

The Baptist History Series

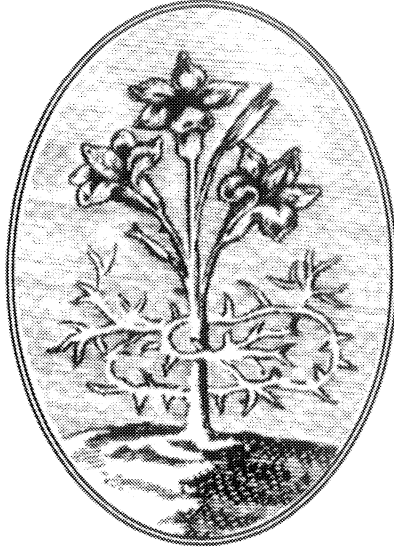
Number 17



The History of the English Baptists

Volume 2 of 4

Thomas Crosby

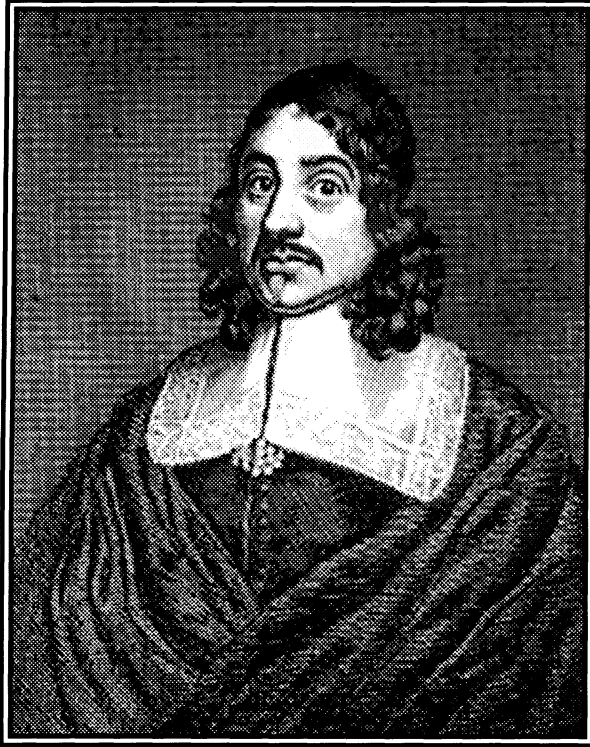


Sicut lilium inter spinas sic amica mea inter filias

On The Cover: We use the symbol of the “lily among the thorns” from Song of Solomon 2:2 to represent the Baptist History Series. The Latin, *Sicut lilium inter spinas sic amica mea inter filias*, translates, “As the lily among thorns, so is my love among the daughters.”

THE
HISTORY
OF THE
English Baptists

Vol. II



WILLIAM KIFFIN
1616-1701

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

VOL. II.

CONTAINING
Their HISTORY from the RESTORATION of King
CHARLES II. to the End of his Reign.

By THO. CROSBY.

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

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THE WALDENSIAN EMBLEM

lux lucet in tenebris

“The Light Shineth in the Darkness”

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

IT may be expected, and I did intend, that this Volume should have contained all I at first proposed to the publick. But since my publication of the former Volume, I have had such materials communicated to me, that I could not in justice to the communicators omit them, without incurring the just censure of a partial historian. Besides, it having been objected to me, that a more early account of the English Baptists might be obtained; it gave a new turn to my thoughts, and put me upon considering the state and condition of the Christian Religion, from the first plantation of the Gospel in England. Now in this enquiry, so much has occurred to me, as carries in it more than a probability, that the first English Christians were Baptists. I could not therefore pass by so material a fact in their favour: And because it cannot now be placed where it properly belongs, I have fixed it by way of preface to this second Volume. Moreover, in my first Volume, I did exhibit part of a Confession of Faith, published by the Baptists about the year 1611, taken from Mr. Robinson, pastor of the English Church at Leyden; who in the year 1614, printed some remarks upon it, and said, it was published by the remainder of Mr. Smith's company. Whether Mr. Smith had left this people, or whether upon some disagreement, they departed from him, I cannot say. It is not very material, nor at this distance of time very easy to determine. But as I have lately obtained a Declaration of Faith published by them; and as the same may give us some light, respecting the opinions of the English Baptists, in those early days of the Reformation; so I have placed it, tho' out of due time, in the Appendix of this Volume, N^o. I.

And

To the READER.

And the rather, because they declare, ' they are forced against their whole minds to publish it, for the clearing of their innocency in such things, as men do commonly keep up in their account ; and all to further their reckoning in contempt with men of all estates.' I may justly add ; the same practice is continued among some of the Pædobaptists, even to the present time : as appears by the late histories of the Reverend Mr. Neal, and Mr. Lewis ; both which I have already replied to.

Also in my first Volume I took notice, that the Baptists presented an Humble Supplication to King James I. the Parliament then sitting ; and gave only a short account thereof. This has been questioned by some : and the Reverend Mr. Lewis seems to doubt it, because he says, The Anabaptists are said to have presented unto King James I. in Parliament time, their Humble Supplication. — But this I have not seen. Therefore I have now placed it also in the Appendix of this Volume, N^o. II.

I take this opportunity to acknowledge and amend a mistake, pointed out to me by a worthy learned gentleman, (whose modesty deemed his information of so little importance, as to chuse not to be mentioned) in the preface to the first Volume, p. 28. where I denominate Monsieur Bayle a Papist. I did not then know he had again embraced the reformed religion : and desire my Readers to correct that paragraph, by erasing being, and over-writing who had been.



T H E
P R E F A C E.



THE gospel of *Christ Jesus*, the Son of God, was begun by the ministry of *John*; who, as the herald of the Lord *Messias*, went before him to proclaim his first approaches, and prepare men, by *Repentance* and *Baptism*, for this new dispensation, which was the accomplishment of ancient prophecies.

This was the first person that we read of *John the first baptizer* in the Holy Scriptures, that used *Baptism* as a sacrament, and initiated his disciples by it. From hence he derived the title of *Baptist*, or *Baptizer*; as being therein the author of some new and strange practice among them. For although there were *divers washings* used among the *Jews*, by God's appointment, yet that it was their custom to baptize those that were made proselytes, and initiate them, and their children, into the mystery of the *Jews* religion by *baptism*, as some pretend, is a groundless opinion. There is no such thing mention'd in the law of *Moses*;

Moses ; and therefore, if there was such a practice, it must be a *tradition of the elders*, and fell among their other superstitions, under the censure of our blessed Saviour. And is it reasonable to suppose, an Institution of the gospel was founded upon a sinful custom of the *Jews* ? But the scriptures give no account of any such practice. Those *Rabbies* that do make mention of any such thing, lived many years since the death of our blessed Saviour. Their writings are full of lies and blasphemy, and therefore no credit can be given to them ; nay, they contradict one another even in this very point ; and those who deny it, are as ancient and as learned as the affirmers of it.

*Received his
commission
from heaven.
Luke iii. 2.*

This great prophet *John*, had an immediate commission from heaven, before he enter'd upon the actual administration of his office. And as the *English Baptists* adhere closely to this principle, that *John the Baptist* was by divine command, the first commissioned to preach the gospel, and *baptize* by *immersion*, those that received it ; and that this practice has been ever since maintained and continued in the world to this present day ; so it may not be improper to consider the state of religion in this kingdom ; it being agreed on all hands, that the plantation of the gospel here was very early, even in the *Apostles* days. I shall therefore enquire, when, and by whom (as far as history can inform us) the gospel was first preach'd in *Great Britain*. And here it must be granted, that historians give a very different account ; yet they agree in this, that the early reception of the gospel was either from an Apostle

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Apostle or apostolical men; and that Christianity was maintained at first in its purity, and preserved it self for some years, from the errors and superstitions of the church of *Rome*.

I shall begin with the account of that honest historian, the reverend Mr. *Fuller* ;
 ‘ Who it was, *says he*, that first brought over *Ch. History*,
 ‘ the gospel into *Britain*, is very uncertain. *Book I. p. 3.*
 ‘ The conversioner (understand *Parsons* the
 ‘ Jesuit) mainly stickleth for the Apostle
 ‘ *Peter* to have first preach’d the gospel here.’
 And having confuted *Parsons*’s five argu-
 ments, which he had brought to prove it,
 says; ‘ We have staid the longer in confu-
 ‘ ting these arguments, because, from *Peter*’s
 ‘ preaching here, *Parsons* would infer an ob-
 ‘ ligation of this *Island* to the see of *Rome*.’
 He further observes; That some would have *Anno 41.*
James, the son of *Zebedee*; others *St. Paul*;
 others *Simon* the *Canaanite*; and others *Ari-*
stobulus, though not an *Apostle*, yet an Apo-
 stle’s mate, to be the first planters of religion
 in this *Island*. ‘ The result of all is this, says *Ibid. p. 4.*
 ‘ he, *Churches* are generally ambitious to entitle
 ‘ themselves to *Apostles* for their founders;
 ‘ conceiving they should otherwise be esteem-
 ‘ ed but as of the *second form*, and *younger*
 ‘ *house*, if they received the faith from any
 ‘ inferior preacher.— Whereas, indeed, it
 ‘ matters not if the *doctrine* be the *same*,
 ‘ whether the *Apostles* preached it by them-
 ‘ selves, or by their successors. We see lit-
 ‘ tle certainty can be extracted, who first
 ‘ brought the gospel hither. ’Tis so long
 ‘ since, the *British church* hath forgotten her
 ‘ own *infancy*, who were her first *Godfathers*.

‘ We see the *light* of the *Word* *shined* here ;
 ‘ but see not who *kindled* it.’

Anno 63:

Now amongst the converts of the natives of this Island, in this first age to Christianity, *Claudia*, surnamed *Ruffina*, is reputed a principal ; she was wife to *Pudens*, a Roman senator ; and that this is the *Claudia*, a Briton
 z Tim. iv. 21. born, mentioned by St. *Paul*, then living at *Rome*. Mr. *Fuller* endeavours to prove against the exceptions of *Parsons* the Jesuit, by answering his objections to the contrary ; and then says, ‘ The issue of all is this : *Claudia*’s story, as a *British* Christian, stands ‘ unremov’d, for any force of these objecti- ‘ ons ; tho’ one need not be much engaged here- ‘ in. — But now to return again to the prime ‘ planters of religion in *Britain*. As for all ‘ those formerly reckon’d up, there is in au- ‘ thors but a tinkling mention of them ; and ‘ the found of their preaching low and little, ‘ in comparison of those loud peals which are ‘ rung of *Joseph* of *Arimathea* his coming
 Ibid. p. 6, 7. ‘ hither. — Whilst *Philip* (whether the ‘ Apostle or Deacon, is uncertain) continued ‘ preaching the gospel in *France*, he sent *Jo- ‘ seph* of *Arimathea* over into *Britain*, with ‘ *Joseph* his son, and ten other associates, to ‘ convert the natives of that Island to Chri- ‘ stianity. These coming into *Britain*, found ‘ such entertainment from *Arviragus* the king, ‘ that though he would not be dissuaded from ‘ his idolatry by their preaching, yet he al- ‘ low’d them twelve hides of ground (an hide ‘ is as much as, being well manur’d, will ‘ maintain a family ; or, as others say, as ‘ much as one plow can handsomely manage) ‘ in a desolate Island, full of fens and bram- ‘ bles,

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bles, called the *Ynis Wittrin*; since, by
translation, *Glassenbury*. Here they built
a small church; and, by direction from
Gabriel the Archangel, dedicated it to the
Virgin *Mary*, encompassing it about with a
church-yard; in which church, afterwards,
Joseph was buried: And here these twelve
lived many years, devoutly serving God,
and converting many to the Christian re-
ligion.

Mr. *Fuller* says, he ‘dares not wholly
deny the substance of this story, though
the leaven of monkery hath much swollen,
and puffed up the circumstance thereof; —
and that as this relation is presented unto
us, it hath a young man’s brow with an old
man’s beard. I mean, says he, novel su-
perstitions disguised with pretended an-
tiquity. In all this story of *Joseph*’s living
at *Glassenbury*, there is no one passage re-
ported therein beareth better proportion to
time and place than the church which he is
said to erect; whose dimensions, materials,
and making, are thus presented unto us.
It had in length sixty foot, and twenty six
in breadth, made of rods watted or interwo-
ven:— In this small oratory, *Joseph* with
his companions, watched, prayed, fasted,
and preached, having high meditations un-
der a low roof, and large hearts betwixt nar-
row walls. Let not then stately modern
churches disdain to stoop with their highest
steeple, reverently doing homage to this
poor structure, as their first platform and
precedent. And let their chequer’d pave-
ments no more disdain this Oratory’s plain
a 3 floor,

‘ floor, than her thatched covering doth envy
 ‘ their leaden roofs.

Ibid. p. 8. ‘ By all this it does not appear, says *Ful-*
 ‘ *ler*, That the first preachers of the gospel
 ‘ in *Britain* did so much as touch at *Rome* ;
 ‘ much less that they received any command
 ‘ or commission thence to convert *Britain*.

