist Union 1846.

GILES, William, 1771-1846. Pastorates at Plymouth, Dartmouth, Lymington, Chatham, Preston, Ashton-under-Lyne, Liverpool. Champion of close communion. His son of the same name taught Charles Dickens.

GILL, John,\* 1697-1771. Pastor Horsleydown 1720, Hebraist, commentator, theologian, benefactor of Rhode Island college. High Calvinist. Hon. D.D. Aberdeen 1748.

GILMORE, John. Of Irvine, Bradford student, founded churches at Aberdeen 1821, and Montreal 1830.

GLASSE, Thomas, died 1666. Of Bovey Tracey 1656; western leader.

GOADBY, John,† 1807-1881. Leicester student, missionary in Orissa, minister at Burnt Hill, Poultney, Montreal, Vermont. Hon. D.D.

GOADBY, Joseph, junior,† 1801-1859. Wisbech student, New Connexion minister at Manchester, Leicester 1826, schoolmaster, secretary of the Academy, editor of the *G.B. Repository*, missionary advocate,

deputed to Free-Will Triennial convention 1847, pastor Loughborough 1848.

GODWIN, Benjamin, 1785-1871. Pastor at Chipping Sodbury 1808, Dartmouth 1812, Missenden 1816, Bradford 1824, and tutor of college, and secretary of Itinerant Society 1831, Oxford 1837, lecturer President of the Baptist Union 1843. Hon. D.D. Columbia 1842.

GOSNOLD, John,\* 1626-1678. M.A. Cambridge, chaplain to lord Grey, founded of Church which finally met in Barbican, opposed compulsory laying on hands, defended Danvers.

GOTCH, Frederick William, 1808-1890. Bristol student; M.A. Dublin 1832. Pastor at Boxmoor, tutor at Stepney 1842, at Bristol 1846, then president. Examiner for London University, O.T. reviser, President of Baptist Union 1868, Hon. LL.D. Dublin 1859.

GOULD, George, 1818-1882. Bristol student, pastor at Dublin 1841, Exeter 1846, Norwich 1849. Citizen, educationalist, historian, and legalist, leader, President of Union 1879.

GOWER, Thomas. Captain of London train bands, signed London confession 1644 and 1646, founder of Newcastle church, imprisoned for the northern plot in Durham jail, pardoned 1672.

GRACE, Robert, 1799-1892. Portsea student, pioneer at Niton 1823, pastor at Addlestone 1825, Battle 1836, Winchcombe 1854-1872. Wrote on Israel, Christology, hymns.

GRANTHAM, Thomas,\* 1634-1693. G. B. Elder at South Marsh 1656, imprisoned 1662, Messenger, 1666, vigorous author, notably *Christianismus Primitivus* 1678, founded Norwich, Yarmouth, Lynn.

GREEN, Samuel Gosnell, 1821-1905. Son of a minister, printer, teacher. Stepney student, B.A. London. Pastor at Wycombe, Taunton 1847, tutor at Bradford 1857, president 1863, editor R.T.S. 1876, President of Union 1885. Author. Hon. D.D. Chicago 1870.

GREENWOOD, Abraham, 1750-1825. Of Barnoldswick, trained by Fawcett, pastor of Rochdale 1775, Dudley 1780, Oakham 1786, Barrow and Killingham 1796-1816. Original guinea subscriber to B.M.S.

GREGORY, Olinthus Gilbert,\* 1774-1841. M.A. Aberdeen 1805, LL.D. 1808. Mathematical teacher at Cambridge and Woolwich, professor of mathematics at Royal Military Academy 1807-1838, many technical publications, editor of a cyclopedia, promoter of London University, wrote on Evidences, biographer and editor of Robert Hall's works. F.R.A.S.

GRIFFITH, John,\* 1622-1700. G.B. elder of Dunning's Alley, leader of Assembly from 1656, repeatedly imprisoned.

GRIFFITHS, David, died 1861. Bradford student, pastor at Burnley 1829, Cloughfold 1839, Accrington 1841 and tutor of Academy till 1849, promoter of the North-Western Association.

GROSER, William, † junior, 1791-1856. Schoolmaster at Watford with his father, pastor Princes Risborough 1811, Battle 1819, Maidstone 1820, Editor of *Baptist Magazine* 1838, pastor of Chelsea 1848, secretary of Irish Society 1851. Author, edited New Selection of Hymns 1828, and a Jamaican Selection 1852.

GURNEY, Joseph, \* 1744-1815. Deacon of Maze Pond, shorthand writer concerned in important trials, edited in 1778 ninth edition of the *Brachygraphy* by his father Thomas.

GURNEY, Joseph, \* 1804-1879. Reporter to parliament 1849-1872, edited Annotated Paragraph Bible for R.T.S. 1850-1860, and a Revised English Bible 1877. Treasurer of Regent's Park 1856-1878. Son of William Brodie.

GURNEY, Thomas, \* 1705-1770. Clockmaker, improved Mason's shorthand, published his own system 1750, first official reporter at law-courts.

GURNEY, William Brodie, \* 1777-1855. Continued professional work of father Joseph, and transmitted to son Joseph. First editor of *Youth's Magazine* 1805, founder, secretary, treasurer, president of Sunday School Union, treasurer of Stepney 1828-1844, of B.M.S. 1835-1855, of P.B. fund 1842-1855.

GUTTERIDGE, Joseph, † 1752-1844. Member of Prescot Street. Treasurer of P.B. fund 1798, of Baptist Education Society 1804, deputy chairman of the Dissenting Deputies, founder of Stepney College 1809, Mill Hill school, Camberwell church and Sunday School Society, early supporter B.M.S., treasurer of Stepney 1811-1827.

HADDON, John, senior, 1784-1855. Printer at Clipstone and London, especially of *Baptist Magazine*, prepared in 1828 the New Selection of hymns, contributor to *Eclectic Review*. Junior prepared in 1858 *Psalms and Hymns*.

HAINES, Richard, † 1633-1685. Philanthropist and inventor, excommunicated by Horsham because he took out a patent, prevailed on General Assembly to override the excommunication.

HALDANE, James Alexander\* † 1768-1851. Sailor, evangelist, Baptist 1808; controversialist and propagandist, wrote devotional literature.

HALDANE, Robert, \* † 1764-1842, brother. Worked also in Switzerland and France, wrote expositions and apologetic.

HALL, Robert, senior, † 1728-1791. Baptized 1752 by influence of brother Christopher, pastor Arnesby 1753. Wrote several books, especially *Helps to Zion's Travellers*. High Calvinist.

HALL, Robert, junior, \* † 1764-1831. Bristol student, M.A. Aberdeen 1785. Assisted Caleb Evans at Bristol 1785, pastor at Cambridge 1791, pled for freedom of press, won reputation as orator, insane for

some months, pastor at Leicester 1807, at Bristol 1826. Works published in six volumes by Gregory 1832. Hon. D.D. Aberdeen 1817.

HAMMON, George, died about 1680. General Baptist leader in Kent from 1654, writing till 1661, then often imprisoned.

HARBOTTLE, Joseph, 1798-1864. Of Tottlebank, pastor of Accrington 1822, evangelize, tutor of an academy 1841-1849, secretary of the Lancashire Association, pastor at Oswaldtwistle 1851-1861! Northern leader.

HARCUS, Henry, 1810-1899. Home missionary, especially in the islands, pastor in Canada 1868-1879. Wrote history of the Orkney Baptist churches.

HARDING, Harris, † 1761-1854. Nova Scotian evangelist 1785, Baptist 1799, pioneer, especially in Yarmouth.

HARDING, Theodore Seth, 1773-1855. Nova Scotian pioneer. Pastor of Horton 1796, helped form Baptist Association 1800, evangelized in N.B. and P.E.I., fostered the Academy and Acadia College.

HARGREAVES, James. Of Bacup, pastor Bolton 1795, Ogden 1797, schoolmaster, Hull 1808, Ogden 1809, Wild Street 1821, Waltham Abbey 1829. Wrote a catechism, devotional books, biography of Hirst, &c.

HARRIS, Benjamin. Printer and journalist, very active against court and popery 1675-1680, issued first newspaper at Boston in Massachusetts, printer to the colony, returned, last issue known 1705.

HARRIS, David, 1785-1853. Pastor at Sackville, N.B. 1814, influential through the Maritime Provinces.

HARRIS, John Ryland,\* 1802-1823. Welsh author, especially in his father's *Seren Gomer*, and on music, translated *Paradise Regained*.

HARRIS, Joseph (Gomer),\* 1773-1825. Welsh author, published *Seren Gomer*, first newspaper in Wales 1814, selection of hymns 1796 and often, diglot Bible, &c.

HARRISON, Edward, died 1673. Vicar of Kensworth, founder of Baptist church in locality, and pastor Petty France.

HARRISON, Thomas,\* † 1606-1660. Of Newcastle-under-Lyme. Cavalry officer, promoted trial of Charles Stuart, and condemned him, commander-in-chief 1650, councillor 1653, promoted propagation of the gospel in Wales, head of the commission for this, opposed Cromwell, baptized 1658, justified his conduct to Charles, executed.

HARRISON, Thomas,\* 1693-1745. Grandson of Edward. Pastor at Wild Street 1715, published poems 1719, declined to subscribe articles 1719, gave scandal 1729, and conformed, signing all the articles.

HART, John, 1714-1779. Member and benefactor of Hopewell, N.J., prominent in public affairs, patriot, signed declaration of Independence 1776.

HART, Oliver,† 1723-1795. Pastor of Charleston 1749, leader in South Carolina, patriot, author, pastor at Hopewell 1780. Hon. A.M. Brown 1769.

HAVELOCK, Henry,\*† 1795-1857. Commissioned 1815, Burmese War 1824, married Hannah Marshman 1829, baptized 1830, Afghan wars, C.B. 1842, Sikh wars, Persian war, captured Cawnpore, relieved Lucknow, K.C.B. and baronet.

HAYCROFT, Nathaniel, 1821-1873. Stepney student, M.A. Glasgow, pastor at Saffron Walden, Bristol, Leicester: freemason, politician, educationalist, editor. Hon. D.D. Glasgow.

HEARN, Marianne,† 1834. Member at Northampton and S.S. teacher, editor of the *Sunday School Times*, contributor to *Christian World*, &c.

HELWYS, Thomas,\* died 1626. Squire of Basford, promoted emigration to Holland 1608, first baptized by Smyth 1609, led party to Spitalfields and published four manifestoes, imprisoned in Newgate.

HEWLETT, Esther, of Eythorne. See Copley.

HILLS, Henry,\* died 1713. Member of Devonshire Square, printer, official 1653, became Roman Catholic by 1682 and retained official appointment.

HINTON, Isaac Taylor, 1799-1847. Son of James, to U.S.A. 1832. Wrote history of baptism, apocalyptic exposition.

HINTON, James,† died 1823. Leader at Oxford for thirty years, schoolmaster, Hon. A.M. 1803, Hon. D.D. 1812, secretary of B.M.S. 1815-1818.

HINTON, John Howard,\*† 1791-1873. Son of James. Bristol student, M.A. Edinburgh 1816. Pastor at Haverfordwest 1816, Reading 1820, Devonshire Square 1837, denominational leader, especially on missions, slavery, national education, disestablishment. President of Baptist Union 1837, 1863, secretary 1841-1866. Returned to Reading 1863, retired to Bristol 1868. Collected works in seven volumes, include *Natural History*, *History of U.S.A.* For his son James, 1822-1875 see D.N.B.

HOBBS, Joseph, 1764-1840. Of family known in Bucks and Kent G.B. circles for a century earlier. Chatham G.B. 1793, new cause there 1800, Berkhamstead 1802, New Connexion 1809. Published hymns for baptism and Lord's supper 1800.

HOBSON, Paul. Signed confession of 1644, captain in parliamentary army, debated on baptism, published devotional sermons, imprisoned at Newport Pagnell for preaching, colonel at Newcastle active in politics and propagating, opposed the Protectorate, free-will and laying on hands, chaplain of Eton, involved in Farnley Wood plot,



arrested, turned king's evidence, misconduct at Devonshire Square 1665, fresh warrant for arrest 1668.

HOBY, James, 1788-1871. Pastor at Maze Pond 1815, Weymouth 1826, Birmingham 1831, Twickenham 1861. President of Baptist Union 1851 and 1854. Deputed to U.S.A. Baptists 1831.

HODGES, Nathaniel,\* 1629-1688. Physician appointed by lord mayor to combat the great plague of 1665, dissected a victim, wrote an account. Member of Petty France?

HODGES, Nathaniel, 1675-1727. Taunton student, pastor at Exeter 1698, inherited property and joined Artillery Lane 1702, pastor 1707, declined to subscribe articles 1719, resigned 1721, knighted.

HOGG, Reynold. Paedobaptist pastor at Kipping, Thornton, Bradford, Baptist about 1783, pastor at Oundle, Thrapstone 1787, two-guinea subscriber to B.M.S., treasurer till 1795, Ryegate, Kimbolton, Keysoe 1819. Survived jubilee meetings 1842.

HOLDER, Thomas, 1657-1729. Member of Lichfield 1689, Worcester 1692, united three groups at Leominster 1695, leader in Severn valley.

HOLLIS, a family from Rotherham, mainstays of Pinners' Hall mixed communion, benefactors of religion and education. Thomas, 1659-1731, enriched P.B. fund, Harvard, Pennsylvania association, opposed seventh-day, built the first baptistery in London. Thomas,\* 1720-1774, barrister, traveller, widened his benevolence to Cambridge, Berne, Zurich, edited life of Milton, Sidney's works, F.R.S. 1757, F.S.A. Samuel became pastor at Shifnal, died 1829.