Vol. I. p. 69. Mr. *John Fox*, when treating of the first
 planters of the gospel in *Britain*, cites *Nice-*
phorus ; who saith, ‘ That *Simon Zelotes*
 ‘ came into *Britain*. Some others alledge,
 ‘ out of *Gildas, de Victoria Aurel. Ambrosii*,
 ‘ That *Joseph of Arimatby*, after the disper-
 ‘ sion of the *Jews*, was sent by *Philip* the
 ‘ *Apostle*, from *France* to *Britain*, about the
 ‘ year of our Lord, threescore and three ;
 ‘ and here remained in this land all his time ;
 ‘ and so, with his fellows, laid the first
 ‘ foundation of Christian faith among the
 ‘ *Britain* people. Whereupon other preach-
 ‘ ers and teachers coming afterward, con-
 ‘ firmed the same, and increased it more.”
 And, for confirmation hereof, he alledges
 the testimonies of *Gildas, Tertullian, Ori-*
gen, and the words also of the letter of
Eleutherius ; which import no less, but that
 the faith of Christ was here in *England*, a-
 mong the *British* people, long before *Eleu-*
therius’s time, and before king *Lucius* was
 converted.

‘ *Gildas*, our countryman, says he, in his
 Vol. I. p. 137. ‘ history affirmeth plainly, That *Britain* re-
 ‘ ceived the gospel in the reign of *Tiberius*
 ‘ the emperor, under whom Christ suffered.

‘ The second reason is out of *Tertullian* ;
 ‘ who living near about, or rather somewhat
 ‘ before

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‘ before the time of this *Eleutherius*, in his
 ‘ book *Contra Judæos*, manifestly importeth
 ‘ the same. Where the said *Tertullian*, te-
 ‘ stifying how the gospel was dispersed abroad
 ‘ by the sound of the *Apostles*, and there rec-
 ‘ koning up the *Medes, Persians, &c.* reciteth
 ‘ also the parts of *Britain* which the *Romans*
 ‘ could never attain to; and reporteth the
 ‘ same now to be subject to Christ.— Note
 ‘ here, how, among other, divers believing
 ‘ nations, he mentioneth also the wildest
 ‘ places of *Britain*, to be of the same num-
 ‘ ber, and these, in his time were christned,
 ‘ who was in the same *Eleutherius’s* time,
 ‘ as is abovesaid. Then was not Pope *Eleu-*
 ‘ *therius* the first which sent the Christian
 ‘ faith into this realm; but the gospel was
 ‘ here received before his time, either by
 ‘ *Joseph of Arimathea*, as some chronicles
 ‘ record, or by some of the *Apostles*, or of
 ‘ their scholars, which had been here preach-
 ‘ ing Christ before *Eleutherius* wrote to
 ‘ *Lucius*.

‘ My third probation I deduct out of *Ori-*
 ‘ *gen. Hom. IV. in Ezchielem*, whose words
 ‘ be these: *Britanniam in christianam consen-*
 ‘ *tire religionem*. Whereby it appeareth,
 ‘ that the faith of Christ was sparfed here
 ‘ in *England*, before the days of *Eleuthe-*
 ‘ *rius*.

‘ For my fourth probation, I take the
 ‘ testimony of *Beda*; where he affirmeth,
 ‘ That, in his time, and almost a thousand
 ‘ years after Christ here in *Britain*, *Easter*
 ‘ was kept after the manner of the East-
 ‘ church, in the full of the moon, what day
 ‘ in the week soever it fell on; and not on

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‘ the *Sunday*, as we do now : Whereby it is
 ‘ to be collected, that the first preachers in
 ‘ this land, have come out from the East part
 ‘ of the world, where it was so used, rather
 ‘ than from *Rome*.

‘ *Fifthly*, I may alledge the words of *Nice-*
 ‘ *pborus*, lib. ii. cap. 40. where he saith,
 ‘ That *Simon Zelotes* did spread the gospel of
 ‘ Christ to the West ocean, and brought the
 ‘ same unto the Isles of *Britain*.

‘ *Sixthly*, May be here added also the
 ‘ words of *Petrus Cluniacensis* ; who writing
 ‘ to *Bernard*, affirmeth, That the *Scots*, in
 ‘ his time, did celebrate their *Easter*, not after
 ‘ the *Roman* manner, but after the *Greeks*, &c.
 ‘ And as the said *Britains* were not under
 ‘ the *Roman* order, in the time of this ab-
 ‘ bot of *Cluniack* ; so neither were they, nor
 ‘ would be under the *Roman* legate, in the
 ‘ time of *Gregory* ; nor would admit any pri-
 ‘ macy of the *bishop* of *Rome* to be above
 ‘ them.

‘ For the *seventh* argument, moreover, I
 ‘ may make my probation by the plain
 ‘ words of *Eleutherius* ; by whose epistle ^a,
 ‘ written to king *Lucius*, we may understand
 ‘ that *Lucius* had received the faith of Christ
 ‘ in this land, before the king sent to *Eleu-*
 ‘ *therius* for the *Roman* laws ; for so the ex-
 ‘ perts words of the letter do manifestly pur-
 ‘ port. By all which conjectures, it may
 ‘ stand, probably, to be thought, that the
 ‘ *Britons* were taught first by the *Grecians*
 ‘ of the East church, rather than by the
 ‘ *Romans*.’

^a Which may be seen both in *Fuller* and *Fox*.

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Monfieur *Rapin*, a late author, gives this account of the first plantation of the gospel in *Britain*. He fays; ‘ Before the birth of our *Hift. of Engl.*
 ‘ Saviour, the *Britons*, like the reft of the *Vol. I. p. 27.*
 ‘ world, the *Jews* only excepted, were *grofs*
 ‘ idolaters; they not only worfhipped *false*
 ‘ gods, but, if their own hiftorians are to be
 ‘ credited, had as *many*, and as *extravagant*
 ‘ ones, as the *Egyptians* themfelves. —

‘ Though it be difficult to know the pre-
 ‘ cife time, yet all agree the gospel was
 ‘ preached in *Great Britain* foon after our
 ‘ Saviour’s death. But thofe who place this
 ‘ event in the reign of *Tiberius*, do not con-
 ‘ fider, the first Gentile *Cornelius*, was not
 ‘ converted till the year of our Lord 40;
 ‘ that is, three years after the death of that
 ‘ emperor.

‘ *Baronius*, upon the questionable autho-
 ‘ rity of *Simeon Metaphraftes*^b, which he
 ‘ himfelf juftly rejects on feveral other occa-
 ‘ fions, fays; *St. Peter* first preach’d to the
 ‘ *Britons*. This opinion is the more impro-
 ‘ bable, becaufe it is certain *St. Peter* per-
 ‘ form’d the office of an Apoftle chiefly in
 ‘ the *Eastern* countries. Others affirm, That
 ‘ *Simon Zelotes*, one of the twelve Apoftles,
 ‘ undertook the conversion of the *Britons*.
 ‘ *Nicephorus Calliftus*, *Dorotheus*, in his *Sy-*
 ‘ *nopsis*, and the *Greek Kalendar*, fay; This
 ‘ Apoftle was crucified and buried in *Britain*.
 ‘ At the fame time, we find in the *Roman*
 ‘ *Martyrology*, and in thofe of *Bede*, *Adon*,

^b A writer of the tenth century, fays Mr. *Tindal*; fo called from writing the lives of the faints. He was a lay-man. *Notes upon Rapin*, p. 28.

‘ and

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‘ and *Ufuard*, that *St. Simon* suffer’d martyr-
‘ dom in *Perfa*.

‘ The moft current opinion, for fome time,
‘ was, That *Joſeph* of *Arimathea* firft preach-
‘ ed to the *Britons*. Though this tradition,
‘ fupported by the ſole teſtimony of *William*
‘ of *Malmsbury* ‘, in proof of the antiquity
‘ of the church of *Glaſton*, or *Glaſſenbury*,
‘ ſays, after *Frecu’phus*, that upon the mar-
‘ tyrdom of faint *Stephen*, the Apoſtles were
‘ diſperſed throughout the whole world. *St.*
‘ *Philip* (continues the hiftorian) at his com-
‘ ing among the *Francs*, ſent twelve of his
‘ diſciples, with *Joſeph* of *Arimathea*, as
‘ their head, to propagate the goſpel in
‘ *Great Britain* ; where they arrived in the
‘ year of our Lord 61. After ſome oppo-
‘ ſition from the inhabitants, a certain king
‘ gave them a little ſpot of ground, furround-
‘ ed with fens and buſhes to dwell in. Not
‘ long after, two other neighbouring kings,
‘ having allow’d them twelve *bides* of land
‘ for their ſubſiſtance, the Angel *Gabriel*
‘ commanded them, from God, to build a
‘ church in the place now called *Glaſton*, but,
‘ at that time, *Inſwitrin*. This church was
‘ finiſhed in the year 63 ; and, as the hifto-
‘ rian adds, was dedicated by our Saviour
‘ himſelf, as a mark of diſtinction to the *Vir-*
‘ *gin Mary*.’

Rapin, after a refutation of the proofs
brought in vindication of this tradition of
Joſeph of *Arimathea*, obſerves, That ‘ though

‘ A writer of the twelfth century ſtands upon no bet-
‘ ter foundation than thoſe above mention’d ; it has how-
‘ ever been deem’d incontestable. *Malmsbury*,

‘ the

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‘ the exact time of the conversion of the
‘ *Britons* be uncertain, it is very probable
‘ the gospel was preached in the Island not
‘ long after the death of Christ. *Theodoret*
‘ assures us, the *Britons* were converted by
‘ the Apostles. *Eusebius*, speaking of the
‘ dangers the Apostles were exposed to in
‘ propagating the gospel in the most remote
‘ countries, mentions, among the rest, the
‘ *British* Isles. Now, says he, the likeliest
‘ time to be assigned for the conversion of the
‘ *Britons*, if it was in the apostles days, is
‘ that between the victory of *Claudius* and
‘ the defeat of *Boadicea*. For, at the time of
‘ the general revolt, there were in the Island
‘ above eighty thousand *Romans*, among
‘ whom, very probably, were some *Chri-*
‘ *stians*, the gospel having now got footing
‘ in many places, particularly at *Rome*: Up-
‘ on this supposition there is no absurdity in
‘ asserting, with several modern authors,
‘ that St. *Paul* first preach’d the gospel in
‘ *Britain*. It is certain this Apostle, in the
‘ eight years between his first imprisonment
‘ at *Rome*, and his return to *Jerusalem*, pro-
‘ pagated the *Christian* religion in several
‘ places, especially in the *Western* countries.
‘ He informs us of his design of going to
‘ *Spain*; and it is not unlikely but his desire
‘ of converting the *Britains* might carry him
‘ into their Island. This opinion may be
‘ supported by the testimony of *Venantius For-*
‘ *tunatus*, in his poem upon the life of saint
‘ *Martin*; where he speaks of the travels of
‘ St. *Paul*. But after all, these are only con-
‘ jectures, and of no other use but to make it
‘ more credible, that the gospel was planted
‘ in

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‘ in *Britain* soon after the death of our
‘ Lord.’

The true *Christian* doctrine, and form of worship, as delivered by the *Apostles*, was maintained in *England*, and the *Romish* government and ceremonies zealously withstood, till the *Saxons* enter’d into *Britain*, about the year 448. during which time there is no mention of any baptizings in *England*, but of adult persons only. And from this silence in history, touching the baptizing of any *Infants* in *England*; from the *Britons* being said to keep so strictly to the holy Scriptures, in doctrine and ceremonies; in which there is no mention of baptizing *infants*; and from the accounts of those who were baptized, which expressly mention their faith and conversion, the *English Baptists* have concluded, that there was no such practice as baptizing of *Infants* in *England*, for the first three hundred years after it received the gospel; and certainly he would have a very hard task that should undertake to prove there was.

History,

lib. i. p. 10.

Mr. *Fuller* informs us, That *Lucius*, king of *Britain*, in the year 167, ‘ being much
‘ taken with the miracles which he beheld
‘ truly done by pious Christians, fell in ad-
‘ miration of, and love with their religion;
‘ and sent *Elvanus* and *Meduinus*, men of
‘ known piety and learning in the scriptures,
‘ to *Eleutherius*, bishop of *Rome*, with a
‘ letter; requesting several things of him,
‘ but principally that he might be instructed
‘ in the Christian faith. The reason why he
‘ wrote to *Rome* was, says *Fuller*, because,
‘ at this time, the church therein was the

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‘ most eminent church in the world, shining
 ‘ the brighter, because set on the highest *can-*
 ‘ *dlestick*, the *imperial city*. We are so far
 ‘ from grudging *Rome* the happiness she
 ‘ once had, that we rather bemoan she lost
 ‘ it so soon, degenerating from her primi-
 ‘ tive purity.

‘ *Eleutherius*, says he, at the request of *Ibid.* p. 12.
 ‘ king *Lucius*, sent unto him *Faganus* and
 ‘ *Derwianus*, or *Dunianus*, two holy men,
 ‘ and grave divines, to instruct him in the
 ‘ Christian religion; by whom the said king
 ‘ *Lucius*, called by the *Britains*, *Lever-Maur*,
 ‘ or the *Great light*, was baptized, with ma-
 ‘ ny of his subjects.

Mr. *John Fox* thus relates the story of *Martyrology*,
 king *Lucius*. ‘ About the time and year of ^{Vol. I. p. 138.}
 ‘ the Lord 180, says he, king *Lucius*, son
 ‘ of *Toilus*, which builded *Colchester*, king
 ‘ of the *Britains*, who then were the inha-
 ‘ biters and possessors of this land, which
 ‘ now we *Englishmen* call *England*, hearing
 ‘ of the miracles and wonders done by the
 ‘ Christians at that time, in divers places, as
 ‘ *Monumetensis* writeth, directed his letters to
 ‘ *Eleutherius*, bishop of *Rome*, to receive of
 ‘ him the Christian faith.—— The good bi-
 ‘ shop, hearing the request of this king, and
 ‘ glad to see the godly towardness of his well
 ‘ disposed mind, sendeth him certain teachers
 ‘ and preachers, called *Fugatus*, or, by some,
 ‘ *Faganus*, and *Damianus*, or *Dunianus* ;
 ‘ which converted first the king and people
 ‘ of *Britain*, and baptized them with the
 ‘ baptism and sacrament of Christ’s faith.’

In the year 178, says Mr. *Fuller*, ‘ Some *Church Hist.*
 ‘ report, That, at this time, three thousand p. 13.
 ‘ philo-

‘philosophers of the university of *Cambridge*,
 ‘were converted and baptized; that king
 ‘*Lucius* came thither, and bestowed many
 ‘privileges and immunities on the place, with
 ‘much more improbable matter.’

Hist. of Engl.
 Vol. I. p. 28. *Rapin* observes, That ‘from the conver-
 sion of *Lucius*, to the *Dioclesian* persecution,
 ‘the ecclesiastical history of *Britain* is intirely
 ‘unknown. It is very probable, however,
 ‘says he, that, during that interval of eighty
 ‘years, the *Christian* religion made great
 ‘progrès in the Island; as appears from
 ‘*Tertullian*, *Origen*, *Bede*, and *Gildas*: But
 ‘what puts the thing out of all dispute, is,
 ‘the multitude of *British* martyrs [whom I
 must (till the Pædobaptists convince me to
 the contrary) believe were all *English* Bap-
 tists] ‘that suffer’d during the dreadful per-
 ‘secution under *Dioclesian* and *Maximian* his
 ‘colleague.’

It was in the year 469, that the *Saxons* in-
 vaded *England*. They made a compleat
 conquest; overthrew *Christianity*, and set up
 the Heathen idolatry. But those *Christians*
 which escaped, fled into *Cornwall* and *Wales*;
 where they secur’d themselves, and main-
 tained the true Christian faith and worship.
Jeffery of *Monmouth*, in his book, *De Bri-
 tannorum Gestis*, Lib. iv. cap. 4. as cited

Treat. of Bap- by Mr. *Danvers*, tells us, ‘That in the
tism, p. 333. ‘country of the *Britains*, Christianity flou-
 ‘rished, which never decayed, even from
 ‘the *Apostles* times. Amongst whom, says
 ‘he, was the preaching of the gospel, sincere
 ‘doctrine, and living faith, and such form of
 ‘worship, as was delivered to the churches
 ‘by the *Apostles* themselves; and that they,
 ‘even

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‘ even to death it self, withstood the *Romish*
 ‘ rites and ceremonies ; and that about the
 ‘ year 448, the *English Saxons* began to pos-
 ‘ sels *Britany* ; and that about 593, they
 ‘ having made a compleat conquest of the
 ‘ *Britains*, and began to settle their *Heptar-*
 ‘ *chy.*’ — That, ‘ as long as the *British* chur-
 ‘ ches possessed the country, they kept them-
 ‘ selves found in the faith, and pure in the
 ‘ worship, order, and discipline of Christ, as
 ‘ it was deliver’d to them from the *Apostles*,
 ‘ or their *Evangelists.*’ But to strengthen this
 testimony, I will cite others.

Mr. *John Fox* thus introduces the entering *Martyrology*,
 and reigning of the *Saxons* in the realm of *Vol. I. p. 141.*
England. ‘ This, says he, was the coming
 ‘ in first of the *Angles* or *Saxons* into this
 ‘ realm, being yet *unchristen’d* and *Infidels* ;
 ‘ which was about the year of our Lord, as
 ‘ *William Malmsbury* testifieth, four hundred
 ‘ sixty and nine ; the captains of whom were
 ‘ *Hengistus* and *Horsus* — and at length
 ‘ possess’d all, driving the *Britains*, such as
 ‘ remained, into *Cambria*, which we call
 ‘ now *Wales.*’ This, as Mr. *Fox* observes, *Ibid. p. 149.*
 ‘ was by *Gurmundus*, a *Pagan*, king of the
 ‘ *Africans* ; who, joining in league with the
 ‘ *Saxons*, wrought much grievance to the
 ‘ *Christians* of the land : Infomuch that *Thec-*
 ‘ *nus*, bishop of *London*, and *Thadioccus*, bi-
 ‘ shop of *York*, with the rest of the people,
 ‘ so many as were left, having no place
 ‘ wherein to remain with safety, did fly some
 ‘ to *Cornwall*, and some to the mountains of
 ‘ *Wales*, about the year of our Lord 550.

‘ Most miserable, says Mr. *Fuller*, at this *Church Hist.*
 ‘ time, was the *British* commonwealth, croud- *Lib. i. p. 39.*
 ‘ ed

- ‘ ed up into barren corners, whilst their ene-
 ‘ mies, the *Pagan Saxons*, possessed the East
 ‘ and South, if not the greatest, the best part
 ‘ of the *Island* ——— needs then must reli-
 ‘ gion, now in *Britain*, be in a doleful con-
 ‘ dition; for he who expects a flourishing
 ‘ church in a fading common-wealth, let him
 ‘ try whether one side of his face can smile,
 ‘ when the other is pinch’d. ——— The intire
 ‘ body of the *British* church, at this time,
 ‘ was in *Wales*; where *Banchor* on the
 ‘ *North*, and *Caer-lion* on the *South*, were
 ‘ the two *Eyes* thereof, for learning and
 ‘ religion.’
- Ibid. p. 40.
- Hist. of Engl.* *Rapin*, upon the state of the *British* church,
 Vol. I. Lib. ii. from the arrival of the *Saxons*, to the retreat of
 P. 43. the *Britons* into *Wales*, begins thus: ‘ After,
 ‘ says he, having seen what calamities *Britain*
 ‘ was exposed to by the *Saxon* wars of a hun-
 ‘ dred and thirty years, a regular account of
 ‘ the *British* church is not to be expected
 ‘ during that space. ——— It is very likely,
 ‘ says he, all the monuments of the *British*
 ‘ churches were destroy’d, where-ever the
 ‘ *Saxons* became masters; and that it was
 ‘ not possible to preserve any but those of the
 ‘ churches of *Wales*, where the *Saxons* could
 ‘ never penetrate. It is easy to imagine,
 ‘ that the church was in a very mournful state,
 ‘ while the *Saxons* were exercising their fu-
 ‘ ry. These merciless idolaters, as well out
 ‘ of duty as wantonness, not only trampled
 ‘ upon every thing relating to the Christian
 ‘ religion, but let loose their rage against the
 ‘ Christians themselves. *Gildas* and *Bede*
 ‘ have painted out their inhuman proceedings,
 ‘ in such a manner as shows their barbarities
 ‘ were
- Ibid. p. 44.

‘ were carried to the highest Degree imagi-
 ‘ nable. *From the east to the west, says Gil-*
 ‘ *das, nothing was to be seen but churches*
 ‘ *burnt, and destroy’d to their very founda-*
 ‘ *tions. The inhabitants were extirpated by*
 ‘ *the sword, and buried under the ruins of*
 ‘ *their own houses. The altars were daily*
 ‘ *profaned by the blood of those slain thereon.*
 ‘ *Bede, who was a Saxon, and therefore not*
 ‘ *to be supposed to aggravate the cruelty of*
 ‘ *his country-men, expresses himself thus :*
 ‘ *By the hands of the Saxons, a fire was light-*
 ‘ *ed up in Britain, that served to execute the*
 ‘ *just vengeance of God upon the wicked Bri-*
 ‘ *tons, as he had formerly burnt Jerusalem by*
 ‘ *the Chaldeans. The Island was so ravaged*
 ‘ *by the conquerors, or rather by the hand of*
 ‘ *God, making use of them as instruments ;*
 ‘ *that there seemed to be a continued flame*
 ‘ *from sea to sea, which burnt up the cities,*
 ‘ *and covered the surface of the whole Isle.*
 ‘ *Publick and private buildings fell in one com-*
 ‘ *mon ruin. The priests were murdered on the*
 ‘ *altars ; the bishop, with his flock, perished*
 ‘ *by fire and sword, without any distinction,*
 ‘ *no one daring to give their scattered bodies*
 ‘ *an honourable burial.*

‘ To these mournful descriptions, says *Ra-*
 ‘ *pin*, may be added, That the *Britons*, who
 ‘ escaped the fury of their enemies, not find-
 ‘ ing wherewithal to subsist in the woods and
 ‘ mountains, were forced, at length, to sur-
 ‘ render to the conquerors, deeming them-
 ‘ selves happy in being able to purchase their
 ‘ lives, with the loss of their liberty. Some
 ‘ fled into foreign parts, and those whom the
 ‘ love of their native country kept at home,

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‘ and the dread of slavery prevented from submitting to the *Saxons*, dragged on a wretched life, in miserable want and perpetual fear. It is therefore no wonder that the accounts of the *British* church are so imperfect; since the *Saxons* used their utmost endeavours to destroy all the monuments that might have been preserved.’

The Christian *Britons* being thus pent up in *Wales*, kept their ground a good while there; till at length they were intirely subdued by a massacre, procured, as some think, by St. *Austin*, for their refusing to comply with him in embracing the erroneous principles of the church of *Rome*.

The Accounts of this *Austin* are as follow :

Fox's Martyr.
p. 149.

Ibid. p. 154.

Church Hist.
Lib. ii. p. 66.

About the year 596. faint *Austin*, with about forty more, were sent into *England* by *Gregory* bishop of *Rome*, to preach the gospel, and endeavour to plant Christian churches among the *Saxons*. He met with great success, the king, and great numbers of the people, being converted and baptized. Yea, they came in so fast, that he is said to have baptized ten thousand on a *Christmas* day, in the river *Swale* by *York*. Mr. *Fuller* gives an account of the manner how this was performed; though he is in doubt whether faint *Austin* or *Paulinus* were the doer thereof; and says, it would argue too much morosity in us to demur in our faith to the whole fact. ‘ And if so many, ‘ says he, were baptized in one day, it appears plainly, that in that age, the administration of that sacrament, was not loaded ‘ with those superstitious ceremonies, as essential thereunto, of crossing, spittle, oil, cream, ‘ salt,

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‘falt, and fuch like trinkets; which *Prote-*
‘*stants* generally as little know what they
‘are, as *Papifts* why they ufe them. I fay,
‘in that age, nothing was ufed with baptifm,
‘but baptifm; the *Word* and the *Water*
‘made the facrament. Yea, the archbifhop
‘is faid to have *commanded, by the voice of*
‘*cryers, that the people fhould enter the river*
‘*confidently, two by two, and in the name of*
‘*the Trinity baptize one another by turns :*
‘This, indeed, fays Mr. *Fuller*, was the
‘moft compendious way; otherwife *Jofhua’s*
‘day, wherein the fun flood ftill, had been
‘too fhort for one man’s perfonal perform-
‘ance of fuch an employment.’

Rapin, after having given an account of
St. *Auftin’s* miffion by *Gregory*, and the kind
reception he met with from *Ethelbert* the
king, fays; ‘The queen got leave for the *Hift. of Engl.*
‘*missionaries* to settle at *Canterbury*, the ca- Vol. I. p. 66.
‘pital of *Kent*; where fhe took care to pro-
‘vide them with convenient lodgings, and
‘procure them the liberty of preaching to as
‘many as had the curiofity to hear them.
‘They made fo good ufe of this favourable
‘juncture, that in a fhort time, feveral of
‘the principal *Saxons* embraced the Christian
‘faith. The fwift progrefs of the gofpel at
‘*Canterbury*, raifed the king’s curiofity to
‘be more particularly instructed in the nature
‘of the religion thefe ftangers preached. At
‘length, by the perfuafions of the queen,
‘and frequent conferences with *Auftin*, he re-
‘ceived baptifm, about a Year after the ar-
‘rival of the *missionaries*. The converfion
‘of the king being followed by that of mul-
‘titudes of his fubjects, the queen’s chapel,
‘which

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‘ which stood without the city, soon became
 ‘ too little to hold them.— Thus began
 ‘ the conversion of the *Saxons* in *England*.
 ‘ *Austin* and his fellow labourers were the In-
 ‘ struments made use of, by divine Provi-
 ‘ dence, to turn them from their idolatrous
 ‘ superstitions, to the light of the gospel; a
 ‘ blessing their brethren in *Germany* enjoyed
 ‘ not till two hundred years after, in the
 ‘ reign of *Charles* the Great. *Ethelbert* pro-
 ‘ moted to his utmost, the conversion of his
 ‘ subjects, but without using the least vio-
 ‘ lence or compulsion; having learn’d of his
 ‘ instructors, as *Bede* expressly observes, that
 ‘ God requires none to serve him, but those
 ‘ who do it with a willing mind. It were to
 ‘ be wished, says *Rapin* [with whom all
 ‘ Baptists, and sincere Christians, will unite]
 ‘ that, all Christian princes would follow his
 ‘ example! The *Saxons* were so eager to em-
 ‘ brace the gospel, that, if historians may be
 ‘ credited, *Austin*, in one day, baptized ten
 ‘ thousand in the river *Swale*, which runs in-
 ‘ to the *Thames*.’