HOLME, John, died 1703. Somerset, Barbadoes, Philadelphia 1686, member of Assembly, as judge upheld religious liberty against the Quakers, highly cultured.

HOLMES, Abraham,\* died 1685. Soldier-politician from 1647, propagated Baptist principles at Leith 1654, major at Burntisland 1659, colonel with Sawrey, retired to Exeter, imprisoned at Windsor, in Rye House plot and Argyll's, commanded battalion at Sedgemoor, executed.

HOLMES, Obadiah, 1606-1682. Of Didsbury, settled at Rehoboth in the Old Colony, visited fellow-member at Lynn, arrested and whipped by Massachusetts 1651, removed to Newport and succeeded Clarke in pastorate 1652.

HOOKE, Joseph, died 1736. Baptized 1676, G.B. Elder of Spalding 1687, Messenger 1696, upheld orthodoxy 1704-1718, superintended from Sheffield to Wisbech and Bucks.

HORNE, William Wales,† 1773-1826. High Calvinist, pastor at Tibenham 1793, Yarmouth 1797, Leicester, London 1806. Published three hymnbooks and twice enlarged the third, also a dozen prose works.

HOW, Samuel, wrote *Sufficiency of the Spirit's Teaching*, in its fifth edition 1639; though this was classic with Baptists, there is no evidence he was a Baptist.

HOWARD, John,\*† 1726-1790. Imprisoned in France. 1756, high sheriff of Bedford 1773, devoted himself to prison reform all over Europe. Hon. LL.D. Dublin. Never renounced membership with Congregationalists, but habitually worshipped at Bunyan Meeting or Wild Street, where Samuel Stennett preached a memorial sermon.

HOWSE, H. E., 1750-1834. Of Trowbridge Conigre. Published hymnbook 1830 of which Unitarians demanded nine editions.

HUDSON, T. H., died 1876. New Connexion pastor at Queenshead 1829, Leeds 1841, Sheffield, missionary to China 1845.

HUGHES, Joseph, 1769-1833. Bristol student, A.M. Edinburgh. Pastor at Battersea 1797 till death, first secretary R.T.S. 1799, first secretary Bible Society 1804. Hon. D.D. Brown 1811.

HUPTON, Job, 1762-1849. Trevecca student. High Calvinist leader in East Anglia, pastor at Claxton, contributor to the *Gospel Magazine*, prose works collected 1843, poetical 1861.

HUTCHINGS, Richard, died 1804. High Calvinist, pastor Rotherhithe 1761, then Greenwich. Author.

HUTCHINSON, John,\*† 1605-1664. Governor of Nottingham for parliament, M.P., judged Charles Stuart, councillor of state except 1653-1659, imprisoned for life at Restoration.

HUTCHINSON, Lucy,\* his wife. Translated Lucretius, wrote husband's biography, treatise on Christian principles.

INGHAM, Richard, 1810-1873. Wisbech student, New Connexion pastor at Bradford 1838, Louth 1847, Halifax 1854, Vale 1862, Halifax 1866, Bradford 1870. Compiled two elaborate books on pedobaptist concessions as to baptism. Hon. D.D. Hillsdale.

INGLIS, Henry David, 1757-1806. Advocate, joint elder Bristo Place Edinburgh 1784-1806, published many sermons letters and tracts. (His son of the same name\* is not known to have been Baptist.)

INNES, William, 1770-1855. Deposed by presbytery 1799 after seven years at Stirling, worked with Haldanes, baptised 1811, founded church at Edinburgh, sleeping partner in publishing business. Hon. D.D. Washington 1848.

IVES, Jeremiah,\* died 1675. Pastor of a church for thirty years, said to have met in the Old Jewry, whose history cannot be traced, unless it presently had William Russell, in which case it may have been G.B. Skilled debater, on baptism, sabbatarianism, Quakerism.

IVIMEY, Joseph,\*† 1773-1834. Pastor at Eagle Street from 1805, Hon. Sec. of the Irish Society 1814, published forty works including a life of Milton, life of Kiffin, history of Baptists to 1820.

JACKSON, Alverey, died 1763. Pastor of Barnoldswick 1718, helped reorganize the Association 1719, promoted congregational singing, wrote hymns, upheld moderate Calvinism.

JAMES, John,\* executed 1661. Seventh-day baptist, elder of the church of which Chamberlain had been member, condemned for alleged treasonable preaching at Bullstake Alley, Whitechapel.

JAMES, Samuel, died 1773. Pastor at Hitchin 1751. Published very popular book of religious biographies. Hon. A.M. 1770.

JARROM, Joseph, 1774-1842. Taylor's pupil, pastor at Wisbech 1802, head of academy 1813-1838. Author of sixteen small works.

JEFFERY, William, 1616-1693. G.B. pioneer at Bradburn and Sevenoaks in 1644, sided with Caffyn in 1678, published *Whole Duty of Man*, and justified paying tithes as against Quakers. Messenger.

JEFFRIES, Joseph, died 1746. Pastor at Taunton 1717, in the split of the Western Association headed the Socinian party.

JEFFRIES, Joseph, died 1783. Son. Professor of civil law at Gresham College, supplied at Pinners' Hall 1768 the old "Artillery Lane" congregation, member of G.B. Assembly 1772, shared Worship Street with three other churches 1781.

JENCKES, Joseph, 1656-1740. Filled many offices in Rhode Island, culminating as governor in 1727.

JENKINS, John, † 1779-1853. Member Llanwenarth, pastor Llangynider 1806, Hengoed 1808. High Calvinist, published *Body of Divinity* 1811, commentary on Bible 1817-1831, and many essays. Hon. D.D. Lewisburgh 1852. Son John went to Brittany 1844-1872, and revised the Breton Bible.

JENKINS, Joseph,\* died after 1736. Ribbon-weaver, G.B. Elder at Hart Street, High Hall and Park, retiring 1731. Published seven occasional sermons, edited works of Griffith.

JENKINS, Joseph,\* † 1743-1819. Aberdeen student. Pastor at Wrexham, London 1795, Walworth 1798. Published often on baptism, opposed Unitarians, devotional readings. Hon. D.D. Edinburgh, 1790.

JENKINS, Llewellyn, died 1878. Son of John. Founder of "Y Greal," raised Bicentenary Fund 1862, published school-books, founded B.U. of Wales 1867.

JENKINS, Nathaniel, 1678-1754. Leader in southern New Jersey, in legislature secured religious liberty.

JENNINGS, Jonathan. Cheesemonger. G.B. minister, protested loyalty 1661, repeatedly imprisoned, once at Aylesbury, released on intercession of Colonel Blood 1672, licensed, united two wrecked churches and took them to White's Alley 1681, last at Assembly 1694.

JESSEY, Henry,\* † 1601-1663. M.A. Cambridge, chaplain, rector, minister of the congregational church 1637 whence sprang many early

Baptist churches, baptized 1645, evangelized widely, East Anglia and all south-west, interested in admission of Jews, oriental scholar, revised the Bible, Tryer, died in prison.

JOHNES, Pierce, died 1698. Sailor from Penzance, member of White's Alley, left two Essex farms for G.B. purposes.

JOHNS, William,\* 1771-1845. Missionary to India, expelled by East India Company 1813, edited story of B.M.S., became unitarian.

JOHNSON, John,\*† 1706-1791. Baptized at Lostock G.B. 1721, member Hill Cliff, pastor at Liverpool 1741, in the rebellion enlisted in volunteers, founded new sect including High Calvinist views 1747, joined Northern Association 1757. Evangelized far and wide, published a score of books.

JOHNSTON, James William, 1791-1873. Lawyer, attorney-general, judge in Nova Scotia. Baptist educationalist, promoting Horton Academy and Acadia College.

JOHNSTONE, FRANCIS, 1810-1880. Bradford student, pastor at Carlisle, Cupar, Edinburgh 1846 and tutor for ministry, Glasgow 1857, Edinburgh 1860. Author.

JONES, Daniel, 1771-1810. Member of Panteg, Bristol student, pastor of Swansea 1792, Trowbridge 1800, New Connexion 1804, coquetted with Assembly 1808. Translated Gill 1799.

JONES, David, 1736-1820. Studied at Hopewell and Middletown, N.J., pastor of Freehold 1766, evangelized natives across Alleghanies 1772-3, pastor at Great Valley 1775, army chaplain 1776, pastor Southampton 1786, Great Valley 1792, chaplain 1794-6 and 1812. Leader in Middle States, author. Hon. A.M. 1774.

JONES, David, Carmarthen, historian of Welsh Baptists 1816.

JONES, Edmund,† 1722-1765. Son of Philip at Cheltenham, Bristol student, pastor at Exeter 1743, introduced congregational singing 1759, published sacred poems 1760.

JONES, James, died 1682. Pioneer at Manchester 1650 and Liverpool 1665.

JONES, James. Coffee-man in Southwark, leader about 1672, champion of liberty 1682-1687.

JONES, JENKIN, 1690-1761. To Pennsylvania, pastor Lower Dublin 1725, Philadelphia 1746, championed religious liberty against Quakers.

JONES, John Andrews,\* 1779-1863. Pastor in London and Brentford, published *Bunhill Memorials* 1849.

JONES, John Emlyn, 1820-1873. Editor, journalist, translator, bard, historian, geographer; writings in Welsh. Hon. M.A. Lewisburg 1842. Hon. LL.D. Glasgow 1863.

JONES, John Richard, 1765-1822. Scotch Baptist leader at Ramoth in North Wales.

JONES, Morgan, died 1797. Son of Griffith of Penyfai and Welsh Tract. Pastor Hemel Hempstead 1761, kept academy at Hammersmith. Hon. LL.D. 1793.

JONES, Robert, 1806-1896. Pastor at Llanllyfni 1836, leader and author, president of Welsh Union 1880.

JONES, Samuel, 1735-1814. A.M. Philadelphia 1762, pastor Lower Dublin 1763 to death, leader in middle colonies, promoted Rhode Island college.

JONES, William,\* 1762-1846. Baptized by M'Lean, publisher in Liverpool 1793, founder Scotch Baptist church; to London 1812, wrote histories, biographies, edited periodicals. Hon. A.M. 1828.

JONES, William Mead, 1818-1895. American pastor and evangelist, missionary to Hayti 1845, Seventh-day missionary to Palestine 1852, American pastorates, Mill Yard 1872. Editor of the *Sabbath Memorial* 1875. Hon. D.D. Alfred 1886.

KATTERNS, Daniel, 1813-1887. Schoolmaster, West Drayton pastor 1834, Hammersmith 1838, Hackney 1844. President L.B.A. 1872. Joint-editor of *Baptist Magazine*.

KAYE, William. Clergyman at Stokesley, Baptist 1653, wrote eight works in the next six years.

KEACH, Benjamin,\*† 1640-1704. Baptized 1655, called to G.B. ministry 1658, published *Child's Instructor* 1664, for which he was fined imprisoned and pilloried, G.B. Elder in Southwark 1668, became Particular Baptist and founded Goat Street, first to popularize hymns as distinct from psalms in any congregational worship, Established or Dissenting, publishing from 1676 to 1699; wrote much verse, invented the religious novel-allegory 1673 copied by Bunyan, opposed sabbatarianism and Quakers, upheld laying on hands and believers' baptism, re-wrote his children's book often, collaborated with Delaune on typology, published articles of faith and discipline.

KEACH, Elias, 1667-1701. Son. Pastor Lower Dublin 1688, virtual founder of Philadelphia Association, returned 1692, gathered new church for which he drew up articles of faith and discipline, influential in Pennsylvania.

KEEN, Charles T., died 1870. Stepney student, pastorates at Newry 1817, Waltham 1824, Pershore 1830, Exeter 1840, Worstead 1843, Aylsham, Sudbury 1861.

KEENE, Robert, precentor at Carter Lane, collaborated with Rippon in his tune-book.

**KERSHAW**, John, 1787-1842. Fawcett's usher, M.A. Edinburgh. Pastor at Abingdon 1814-1840, schoolmaster at Radley, secretary of Oxfordshire H.M., author.

**KEY**, Mark, died 1726. Of White's Alley G.B. church, joint-elder at Bow Street 1692, to Reading 1695, assists at Devonshire Square P.B. 1702, ordained 1706, senior pastor 1719.

**KEY**, Thomas, died 1833. Of Water Fulford, member at Prescott Street 1793, benefactor in Yorkshire, presented Horton Academy to the Northern Baptist Education Society in 1817.

**KIFFIN**, William,\*† 1616-1701. Merchant, especially of woollens. Baptist 1641, London leader for sixty years, disputant, evangelist, officer, alderman, M.P. Founded Devonshire Square, nominally pastor till death, with assistants. Autobiographer.

**KILCOP**, Thomas. Friend of Kiffin, founded by 1644 the church (Petty France) which absorbed Kiffin's in 1727, last book 1660.

**KILLINGWORTH**, Grantham,\* 1699-1778. G.B. elder at Norwich, published eighteen books, chiefly on Baptist principles.

**KILLINGWORTH**, Thomas, died 1709. From Norwich to New Jersey, first pastor Cohansey 1690, judge.

**KIMBER**, Isaac,\* 1692-1755. Trained at Wantage and Gresham, helped Acton at Nantwich G.B. 1724, assistant at Barbican 1727, editor of *Morning Chronicle* 1728-1732, literary man, biographer of Cromwell, edited Ainsworth's Latin dictionary.

**KINCH**, John, junior, died 1731. Member of Barbican, called to ministry 1720, M.D., succeeded Hodges at Artillery Lane 1721.

**KING**, Daniel. Leader at Coventry, original member Midland association 1655, working in Southwark till 1688.

**KING**, Thomas, 1754-1831. Deacon at Birmingham 1790, second treasurer of the B.M.S. 1795, midland benefactor.

**KINGDON**, John. Called to ministry by Wellington 1758, pastor at Frome, leader in the west till 1800, wrote many circular letters and a few pamphlets. See *Evangelical Magazine* 1807.

**KINGHORN**, Joseph,\*† 1766-1832. Bristol student, pastor at Norwich 1789, champion of strict communion and Calvinism.

**KINGSFORD**, John, 1765-1820. Member at Canterbury G.B., where the family was influential, assistant at Chesham, then at Portsmouth 1787, formed new church 1802, joined New Connexion 1805 and formed Wilts Conference.

**KINGSFORD**, Sampson, 1750-1821. G.B. elder at Canterbury, Messenger 1783, leader, wrote Unitarian pamphlet.

**KINGSFORD**, William. Of Barton Mills, sought to reform the G.B. Assembly 1784, repelled Wesley's attacks 1789, two tracts on baptism 1812.

**KINGSNORTH**, Richard, died 1677. Founder of Spilshill G.B. church about 1644, his descendants active in mid Kent for a century.

**KINNEAR**, William Boyd, 1796- . Baptized at Halifax N.S. 1832, deacon of Brussels, a founder of Fredericton seminary, M.P., judge.

**KINNERSLEY**, Ebenezer, 1707-1778. From Gloucester, pastor Philadelphia 1743, electrician, professor at university 1755-1773.

**KNIBB**, William,\*† 1803-1845. Bristol printer, Kingston school-master 1824, missionary at Savannah and Falmouth, led movement for abolition of slavery 1832.

**KNOLLYS**, Hansard,\*† 1599-1691. Cambridge scholar, separatist church in New England, gathered London church 1641, won by Kiffin 1643, resigned from civil service 1653, traded with Holland, opened school, wrote apocalyptic and other works, mild Fifth-monarchy man.

**KNOTT**, a family of blacksmiths at Eythorn concerning which many falsities are extant. James was deposed from eldership of G.B. church for immorality in 1725, conformed 1732. John I was christened 1608 and is not known to have become Baptist. John II was christened 1684, and it seems to be he who attended Association at Sandwich 1730, still living 1755. John III, 1723-1793, trustee 1755 of the new meeting-house, elder 1759, quitted the Assembly 1770 but by 1780 had left, and figured at Bow in 1785 as Particular Baptist. His son John IV, 1753-1818, was called to ministry at Eythorn, moved to Chatham as a baker, pastor of Particular Baptist church there 1776, resigning 1816, opposed Kingsford's Christology, upheld Baptist principles. Thomas was a publisher in London from 1789, with much Baptist custom.

**LAILEY**, Thomas, 1820- . From Poplar, merchant in Toronto, great promoter of extension in city and province.

**LAMB**, Thomas, died about 1671. Soapboiler from Colchester, founded Bell Alley G.B. church about 1642, debated and evangelized over East Anglia, naval chaplain, wrote eight or ten works.

**LANDELS**, William, 1823-1899. Pastor at Cupar 1846, Birmingham 1850, founded Regent's Park 1855, lecturer at Exeter Hall, president of L.B.A. 1868, of Union 1876, established the annuity fund, pastor at Edinburgh 1883-1893.

**LANGDON**, Thomas, 1755-1824. Bristol student, first pastor of Leeds 1782, a promoter of Bradford College, Yorkshire leader.

**LARK**, Sampson, executed 1685. Member of Glass House in London 1648, pastor at Lyme, joined Monmouth.

**LAWRENCE**, Henry,\* 1600-1664. M.A. Cambridge 1627. Commissioner of Plantations 1648, for Ireland 1652, lord president of council 1654-1659. Published on angels and baptism.

LAWRENCE, Richard,\* brother, died 1682. Colonel, commissioner for purchases 1643, marshal-general of horse 1645, Ireland 1651, (to Constantinople 1653-5?), took up lands for arrears of pay, returned 1660, council of trade for twenty years, published economics.

LAWSON, John, died 1665. Naval captain 1642, opposed protectorate 1654, cashiered 1656, plotted with Fifth-monarchy men 1657 and was arrested, intrigued with Charles, commander-in-chief at sea 1659, helped Restoration 1660, knighted, died of wound in Dutch war.

LAWSON, John,† 1787-1825. Printer at Serampore 1812, pastor and educationalist at Calcutta, naturalist, musician, poet.

LEECHMAN, John, 1803-1874. Bristol student, Glasgow M.A., evangelist and tutor at Serampore 1832, co-pastor 1834, pastor at Irvine 1838, Hammersmith 1848-1863, deputation to India and Ceylon 1850, pastor at Bath 1867. Wrote on logic and devotion. Hon. LL.D. Glasgow.

LEIGH, Egerton, . . . . . Baronet; founder, benefactor and pastor of the church at Rugby, 1803.

LESLIE, Andrew, 1798-1871. Bristol student, missionary at Monghyr, inspired Havelock, pastor and missionary at Calcutta 1843, revised Hindi N.T. 1848.

LESLIE, Mary Eliza,† 1834. . . . . Daughter. Taught Hindu ladies, philanthropist in Calcutta 1877, poet. Became Methodist.

LEWIS, Titus,\* 1773-1811. Pastor Blaenywaun 1798, Carmarthen 1802. Wrote in Welsh a catechism, hymns, &c; compiled a dictionary, translated English and Scotch theological works.

LEWIS, William Garrett, 1797-1865. Pastor at Chatham 1825, Cheltenham 1842, Weston 1864. Anti-slavery, poet.

LEWIS, William Garrett,\* 1821-1885. Post-office clerk. Pastor Kensington 1847, St. Albans 1881, a founder and secretary L.B.A. 1865, president 1870, editor of *Baptist Magazine* 20 years, lecturer.

LIDDON, John, pastor at Hemel Hempstead 1780-1823. Published on Sunday schools, slavery, religious liberty.

LIELE, George, 1750?. . . . . Negro member of Savannah, freed, founded negro church 1777, reconstituted it in Jamaica 1783, the first there, called attention of England to the opening 1791.

LILBURNE, Robert,\* 1613-1665. Of Durham, colonel of regiment stationed at Newcastle 1647, discussing new constitution 1648, condemned Charles Stuart 1649, tried to save his brother John, routed the Earl of Derby 1651, commander-in-chief in Scotland 1654, M.P. East Riding 1656, opposed both Cromwells, sided with Lambert 1659, imprisoned for life at Plymouth 1660.

LINGLEY, James,† died 1868. Member at Poplar, wrote hymns 1829 onwards.



LISH, A. B., died 1852. Eurasian trained at Serampore, revised Khasi Matthew 1832. Succeeded at Agra by half-brother R. Robinson.

LITTLEWOOD, Thomas, 1753-1817. Pastor at Rochdale 1786, northern leader, promoter of Bradford Academy.

LIVESEY, Joseph,\* 1794-1884. Preston and Manchester, preacher, not pastor, editor of *Preston Guardian* and four temperance periodicals, first teetotaler.

LEWELLYN, Thomas,\* 1720-1793. Bristol student, member of Prescott Street, called to ministry, not pastor, trained for the ministry, promoted mission to North Wales 1776, published history of Welsh versions, promoter of Bristol Education Society, benefactor of that and Baptist Fund. Hon. LL.D.

LLOYD, Charles,\*† 1766-1829. Student at Carmarthen, baptized at Ditchling 1790, schoolmaster, Exeter 1793, London 1811, autobiography 1813. Hon. LL.D. Glasgow 1809.

LLOYD, John,† 1738-1801. Pastor at Tenterden 1781, Colnbrook, devotional writer, autobiography 1792.

LOCKHART, Ninian, 1775-1848. Deacon at Kirkcaldy 1797, co-pastor 1805, advocate of "Scotch Baptist" views and disestablishment, philanthropist, committee of Home Mission.

LOVEDAY, Samuel,\* 1619-1677. G.B. elder at Tower Hill 1657, moved to East Smithfield 1660, coat-seller, licensed 1672, having a regular meeting-house. Published expositions. Apparently founder of the church now at Seven Kings.

LOW, James. Papermaker. Vested library in Baptist Union 1842. Treasurer of Union.

LOWDELL, Stephen,† 1718-1810. Member of Park G.B., treasurer of G.B. Fund, Messengers' Fund, &c.

LOXLEY, Benjamin, 1720-1801. Emigrated to Philadelphia, artillery officer and founder, helped Whitefield, benefactor and member of First Baptist church.

LUCAR, Mark. Of Greek extraction? Quitted Lathrop's church 1633, baptized 1642, emigrated to Rhode Island, prominent at Newport.

LUCAS, Thomas, died 1741. Pastor and head of academy at Trowbridge, published on compulsion of conscience.

LUDLOW, Edmund,\*† 1617-1692. B.A. Oxford. Parliamentary officer, prominent in Pride's Purge 1648, condemned Charles Stuart, lieutenant-general in Ireland 1650, opposed the Protectorate 1656, 1656, regained power with Long Parliament 1659, impeached, surrendered, escaped, was desired to head rising against Charles II, not allowed to return 1689, his memoirs published 1699. Not known to have been on any Baptist church roll.

LUPTON, John, died 1670. First known G.B. Messenger in Lincolnshire 1653, Tattershall 1651, protested loyalty 1661.

LUSH, Robert,\* 1807-1881. Barrister, author, judge, privy councillor, knight. Member of Wild Street and Regent's Park, treasurer P.B. Fund, B.M.S. supporter.

LYNDON; Jonas, 1704-1778. Clerk of courts, governor of Rhode Island 1768, sought to maintain peace with George III, benefactor of First church, Newport.

MCCREE, George Wilson, 1822-1892. Worked at Sunderland, Monkwearmouth, Boroughbridge, St. Giles-in-the-fields 1848, Borough Road 1874. Lecturer, temperance advocate.

MACGOWAN, John,\* 1726-1780. Baker at Warrington, pastor of Hill Cliff 1751, Bridgnorth 1760, Devonshire Square 1767. Twenty works reprinted in six volumes, some translated into Welsh, best known, *Dialogues of Devils, Priestcraft Defended, Arians and Socinians Monitor*.

MACGREGOR, Robert, 1747-1798. Pastor of Woolwich. Wrote High Calvinist and Baptist pamphlets.

MACKENZIE, Alexander, 1822-1892. Emigrated to Ontario, mason, builder, editor, M.P., provincial treasurer, first liberal premier of the Dominion. Member at Toronto, trustee of MacMaster.

MACLAREN, Alexander,† 1825-1910. Stepney student, B.A. London. Pastor at Southampton 1846, Manchester 1858, visited Australia 1888-9, president of Union 1875, 1901, Baptist World Congress 1905. Expositor. Hon. D.D., Litt. D.

MACLAREN, David, 1785-1850. Scotch Baptist pastor Glasgow, Adelaide 1838, pioneer in South Australia. Father of Alexander.

MACLAY, Archibald, 1778-1860. Trained by Haldane, forbidden to go as missionary to East Indies 1804, went to New York, became Baptist, agent of American and Foreign Bible Society 1837, promoted B.T.S. of England.

MACLEAN, Archibald,\*† 1733-1812. Printer and bookseller. After being Presbyterian and Sandemanian, joined Baptists 1768, and sought to impress peculiar views of worship and discipline, 'Scotch Baptists' being known down west coast to Holyhead. Works collected in seven volumes 1823. Hon. A.M. 1793.

MACLEOD, Donald Friell,\* 1810-1872. Baptized at Monghyr by Leslie, administrator, finally lieutenant-governor of Punjab 1865-1870. C.B., K.C.S.I. Interested in hill missions.

MACMASTER, William, 1811-. Member at Omagh, emigrated to Toronto, chairman Great Western Railway, member of upper house Ontario, Dominion senator. Benefactor of MacMaster University.

MACMILLAN, Daniel,\*† 1813-1857. Of Irvine, baptized at Cambridge, bookseller and publisher. Joined Church of England.

MACQUIGE, James, . Agent of Irish Society, edited Irish Bible 1817.

MACRAE, David, 1779-1862. M.A. Aberdeen 1800, evangelist, baptized 1805, Record Office 1812, schoolmaster 1823-1853, theologian, anti-secularist debater.

MACK, John,‡ 1797-1845. Edinburgh university, Bristol college, professor at Serampore 1821, reconciled the two missions 1837, published scientific works in Bengali.

MAISTERS, Joseph, 1640-1717. Oxford, but denied degree 1661, settled at Theobalds, licensed for Cheshunt 1672, ordained 1677, one of the earliest open formal ordinations in this reign, registered at Enfield 1689, united a London charge 1695.

MANN, Isaac, 1785-1831. Original student of the Northern Education Society, pastor Steep Lane 1809, Burslem 1811, Shipley where he founded the first Sunday School, Maze Pond 1826. Lecturer, author. Hon. A.M. 1822.

MANNING, Edward, 1766-1851. From Ireland to Nova Scotia, converted by Alline, baptized 1797, helped form Association 1800, pastor Cornwallis 1808. Theologian, promoted Horton and Acadia. His brother James, 1764-1818, had parallel career.