Martyrology,
 Vol. I. p. 154.

Baptism was not, in those times, admini-
 ster’d in a font in the church (much less in
 houses) but in rivers; nor attended with so
 many ceremonies as practised now by those of
 the *Roman* faith, as *Mr. Fox* observes, speak-
 ing of *St. Austin*; ‘ After he had baptized
 ‘ and christen’d, says he, ten thousand *Saxons*,
 ‘ or *Angles*, in the *West* river, that is called
 ‘ *Swale*, beside *York*, on a *Christmas* day;
 ‘ perceiving his end to draw near, he or-
 ‘ dained a successor, named *Laurentius*, to
 ‘ rule after him the archbishop’s see of *Doro-*
 ‘ *bernia*. Where note, by the way (*Chri-*
 ‘ stian

‘ftian reader) that whereas *Auftin* baptized
 ‘then in rivers, it followeth, there was then
 ‘no ufe of fonts. Again, if it be true that
 ‘*Fabian* faith, he baptized ten thousand in
 ‘one day, the rite then of baptizing at *Rome*
 ‘was not fo ceremonial; neither had fo many
 ‘trinkets at that time, as it hath had fince;
 ‘or elfe it could not be, that he could baptize
 ‘fo many in one day.’

Auftin meeting with fuch fuccefs, in that Anno 604.
 part of *Britain* called *England*, held a fynod
 near the borders of *Wales*, and fent to the *Fox’s Martyr.*
 bifhops of the ancient *Britons*, who had fled Vol. I. p. 153.
 into thofe parts, and were now encreafed to a
 very great number, to perfuade them to sub- Fuller’s Ch.
 mit to the authority of the fee of *Rome*, as *Hift.* p. 61.
 many *Saxons* had done, and to embrace the
 ceremonies of that church, particularly in the
 time of keeping *Eafter*, and in baptizing
 their children. ‘To thefe, fays Mr. *Fox*,
 ‘the *Scots* and *Britains* would not agree,
 ‘refufing to leave the cuftom which they fo
 ‘long time had continued.’

Thus far it appears, that the doctrine and
 worship which the *Britains* received from the
Apoftles, they clofely adhered to, cleaving to
 the fcriptures, utterly renouncing all *Romifh*
 Traditions and Superftitions: But inafmuch
 as they refufed to be feduc’d by *Auftin*, he
 not only threaten’d their ruin, but accomplifh-
 ed the fame in a fhort time after. For,

When *Auftin* found the *Britons* refufed to
 comply with his extravagant propofals, he
 abated in his demands, and only defired their
 compliance with him in three things. His
 words, according to *Fabian*, were thefe: Part v. p. 119.
 ‘Sins ye wol not affent to my hefts general-

‘ly, assent ye to me specially in iii things.
 ‘The *first* is, that ye keep *Ester* day in due
 ‘fourme and tyme as it is ordayned. The
 ‘*second*, that ye geve Christendome to chil-
 ‘dren : And the *thyrde* is, that ye preach
 ‘unto the anglis the word of God as afore-
 ‘times I have exhorted you. And all the
 ‘other deale, I shall suffer you to amende
 ‘and reforme within your selves. But, *saith*
 ‘*be*, they would not thereof. Then *Austayne*
 ‘said unto them, and warned them by man-
 ‘ner of inspyracion, that sins they wolde not
 ‘receave peace of their brethren, they should
 ‘of other receive warre and wretche.’

Hist. of Engl. *Bede*, an author much more ancient than
 Vol. I. p. 68. *Fabian*, as cited by *Rapin*, expresses this
 threat of St. *Austin* thus : ‘ Since you refuse
 ‘peace from your brethren, you shall have
 ‘war from your enemies ; and since you will
 ‘not join with us in preaching the word of
 ‘eternal life to your neighbours, you shall
 ‘receive death at their hands : Which, saith
 ‘Mr. *Danvers*, *Austin* accomplished accor-
 ‘dingly, by bringing the *Saxons* upon them
 ‘to their utter ruin.’

How far St. *Austin* might be concerned in
 bringing upon the *Britons* their ruin, does not
 appear. *Fabian* commends him as a great
 saint and a prophet : indeed, immediately af-
 ter his words above quoted, and at the end
 of the paragraph, he adds, ‘ the which was
 ‘put in experience by *Ethelfridus* king of
 ‘*Northumberland*.’ Some authors do look
 upon it as the accomplishment of his predi-
 ction : But be that as it will, the *Britains*
 still held their integrity ; neither promises
 nor threats could prevail with them to ad-
 mit

mit of the least change in their ancient customs.

Rapin, upon this head, observes; ‘ That Ibid. p. 68.
 ‘ *Austin* had not only pressed the *Britons* to a
 ‘ conformity with the church of Rome, and
 ‘ obedience to the *Papal* authority, but also
 ‘ had reproached them for their negligence
 ‘ and want of zeal, in not promoting the con-
 ‘ version of the *Saxons*. Perhaps, says he,
 ‘ he designed to intimate to them, that the
 ‘ conversion of all *England* stuck only at the
 ‘ union he proposed to them. However this
 ‘ be, these words of *Austin* were looked upon
 ‘ as a prediction of the massacre of the monks
 ‘ of *Bangor*.’ Which, says Mr. Fox, ‘ not *Martyrology*,
 ‘ long after, so came to pass, by the means Vol. I. p. 154.
 ‘ of *Ethelfride*, king of *Northumberland*;
 ‘ who being yet a *Pagan*, and stirred with
 ‘ a fierce fury against the *Britains*, came,
 ‘ with a great army, against the city of *Che-*
 ‘ *ster*, where *Brockmaile*, the consul of that
 ‘ city, a friend and helper of the *Britains*
 ‘ side, was ready with his force to receive
 ‘ him. There was at the same time at
 ‘ *Bangor* in *Wales*, an exceeding great *Mo-*
 ‘ *nastery*, wherein was such a number of monks,
 ‘ as *Galfridus* with other authors do testi-
 ‘ fy, that if the whole company were divided
 ‘ into seven parts, in every of the seven parts
 ‘ were contained not so few as three hun-
 ‘ dred monks, which all did live with the
 ‘ sweat of their brows, and labour of their
 ‘ own hands, having one for their ruler na-
 ‘ med *Dino*. Out of this *Monastery* came
 ‘ the monks of *Chester*, to pray for the good
 ‘ success of *Brockmile*, fighting for them a-
 ‘ gainst the *Saxons*. Three days they conti-
 ‘ nued

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‘nued in fasting and prayer. When *Ethel-*
‘*fride*, the aforesaid king, seeing them so
‘intentive to their prayers, demanded the
‘cause of their coming thither in such a com-
‘pany ; and when he perceived it was to
‘pray for their consul ; then saith he, al-
‘though they bear no weapon, yet they fight
‘against us ; and, with their prayers and
‘preachings they persecute us. Where-
‘upon, after that *Brockmaile* being over-
‘come did flee away, the king commanded
‘his men to turn their weapons against the
‘silly unarm’d monks, of whom he slew, at
‘the same time, or rather martyr’d, eleven
‘hundred [*Fuller* says twelve] only fifty
‘persons of that number did flee and escape
‘away with *Brockmaile* ; the rest were all
‘slain.’

The late reverend Dr. *Calamy*, who seems
to have taken not a little pains on this head :

*God's Concern
for his glory in
the British
isles, p. 6.*

He quotes *Gildas*, who wrote about the year
of Christ 564. and said ; ‘ That *Christ*
‘ *showing his bright light to all the world,*
‘ *afforded his rays, that is, his precepts, in*
‘ *the latter end of the reign, as we know, of*
‘ *Tiberius Cæsar, when his religion was pro-*
‘ *pagated without any hindrance.* And if he
‘ meant this, says the doctor, of the publica-
‘ tion of the gospel in *Britain*, which has
‘ been the most prevailing opinion, we must
‘ allow him to have had better advantages
‘ for the *knowing* this with certainty then,
‘ than we can have at this distance. Accord-
‘ ing to this account, this Island had Christi-
‘ anity preach’d in it, within five years of
‘ our Saviour’s crucifixion, which was very
‘ early ; perhaps too early, says he, all cir-
‘ cum-

‘ circumstances consider’d, for a place that lay
 ‘ so remote. A late learned writer therefore Stillingfleet’s
 ‘ asserts, That those words of *Gildas* have Orig. Brit.
 ‘ been misunderstood, and applied to the Lib. I. Ch. i.
 ‘ particular preaching of the gospel in *Br-*
 ‘ *tain*; whereas they were meant of the ge-
 ‘ neral liberty of preaching it throughout the
 ‘ world. But be it as it will, as to that, all
 ‘ ancient writers agree, that Christianity was
 ‘ planted in this land very soon, considering
 ‘ its distance from *Judea*.

‘ ’Tis evident, that after Christianity ob-
 ‘ tained here, a great part of the inhabitants
 ‘ still continued *Pagans*, and yet our holy
 ‘ religion made a progress. As it got ground,
 ‘ the temples of their ancient idols were some
 ‘ of them destroy’d, and others of them de-
 ‘ dicated to the true and living God. We
 ‘ have no account of such severities here in
 ‘ the primitive times against the followers of
 ‘ a crucified Jesus as in other countries. That
 ‘ which was the last of the ten persecutions
 ‘ under the *Roman* emperors seems to have
 ‘ been the first that affected this Island. But
 ‘ in that general calamity, in the reign of
 ‘ *Dioclesian* and *Maximian*, about the year 303,
 ‘ the Christians here were very great sufferers.
 ‘ ’Tis said, That *Maximian* Uffer Brit.
 ‘ *almost rooted out* Eccl. Antiq.
 ‘ *the Christian religion from Britain*; and
 ‘ *that they who suffered martyrdom were almost* Cap. 7.
 ‘ *beyond number*. *Gildas* tells us, That *their*
 ‘ *churches were thrown down, and all the*
 ‘ *books of holy scriptures that could be found,*
 ‘ *were burnt in the streets; and the chosen*
 ‘ *priests of the flock of our Lord, together*
 ‘ *with the innocent sheep, murdered*. *St. Al-*
 ‘ *ban* of *Verulam*, and *Aaron*, and *Julius* of
 ‘ *Carlisle*

‘ *Carlise* upon *Usk* in *Monmouthshire*, and
 ‘ many others, sealed the truth of Christiani-
 ‘ nity with their blood.

‘ But when the storm was over, which did
 ‘ not last much above a year, the Christians
 ‘ here, as well as in other parts, fled out of
 ‘ the woods and dens and caves, where they
 ‘ had hid themselves, and rebuilt their demo-
 ‘ lished churches, and flourished to a great
 ‘ degree, both in peace and unity. They
 ‘ were much favour’d by *Constantius*, the
 ‘ father of *Constantine*, who continued for
 ‘ the latter part of his life here in *Britain* ;
 ‘ and would suffer no man to die for his reli-
 ‘ gion in his dominions. It was here also that
 ‘ *Constantine* himself, who was a native of
 ‘ this Island, first declared himself a Chri-
 ‘ stian, or inclined that way ; which it is not
 ‘ likely he would have publickly done, had
 ‘ not a good part of his army been of that
 ‘ religion : And upon his advancement to the
 ‘ imperial throne, ’tis not to be wonder’d at,
 ‘ if more splendor attended Christianity as it
 ‘ was here profess’d, than had been known
 ‘ before. But I have not, says the doctor,
 ‘ upon the strictest enquiry I have been able
 ‘ to make, hitherto been able to discern suf-
 ‘ ficient ground to apprehend, that from the
 ‘ beginning, churches, or places of worship,
 ‘ were so nobly adorn’d, or church govern-
 ‘ ment so modelled in this Island, as some
 ‘ time after ; or that the prelatical form of
 ‘ government was any part of that *glory* that
 ‘ was at first *declared* in this Island.’ And
 he spends some pages in vindication of his
 own opinion thereupon, in opposition to what
 had been written in favour of the prelatical par-

Euseb. *de vit.*
 Const. M. I. 1.
 c. 13. *for.*
Hist. Eccles.
 I. 1. c. 6.

ty; which I pass, as foreign to my design.

‘ *Britain*, says the doctor, was also sadly
 ‘ infested with the *Picts* and *Scots*; which,
 ‘ after various struggles, when no more help
 ‘ could be had from the *Romans*, was the
 ‘ occasion of calling the *Saxons* to their affi-
 ‘ stance. These *Saxons*, whom *Gildas* calls,
 ‘ *A nation, odious both to God and Man*,
 ‘ came hither to be a scourge to the *Britons*,
 ‘ about the year of Christ 450. They were
 ‘ at first received as guests, and treated as
 ‘ stipendiaries, in opposition to the barbari-
 ‘ ans; but at length found themselves strong
 ‘ enough to set up for masters; laid the
 ‘ whole country waste, and drove the old
 ‘ *British* Christians into the barren mountains
 ‘ of *Wales*; and occasion’d such confusion
 ‘ and desolation, as *Gildas*, who wrote a few
 ‘ years after, thought could never be enough
 ‘ lamented. That writer describes their cruel-
 ‘ ties, and the judgment of heaven upon a sin-
 ‘ ful people, which they were the instru-
 ‘ ments of inflicting, in such a manner, as must
 ‘ needs affect all that read his account. He
 ‘ says, That *all the towns, with the beating*
 ‘ *of the rams, and all the townsmen, pastors*
 ‘ *priests and people, with naked swords, that*
 ‘ *glittered on all sides, and crackling flames,*
 ‘ *were together whirled to the ground.* And Ranulph.
 ‘ our historians say, that they scarce left the *Nig. in Chro-*
 ‘ face of Christianity where they prevailed. *nic. and Mat,*
 ‘ And yet pure religion was not even then *Westmonast.*
 ‘ extirpated out of the Island.’ A. D. 586,
 ‘ 596.

The doctor goes on, and says; ‘ *Beda*,
 ‘ who wrote his history about the year 731,
 ‘ gives us a great deal of light; though al-
 ‘ lowance must be made for his being himself

‘ a *Saxon*, and not very friendly to the *Bri-*
 ‘ *tish* churches, and for his having a mona-
 ‘ stick tincture. Christianity, in a new edi-
 ‘ tion of it, with great improvements, as to
 ‘ outward pomp, was, during this period,
 ‘ received from *Rome*, through the hands of
 ‘ *Austin* the monk, about the year 598. But
 ‘ there was a purer Christianity in the Island
 ‘ before, that was much freer from adultera-
 ‘ tions and corruptions, than that which was
 ‘ now introduced under the same name. There
 ‘ were great contests between those of the old
 ‘ stamp, and those of the new. The former
 ‘ lived in *Wales* and *Scotland*, and the latter
 ‘ in the heart of the country. So that there
 ‘ were considerable debates on foot in this
 ‘ Island, between *Conformists* and *Nonconfor-*
 ‘ *mists*, in ancient as well as in modern times :
 ‘ And the one sort was apt to carry it with
 ‘ an high hand, and the other was forced to
 ‘ be satisfied with the conscience of their own
 ‘ integrity then, as well as now. The *Con-*
 ‘ *formists* then were, in all things, for the me-
 ‘ thods of the church of *Rome* ; and the *Non-*
 ‘ *conformists* were for the ways and methods
 ‘ of the ancient Christians, and disowning
 ‘ impositions. And *they were called too, The*
 ‘ *Schismaticks of Britain and Ireland ; because*
 ‘ *they would not receive the Romish altera-*
 ‘ *tions, nor submit to the authority by which*
 ‘ *they were imposed.* In the year 601, says
 ‘ *the doctor*, there was a synod, called by
 ‘ *Austin*, to which, *Bede* tells us, the bishops,
 ‘ or doctors of the next province of the *Bri-*
 ‘ *tons*, were summon’d ; in which the abbot
 ‘ of *Bangor* gave him a free answer to his de-
 ‘ mand of conformity to *Rome*. He told
 ‘ him,

Historical Ac-
count, p. 69.

Eccles. Hist.
Lib. ii. Cap. ii.

‘ him, That they, the ancient Christians of
 ‘ this Island, were obedient, and subjects to
 ‘ the church of God, and to the pope of
 ‘ Rome, and to every godly Christian; to
 ‘ love every one in his degree, in perfect cha-
 ‘ rity; and to help every one of them by word
 ‘ and deed, to be the children of God: And
 ‘ other obedience than this he knew not to be
 ‘ due to him whom he called the pope, &c.
 ‘ And many of the poor monks, not long
 ‘ after, lost their lives, in return for this free-
 ‘ dom and resolution.’

The doctor, having shewn the great contest
 in the church about *Easter*, says, ‘ It ought
 ‘ not to be forgotten, that the difference be-
 ‘ tween these old *Conformists* and *Nonconfor-*
 ‘ *mists*, did not lie only in the time of keep-
 ‘ ing *Easter*; they differed also about *Bap-*
 ‘ *tism*: For that was one of the three things
 ‘ *Austin* insisted on in his conversation with
 ‘ the *British* doctors; that they should, for
 ‘ the future, administer baptism after the man-
 ‘ ner of the church of *Rome*; which is an
 ‘ argument they did not use to do so before.’

The doctor here seems to be at a stand,
 lest his ancient *Nonconformists*, which may
 very well be supposed to be *English Baptists*,
 should, by his readers, be taken as such:
 And therefore, in a comment upon the ac-
 count he has given, tells us thus: ‘ Where-
 ‘ in the difference, says he, between the old
 ‘ *Britons* and the *Romans*, properly lay about
 ‘ *Baptism*, is not so evident. *Pits* frankly
 ‘ owns, he did not know what it was. *Relat.*
 ‘ *Hist. de rebus anglicis*, p. 19. Nor does
 ‘ *Bede* explain it, nor any of our ancient
 ‘ writers that I have conversed with. Some
 ‘ have

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‘ have thought they differ’d about the *subjects*
 ‘ of *baptism*; and that whereas the *Romans*
 ‘ baptized infants, the *Britons* were againſt
 ‘ infant baptism; and an argument has been
 ‘ drawn from thence by the *Antipædobap-*
 ‘ *tists*: But an answer is returned to it by
 ‘ Mr. *Wall*, in his *History of infant baptism*,
 ‘ p. 327. where he obſerves, that *Pelagius*
 ‘ being a native of *Britain*, his declaring
 ‘ that he never heard of any Christian, Ca-
 ‘ tholick or Sectary, that deny’d infant bap-
 ‘ tism, is a good evidence that his country-
 ‘ men did not do it. It ſeems more likely,
 ‘ that this difference ſhould have been about
 ‘ the *mode of Baptism*, and the very words
 ‘ of *Auſtin*, as *Bede* relates the matter, ſeem
 ‘ to look that way. For he would have them
 ‘ adminiſter baptism, for the future, *after*
 ‘ *the manner of the church of Rome*. Now I
 ‘ know of nothing ſo remarkable in the man-
 ‘ ner of baptizing in the church of *Rome* at
 ‘ that time, as the *trine immerſion*. That
 ‘ this was cuſtomary in that church, is aſſert-
 ‘ ed by *Walafridus Strabo, de rebus Eccleſiæ*,
 ‘ Cap. 26. And though we have no poſitive
 ‘ evidence, as I know of, that a ſingle im-
 ‘ merſion, or aſperſion, or pouring of water,
 ‘ was uſed among the ancient *Britons* in their
 ‘ baptism; yet, till ſomething elſe is menti-
 ‘ on’d, with a ſurer appearance of probability,
 ‘ I am inclin’d to believe, this was the mat-
 ‘ ter of that part of the difference.’

I muſt beg leave to obſerve here, That
 this worthy gentleman, upon the ſtricteſt en-
 quiry, as he ſays, could not diſcern ſufficient
 ground to apprehend, that churches, or pla-
 ces of worſhip, were ſo nobly adorned;

or

or church-government so modelled in this Island, as sometime after ; or that the prelati- cal form of government was any part of that glory, that was at first declared in this Island ; and takes some considerable pains to prove it, in opposition to a ve- nerable prelate of the church of *England*, who, in an historical account of church go- vernment, as it was in *Great Britain* and *Ireland*, when they first received the Chri- stian religion, undertook to prove, that it was much the same from the first, that it is at present. But the doctor did not tell us he could not discern sufficient ground for *infant* baptism ; which, I think, is as undiscernable as the other : Neither has he taken notice of any of those many instances we have of the churches practice respecting baptism. It may be, his eyes were so fixed on the *prelati- cal* point, he could not see those trifling points of *adult* baptism, and by *immersion* ; which were apparently the practice of the church in those days : For we have no mention of the practice of christening or baptizing children in *England* before the coming of *St. Austin* : And it is evident, he being the pope's legate, brought it from *Rome* : And the doctor him- self owns, the *British* church was not yet cor- rupted with the superstitions of the *Romish* church. But the doctor seems to be under a necessity to own (because he says it ought not to be forgotten) That one of the points in difference between *St. Austin* and the *British* Christians, was that of baptism ; and should we allow the doctor his way of reasoning on the *trine* immersion (which we cannot) what will become of his *sprinkling* ?

But,

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But, to me, the evidence of *Fabian*, for ought that appears to the contrary, is as good, if not much better, than that of *Pelagius*: Because, if *Pelagius* did say so, it is rather a proof of his great ignorance. For it is undeniable, that many, before his time, denied infant baptism. Besides, that he did say so, only depends upon the veracity of a pope; and but few Protestants will believe what the pope says, merely upon his own word, in opposition to any of their doctrines. However, the arguments for and against this point, you may see in *Wall*, *Wills* and *Danvers*. But this is evident, *Austin* did not use many ceremonies in baptism; as appears by his performing it in rivers, and baptizing ten thousand in one day, as aforesaid; and therefore could not insist upon their baptizing after the manner of *Rome*, as one of the three fundamental points, to be comply'd with by the *Britains*; unless the *Romish* manner of baptizing was quite different then from what it has been since: Because *Bede*, an author vastly more ancient than *Fabian*, does affirm, that one of the three things insisted on by *Austin* was, That the *Britons* should 'com-
'pleat the ministrations of baptism (by which
'we are born again unto God) according to
'the custom of the holy *Roman* and apostolic
'church.' *Lib. ii. Cap. ii.*

That the controversy about the baptizing of infants, was agitated in *England*, at this time, appears from hence; because one of those difficulties that *Austin* met with was this. For when he sent over certain difficult cases to the bishop of *Rome*, for his advice and direction, after he had desired to know,
what

what he should do with the bishops of *Britain*, who had rejected his proposals, he made this enquiry; *How long a child may be left unbaptized, if there was no present danger of death.* Fox's *Martyr.* Vol. I. p. 151.

The *subject* of baptism being now changed in *England*, and by a *Romish* eminary, so ignorant in the rite, as appears by his question to the pope, and introduced by such a *bloody massacre* of those glorious witnesses of Christ, which did arise from their Christian courage and zeal against those antichristian impositions of the *Romish* church: One would think the *pædobaptist* Protestants could not be so tenacious about a rite sprung from so foul a beginning, as to martyr such a multitude as has been martyr'd in this kingdom for opposing it. Yet the *mode* of baptism (which has been, and is still too much ridicul'd by the rigid part of the *pædobaptists*) continued about one thousand Years longer; and baptism was performed by *dipping* those who were baptized, into the water.

Baptizing in churches did not begin in *England* till about the year 627; when king *Edwin* built one on purpose to be baptized in himself. He was one of the *Saxon* kings in *England*; and having a Christian queen, was persuaded to have his daughter, and twelve more, baptized by *Paulinus*; and afterwards was baptized himself at *York*, by the same person. From the conversion of this king, to the end of his reign, which was about six years, *Paulinus*, bishop of *York*, continued christening in the rivers *Gwenie* and *Swala*, using the said rivers for his *fonts*. He was forced to fly from his bishoprick in a time of

persecution; but one *James*, his deacon, a good and holy man, continued there baptizing and preaching in the north parts of *England*.

Ch. History, Mr. *Fuller's* Account is this: He says,
 Lib. ii. p. 73. ' King *Edwine*, almost three years a candi-
 ' date at large of Christianity, cordially em-
 ' braceth the same; and, with many of his
 ' nobles, and multitudes of his subjects, is
 ' solemnly baptized by *Paulinus*, in the little
 ' church of *St. Peter's* in *York*, hastily set up
 ' by the king for that purpose, and after-
 ' ward by him changed into a firmer and fairer
 ' fabrick.'

Martyrology, Mr. *Fox* tells us, That ' after this [an in-
 Vol. I. p. 156. ' tended assassination which king *Edwin* esca-
 ' ped] about *Whitsonide*, the king being
 ' scantly whole of his wound, assembled his
 ' host, intending to make war against the
 ' king of *West Saxons* [who sent the assassin
 ' privily to slay him] promising to Christ to
 ' be christened, if he would give him the
 ' victory over his enemies; and in token
 ' thereof caused his daughter, born of *Edel-*
 ' *burge*, the same *Easter* day when he was
 ' wounded, named *Eufled*, to be baptized,
 ' with twelve others of his family, of *Pauli-*
 ' *nus*'— who addressed himself to the king,
 after his conquest, in these words; ' Behold,
 ' O king, you have vanquished your ene-
 ' mies; you have obtained your kingdom;
 ' now perform the third thing, which you pro-
 ' mised, that is, to receive the faith of Christ,
 ' and to be obedient to him. Whereupon,
 ' says Mr. *Fox*, the king conferring with his
 ' counsel, and his nobles, was baptized of the
 ' said *Paulinus* at *York*, with many of his
 ' other

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other subjects with him.' And in the margin says, he was baptized in *St. Peter's* church at *York*; which he first caused to be made of wood, which after, by *St. Oswald*, was builded of stone— 'From that time forth, during the life of *Edwin*, which was the term of six years more, *Paulinus* christen'd continually in the rivers of *Gwenie* and *Swala*, in both provinces of *Deira* and *Bernicia*, using the said rivers for his *fonts*, and preached in the shire of *Lincefcie*, where he builded also a church of stone at *Lincolne*.' And in the margin, says, Note, *Paulinus* christen'd in rivers.