MANNING, James, 1738-1791. Trained by Eaton at Hopewell, A.M. Princeton 1762, invited to found Rhode Island College, established grammar-school and church at Warren 1764, college 1766, association 1767, moved to Providence 1771, representative in Congress 1787, promoted constitution 1789.

MANNING, Samuel,\* 1821-1881. Bristol and Glasgow student. Pastor Frome 1846, magazine writer, editor *Baptist Magazine* 1857, book editor of R.T.S.. 1861, joint-secretary 1876. Hon. LL.D. Chicago 1869.

MARCHANT, Henry, 1741-1796. Philadelphia student. Patriot lawyer, attorney-general R.I., delegate to Continental Congress, Federal judge.

MARHAM, James. G.B. preacher of Spalding, Holbeach and Lynn. His case in 1693 emphasised that registration at quarter sessions or a bishop's court was necessary for toleration.

MARLOW, Isaac, 1649-1719. Baptized at Hereford, married at Amsterdam, joined Mile End, treasurer of Assembly fund 1689, opposed congregational singing, retired to Leominster 1700, benefactor there.

MARSDEN, Jeremy, 1617-1684. A political preacher, constantly plotting in the north, alias Ralphson. Died in Newgate.

MARSHMAN, John Clark,\* 1794-1877. Son of Joshua. Founder of Serampore college, active in other education, first paper-maker, journalist in Bengali and English, official translator, published *Guide to Civil Law, History of India, History of Bengal, Life of Carey, Marshman and Ward*, &c. C.I.E. 1868.

MARSHMAN, Joshua,\*† 1768-1837. Schoolmaster at Broadmead 1794, missionary to Serampore 1799, translator, especially of Confucius and the first Bible in Chinese, kept boarding-schools whose profits enabled great extension of work, including the opening of Serampore College, secured charter from King Christian. Hon. D.D. Brown 1811.

MARSOM, John, 1746-1833. Educated at Shakespeare's Walk, baptized by Samuel Stennett, founded a church 1773 which Ebenezer Smith moved to Fetter Lane on his withdrawal about 1784, Sabellian at Mitcham and Stratford, joined G.B. Assembly 1791, Elder of "White's Alley" at Worship Street 1797. Many controversial pamphlets.

MARTEN, Robert Humphrey, 1821-1885. Stepney student, Abingdon 1845, founder of Lee 1855, educationalist, secretary of Mill Hill, dissenting deputy, president L.B.A. 1883.

MARTIN, James, 1821-1877. Stepney student, B.A. London, Bonn. Pastor at Lymington 1848, Stockport 1853, Edinburgh 1855, Nottingham 1860, Melbourne Australia 1869. Translator of German theologians, author of *Origin of N.T.*

MARTIN, John,\* 1741-1820. Pastor of Shepshed 1766, Grafton Street 1774, re-housed at Keppel Street 1797. As a supporter of the Corporation and Test Acts in 1789, became sole distributor of the Regium Donum till 1806, for stating that many dissenters would support a French landing in 1798 was expelled dissenting societies. Published 35 pamphlets.

MASON, Francis, 1799-1874. York, emigrated 1818, to Burmah 1830, translated scriptures and hymns for Karens, trained teachers and preachers, wrote on Burmese fauna and flora.

MASON, John. Member of London churches 1654 and 1678, colonel, governor of Jersey 1659.

MAULDEN, John, 1644-1714. Shoemaker, Elder Goodman's Fields G.B. 1685, imprisoned 1686, championed orthodoxy in Assembly and Association, adopted seventh-day 1710, co-elder at Mill Yard. Published three devotional books.

MAYNARD, Jerom, 1677-1762. Serge-maker at Moretonhampstead, join G.B. church, move to Axminster, serving Dalwood church, to Honiton 1715, build there 1736, benefactor.

MEANS, Joseph Calrow, 1802-1879. G.B. pastor on the border-line of orthodoxy, "White's Alley" 1830, Chatham 1843.

MEDLEY, Samuel,\*†† 1738-1799. Invalided out of navy 1759, joined Eagle Street, schoolmaster 1762, pastor at Watford 1767, at Liverpool 1772, promoted education, leader in north, published five volumes of hymns.

MEDLEY, Samuel,\* 1769-1857. Son, biographer, portrait-painter, a founder of University College.

MEDLEY, Sarah,† Daughter of Samuel senior, rival biographer, poet.

MIALL, Daniel, 1747-1833. Baptized in Portsmouth G.B. church, Wesleyan preacher, called to ministry by Portsea P.B. 1747, co-pastor 1801, planted seven new churches in vicinity.

MIDDLEDITCH, Charles James, died 1870. Stepney student, pastor at Soham 1833, Ashdon 1835, Frome 1842, Old Ford 1862, secretary of Home Mission and Irish society 1864. Father Thomas pastor at Rattlesden, Biggleswade and Ipswich. Brother Robert missionary to Jamaica, pastor in Middle States, editor.

MIDDLETON, Joseph, died 1805. Pastor at Lewes, 1781? leader in Sussex, compiled hymn-book 1793.

MILES, John,‡ died 1683. Founder in South Wales 1649, incumbent at Ilston, ejected 1660, emigrated with many of his church to Rehoboth in the Old Colony, fined and asked to move 1667, built Swanzeay to the north.

MILES, Samuel, 1739-1805. Officer, mayor, judge, member of legislature, deacon, in Pennsylvania.

MILLARD. Line of ministers and missionaries from 1696 onwards. Best known James Henry, 1819-1883, Stepney student, pastor at Huntingdon 1844 and 1863, Maze Pond 1858, secretary of Baptist Union 1863-1877.

MILLER, Benjamin, died 1747. Yeoman at Downton. Elder of G.B. church from 1699, leader of Assembly from 1709, Messenger 1714, ordained other Messengers 1747. One of Crosby's informants.

MILTON, John,\*† 1608-1674. He never was claimed as a member by any Baptist church, but his views on membership and government of a church, authority in conscience, are consonant. *Paradise Lost*, written 1650-1663, hints at, and his *Treatise on Christian Doctrine* plainly teaches, full Baptist doctrine. His third wife 1662 was a Minshull of the Nantwich G.B. church. He did not attend public worship after the Restoration.

MITCHELL, William, 1662-1705. Pennine evangelist, twenty places registered by 1691, Bacup and Bradford two foci, his *Jachin and Boaz* gave a pattern of faith and order 1707, and again in a Welsh edition 1828 after the Scotch Baptist movement.

MONK, Thomas. Farmer at Aylesbury, G.B. leader in Bucks 1656-1699, sentenced to death 1664, opposed Caffyn's Christology.

MOORE or More, John, died 1702. Prominent in "Mill Yard" from 1652, pleaded for laying on hands, trustee of Joseph Davis' charity 1701.

MORECOCK, Edward, 1626-1693. Naval officer, Chatham, G.B. preacher, threatened strike of ship-wrights if conventicle act were enforced, meeting-house licensed 1672, opposed patents by a Christian as covetous 1679.

MORGAN, Abel, 1673?-1722. South Wales evangelist, specialized to Blaina Gwent 1696, to Pennepek and Philadelphia 1711, embodied Montgomery church 1719.

MORGAN, Abel, † 1713-1785. Nephew. Pastor of Middletown 1739, leader in Jersey and Pennsylvania, evangelist, debater, author. Hon. A.M. 1769.

MORGAN, John Rhys, 1822-1900. Pontypool student, pastor at Bangor, Aberafan, Llanelly 1855. Poet, lecturer, translator, chairman of Welsh Union 1878, Hon. D.D. Rochester.

MORLEY, Benjamin. Northants and Bucks, G.B. leader 1651-1699.

MORRIS, John Webster. Pastor, and printer at Clipstone, owned and edited the *Theological and Biblical Magazine* 1801, *Memoirs of Fuller* 1816, unauthorised edition of some of Fuller's works.

MOYER, Samuel. Head of the customs 1649-1654, councillor of state, probate judge 1659, imprisoned 1661-1667.

MURCH. A Devon and Dorset Baptist family from 1693. Jerom wrote history of western Unitarian churches 1835. William Harris, 1784-1859. Of Honiton, Wymondley student, baptized 1802, pastor Frome 1806, principal of Stepney 1827-1844, then Rickmansworth, joint-secretary Union 1834-1846, president 1848, 1849, secretary of Board 1837-1843, trustee of New Selection. Hon. A.M. 1837, D.D.

MURSELL, James Philippo, 1800-1885. Son of a pastor, Bristol student, pastor at Wells 1825, Leicester 1827. Midland leader, prominent in Liberation circles 1843, president of Union 1863.

MURTON, John, 1583-1630. Gainsborough, furrier at Amsterdam. member of the 1609 church, with Helwys returned to England 1611, pleaded for religious liberty on imprisonment in 1612, discussed predestination, and the Mennonite peculiarities.

NEALE, Henrietta. Member at Northampton, schoolmistress at Luton, published dialogues &c. 1794-1803 anonymously.

NEEDHAM, John, † died 1786. Son of Hitchin pastor and schoolmaster. Bristol 1750, kept school, published hymns 1768.

NEWCOMEN, Thomas,\* 1663-1729. Dartmouth ironmonger, improved Savery's steam-pump 1705, installed in mines at Dudley, Stalybridge, &c., called to ministry about 1709.

NEWMAN, William,† 1773-1835. Usher with I. C. Ryland at Enfield, baptized 1792, called to ministry by Waltham, pastor at Old Ford 1794 for life, opened day-school, then boarding-school, R.T.S. committee 1799, manager P.B. fund, supporter of *Baptist Magazine* 1809, first president Stepney Academy 1811-1826.

NEWTON, James,† 1734-1790. Pupil of Llewellyn, member Maze Pond, co-pastor at Pithay 1757, tutor at college 1770. Hon. A.M. 1785.

NOBLE, Daniel, 1729-1783. Rotherham, Kendal, and Glasgow. Joint-elder Mill Yard Seventh-day G.B. 1752, school at Peckham, also elder of "Glasshouse" at Barbican 1768 joining Assembly, moves "Glasshouse" to Worship Street 1781, Messenger 1783. Published loyal addresses 1745 and 1760, and funeral sermons notably on Allen Evans.

NOEL, Baptist Wriothlesley,\*† 1798-1873. M.A. Cambridge, chaplain to the queen, published many striking books, baptized 1849, pastor John Street till 1868, published two volumes on baptism and baptismal hymns, president of Union 1867.

NORCOTT, John, died 1676. Member of Petty France, pastor at Wapping, wrote very popular pamphlet on baptism.

NORDEN, Robert. G.B. elder at Warbleton, Messenger, sent to Virginia 1714, where he laboured till 1725 at least.

NORTON, William, 1812-1890. Stepney student. Pastor at Bow 1836-1840. Editor of the *Primitive Communionist* 1839, editor of the Baptist Tract Society 1841-1870, founder of the Strict Baptist Society 1843, translator of the Peshito N.T., of N.T. into Spanish, compiled hymns 1879. Hon. LL.D.

NUTT, Thomas. G.B. Six pamphlets 1643-5.

NUTTING, James Walton, 1787-1870. LL.D. Windsor N.S., prothonotary. Member Granville Street, promoted Baptist education 1828, especially Horton and Acadia, joint-editor *Christian Messenger* 1836.

OAKFORD, John. A seventh-day book burned by parliament 1650, wrote again 1656, and on baptism 1657. Of East Rudham, Norfolk.

OATES, Samuel, died 1666. A weaver from Rutland, sent out as evangelist by Bell Alley G.B. church, in Sussex, Surrey, and Essex 1645-6, then London, chaplain to Pride's regiment, plotted against Monk and Cromwell 1654, debated at Leicester, said to have conformed and to have been vicar of Hastings and to have repented in 1661, rejoining Bell Alley.

OATES, Titus,\* 1649-1705. Son. About 1699 joined the P.B. church at Wapping, but was expelled 1701 "as a disorderly person and a hypocrite."

OFFOR, George,\* 1796-1864. Member at Bow and Hackney, magistrate, member of Board of Works, scholar, authority on Bunyan and the history of the English Bible, publisher.

OKEY, John,\* executed 1662. Colonel, sentenced Charles Stuart, Hon. M.A. Oxford 1649, M.P. Often called Baptist, but took no part in denominational life.

ONLEY, Samuel, died 1709? G.B. elder at Canterbury, of a Warwickshire family known from 1651, benefactor.

ORCHARD, G. H., Pastor at Street, West Haddon, Steventon. Published two or three works, especially history of foreign Anabaptists.

OVERTON, Richard.\* Applied for baptism to the Waterlanders about 1620, wavered between John Goodwin's church and Thomas Lamb's in 1643, published on man's mortality, attacked Westminster Assembly, sided with John Lilburne and gave great trouble to every government, took commission in 1655 from Charles II, who imprisoned him 1663.

OVERTON, Robert,\* died 1668. Barrister, many campaigns, governor of Pontefract, Hull, York, Edinburgh, St. John's Town, was invited in 1654 to oust Monk and govern Scotland, sent to the Tower 1655, released 1659 and failed to resist Monk, re-imprisoned by Charles. Fostered Baptist work steadily in every garrison.

PACKER, William.\* Parliamentary officer, colonel at Dunbar, many civil posts including Tryer, deputy major-general for Bucks, Herts, and Oxon 1656, bought Theobalds, commandant at Dunkirk 1659, ruined at Restoration, transported in 1662.

PAICE, Henry.† High Calvinist pastor at Waddesdon Hill 1795, Broseley, Liverpool 1810, Westminster 1817, Wycombe 1817. Baptismal controversies in 1796 and 1810, published at Ironbridge in 1809 a New Selection of hymns.