Rapin agrees in his testimony as to this; *Hist. of Engl.* and gives a full account from *Bede*, of the several facts before related. He says, 'Que-

Vol. I. p. 69,

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celin, one of the kings of *Wesssex*, bore the yoke of *Edwin* with that impatience, that he resolved to free himself from it, by means of an assassin, whom he sent to him on some pretence, privately armed with a poisoned dagger. The Ruffin being introduced into the presence chamber, took his opportunity, and made so furious a pass at the king, that he was wounded through the body of *Lilla* his favourite, who interposed himself, and received the blow. *Paulinus* being informed of this accident, hastily ran into the room; and finding *Edwin* in a great rage with the king of *Wesssex*, told him, God, to whom such wretches were an abomination, would not fail to punish so horrid a villany. It is said, that *Edwin*, whom the queen had hitherto solicited in vain, promised, at the same time, to renounce idolatry, if the God of the Christi-

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' ans would revenge him of his enemy. At
 ' the same instant news was brought him,
 ' That the queen, after a hard labour, was
 ' brought to bed of a princefs; for which he
 ' returned thanks to his gods. *Paulinus*, for
 ' his part, having been in great fears for the
 ' queen, fell upon his knees, and thanked
 ' God for her deliverance. The prelate's zeal
 ' was fo pleasing to the king, that immedi-
 ' ately conceiving a favourable opinion of
 ' the Christian religion, he consented, *Pauli-*
 ' *nus* should baptize the new born infant—
 ' *Edwin* however, not forgetting the perfidi-
 ' ciousness of the king of *Wessex*, marched with
 ' an army into his dominions; and, after
 ' defeating him several times, compelled him
 ' humbly to sue for peace, and make him
 ' ample satisfaction. But though he returned
 ' with victory, according to his wish, he de-
 ' ferred the performance of his promises.
 ' When the queen and *Paulinus* pressed him
 ' upon that head, he told them, the quitting
 ' his religion seemed to him to be of that im-
 ' portance, that he could not resolve upon it
 ' without a thorough examination of mat-
 ' ters. — The queen and *Paulinus* continued
 ' to solicit the king to perform his promise;
 ' and to give the greater weight to what they
 ' said to him, they got the *pope* to write
 ' him a letter. But all would not do; *Ed-*
 ' *win* still demurred, and could not come to
 ' a resolution: at last, the circumstances of the
 ' *vision* he had formerly seen in the garden of
 ' *Redowald*, being, as it is pretended, re-
 ' vealed to *Paulinus*, the work was accom-
 ' plished in an extraordinary way. *Bede* re-
 ' lates, How that one day, as the king was
 ' fur-

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‘ surrounded with a croud of courtiers, *Paulinus*
 ‘ came in suddenly, and laying his hand on
 ‘ *Edwin’s* head, ask’d him, Whether he un-
 ‘ derstood the meaning of that *token*. At
 ‘ these words, *Edwin* recollecting what had
 ‘ passed between him and the *stranger* in *Re-*
 ‘ *dowald’s* garden, threw himself at *Pauli-*
 ‘ *nus’s* feet; who, with an air of authority,
 ‘ said to him thus: *My Lord, You have esca-*
 ‘ *ped the hands of your enemies, and are be-*
 ‘ *come a great king. All that was foretold*
 ‘ *you is come to pass; it is your duty now to*
 ‘ *make good your promise.* Upon hearing this,
 ‘ *Edwin* is said to reply, he was fully satis-
 ‘ fied, and ready to receive the *Christian*
 ‘ *faith*. From that moment he strove not
 ‘ only to be better informed himself, but also
 ‘ to prevail with his subjects to follow his ex-
 ‘ ample and embrace the gospel.— *Edwin*
 ‘ being sure of the concurrence of the high
 ‘ priest, and some of his principal courtiers,
 ‘ called a *Wittena gemot*, or parliament, to
 ‘ debate whether the Christian religion should
 ‘ be received or not.— It passed without
 ‘ any opposition.— The same day *Ed-*
 ‘ *win* was baptized, with his niece *Hilda*, af-
 ‘ terwards *Abbess* of *Whitby*.

‘ The *Northumbrians* following the exam-
 ‘ ple of their king; *Paulinus*, who till then
 ‘ had lain idle, on a sudden found himself
 ‘ fully employ’d by the prodigious crowds
 ‘ that daily came to be taught and baptized.’

[*Bede* says, that *Paulinus* coming one time Tindal’s notes
 with the king and queen, to a place called en *Rapin*,
Adregrin, spent there thirty six days from P. 70^a
 morning till night, in instructing and bap-
 tizing (in the river *Gleni*) the people that

flocked to him from all quarters] ‘ But if it
 ‘ be true, as some affirm, That he baptized
 ‘ in one day ten thousand, his instructions
 ‘ must needs have been very concise.’ [The
 same is said of St. *Austin*, and both the rivers
 are called *Swale*. It may seem incredible,
 that *Paulinus* should baptize so many in one
 day. But this difficulty is removed in an an-
 cient fragment quoted by Mr. *Cambden*:
 The archbishop, after he had consecrated the
 river *Swale*, commanded by the cryers and
 principal men, that they should, with faith,
 go in two by two, and in the name of the
 holy Trinity baptize each other.] ‘ A church
 ‘ of timber was hastily run up at *York* for
 ‘ the new converts, who were very numerous.
 ‘ Shortly after, *Edwin* laid the foundation
 ‘ of a church of freestone round the former,
 ‘ which stood till the other of stone was
 ‘ built. He had not the satisfaction to finish
 ‘ it; which was done by *Oswald* his suc-
 ‘ cessor.’

Anno 640.

The custom of having godfathers for adult
 persons as well as children, I find was used so
 early as the year 640.

Martyrology,

Vol. I. p. 158.

Mr. *Fox*, after having related a fable of
Berinus's walking upon the sea, says; ‘ This
 ‘ *Berinus* being received in the ship again,
 ‘ with a great admiration of the mariners,
 ‘ who were therewith converted and bap-
 ‘ tized, was driven, at last, by the weather,
 ‘ to the coast of the *West Saxons*; where *Ki-*
 ‘ *nigilsus*, and his brother *Quicilinus*, did
 ‘ reign. Which two kings, the same time,
 ‘ by the preaching of *Berinus*, were convert-
 ‘ ed and made Christian men, with the people
 ‘ of the country, being before rude and bar-
 ‘ barous.

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‘barous. It happen’d the same time, when
 ‘the foresaid kings should be christen’d,
 ‘that *Oswaldus*, king of *Northumberland*,
 ‘was then present, and the same day marri-
 ‘ed *Kinigilsus* his daughter, and also was
 ‘godfather to the king.’

Mr. *Fuller* agrees as to the fact; but places *Church Hist.*
 it in the year 636. His words are these: *Lib. ii. p. 79.*
 ‘*Birinus* here [in the South-west part of
 ‘*England*] sets up his staff episcopal; fixeth
 ‘himself; falls a preaching; converts many,
 ‘and amongst the rest, *Kyngils*, the *West*
 ‘*Saxon* king, whom he baptized. *Oswald*,
 ‘king of *Northumberland*, chanced to be
 ‘present at that time, and was first godfather,
 ‘then father in law to king *Kyngills*, to
 ‘whom he gave his daughter to wife.’

St. Chad ‘was, says Sir *John Floyer*, one *History of cold*
 ‘of the first converters of our nation, and *bathing, p. 17.*
 ‘used *immersion*, in the baptism of the *Saxons*.
 ‘And the well near *Stow*, which may bear
 ‘his name, was, probably, his *baptistry*, it
 ‘being deep enough for *immersion*, and con-
 ‘veniently seated near the church, and that
 ‘has the reputation of curing sore eyes, scabs,
 ‘&c. as most holy wells in *England* do;
 ‘which got that name from the baptizing the
 ‘first Christians in them, and to the memory
 ‘of the holy bishops who baptized in them,
 ‘they were commonly dedicated, and called
 ‘by their names.’

This saint *Chad* lived about the year 656; Anno 656.
 and, says Mr. *Fuller*, was ‘born in *Nor-Church Hist.*
 ‘*thumberland*, bred likewise in *Holy island*, *Lib. ii. p. 84.*
 ‘and scholar to *Aidanus*. He was bishop of
 ‘*Litchfield*, a mild and modest man—who

‘made many Christians, and amongst the
‘rest *Wulfade* and *Rufine*.’

Anno 689.

Among the ecclesiastical laws of *Inas*, or
Iva, one of the *West Saxon* kings, who be-
gan his reign in the year 689, and reigned

Fox. Vol I.
p. 1016.

thirty seven years, this was one; ‘That in-
‘fants should be baptized within thirty days:’

Which supposes that some, in those times,
were for delaying their baptism.

*History of cold
bathing*, Pt. I.
P. 57.

‘*Wilfrid*, says Sir *John Floyer*, converted
‘the *South Saxons* to the faith, *et lavacrum*

‘*salutis ministrabat*. *Edilmalech*, their king,

‘was baptized in *Mercia*, whose king, *Wulf-*
‘*bere* being present, *Bede*, in his fourth book,

‘makes him his godfather: *A quo etiam de*
‘*fonte egressus loco filii susceptus est*. *Bede*, in

‘his first book, relates how *Ceadwella*, the
‘king of the *West Saxons*, left his kingdom

‘and went to *Rome*; *ut ad limina beatorum*
‘*apostolorum fonte baptismatis ablueretur*;

‘and that he was baptized, *die sancti sabbati*
‘*pascalis*, Anno 689.’ And in another

Ibid. p. 11.

place, says Sir *John*, ‘The Christian bap-
‘tism succeeded the *Gentile* purifications;

‘and that was performed by *immersion* in
‘*England*, and all parts, at the first planting

‘of Christianity. In the life of *Ælfredus*
‘[who began his reign over *England* in the

Anno 872.

‘year 872.] we find that *Guthrumnus the*
‘*Dane*, with thirty of his companions, were

‘baptized in a fountain; and *Alfredus de*
‘*baptisterio susceptum nominat Atbelston*;

‘and they used a second rite of ablution, *cum*
‘*vestes candidæ deponerentur*; such practices

‘of ablution of children, which is both reli-
‘gious and physical, is practised in the *East-*

‘*Indies*,

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‘ *Indies*, as *Albert de Mandesboes* informs us
‘ in his travels among them. — And be-
‘ cause it is usually objected, says *Sir John*,
‘ that these religious practices of immersion
‘ are suitable to hot regions, and not to cold,
‘ I will give some quotations from the wri-
‘ ters of travels into those cold countries; to
‘ shew that the northern people use such
‘ practices.

‘ The *Muscovites*, says *Sir John*, from *Ibid.* p. 13.
‘ *Olearius*, believe themselves the only Chri-
‘ stians, because they are immersed into the
‘ water, and not sprinkled; and they will
‘ receive no profelytes till they are rebaptized
‘ by immersion. They therefore dip their
‘ children in the fonts; and all persons of
‘ riper years are plunged into rivers at their
‘ baptisms. And *Olearius* farther affirms,
‘ page 96. That they often break the ice to
‘ get them into the water.

‘ *Olearius* also delivers the manner of the *Ibid.* p. 14.
‘ baptism of the *Arminians*, who set their
‘ children naked in the font, and pour water
‘ on their heads and bodies three times.

‘ In *Tavernier’s* travels ’tis observed, that
‘ the Christians of *Balsara* in *Asia*, who anci-
‘ ently lived near *Jordan*, never baptize but in
‘ rivers; and that the godfathers plunge the
‘ child all over into the water. And every
‘ year these disciples of *St. John* celebrate a
‘ feast for five days; during which time
‘ they are baptized, according to the bap-
‘ tism of *St. John*. *Tavernier* also farther
‘ observes, That the *Arminians* plunge their
‘ children into rivers at *Christmas*; and he
‘ wonders that the extremity of the weather
‘ does not kill the children. The king of
‘ *Persia*

‘ *Perſa* is oft preſent at this ceremony, performed at *Chriſtmas*, near *Iſpahan*.’

I have been informed, ſays Sir *John*, that our *Highlanders* oft dip their children in cold water.

Anno 976. King *Ethelred*, who came to the crown in the year 976, appears to have been baptized by a total *immersion*, from an accident that happen’d at his *baptiſm*.

Acts and Monuments,
Vol. I. p. 206. Mr. *Fox*, who calls him *Egelred*, ſays :
‘ Of this *Egelred*, it is read, That when *Dunſtan* the archbiſhop ſhould chriſten him, as he did hold him over the font, ſomething there happen’d that pleaſed not *Dunſtan*; whereupon he ſware, *per ſanctam Mariam, iſte ignavus homo erit*, by the mother of Chriſt, he will be a prince unto-ward and cowardly.’

Cb. History,
Lib. ii. p. 135. Mr. *Fuller* is more plain; and ſays,
‘ *Ethelred* — with whom *Dunſtan* had a quarrel from his cradle; becauſe, when an infant, *he left more water in the font than he found there* at his baptizing — from ſuch his addition, *Dunſtan* prognosticated an inundation of *Danes* would enſue in this *Iſland*.’

Dedication. Sir *John Floyer*, plainer yet, in answer to the objection, That it never was the custom to immerſe children in *England*, ſays, ‘ I will give this remarkable inſtance of the *baptiſm* of king *Edgar*’s ſon *Ethelred*, in *Polydore Virgil*’s own words: *Is dum baptizabatur, cum ſubito in ſacrum fontem conſeſti cibi reliquias ex alvo emiſiſſet, traditur Dunſtanus predixiſſe ita futurum, ut ille quandoque ingens patriæ incommodum dede- cuſque afferret.*’

Mr.