PARDOE, William,\* 1630-1692. Native of Tenbury, clothworker. G.B. Messenger, imprisoned in Hereford, Worcester, Leicester, settled at Lichfield, published two devotional works.

PATERSON, James,† 1800-1879. Glasgow university. Founded Hope Street 1829 (now Adelaide Place), trained students, edited *Scottish Temperance Review* 1850, *Scottish Review*, published selection of hymns 1838 and 1867. Hon. D.D.

PATIENT, Thomas,\* died 1666. Minister in New England, pastor of Kiffin's church 1644, appointed by parliament preacher in Dublin cathedral 1649, leader in Ireland, wrote and urged organization in



England 1653, published on baptism, preached at Bristol, died in London of the plague.

PATISON, Samuel Rowles, 1809- . Baptized at Plymouth, scientist, author, F.G.S., legal adviser to the Union.

PAXON, William, died 1848. Deacon of Wild Street, secretary of the P.B. fund, solicitor to the Building Fund.

PEARCE, George, 1802-1887. Stepney student. Bengal missionary 1826, Entally Institution 1841, trained for ministry 1856-1872. Bengali author and translator.

PEARCE, Samuel,\*†† 1766-1799. Of Plymouth, Bristol student, pastor at Birmingham 1790, original member B.M.S., poet. Hon. A.M. 1793.

PEARCE, William Hopkins,†† 1794-1840. Son. Bristol student, printer in Clarendon Press, member at Oxford, went to India, head of the Calcutta B.M. Press, author, editor of *Calcutta Christian Observer*, educator, evangelist, pastor of Colinga.

PEGGS, James, 1793-1850. Pastor at Norwich, 1818, pioneer of the New Connexion to Orissa 1821, returned 1826 and wrote much on the social state of India, pastor at Coventry 1828, Bourne 1834, Ilkeston 1841, Burton 1846.

PENDARVES, John,\* 1622-1656. B.A. Oxford 1642, pastor at Abingdon, Fifth-monarchist, opposed Quakers, troops sent to prevent a rising at his funeral.

PENDERED, William, 1755-1832. Bristol student. Pastor at Alcester, Newcastle, Dublin, founder of Hull George Street 1796, baptized William Ward, Yorkshire leader, pastor at Royston, died at Wellingborough.

PENGILLY, Richard, 1782-1865. Of Penzance, Bristol student, pastor at Newcastle 1807-1845. Northern leader, author, especially *Scripture Guide to Baptism*.

PERROT, Thomas. London silk-dyer, G.B. leader from 1654, imprisoned 1663, helped Blood steal the crown-jewels 1671, pardoned and helped obtain the Declaration of Indulgence 1672. His nephew Robert published three pamphlets.

PETO, Samuel Morton,\* 1809-1889. Builder, railway constructor, M.P., baronet 1855, retired from public life, 1866. Member at Norwich, built Bloomsbury at his own cost and joined church there 1848, bought lease of the Regent's Park diorama, benefactor of Regent's Park college and the Tabernacle and Union funds, promoted in 1850 an act for appointing new trustees of chapel premises.

PHILIPPO, James Mursell, 1799-1879. Missionary to Jamaica 1823, promoted emancipation.

PHILPOT, Joseph Charles, 1803-1869. Resigned fellowship of Worcester college 1835, became High Calvinist leader, pastor at Allington, Oakham, Stamford, editor of the *Gospel Standard*.

PIETY, Thomas. G.B. of Aylesbury 1740, Messenger 1754, Kent 1762-1779. benefactor of Ramsgate, published three sermons.

PIGGOTT, John, died 1713. Bow Street G.B. 1692, Wild Street P.B. 1699, promoted singing, published eleven funeral sermons.

PIKE, James Carey, 1817-1876. Stepney student, Wisbech 1838, Leicester 1852, succeeded his father as secretary N.C. foreign mission 1855. Joint-editor in 1851 of connexional hymnbook with his brother:—

PIKE, John Baxter, (grandson of\*). Stepney student, Boston 1836. Newbury 1839.

PIKE, John Deodatus Gregory,\*‡ 1784-1854. Father of preceding. Baptized at Worship Street 1805, called to ministry by Taylor, pastor Derby N.C. 1810, kept boarding-school, founded foreign mission and became secretary 1816, wrote *Persuasives to Early Piety, Guide for Young Disciples*, and many other books, editing the *Repository* from 1822.

POOLEY, Christopher. Fifth-monarchy book 1652, evangelized Norfolk, Seventh-day, adopted more and more Jewish law, promoted emigration to the Rhine, disowned by Baptists 1668.

POTTS, Thomas, died 1833. Deacon at Birmingham 1790-1833, encouraged Carey to write his pamphlet on evangelizing the world, and paid for its publication 1792.

POWELL, Vavasar,\*‡ 1617-1670. Itinerated in Wales 1639, London during wars, on commission to evangelize Wales, baptized 1655, opposed Cromwellian rule on Fifth-monarchy principles, imprisoned at Restoration. Prolific author, introduced singing of hymns into public worship, compiled concordance.

POYNTING, John, 1719-1791. Bristol student, succeeded his father Isaac at Worcester 1740, schoolmaster. Hon. A.M. 1774.

PRICE, Thomas, 1802-1868. Bristol student, pastor Devonshire Square 1824-1836, lecturer, historian, proprietor and editor of *Eclectic Review*, secretary of the Protestant Dissenters' Insurance Company, opposed slavery and establishment. Hon. D.D. Bowdoin 1836, LL.D. Madison 1849.

PRICE, Thomas,‡ 1820-1891. Pontypool student, Aberdare 1845, extended in the valley, editor of six Welsh papers, lecturer. Hon. A.M., Ph. D.

PRICHARD, John,‡ 1796-1875. Abergavenny student, pastor at Llangollen 1823, first president of North Wales Baptist College 1862, editor, theologian, pamphleteer in Welsh. Hon. D.D. William Jewell 1860.

PRITCHARD, George, died 1840? Pastor at Colchester 1804, Shouldham Street 1813, Keppel Street 1817; many occasional sermons, High Calvinist.

PROUD, Joseph,\* 1745-1826. G.B. minister at Knipton, Fleet, Norwich 1767, Calvinistic controversy 1786, became Swedenborgian 1788.

RAND, Silas Tertius,† 1810- . . . Canadian ministry 1834, missionary to Micmac Indians 1849, great linguist, translator 1853 till 1875.

REDE, John. Governor of Poole 1649, J.P., colonel opposing Monk at Leith 1659, feared after Restoration and at first refused a licence in 1672, then licensed for Idmiston, founder of Porton 1655.

REES, David, 1683-1748. Of Hengoed, trained at Brynlywarch, pastor at Limehouse 1706, discussed singing, baptism, support of the ministry.

REYNOLDS, John, 1730-1792. Baptized at Bourton, Bristol student, preached at Bromsgrove and Oxford, pastor Cripplegate 1766. Hon. A.M. 1770.

RHEES, Morgan John,\* 1760-1804. Bristol student, pastor at Penygarn 1788, published Welsh hymns 1794, republican, to Pennsylvania 1794, evangelized extensively, and colonized.

RICHARDS, James, 1804-1867. Bradford student, pastor at Fishguard 1827, and Pontypridd, great Welsh reputation, published volume of sermons.

RICHARDS, William,\* 1749-1818. Bristol student, pastor at Lynn 1778, voluminous author, especially Welsh dictionary still in use, and history of Lynn, bequeathed 1300 volumes to Brown university. Hon. A.M. 1793, LL.D. 1818.

RICHARDSON, James. G.B. antiquarian, gathered records of Kent and Assembly 1719. Never deacon or elder, but Messenger 1711 after eleven years attendance, sent to Ireland, last heard of 1732.

RICHARDSON, Samuel.\* Joint-pastor with Spilsbury 1644, no sign of his being a soldier or army preacher, held many civil offices, supported Cromwell, original thinker, especially on eternal punishment, last heard of in 1658.

RICHARDSON, Samuel,\* died 1805. Pastor at Chester, High Calvinist, published one or two pamphlets, invented a system of shorthand popular in Wales.

RIDER, William. Founded G.B. church (Borough Road) practising laying on hands 1652, published on the point 1656, explained his views 1659, succeeded 1668 by Keach who split the church.

RIPPON, John,\*† 1750-1836. Son of a Tiverton lay-preacher, Bristol student, pastor at Carter Lane 1773, published in 1787 a selection of hymns, with tune-book to match 1791, both constantly re-edited, which made his fortune, edited Baptist Register 1790-1803.

Baptist antiquarian, founded almshouses 1803, host of the Baptist Union from 1811. Hon. A.M. 1784, D.D. 1792.

RIPPON, Thomas,\* 1761-1835. Brother. Engraver, chief-cashier of the Bank of England 1807.

RIPPON, Thomas,† 1794-1825. Nephew of both. M.A. Edinburgh, assistant to John, hymn-writer.

ROBINSON, Anthony,\* 1762-1827. Bristol student, pastor at Fairfield, "Glasshouse" in Worship Street about 1784, resign 1790 leaving twenty-one members, sugar refiner 1796, published on persecution and war, criticised Robert Hall from Unitarian standpoint.

ROBINSON, Robert,\*†‡ 1735-1790. Converted by Whitefield 1752, pastor at Cambridge 1759 and farmer at Chesterton. Wrote 25 works, including politics, theology, history.

ROBINSON, William, 1804-1874. Biographer of R.R. Bristol student, pastor Kettering 1830, Cambridge 1852. Scientist, theologian, author. President of Union 1870.

ROBINSON, William, died 1853. To India 1806, pioneer in Bhutan, then Java 1816, where he translated and composed.

ROE, Charles Hill, 1800-1872. Bradford student, pastor at Middleton 1824, Home Mission secretary 1834, Birmingham 1842, America 1851, founder Chicago University.

ROGERS, John, 1648-1721. New London in Connecticut, founder of Rogerene Baptists, publishing four or five books. His son of the same name kept the sect alive till about 1780.

ROGERS, William, 1751-1824. First student in Rhode Island College, A.M. 1769, pastor at Philadelphia 1772, chaplain, professor in university of Pennsylvania, mason. Hon. D.D.

ROOM, Charles, 1804-1884. Pastor at Evesham 1831, New Park Street assistant 1834, Portsea 1837, retire 1858. Poet.

ROW, Peter. Waterford 1652, Petty France 1657, plotting 1663, published one or two pamphlets.

ROW, Thomas, 1786-1868. Many pastorates in East Anglia, published two volumes of High Calvinist poems 1817 and 1822.

ROWLES, Samuel, 1743-1820. Bristol student, pastor at Bampton 1767, Rotherhithe 1776, Chard 1783, Canterbury 1797, Colnbrook 1801. Several theological works, especially against Unitarians.

RUDD, Sayer,\* died 1757. Studied medicine in Paris, M.D. Leyden, member of Maze Pond, pastor at Westminster 1723, Turners' Hall 1725, deserted his church 1733, expelled the Board for unitarianism 1735, Snow's Fields 1736, conformed 1738, vicar of Walmer 1742, school at Deal. Published elegies and funeral sermons and an essay on eschatology.

RUMBOLD, Richard,\* 1622-1685. Political soldier, captain in the guards 1659, retired to Theobalds with Packer, maltster at Rye House, failed to kill Charles, colonel in Argyll's expedition, executed.

RUSSELL, William,\* 1634-1703. G.B. elder at Dean Street and High Hall, Messenger. Chemist to Charles II, published many medical works, opposed seventh-day, quakers, hymn-singing, pædobaptism.

RUST, Cyprian Thomas,\* 1808-1895. Stowmarket, baptized in Soho 1831, pastor at Colchester 1838-1842. Conformed 1849 and began new career. Contributor to *Zion's Trumpet* and other magazines.

RYLAND, John Collett,\*† 1723-1792. Fourth generation of Alcester Baptists, Bristol student, dismissed from Bourton 1750 to Warwick, where he started a school which was his main support till death, though he was also pastor at Warwick, Northampton 1759-1786, school finally at Enfield. Opposed missions, published many educational and some devotional books, with many others which nearly ruined him. Hon. A.M. 1769. His youngest son Herman Witsius,\* 1760-1838, became a Canadian statesman; many of his ushers became ministers.

RYLAND, John,\*† 1753-1825. Son. Assisted his father at Northampton 1771, succeeded him 1786, Broadmead and president at Bristol 1793, original two-guinea subscriber to B.M.S., secretary 1815. Many casual sermons and hymns, life of Hall of Arnsby, and other works up to fifty.

RYLAND, Jonathan Edwards,\*† 1798-1866. Son. A.M. Edinburgh, master at Mill Hill, tutor at Bradford 1817-1820, literary man.

SAFFERY, Maria Grace (Horsey),† 1773-1858. Portsea, wife of John Saffery and mother of Philip John, successive pastors of Salisbury and committee B.M.S. Poet.

SAKER, Alfred,† 1815-1880. Devonport, pioneer in Fernando Po, founder of Cameroons.

SALISBURY, James,† 1821. M.A. St. Andrews, Bradford student, midland pastorates. Translator.

SALLER, William, died 1713. Perhaps pioneer Seventh-day Baptist 1657, wrote on the subject 1670.

SANDYS, John, died 1803. Ulverston and Northampton. Trained by Fawcett, Shrewsbury 1773, Adelphi 1780, Watford 1786, Harlow 1791, Hammersmith 1795. Vigorous controversy with De Courcy at Shrewsbury.

SANKEY, Jerome, died 1663. Officer and politician, service largely in Ireland, where MSS. sermons remain at Trinity College. Knighted by Cromwell.

SAUNDERS, David,† died 1842? Called out at Aberduar 1771? Life work at Merthyr, translating and writing 1810 onwards.

SAWREY, Roger, died 1700. Colonel in Scotch army of occupation, retired to Broughton Tower, fostered church at Tottlebank.

SCREVEN, William, 1629-1713. From England to Maine by 1671, baptized at Boston 1682, ordained at Kittery 1682, moved the church to South Carolina 1684 and re-organized at Somerton, transferred to Charlestown 1699. He or father of same name signed confession at Somerton, England, 1656.

SEDGWICK, Daniel,\*† 1814-1879. Member of Providence, Commercial Road. Pioneer hymnologist.

SHARP, John, died 1740. Pastor at Frome, moderator at the Portsmouth debate 1699, delegate of Western Assembly to Salters' Hall 1719.

SHENSTON, John Brittain, 1776-1844. Elder of Park G.B. 1799, became Calvinist 1809, founded Hornsey 1822, also pastor of Eldon Street Seventh-day 1826, secretary of Board 1833, whose records he falsified; executor, W. H. Black.

SHEPARD, Samuel, 1739-1815. New Hampshire physician, also pastor at Brentwood 1771, leader and author.

SHEPPARD, John,\* 1785-1879. Pastor at Frome, author, especially *Thoughts on Private Devotion*.

SHERATON, Thomas,\* 1751-1806. "Scotch Baptist," then ordinary, published devotional works. Furniture designer.

SIMPSON, John, died 1662. Captain, fifth-monarchy preacher, especially at Aldgate, imprisoned at Windsor 1654, published four or five works.

SINCLAIR, Sir William,†† died 1768. Eccentric baronet, founded first church of Scotchmen 1750, compiling a hymnbook for it.

SMITH, Francis, died 1691. Probable founder of Glasshouse Yard church about 1654, G.B. leader, printer, bookseller, author, connected with Aylesbury, licensed for Croydon 1672, fined and imprisoned repeatedly.

SMITH, George Charles,\* 1782-1862. Left navy 1803, missionary to sailors, with 1809 began a stream of tracts and pamphlets, founded the first Sailors' Home 1828.

SMITH, James, 1802-1862. Member of Brentford, pastor of Cheltenham 1829, founded second church 1835, New Park Street 1841, third church at Cheltenham 1852. Prolific devotional writer.

SMITH, James, 1817-1898. Missionary at Agra, re-established Delhi after the mutiny, quickened Australian interest.

SMITH, John James, 1813-1903. P.B. fund, committee of B.M.S., Regent's Park, Protestant Union, &c., treasurer of Ward's trust,

educationalist, J.P. His uncle W. Lepard Smith, his grandfather John James Smith, his great-grandfather James Smith, were treasurers of the Fund.

SMYTH, John,\*† 1569?-1612. M.A. Cambridge, Fellow of Christ's, city preacher of Lincoln, pastor at Gainsborough, founded Baptist church in Amsterdam out of people from Scrooby district, negotiated with Mennonites. His highly logical works show the first English development of Baptist principles.

SPENCER, John. Coachman, pioneer lay preacher, founded London church, army officer pressing for trial of Charles, licensed to occupy any vacant pulpit 1653, fifth-monarchy leanings, opposed Richard Cromwell, re-commissioned 1659, pleaded for liberty of conscience, acquired the manor of Theobalds and made it a refuge at the Restoration, petitioned Charles for freedom to worship there, openly preaching at Hertford 1669, licensed for Cheshunt 1672.

SPILSBURY, John, 1593-1668? Aldersgate cobbler, pioneer Particular Baptist, founding the Wapping church; published five or six books.

SPITTLEHOUSE, John,\* died 1659?† Fifth-monarchy pamphleteer in 1653, Seventh-day man 1657, perhaps concerned in changing Chamberlen's church to this view.

SQUIBB, Arthur. J.P. and many financial offices 1646-1656, licensed for Chertsey 1672, seventh-day.

STANFORD, Charles,\* 1823-1886. Bristol student. Pastor at Devizes 1847, Camberwell 1858, president L.B.A. 1882, biographer and expositor. Hon. D.D. Brown 1877.

STANFORD, John, 1754-1834. Maze Pond, pastor at Hammersmith 1784, schoolmaster in New York 1787, philanthropist and preacher. Hon. D.D.

STANGER, John,† 1743-1823. Of famous G. B. family, member at Leicester 1759, G.B. elder at Bessels Green 1765, founded evangelical church there 1769, provoked the formation of the New Connexion, started school, evangelized West Kent, joined P.B. association.

STANLEY, Francis, died 1696. Midland G.B. leader from 1651 at Ravensthorpe, author.

STAUGHTON, William,† 1770-1829. Of old G.B. family, Coventry, member at Birmingham 1787, Bristol student, original subscriber B.M.S., pastorates and presidencies in America, notably Philadelphia; missionary and Bible enthusiast.

STEADMAN, William,† 1764-1837. Member at Leominster, Bristol student, pastor at Broughton 1791, Devonport 1798, Bradford 1805 and first head of the Northern Education Society, leader in the north. Hon. D.D. 1815.

STEANE, Edward,† 1798-1882. Member at Oxford, Bristol student, Edinburgh university, pastor at Camberwell 1823, secretary of the Union 1835, and president 1860, help found Bible Translation Society and the Evangelical Alliance, editor of the *New Baptist Miscellany*, *Evangelical Christendom*, helped prepare the New Selection of Hymns 1828, published on Christology. Hon. D.D.

STEARNS, Shubal, 1706-1771. Bostonian New Light, baptized and ordained 1751, in North Carolina organized Whitefield's converts into Separate Baptist churches, and fought for religious liberty.

STEED, Robert, died 1695? Western leader from 1656, repelled attacks in 1658, licensed for Dartmouth 1672, co-pastor with Knollys 1689.

STEELE, Anne,\*† 1717-1778. Daughter of hon. pastor at Broughton, poet.

STEELE, William,\* died 1680. Gray's Inn, first president of S.P.G. New England 1649, lord chief baron 1655, chancellor of Ireland 1656, retired to Amsterdam.

STENNETT, Edward, survived 1691. Medical man, advocated seventh-day worship 1658 and 1664, opposed adoption of Jewish law 1667, licensed for worship in his house at Wallingford 1672, reconstituted Bampffield's London church 1686.

STENNETT, Joseph,\*†† 1663-1713. Son. London member 1686, pastor 1690, supplied also Barbican first day church 1695-1700, influential in politics; a leader in writing and using hymns, asked to write a Baptist history, translator, debater, poet; works and life 1732.

STENNETT, Joseph,\* 1692-1758. Son. Pastor at Leominster 1714, Exeter 1719, Wild Street 1737, a founder of the society for religious knowledge among the poor 1750, re-organized Western Association 1753, published many occasional sermons and a new version of the psalms. Hon. D.D. Edinburgh 1754.

STENNETT, Samuel\*†† 1727-1795. Son. Mile End student, assistant at Wild Street 1748, successor 1758, led application to parliament 1772 and 1779, published many occasional sermons, books on personal religion and domestic duties; works and life 1824. Hon. D.D. Aberdeen 1763.

STENNETT, Samuel, 1780-1841. Pupil of Fawcett, Bristol student, pastor at Dublin, Sandemanian, Scotch Baptist till 1825, secretary of the Continental Society, biographer, translator for R.T.S.

STEPHENS, William, 1765-1839. Co-pastor with James Haldane, pastor Prescott Street 1807, humanized Manchester 1811, Rochdale 1817-1837, northern leader.

STEVENS, John,† 1776-1847. High Calvinist, believing in pre-existence. Member at Westminster 1788, pastor at Oundle 1797, St.



Neots, Boston 1806, Westminster 1811 moving to Meard's Court, Soho, 1811. Prolific writer, selection of hymns 1809 constantly revised and still in use.

STEVENSON, John, 1807-1878. Pastor of Park 1833, Derby 1855, Ilkeston 1866 and Nottingham. Hon. M.A. Glasgow.

STEVENSON, William Rawson, 1823-1889. M.A. London. Co-pastor Derby 1847, Nottingham 1851-1875, classical tutor in N.C. academy 1857-1873, editor of *G.B. Magazine* from 1883, editor of hymns 1879 and 1880, hymnologist.

STILLMAN, Samuel, 1737-1807. Ordained at Charleston 1759, A.M. Philadelphia 1760, Harvard 1761, pastor at Boston 1763, held to post during war except for one year, patriot preacher and leader. Hon. D.D.

STINTON, Benjamin, 1677-1719. Helped and succeeded father-in-law Keach at Horsleydown, Baptist antiquary whose collections were the basis of Crosby's history, and passed into Rippon's hands.

STOCK, John, 1817-1884. University College student. Pastor at Chatham 1842, Salendine Nook 1848, Devonport 1857, Salendine Nook 1872. Anti-slavery, Liberationist, prize essayist, theologian, translator. Hon. LL.D. Madison 1868.

STOKES, William, Calvinist pastorates at Chesterfield, Burton, West Bromwich, Bury, Manchester, Ashton, Oldham, Rochdale. Wrote history of the Midland Association 1855, edited *Primitive Church Magazine*, fostered Strict Communion College, now at Manchester.

STOVEL, Charles, -1883. Pastor at Swanwick 1826, Prescott Street 1832. President of the Union 1862, 1874.

STUBBINS, Isaac, 1813-1889. Wisbech student, Orissa missionary 1833, translator.

STURGION, John.\* Guardsman. Opposed laying on hands, exposed Cromwell's weeding Baptists out of the army, imprisoned, turned to Charles, given post at Restoration, pleaded for religious liberty.

SUTCLIFF, John, 1752-1814. Pupil of Fawcett, Bristol student, pastor at Olney 1775, leader in Northants, promoted monthly missionary prayer-meetings 1784, original member B.M.S., tutor, author, bequeathed library to Northern Education Society. Hon. A.M. 1793.

SUTTON, Amos,† 1802-1854. Ordained for Orissa 1824, translator, compiler, deputation in America, author. D.D.

SWAIN, Joseph,\*† 1761-1796. Member at Carter Lane 1783, pastor at Walworth 1792, essayist, poet.

SWAN, Thomas, 1795-1857. Baptized by Anderson, Bristol student, Serampore 1825, Birmingham 1829. President of Union 1839.

TAVERNER, Samuel, died 1696. Governor of Deal 1653, baptized at Sandwich 1663, at Dover 1669, organized G.B. churches 1681.

TAYLOR, Adam, schoolmaster in Shakespeare's Walk. Biographer, historian of the General Baptists and New Connexion, editor of the *Repository*.

TAYLOR, Dan,\*† 1738-1816. Brother. Founded Birchcliffe 1762, baptized 1763, sought help from General Assembly 1764, organized the New Connexion chiefly out of Midland churches 1770, Halifax 1783, Whitechapel 1785 and rejoined the Assembly, imitated its Education plans 1798 and started the *G.B. Magazine*, quitted Assembly 1803, leader in every department of the New Connexion, wrote two-score works.

TEMPEST, William, died 1761. Inner Temple 1692, F.R.S. 1712, baptized 1725 at Cranbrook, where he lived, became member and trustee Mill Yard 1732, created baronet.

TERRILL, Edward, 1635-1686. Writing master at Bristol, joined Broadmead, ruling elder 1666, compiled its history 1676, mistakenly representing it as Baptist from the first, benefactor of education.

THOMAS, Benjamin, 1792-1862. Bradford student, first pastor Narberth 1821, built up English-speaking churches throughout Pembroke.

THOMAS, David, 1732-1801? Hopewell student, ordained missionary 1750, evangelized Virginia, pastor of Broad Run 1762, disestablisher, patriot. Hon. A.M. 1769.

THOMAS, James, 1799-1858. Bradford student, to India 1826, pastor, corresponding secretary at Calcutta, superintendent of mission press 1836, reviser Urdu N.T.

THOMAS, John, 1757-1801.† Member of Wild Street, surgeon to the governor-general of India, advertised for a missionary, resigned and returned to find one, joined B.M.S. 1793, translated and itinerated.

THOMAS, Joshua,\* 1719-1797. Baptized at Leominster 1740, preached at his home in Caio 1743, member at Maes-y-berllan 1746, minister 1749, pastor and schoolmaster at Leominster 1754. Antiquary, translator, editor, historian, Welsh history of Welsh Baptists from the days of the apostles 1778, English history of the Welsh Association 1795.

THOMAS, Micah, 1778-1853. Member of Pen-y-garn, Bristol student, pastor at Ryeford 1802, founded church and college at Abergavenny 1807.

THOMAS, Thomas,† 1759-1819. Second son of Timothy (1721-1768). Bristol student. Pastor at Pershore 1783, Mill Yard first-day 1788-1799, schoolmaster, Peckham 1809, secretary of the Education Society then Stepney 1804, first secretary of the Baptist Union 1813, published in English prose and Welsh verse.

THOMAS, Thomas, 1805-1881. Abergavenny and Stepney student. pastor at Henrietta Street 1828, co-secretary of Building Fund, president of Pontypool 1836-1877, president of Union 1872. Hon. D.D. Franklin.

THOMAS, Timothy, 1721-1768. Brother of Joshua, minister 1740, pastor Aberduar 1742, maintained laying on hands, published Welsh theological essays and hymns, secretary of the association. Biography 1910 Welsh B.H.S.