Mr. *Fox*, to shew that the government of Christ's church in *England*, did not depend upon the pope, but hath been directed by such princes as God had placed under him to govern the people of this realm, has given us a table of the ecclesiastical laws made by several of the kings of *England*, for the government of the *British* church. I shall only take notice of that of *Canutus* the *Dane*, who Anno 1016. began to reign in this land *Anno 1016*. Among many other ecclesiastical laws, he made this: 'That every Christian man understand the points of his faith; and that, at Acts and Mon. Vol. I. P. 1017. the least, he learn perfectly the Lord's prayer and the creed; and that whosoever cannot, the same shall be excluded from the eucharist, and shall not be received, to undertake for others in baptism.'

Though the *baptism* of infants seems now to be pretty well established in this realm; yet the practice of *immersion* in *baptism* continued many years longer; and there were not persons wanting to oppose *infant baptism*. For in the time of *William* the conqueror, and his son *William Rufus*, it appears; that the *Waldenses* and their disciples, out of *France*, *Germany* and *Holland*, had their frequent recourse and residence, and did abound in *England*. Mr. *Danvers* cites bishop *Usher*, *Treat. of Bapt.* who, he says, tells us, 'That the *Beringa-* P. 275. *rian*, or *Waldensian* heresy, as the chronologer calls it, had, about that time, *viz.* *Anno 1080*. generally corrupted all *France*, *Italy* and *England*. And further, the said bishop tells us, out of *Guitmond*, a popish writer of that time, That not only the meaner sort in the country *villages*, but the
' *nobi-*

‘ nobility and gentry in the chiefest towns and cities, were infected therewith ; and therefore doth *Lanfrank*, who was *archbishop of Canterbury*, in the time of both these kings, about the year 1087, write a book against them.

‘ In the time of *Henry I.* and king *Stephen*, the said bishop *Usher* tells us, out of *Popliner’s* history of *France*, That the *Waldenses of Aquitain* did, about the year 1100. spread themselves and their doctrines all Europe over, whereof he mentions *England* in particular.’

Anno 1100.

Anno 1158. About the year 1158, there came about thirty persons of the *Waldensian* sect over into *England*, and endeavour’d to seminate their doctrines here : These are supposed to reject *infant baptism* ; the two chief of them were *Gerberdus* and *Dulcinus*.

AAs and Mon. Thus, says Mr. *Fox*, ‘ *Gerberdus and Dul-*
Vol. I. p. 262. ‘ *cinus Nauarenfis*, who, in their time, according to their gift, did earnestly labour and preach against the church of *Rome*, defending and maintaining, that prayer was not more holy in one place than in another ; that the pope was antichrist ; that the clergy and prelates of *Rome* were reject, and the very whore of *Babylon* prefigured in the apocalypse, &c. Peradventure, says Mr. *Fox*, these had received some light of knowledge of the *Waldenses*, who, at length, with a great number of their followers, were oppressed and slain by the pope.

‘ *Illyricus*, in his book *De testibus*, referreth the time of these two to the year of our Lord 1280. But, as I find in the story of *Robert Guisbarne*, these two, about the year

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‘ year of our Lord 1158, brought thirty
 ‘ with them into *England*; who, by the king
 ‘ and the prelates, were all burnt in the fore-
 ‘ head, and so driven out of the realm; and
 ‘ after, were slain by the pope.’

Mr. *Danvers* cites *Roger Howden*; who *Treat. of Bapt.*
 in his annals upon the year 1182, saith, p. 277.

‘ That *Henry II.* was then very favourable to
 ‘ the *Waldensian* sect in *England*; for where-
 ‘ as they burnt them in some places of
 ‘ *France, Italy* and *Flanders*, by great num-
 ‘ bers, he would not in the least suffer any
 ‘ such thing here, he being in his own wives
 ‘ right, possessor of *Aquitain, Poictou, Guien,*
 ‘ *Gascoyn, Normandy, &c.* the principal pla-
 ‘ ces where the *Waldenses* and *Albigenses* in-
 ‘ habited, and who being his subjects in
 ‘ *France*, had the freer egress into his *terri-*
 ‘ *tories* here.

‘ In the time of *Richard I.* and king *John*,
 ‘ we read of no opposition made against
 ‘ them, being times of great trouble, what
 ‘ by *Richard’s* absence in the *holy wars*, and
 ‘ his imprisonment by the *emperor* at his re-
 ‘ turn; and the grievous wars, both foreign
 ‘ and domestic, that attended king *John*,
 ‘ and the great contests he had with the
 ‘ *pope*, who interdicted his kingdom, forbade
 ‘ all publick *worship* in the nation, for the
 ‘ space of *six years*, only admitting of pri-
 ‘ vate baptism to infants, procured the greater
 ‘ freedom to the Christians, as well as the
 ‘ greater opportunity in those disturbances to
 ‘ propagate the truth. ———

‘ In the time of *Henry III.* about the year
 ‘ 1235, as saith bishop *Usher* out of *Matth.*
 ‘ *Paris*, The orders of the *Friers Minorites*
 ‘ came

‘ came into *England*, to suppress this *Waldensian* heresy.’

Anno 1315. In the time of king *Edward* the second, about the year 1315. *Walter Lollard*, a *German* preacher, a man of great renown among the *Waldenses*, came into *England*; he spread their doctrines very much in these parts; so that afterwards they went by the name of *Lollards*.

Ch. History, Says Mr. *Fuller*: ‘ By *Lollards*, all know
Lib. iv p. 163. ‘ the *Wicklivites* are meant; so called from
‘ *Walter Lollardus*, one of their teachers
‘ in *Germany*, flourishing many years before
‘ *Wickliffe*, and much consenting with him in
‘ judgment.’

Of *Wickliff*, his opinions, and his followers, who were called *Lollards*, I have given an account in *Chap. i.* of the first volume. I shall only now further observe, That the practice of *immersion* or dipping in *baptism*, continued in the church until the reign of king *James I.* or about the year 1600. which I shall transcribe from that ingenious and worthy gentleman, Sir *John Floyer* of *Litchfield*, Knt. who begins his third letter concerning the ancient *immersion* of infants in baptism, thus :

History of cold ‘ To the Reverend the Dean and Canons, Re-
bathing, Ed. 3. ‘ sidentaries of the Cathedral Church of
p. 50. ‘ *Litchfield*.

‘ *My Reverend friends,*

‘ **M**Y design being to recommend the
‘ use of cold bathing to this country,
‘ I thought it necessary for the assuring all
‘ people of the innocency of that practice, to
‘ represent

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‘ represent to them the ancient custom of our
‘ church in the immersion of infants, as well
‘ as all other people at their baptism. And I
‘ do here appeal to you, as persons well versed
‘ in the ancient history, and canons, and ce-
‘ remonies of the church of *England*; and
‘ therefore are sufficient witnesses of the mat-
‘ ter of fact which I design to prove, *viz.*
‘ That *immersion* continued in the church of
‘ *England* till about the year 1600. And from
‘ thence I shall infer, that if God and the
‘ church thought that practice innocent for
‘ 1600 years, it must be accounted an unrea-
‘ sonable nicety in this present age, to scruple
‘ either *immersion* or cold bathing as danger-
‘ ous practices.’

To prove that it was the general practice of the primitive church to baptize their converts in fountains, ponds, or rivers; ‘ After that manner, says he, all nations, whether *Northern* or *Southern*, received the baptismal ablution.

‘ The holy scriptures inform us, that St. *John* baptized in *Jordan*; and this was part of our *English* liturgy, *That by the baptism of thy well beloved son, Jesus Christ, did sanctify the flood Jordan, and all other waters.* *Paul* baptized *Lydia* in a river. And *Philip* baptized the eunuch in a water; of whom ’tis writ, *That they went both down into the water.* *Tertullian* affirms, *That Peter* baptized many in the *Tyber*.

‘ ’Tis certain, says he, that there were no baptisteries built till after the second century; and then they were not built in the church, but out of it, and near to some cathedral; where

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‘ where the bishop used to baptize at the *Eves*
 ‘ of *Easter* and *Whitsontide*.’

He cites *St. Chrysoftom*, *St. Ambrose* and
St. Cyprian, to prove that *baptism* was per-
 form’d by *immersion* : And then tells us, That
 ‘ in the time of *Clodoveus*, the *French* king’s
 ‘ baptisteries were built in the *Western* church,
 ‘ and placed near the door on the left hand ;
 ‘ they were parted in the middle by a travers
 ‘ of wood ; one part was allotted to the wo-
 ‘ men, and the other to the men ; and Dea-
 ‘ conesses were appointed to assist in the bap-
 ‘ tizing of the women —

‘ In all these baptisteries, says he, they
 ‘ used *immersion* ; and they descended by
 ‘ steps into them as into a sepulchre ; be-
 ‘ cause we are said to be *buried with him*
 ‘ *in baptism* ; and it was the custom of the
 ‘ godfathers to receive the men, and the God-
 ‘ mothers the women, as they came out of
 ‘ the water.’

To answer the objection, That this practice
 may be fitter for hot climates than the cold.
 He cites the baptism of king *Lucius* and his
 people by *Phaganus* and *Deruvianus* ; and
 how *Paulinus* baptized king *Edwin* at *York*,
 and great numbers in the rivers *Glen*, *Swalva*,
 and *Trakenta*, with other instances to the
 same purpose. And in conclusion says ; ‘ By
 ‘ all the preceding quotations from *Bede*, ’tis
 ‘ clearly prov’d, that *immersion* was the gene-
 ‘ ral practice in the first planting of Christi-
 ‘ anity in *England*, and by the following in-
 ‘ stances it will appear, that it was continued
 ‘ in the *English* church till the time of king
 ‘ *James I.*

‘ In

‘ In *Spelman’s Concilia*, part the first, in
 ‘ the synod of *Cbeluchyth*, under *Wulfred*
 ‘ archbishop of *Canterbury*, *An. 821. cap. 22.*
 ‘ I find these words; *Sciant etiam presbyteri,*
 ‘ *quando sacrum baptisma ministrant, ut non*
 ‘ *effundant aquam sanctam super capita in-*
 ‘ *fantum, sed semper mergantur in lavacro,*
 ‘ *sicut exemplum præbuit per semet ipsum Dei*
 ‘ *filius omni credenti, quando esset ter mersus*
 ‘ *in undis Jordanis.*

‘ That the same custom continued after-
 ‘ wards, appears by the *Cassilian* council in
 ‘ *Ireland*, *Anno 1172.* in part second of *Spel-*
 ‘ *man’s Concilia*; where it was order’d, *Ut*
 ‘ *pueri deferrentur ad ecclesiam, et ibi bap-*
 ‘ *zentur in aqua munda, trina mersione.* And
 ‘ in the year 1195, in the council at *York*, it
 ‘ was order’d, *Ne in baptisate plures quam*
 ‘ *tres suscipiant puerum de sacro fonte.* And
 ‘ *Spelman* shews the continuance of *immer-*
 ‘ *sion*, by a statute made in the council at
 ‘ *London*, held 1200; *Si vero puer in necessi-*
 ‘ *tate baptizetur a laico; sequentia immer-*
 ‘ *nem, non præcedentia per sacerdotem exple-*
 ‘ *antur.* Many more testimonies of the *im-*
 ‘ *mersion* may be observed in *Spelman*.

‘ In the constitutions of *Ric. Episc. Sa-*
 ‘ *rum*, 1217, ’tis order’d, That in baptizing
 ‘ of a boy, there shall be but three, *ad*
 ‘ *levandum puerum de fonte.* And in the con-
 ‘ stitutions of *Ric. Episc. Dunelm.* 1220, ’tis
 ‘ order’d, That the water where the child is
 ‘ baptized, shall not be kept above seven
 ‘ days: And in the *Synodus Wigorniensis*,
 ‘ *Trina semper fiat immerfio baptizandi*, *An-*
 ‘ *no 1240.* And in the *Synodus Exonienfis*,
 ‘ 1287. *Si puer rite baptizatus, non ipsa sub-*
 ‘ *mersio,*

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‘ *mersio, nec præcedentia, sed subsequencia per*
 ‘ *sacerdotem suppleantur.* And the *Synodus*
 ‘ *Wintoniensis*, Anno 1306, mentions the
 ‘ *immersion.* I have quoted all the preceding
 ‘ passages, says Sir *John*, from *Spelman*,
 ‘ whose credit cannot be questioned: and I
 ‘ desire also thence to observe, That the *im-*
 ‘ *merision* was always used to children as well
 ‘ as adult persons.