THOMAS, Timothy. Elder son, pastor at Aberduar, published in Welsh, prominent in ecclesiastical business.

THOMAS, Timothy, 1753-1826. Son of Joshua, Bristol student, pastor of Devonshire Square 1781 till death, author.

THOMAS, Timothy. Pastorates near Newcastle Emlyn 1827, collaborated in Welsh biography of Thomas Morris 1847.

THOMAS, Zechariah, 1727-1816. Brother of Joshua. Ordained 1771, succeeded his brother Timothy as secretary of the Association.

THOMPSON, John, † 1755-1826. Member at Ipswich 1780, ordained 1796, pastor Grundisburgh 1798, leader in Suffolk, having to quell opposition by invoking the law.

THOMPSON, Joseph T., died 1840. Missionary 1812, reviser of Hindi translations.

THOMPSON, Josiah, 1724-1806. Pastor at Unicorn Yard 1746. 1761, retired through ill-health to Clapham, took prominent part in application to parliament 1772, and gathered particulars of all dissenting congregations in the kingdom.

THOMSON, James, died 1854. Founded Lancastrian schools in Buenos Aires 1818, published on the moral and religious state of South America 1827 after work all over Spanish America for the Bible Society and the School Society, translator.

TILLAM, Thomas. Roman Catholic, member of Knollys' church, lecturer at Hexham 1651, organize Baptist church 1652, evangelize in Cheshire and Yorkshire; lecturer at Colchester 1656, adopt seventh-day 1657, in prison 1660, promote emigration to Palatinate 1661-1669, disowned by seventh-day Baptists as thorough Judaiser. Published a few pamphlets.

TIMMS, Joseph. Deacon at Kettering, the only lay founder of B.M.S.

TOMBES, John,\* 1603-1676. M.A. Oxford, vicar of Leominster, driven away by royalist army, won to Baptist principles at Bristol, many non-parochial posts, master of the Temple 1645, driven out by Puritan hostility to Baptists 1647, lecturer at his native Bewdley, organized Baptist church there 1649 and trained pupils, giving rise to many other churches in the neighbourhood, public debater in speech and writing, Tryer, urged the oath of allegiance, settled at Salisbury before 1669,

declared himself "Presbyterian" in 1672. Never in touch with any Baptists but his own foundations, appealed to by open-communion men as their champion.

TOMMAS, John, 1724-1800. Of Barnoldswick, pastor at Gildersome 1747, Bristol Pithay 1753-1797. Western leader.

TOOKEY, Elias. Corresponded with Amsterdam 1624, founded in 1626 the second known Baptist church, the oldest now existing, at Deptford.

TOPPE, James, died 1661. Leader in 1630 of the Tiverton church, schoolmaster, Fifth-monarchist.

TOULMIN, Joshua,\*† 1740-1815. "Presbyterian" first and last, but pastor of Taunton (Unitarian) Baptist church 1765-1804, Hon. M.A. Brown 1769, Hon. D.D. Harvard 1794, Of his 58 works, the most Baptist is the supplement to his edition of Neal's history of the Puritans.

TRAFFORD, John, 1819-1890. Bristol student, M.A. Glasgow. Pastor at Weymouth 1844, tutor at Serampore 1850, and president, pastor at Weymouth 1879, secretary B.T.S. 1885.

TRAPNEL, Anna. Baptized 1643, prophetess, preacher, poet.

TREACHER. A Buckingham family, G.B. from 1700; see *Transactions* II, 217.

TRESTRAIL, Elizabeth Ryland,† 1813. Biographer of her first husband John Roby, and poet.

TRESTRAIL, Frederick,† 1803-1890. Husband. Member of Falmouth, Bristol student, pastor at Clipstone 1832, Newport 1835, Ireland 1840, secretary of Irish Society, of B.M.S. 1850-1870, Newport again. President of the Union 1880. Hon. D.D. Rochester 1881.

TRINDER, Martha, died 1794. Member at Northampton, where she kept high-class school, writer of school-books.

TRITTON, Joseph,† 1819-1887. Banker, treasurer B.M.S. 1867.

TRIVETT, Edward, died 1785. Pastor of Worstead 1735, published a hymnbook 1755 and enlarged it 1772, leader in Norfolk.

TRYON, Thomas,\* 1635-1703. Baptist only 1653-1656.

TUCKER, William. Deacon at Chard, wrote hymns from 1772, Calvinistic theology 1798 and 1810, poems 1813.

TULLOCH, William, 1821-1898. Son of Highland missionary of same name 1776-1861. Edinburgh student, pastor at Elgin 1843, Edinburgh 1855, superintendent of Home Mission 1877, first secretary of Baptist Union of Scotland, president 1881, pastor at Dundee 1883, Edinburgh 1889-1893.

TUNNICLIFF, Jabez, 1805-1865. Longford N.C. 1835, Leeds, originating Bands of Hope there 1847, wrote children's songs.

TUPPER, Charles, 1794-1884. Nova Scotian leader and author; pastor at Cornwallis 1817.

TURNER, Daniel\*† 1710-1798. Schoolmaster at Hemel Hempstead, pastor at Reading 1741, Abingdon 1748. Among his 58 works are ecclesiastical, devotional, poetical.

TURNER, James, died 1780. Of Bacup, called to ministry 1755, pastor at Birmingham, published a few sermons, and defended Medley against De Courcy of Shrewsbury 1777.

TWINING, Thomas, 1746-1799. Exeter 1768, Downton G.B. 1775, Trowbridge Conigre 1777, opposed Priestley on baptism, other pamphlets.

UNDERHILL, Edward Bean, 1813-1901. Secretary of B.M.S. 1849-1876, hon. sec. till death, visited India, Ceylon, Jamaica, Cameroons, treasurer Regents Park, biographer of Saker, Wenger, Philippo, &c., second lay president of Union 1873. Hon. LL.D.

UNDERWOOD, William, 1812-1898. Loughborough student, pastor at Paddington 1841, Derby 1852, Chesham 1855, president at Nottingham 1857, secretary and president of the New Connexion, editor of the *G.B. Magazine*. Hon. D.D.

UPTON, James,‡ 1760-1834. Of Waltham, first pastor in Green Walk, Southwark, 1785 till death. Published many occasional sermons and devotional pamphlets, edited Brine, compiled a hymnbook.

UPTON, James, 1788-1867. Son and biographer. President of the Union 1831 and 1832. Pastor at Poplar 1820-1843.

VERNON, John, died 1667. Cavalry instructor, disapproved of Pride's Purge, founder of church at Dalwood, opposed Quakers 1650, surveyed Ireland for planting soldiers, opposed the Protectorate, preaching tour in Ireland 1656, embarrassed Oliver Henry and Richard Cromwell, in the junta that forced the last to resign, and drafted new constitution, imprisoned at Restoration, banished, returned and could not be arrested, "improved" the plague, wrote life of son Caleb.

VIDLER, William,\* 1758-1816. Pastor at Battle 1780, universalist 1792 and expelled by the association, pastor Parliament Court 1794, Unitarian 1802, book-seller, editor *Monthly Repository*, author.

VINCE, Charles, 1824-1874. Stepney student, Birmingham pastor 1852, citizen, midland leader.

WALCOT, Thomas, executed 1683. Captain in Ireland, licensed to preach at Bungay 1672, plotter at the Rye House.

WALLER, John, 1741-1802. Persecutor in Virginia, then evangelist and persecuted.

WALLIN, Benjamin,† 1711-1782. Pastor at Maze Pond 1740 till death, published two-score small pieces. Hon. A.M. 1770.

WALLIS of Kettering. William founded 1696, succeeded by son William 1713-1726, his grandson Beeby deacon 1768-1792, in whose house B.M.S. was formed three months after his death.

WALLIS, Joseph, 1797-1857. Pastor at Whitechapel 1820, secretary to the Connexion 1834-1843, chief editor of the *G.B. Repository* 1833-1838, tutor at Leicester 1843.

WALTERS, William, 1822-1884. Of Pembroke, Haverfordwest and Bradford student, pastor at Preston 1848, New Park Street 1851, Halifax 1853, Newcastle 1860, Birmingham 1860-1880. Lecturer and author.

WARD, John,\* 1679-1758. Son of minister from Tysoe (1636-1717), member at Eagle Street. Navy clerk, schoolmaster in Moorfields 1710, professor of rhetoric at Gresham College 1720, F.R.S. 1723, F.S.A. 1735, Hon. LL.D. Edinburgh 1751, original trustee of British Museum, antiquary, benefactor of education, biographer, author.

WARD, Samuel, 1725-1776. Fourth generation of Baptists in Rhode Island. Chief justice, governor, member of congress, trustee of the college.

WARD, William. M.A. Cambridge, Baptist about 1797, pastor at Diss 1801, published much on prophecy and second advent till 1827. See *Imperial Magazine* 1823.

WARD, William,\* 1769-1823. Printer and editor at Derby, Stafford, and Hull, democrat and abolitionist. Baptized 1796, studied with Fawcett, superintended press at Serampore 1799-1818, collected funds for college in England, Germany, and America, wrote on missionary topics and India.

WATSON, Jonathan, 1794-1878. Surgeon and elder. Dundee 1814, Cupar 1816. Edinburgh 1842, a founder of the Medical Missionary Society, general leader.

WATTS, James. Of Glasgow, M.D. Opposed the views of M'Lean on pastorate &c., 1797-1810.

WEBB, Francis,\* 1735-1815. Daventry student, Honiton minister, pastor at Barbican 1758-1766, custom-house officer 1766, diplomatic posts. Politician and poet.

WEBB, James, 1803-1881. Bradford student, pastor at Stonehouse 1833, Arnesby 1837, Ipswich 1843, tutor of Bury 1868-1877.

WELLS, James, 1803-1872. Strict Baptist leader, Walworth 1830.

WENGER, John, † 1811-1880. Swiss. Baptized by Steane, to Calcutta 1839, reviser and annotator of Bible in Bengali and Sanscrit, author of many Bengali works.

WHALE, Theophilus, 1616-1719. B.A., Virginian settler, officer, commanded guards at execution of Charles, returned to Virginia 1660, to Rhode Island 1680, helped educate ministers.

WHEELER, Daniel. Minister at Honiton 1753, sent as missionary to South Carolina 1762 by G.B. Assembly.

WHISTON, William,\* 1667-1752. M.A. Cambridge, vicar, professor, lecturer. Baptized by Foster 1747.

WHITFIELD, Charles, 1748-1821. Pastor at Hamsterley 1771 till death. Northern leader, biographer of Snee and Angus.

WICHE, John,\* 1718-1794. Baptized at Taunton 1734, trained by Lucas at Trowbridge, also by pedobaptists at Taunton, Kendal, and Findern, pastor at Salisbury 1743, Maidstone 1746 till death, published theological pamphlets from Arian or Socinian standpoint.

WIGAN, John, died 1665. Clergyman, founded church at Manchester 1649, cavalry officer, colonel of the guards, promoted Hill Cliff, disputed with Quakers in Lancaster jail, died of the plague in London.

WIGHTMAN, Valentine, 1681-1747. Of Rhode Island, G.B., pioneer in Connecticut 1705, helped plant New York 1712, debated on baptism 1727, urged congregational singing; succeeded by son Timothy, 1719-1796.

WIGNER, John Thomas,† 1815. Stepney student, pastor at Lynn 1840, Brockley 1866. Joint-editor Psalms and Hymns, supplement, and school hymnal.

WILDMAN, John,\* 1621-1693. Against every successive government. Only evidence of his being Baptist is that in 1658 he joined with others called by Clarendon Anabaptists, not one of whom is known in connection with a Baptist church.

WILKIN, Simon,\* 1790-1862. Printer and publisher at Norwich, scientist, editor, F.L.S.

WILKS, George Washington, died 1832. High Calvinist author and pastor at Great Alie Street.

WILKS, Mark,‡ died 1819. Trevecca student, countess' chaplain at Norwich 1776, Baptist 1788. Leader in the city, author.

WILLIAMS, Roger,\*‡ 1604-1683. B.A. Cambridge. Founded Baptist church at Providence 1639 and soon left it.

WILLS, Samuel, 1808-1873. Schoolmaster, pastor at Gosport 1840, New York, 1847, Norwood 1854, Vernon 1857, Winchester 1868. Wrote expositions and devotional literature. Hon. D.D.

WILSON, B. G., 1823-1878. Irish Quaker, Baptist missionary in Bradford, pastor at Barnsley, pioneer at Brisbane 1858.

WILSON, John Broadley, 1765-1835. Committee of R.T.S., treasurer B.M.S.

WILSON, Samuel, 1702-1750. Pastor at Wapping 1724, London leader, secretary of Board, author, notably *Scripture Manual*.

WINKS, Joseph Foulkes, 1792-1866. New Connexion pastorates at Killingholm 1823, Melbourne 1825, Loughboro, Leicester 1843. Author and publisher of cheap literature, editing five monthly magazines.

WINSLOW, Octavius. Stepney student, New York 1833, Leamington 1839, Bath 1858, conformed 1867. Hon. A.M. Descendant of Governor Edward Winslow the pilgrim father.

WINTERBOTHAM, William,\*† 1763-1829. Baptized 1789 Old Ford, assistant at Plymouth 1790, imprisoned for political preaching 1793-7, resumed, Horsley 1804. In prison educated himself, wrote histories of America, &c.

WOOD, John Henry, 1808-1895. Schoolmaster, author, historian of New Connexion 1847, pastor at Sutterton, Smarden, Wolvey, Monk's Kirby.