‘ I will next, says he, produce *Linwood*,
 ‘ who began to write his *Constitutiones An-*
 ‘ *gliaæ*, about the year 1422. And he gives
 ‘ the provincial constitutions of *Edmund Episc.*
 ‘ *Cant. Anno Dom. 1234. Baptisterium habe-*
 ‘ *atur in qualibet ecclesia baptismali lapideum,*
 ‘ *vel aliud competens.* And a competent bap-
 ‘ tistery *Linwood* interprets big enough for the
 ‘ immersion of the person to be baptized.
 ‘ And *Linwood*, p. 242. gives these remarks
 ‘ on the different ways of baptizing; al-
 ‘ though *baptism* may be performed by *asper-*
 ‘ *sion*, or *effusion* of water, where there is
 ‘ such a custom, yet the more laudable cu-
 ‘ stom is, that it should be done by *immersion*;
 ‘ and though the *immersion* may be one, yet
 ‘ the custom of the trine *immersion* is more to
 ‘ be approved, because it signifies our faith in
 ‘ the Trinity, and the three days sepulture of
 ‘ Christ. Though this was the opinion of the
 ‘ *Canonists* in his days, yet, ’tis plain, that the
 ‘ trine *immersion* continued longer in *England*;
 ‘ for *Erasmus* noted it as a piece of singularity
 ‘ in the *English* church; because, in his time,
 ‘ they used immersion. And it is evident, by
 ‘ the rubrick in king *Edward VIth’s* days,
 ‘ that the *English* church used that practice.

‘ Then

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‘ Then fhall the prieft take the child in his
 ‘ hands, and ask the name, and naming the
 ‘ child, fhall dip it in the water thrice ; *firft*,
 ‘ dipping the right fide, *fecondly*, the left fide,
 ‘ and the *third* time, dipping the face towards
 ‘ the font, fo it be difcreetly and warily done.
 ‘ In the Common-prayer-book, in queen *Eli-*
 ‘ *zabetb*’s days, the *rubrick* fays, naming the
 ‘ child, you fhall *dip* it in the water, fo it
 ‘ be difcreetly and warily done ; but if the
 ‘ child be weak, or be baptized privately,
 ‘ in cafe of neceffity, it was fufficient to pour
 ‘ water upon it.

‘ King *Edward*’s injunctions were pub-
 ‘ lifh’d, 1547. by which all people were for-
 ‘ bid the breaking obftinately the laudable
 ‘ ceremonies of the church. And in *Sparrow*’s
 ‘ *collection of articles*, &c. in the articles of
 ‘ queen *Elizabeth*, 1564, ’tis order’d, That
 ‘ the font be not remov’d, nor that the curate
 ‘ do baptize in any parifh churches in any ba-
 ‘ fon, nor in any other form than is already
 ‘ prefcribed. And 1571, *Liber canonum*,
 ‘ *poftremo curabunt ut in fingulis ecclefiis fit*
 ‘ *facer fons, non pelvis, in quo baptifmus mi-*
 ‘ *niftratur, riteque, decenter et mundè con-*
 ‘ *feruetur.*

‘ I have now given, fays Sir *John*, what
 ‘ teftimony I could find in our *Englifh* authors,
 ‘ to prove the conftant practice of *immerfion*,
 ‘ from the time the *Britons* and *Saxons* were
 ‘ baptized, till king *James*’s days, when the
 ‘ people grew peevifh with all ancient cere-
 ‘ monies ; and through the love of novelty,
 ‘ and the niceneffs of parents, and the pretence
 ‘ of modefty, they laid afide *immerfion* ;
 ‘ which never was abrogated by any canon ;

d 2

‘ but

‘ but is still recommended by the present
 ‘ *rubrick* of our church ; which orders the
 ‘ child to be *dip’d* discreetly and warily.’

*Hist. of cold
 bathing*, p.63.

He observes, That ‘ when Christianity was
 ‘ first planted, the bath structures were turn-
 ‘ ed into temples, and the *Piscina’s* or cold
 ‘ baths, were called *Baptisteria* by *Pliny*, ju-
 ‘ nior, and in them they baptized frequently.

Ibid. p. 164.

‘ And that the *Saxons* who succeeded the *Ro-*
 ‘ *mans*, brought in the *German* custom of
 ‘ washing in rivers for the preserving of their
 ‘ healths ; and that made them receive the
 ‘ baptismal *immersion* in rivers and fountains,
 ‘ without any scruple ; and, ’tis probable,
 ‘ that on these the first Christians imposed the
 ‘ names of their saints, and religion taught the
 ‘ Heathens to change the names of their
 ‘ springs, and dedicate them to their Christian
 ‘ saints ; which, for their great cures, were
 ‘ formerly dedicated to their demons. So
 ‘ *Virgo*, the famous spring at *Rome*, which
 ‘ was dedicated to *Diana*, was afterwards
 ‘ consecrated *Divæ Mariæ Virgini*, as the
 ‘ learned *Baccius* affirms.’

Though the practice of *immersion* was now
 generally difused in *England*, yet there were
 some who were unwilling to part with this
 laudable and ancient practice.

Ibid. p. 61.

‘ I have been credibly informed, says Sir
 ‘ *John Floyer*, by a person of quality, who
 ‘ had the relation from Mrs. *Shaw*, an anci-
 ‘ ent midwife ; that Sir *Robert Shirly*, in
 ‘ king *Charles* I’s days, caused three of his
 ‘ sons to be *dipped* in the font without any
 ‘ prejudice to them : and that one of that ho-
 ‘ nourable family, who was thus baptized is
 ‘ now living. I mention this, says he, to
 ‘ shew

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‘ shew the opinion of some in those days,
‘ who thought that *immersion* innocent; and
‘ ’tis probable, that many others were very
‘ unwilling to part with this laudable and
‘ ancient practice of *immersion*.’

And in another place he says, ‘ That I may Ibid. p. 182.
‘ farther convince all my countrymen, that
‘ *immersion* in *baptism* was very lately left off in
‘ *England*; I will assure them, that there are
‘ yet persons living who were so *immersed*;
‘ for I was informed by Mr. *Berisford*, mini-
‘ ster of *Stretton* in *Derbyshire*, that his pa-
‘ rents *immersed* not only him, but the rest
‘ of his family at his *baptism*. He is now
‘ about sixty six years old;’ which, by the
‘ date of the letter must be about the year 1640.

In another place, says Sir *John*, ‘ A per-Ibid. p. 14.
‘ son of eighty years old, who was then ve-
‘ ry sensible, told me, that in his time he
‘ could not remember the dipping of infants
‘ in *England* at their baptism, but that his
‘ father oft spoke of it; and farther told him,
‘ That the parents used always at the bap-
‘ tism of their children, to desire the priest to
‘ dip that part very well, in which any dif-
‘ ease used to afflict themselves, to prevent its
‘ being hereditary.’

And he asserts, That ‘ it has been a pro-Ibid. p. 65.
‘ verbal saying amongst the old people, *That*
‘ *if any one complained of any pain in their*
‘ *limbs, surely that limb had never been dip-*
‘ *ped in the font.*

‘ The *Welsh*, says he, have more lately left Ibid. p. 14.
‘ *immersion*; for some middle aged persons
‘ have told me, That they could remember
‘ their *dipping* in *baptism*.’ And he endea-
‘ vours to prove that custom useful to the

Ibid. p. 15.

health of infants and others; and says, ‘ That
 ‘ it is only a vain fear in the parents, which
 ‘ has occasioned the difuse of it; to which the
 ‘ Canon 1603, in king *James’s* days, might
 ‘ a little contribute, through the mistake of
 ‘ its sense; for there all baptism, whether by
 ‘ *immersion* or *asperision*, is declared valid.’

Thus have I traced the practice of the *British* churches in the point of baptism till sprinkling took place. And to me it seems evident beyond contradiction, that about three hundred years after the first plantation of the gospel in *Britain*, no other baptism was used but that of *adult persons*, by immersion, or dipping the body of the person, upon the profession of his faith; and that after the subject was changed, and infant baptism introduced by a massacre of almost all that refused to comply with the change; yet the *mode of baptism* by immersion continued about twelve hundred years; and though the *mode* be now changed, and sprinkling has gained the ascendant, yet I must beg of the pædobaptist gentlemen (and I doubt not but all the *English baptists* will join with me) to shew us, where Christ has given to any men or church, a dispensation to change his laws and ordinances, or make them void by their traditions, seeing they are all, except the *Papists*, ready to join with us, in declaring God’s word to be our rule in all points of faith and practice, to the end of the world; as I shall shew in my preface to the next volume.

How doth God complain, by the prophet, of his people of old, for presuming to change his laws? He gave a particular command, that his altars should be made of earth or
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rough stone ; and reprov'd their horrid transgression and disobedience in acting contrary to his exprefs institution ; *A people, saith God, Isa. lxxv. 3. that provoke me to anger continually to my face, that sacrificeth in gardens, and burneth incense upon altars of brick.*

I shall leave the reader to judge, whether *changing baptism*, which God has expressly commanded to be administered by dipping believers, on profession of repentance and faith, into that of sprinkling infants, be not a transgression of his precept, in as bad or worse a manner, than that of building altars of brick, which God himself declares was a provoking him continually to his face.

But the *English Baptists* dare not do thus, though the *Pædobaptists* have said much, and they think to little purpose, to prove that the word *baptism* may be taken in a larger sense than strictly to signify immersion in water ; because, unless it can be shewed from the holy scriptures, that the word *baptism* was, or may be taken for *sprinkling* or *pouring* water upon a person, as well in the administration of this ordinance, as in any common use, they conceive, there cannot be from thence drawn any solid argument for the change of this sacred rite.

It is true, some attempts have been made by gentlemen of great learning towards it ; and they have been replied to by the *Baptists*. And as far as I can find, in pursuing their history, they have always had an open ear to conviction, and been a people who love and honour all men fearing God, whether they agree with, or disagree from them, in their opinion concerning baptism. But instead of a fair and

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candid conviction in a Christian way, it has too much been their lot to be render'd by their opponents, *as odious as they could, and as if they had nothing to say for their practice.* Thus the reverend Mr *Neal*, in his *History of the Puritans*, a work that is a sufficient evidence of his great industry and good judgment, yet labours under this prejudice against the *Baptists*; not for want of being better informed, for then something might be said in his excuse. He says, 'The advocates of this doctrine were, for the most part, of the meanest of the people; their preachers were generally illiterate.'

This Gentleman's candour and justice will appear, if we do but compare this with the account Captain *Richard Deane* gave to that worthy prelate Dr. *Barlow*, bishop of *Lincoln*, of the *English Baptists*, in this very time Mr. *Neal* mentions. He says, he hopes they will, in his lordship's charity (so far as their conversation suits with their doctrine) be admitted among the number of sincere Christians: and further, thus expresses himself. 'That your lordship may make the better judgment of the disciples and state of this Sect, concerning whom I write this; I crave leave to bring to your remembrance some of their leaders, and the occasions which prepared the way for the increase of their numbers.'

Letter, p. 7.

'About thirty eight years since, in the heat of our late troubles, *Episcopacy being laid aside, and Presbytery* only, as it were by way of experiment, for a season attempted, but never, in a national way prosecuted with effect, every man was at liberty to pursue
' the

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‘ the persuasions of his own mind, as to entering into church fellowship in distinct congregations, and therein to join with such as he conceived came nearest to the primitive pattern in worship and discipline.

‘ About that time, says he, and a little after, there were many ministers, some who had been before ordained, and others who were admitted to parochial and other publick charges. Among whom, of my acquaintance, were Mr. *Tombes*, sometime preacher at the *Temple*, Mr. *Christopher Blackwood* in *Kent*, Mr. *Benjamin Cox* at *Bedford*, Mr. *Edward Harrisson*, Mr. *Daniel Dyke*, and some others in or near *Hertfordshire*, Mr. *Hanserd Knollys*, and many others, who did openly profess, and several of them write, and publish their opinions concerning the proper subject and manner of baptism. Some of them voluntarily left their parochial charges and benefices, as not approving the baptizing of infants, and collected distinct congregations of such as agreed with them in this doctrine of baptism; which, by a succession of ordained ministers, in the place of such as are dead, remain to this day.’

I shall add to this, the names of other worthy Gentlemen who left the practice of *Infant baptism*, were themselves baptized by immersion, and joined themselves with the baptized churches, viz. *John Harding*, D. D. ——— *Duveil*, D. D. Mr. *Vavasor Powel*, Mr. *James Brown*, Mr. *Robert Brown*, Mr. *Henry Jessy*, Mr. *Thomas Hardcastle*, Mr. *Francis Cornwell*, Mr. *John Gosnold*, Mr. *Henry Denne*, Mr. *Samuel Fisher*, Mr. *Henry Mor-*

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Morris, Mr. *Richard Claridge*, Mr. *John Keith*, Mr. *Francis Bamfield*, Mr. ——— *Abbot*, Mr. ——— *Seymore*, Mr. *William Kays*, Mr. *William Britten*, Mr. *Henry Forty*, Mr. *Joseph Masters*, Mr. *Robert Steed*, Mr. ——— *Williams*, Mr. ——— *London*, Mr. *Richard Adams*, Mr. *John Canne*.

These were *Advocates*, who the reverend Mr. *Neal* would have us to esteem, *illiterate, and of the meanest of the people*. And if so, I hope he will not look upon it as an hard task to make a reply to the account which the Captain has given of their judgment and practice (the which I have placed in the *Appendix*, N^o. 3.) and the rather, because, in my opinion, all the *Baptists* ever since have, by their doctrine and conversation attested what is asserted by this author.





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

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

President of Howard College,

Professor of English & Philosophy at Richmond College,

Trustee of The Southern Baptist Theological Seminary and

United States Ambassador to Spain

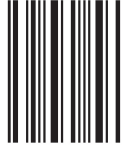
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