WOOLLACOTT, Christopher, 1789-1879. Assistant at Plymouth, pastor at Modbury 1813, Westminster 1823, Wild Street 1834-1864. Secretary of the B. Tract Society, historian, author.

WRIGHT, George,\*† 1789-1873. Pastor at Beccles 1822-1870. High Calvinist leader, editor, author.

WRIGHT, Joseph, 1623-1703. G.B. Messenger by 1653, in Lincoln district till Restoration, twenty years in jail, leader in Kent but failed to stem Caffin.

WRIGHT, Richard,\*† 1764-1836. Johnsonian Baptist pastorates at Norwich and Wisbech till 1797 when he became Unitarian, travelled and wrote, settled at Trowbridge Conigre 1822 and brought it into Assembly, then Kirkstead 1827. His brothers Francis Browne and John had similar careers in Liverpool and America.

YATES, William,\*† 1792-1845. Bristol student, B.M.S. 1815, linguist, pastor Calcutta 1829-1839. New Bengali Bible Testaments in Hindi and Sanskrit, dictionaries in Sanscrit and Urdu, Urdu grammar, in all three languages on astronomy, natural history, philosophy, biography of Chamberlain, &c. Hon. D.D.

YOUNG, Solomon,\*† 1783-1827. Inkberrow, Bristol student, pastor Truro, tutor at Stepney 1815.



## Andrew Gifford's Gifts to Bristol.

**B**RISTOL Baptist College is not only the oldest Free Church College in the Empire, but is possessed of the most valuable collection of pictures, MSS., and books, which any such institution contains. For the major part of these she is indebted to the Rev. Dr. A. Gifford in 1780. Here are fragments of the famous Cottonian MS.; the most perfect copy of Wycliffe's Translation of the Gospels, which belonged at one time to the Lollard leader, John Oldcastle, the good Lord Cobham; the most complete copy of William Tyndale's New Testament, printed at Worms in 1525; no fewer than thirty-five different editions of the Bible, and New Testament, issued in the reigns of Henry VIII and Edward VI, besides many other antiquities and curiosities, some of which Caxton printed. How Dr. Gifford became possessed of some of these is told us by the Rev. S. A. Swaine in his *Faithful Men: or Memorials of Bristol Baptist College*.

Through the kindness of Mr. Thomas Kennard, of Leamington Spa, we can say how others of these treasures were obtained. Our good friend possesses a copy of the catalogue of one of the most noted sales of books, etc., of the 18th century. Here is the title page:

Bibliotheca Westiana: / A / Catalogue / of the Curious and truly  
valuable / Library / of the late / James West, Esq; / President of  
Royal Society, / Deceased. / Comprehending / A choice collection of  
Books in various Languages, / and upon most Branches of polite  
Literature / More especially such as relate to / The History and Anti-  
quities of Great Britain and Ireland, / Their early Navigators, Dis-  
coverers and Improvers, / And the Ancient English Literature: / of  
which there are a great Number of uncommon Books and / Tracts,  
elucidated by Manuscript Notes and original Letters, and / embellished  
with scarce Portraits and Devices, rarely to be found: / Including the  
Works of Caxton, Letton, Machlinia, the Anony- / mous St. Alban's  
Schoolmaster, Wynkin De Worde, Pynion, / and the rest of old English  
Typographers. / Digested by Samuel Paterson. / Which (by Order and  
Administration) / Will be sold by Auction, / By Mess. Langford, / At

Mr. West's late Dwelling-House in King's Street, / Covent Garden, / On Monday, the 29th of March 1773, and the Twenty-three follow- / ing Days (Sundays excepted) / To begin each Day precisely at Half an Hour past Eleven. / To be viewed on Thursday the 25th, and to the Time of Sale. / Catalogues (Price Two Shillings) may be had at Mess. Lang- / ford, in the Great Piazza, Covent Garden, and at the Place / of Sale.

This catalogue has itself had an interesting history. By its book-plate we learn that once it belonged to William Staunton of Longbridge in Warwickshire, Esq.; then in 1812 Philip Bliss of St. John's College, Oxford, obtained it; and now Mr. Kennard has it in his valuable collection. Bliss edited the third edition of Anthony Wood's *Athenae Oxoniensis*, which was issued 1813-20.

West's MSS., including many which had belonged to Bishop White Kennett, were sold previously to Lord Shelburne, and now form part of the Lansdowne MSS. in the British Museum. There were 4,653 lots in the sale by auction and they realised £2,927 1s. 0d. In the catalogue before me is written in red ink the price given for each lot and in most cases the name of the buyer. Richard Gough, the English antiquary, bought many of the books, particularly those with Kennett's annotations, and they afterward went to the Bodleian Library, Oxford.

We learn that on three different days Dr. Gifford attended and made thirteen purchases at a total cost of £7 13s. 6d. Here are the details of the items, giving in the margin the cost of each, and the no. in catalogue, viz:

£ s. d.

- 2 0 811 Certayne Chapters and Proverbs of Solomon drawn into Metre by Tho. Sterneholde, late Grome of Kynges Majesties Robes, b.l. impr. by John Case, no date, imperfect at the end.
- 4 0 814 Select Psalms and Prayers. b.l. no title, impr. by Berthelet 1548.  
Qu Katherine's Prayers and Meditations, b.l. imp. by Berthelet, 1547, no title.
- 6 0 815 The Summe of Christianity gathered by that famous Clerke Fr. Lambert of Avynion, translated by Tristram Revel. b.l. ded. to Qu Anne Bolen.
- 8 0 817 Wicklief's Wicket, faithfully overseene and corrected, wyth the Protestacion of Jhon Lassels, late burned in Smythefelde, the Testament of Wyllyam Traice, Esq; expounded by Wyll Tyndale and John Frythe, overseene by M. C. (Myles Coverdale), b.l. no date..
- 10 6 818. A bryefe Summe of the whole Byble. Christian Instruccion for all Persons, with the ordinary for all Degrees, translated out of Dutch into Englysh by Ant. Scoleher, with cuts,

- £ s. d. b.l. impr by Scoloher, no date—The Governauce of Vertue, b.l. impr by Th. Raynelde, no date—A shote Recapitulation or Abridgement of Erasmus Enchiridion, drawn out by M. Coverdale, b.l. impr. a Ausborch by Adam Anonimus, cuts, 1545.
- 18 0 819. The Newe Testament, with the Prologes of Wylliam Tyndale, cuts, b.l. printed at Andwarp by me Wydow of Chrystophell of Endhoven 1534. The title and the last leaf of the Epilogue is wanting.
- 2 4 0 820. The Newe Testament, with the Prologes of Wylliam Tyndale, cuts, b.l. imprynted at Antwerpe by Matthed Crom. 1538, a fine copy, save that the title is wanting, bound in turkey.
- 1 1 0 821. The Newe Testament, in Englishe, according to the Translation of the greek Byble, b.l. imp by Grafton 1546.
- 5 0 840. Saint Augustine's Meditations and Manuell, with cuts, b.l. impr by Jo. Wolfe 1586.
- 8 0 1378. Pupilla Oculi Jo de Burgo, compilata Anno 138, Lond. apud Bibliopoles in cemeterio S Pauli, sub Intersignio Sancliff individuo Trinitatis. 1510.
- 8 0 1515. Verheidens Lives of the Reformers, in Dutch, with their portraits, 50 plates. Gravenh, 1603.  
Ninth Day's Sale, Wednesday April 7, 1773.
- 6 0 1721. Ames's Catalogue of the several printed English Translations of the New and Old Test. from the first and N.T. by Tindel 1526 (supposed to have been printed at Antwerp) to the year 1757, with the Names of the Possessors of the most curious at that Time. MS.
- 13 0 1755. Clark's Mirreur for Saints and Sinners, with his portr. by Cross, 2 vol., 1671.

Not all Dr. Gifford's gifts to Bristol College are there to-day. In 1785 the college committee made a gift of many of their duplicates to the Baptist College in Rhode Island, now known as Brown University, and of which the chief founder was one of its own alumni, the Rev. Morgan Edwards, M.A., who before he went to Philadelphia in 1761 had served Baptist churches as pastor here in the United Kingdom at Boston, Cork, and Rye. Then in 1792 when the Rev. Joseph Hughes, M.A., was acting as President, there was a sale of duplicates. To-day in the Cathedral Library at Lincoln, is a copy of Thomas Grantham's *The Prisoner against the Prelate*, published 1662, which is written in verse, and has a rude cut of the gaol and the cathedral. When the writer was permitted to look at this, the librarian asked that

extreme care should be taken of the treasure. Imagine his surprise when it was pointed out to him that according to a note on the cover, written by Mr. Hughes, it had come from Bristol Baptist College, and it contained also the bookplate of Andrew Gifford. When he got it we cannot say, but a copy was sold at West's sale for sixpence.

ARTHUR S. LANGLEY.

### A Note on John Smith's Last Confession of Faith.

In the Confession of Faith in one hundred "Propositions," published by the remainder of John Smith's church at Amsterdam, soon after his death in 1612, there is one puzzling reference which I think may be cleared up.

The 65th proposition runs as follows in the printed edition:

"That the visible church is a mistycall figure outwardlie, of the true, spirituall invisible church: which consisteth of the spirits of iust and perfect men onlie, that is of the regenerate. Rev. 1. 20. compared with 2 P. 2. 23. 27."

Now there is no such passage as the latter. To what passage then did Smith here refer in support of his opinion? The Dutch Version of this Confession gives the reference Rev. xxi. 2; a passage which tells of "the holy city new Jerusalem coming down from God out of heaven" but hardly gives direct support to the two contentions of John Smith in this proposition.

Smith declares here (*a*) that the visible church is a mystical figure of the invisible church, and (*b*) that the latter consists "of the spirits of just and perfect men only."

When John Robinson criticised this Confession of Faith<sup>1</sup> he quoted a different set of references. He says "the Scriptures brought, which are Revel. 1. 10 [compared] with Chap: 21. 2, 13, 27, speak of the visible Church only, and so are impertinent." I assume that his copy had an emendation of the reference in manuscript made by someone who saw that the printed reference was wrong.

<sup>1</sup> Of Religious Communion, John Robinson, 1614, p. 127.

Robert Barclay in his *Inner Life of the Religious Societies of the Commonwealth*, following up the suggestion given by Robinson, gave a conflated reference, "Rev. i. 20 compared with Rev. xxi. 2, 23, 27," and in this I followed him in my *John Smith the Se-baptist* of 1911, p. 251.

The solution I now suggest is as follows: John Smith saw in

"the mystery of the seven stars" and the seven golden candlesticks, representing the angels of the seven churches and the churches themselves (Rev. i. 20) a hint that the visible church was an outward mystical figure of the true spiritual invisible church. He desired the inquirer to compare this passage with Heb[rews] xii. 22, 23, 27, in which the heavenly Jerusalem the general assembly and church of the first born is indicated as made up of the spirits of just men made perfect, and as an institution of an abiding character that cannot be shaken. He may then have referred to Rev. xxi. 2, 27 in order to complete the picture he wished to conjure up in the mind of his reader of the spiritual church as the New Jerusalem coming down from heaven, free from all that defileth.

The references to this Conclusion or Proposition would thus be Rev. i. 20, Heb. xii. 22, 23, 27, compared with Rev. xxi. 2. 27.

Those readers who have a copy of Dr. Whitley's *The Works of John Smyth* may make the correction in the margin at page 744, and in my *John Smith the Se-baptist* at page 251. At any rate, these references are quite pertinent to the position Smith here desired to support.

WALTER H. BURGESS.

## Summary of Report for 1920.

YOUR committee deplores the loss of two members. Mr. Eustace Little of Prince's Risborough, whose long life has enabled him to master the antiquities of his county, laid us under great obligations in obtaining the minute books of Ford and Amersham for publication. Principal Gould of Regent's Park has been the invaluable President of this Society from its beginning, wise in counsel, rich in knowledge, fertile in suggestion.

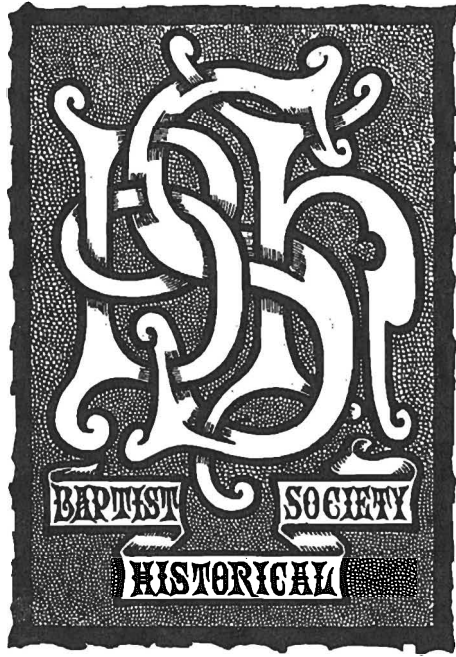
The Baptist Union Publication Department is now proceeding rapidly with the printing of the Bibliography of British Baptists, 1777-1837. This second volume will be ready for subscribers in Class A during 1921.

The high cost of printing has seriously hindered the development of the Society's schemes. As extensive changes in the officers of the Society must be made in April, opportunity will be taken to outline a wider policy.

Transactions  
of the  
Baptist  
Historical  
Society

VOLUME VII  
1920 — 1921

LONDON  
BAPTIST UNION PUBLICATION DEPARTMENT  
4, SOUTHAMPTON ROW, W.C. 1.



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