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\* ORIGINAL MANUSCRIPT.

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MATERIALS

FOR A

History of the Baptists in Rhode Island,

BY THE

REV. MORGAN EDWARDS.

*written in 1771*

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## M A T E R I A L S

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Rhode Island Historical Society  
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\*The province of Rhode Island and Providence may on some accounts be styled the *Land of baptists*; first, Because they who settled ~~the~~ country were chiefly of that denomination. The first settlement was begun <sup>at Providence</sup> by Rev. Roger Williams and Thomas Olney in 1634-5; to whom resorted soon after John Throckmorton, William Arnold, William Harris, Stukeley Westcot, John Green, Richard Waterman, Thomas James, Robert Cole, William Carpenter, Francis Weston, Ezekiel Holliman (*alias* Holliman). Some of these were baptists, as appears by what the famous Hugh Peters writes to the church of Dorchester from the church of Salem, where-

he was minister — We thought it our  
 bounden duty to acquaint you with  
 the names of such persons as have had  
 the great censure passed upon them in  
 this church, with the reasons thereof, viz  
 Roger Williams and wife, John Troch-  
 morton and wife, Thomas Olney and  
 wife, Stukeley Westcot and wife, Mary  
 Holliman and the widow Reeves; these  
 wholly refused to hear the church (deny-  
 ing it and all the churches in the Bay  
~~to be true churches~~) and are all except  
 two, rebaptized — " : but it does not  
 appear by this that Roger Williams was a  
 baptist, because he might be one of the  
 two excepted in the above letter; therefore  
 we add what Mr Hutchinson quotes out of  
 Hubbard concerning the said ~~thirteen~~  
 planters — " Roger Williams was rebap-  
 tized at Providence by one Holliman  
 and Mr Williams in return baptized

him and ten more ". This account  
 also leaves out one of the thirteen, but  
 that one could not be Roger Williams. I  
 mention this because "Mr Callender (in  
 a note suffixed to ~~his Sermon~~ the  
 56th page of his *Century Sermon*) delivers  
 it as a tradition that Mr Williams was  
 no baptist; but the above account of Hub-  
 bard must outweigh an oral traditi-  
 on. Besides, Mr Callender was afterwards  
 convinced of the mistake; for I have one  
 of the sermons with a ~~dele~~ upon the  
 said note in his own hand writing. The  
 other settlement was made on Rhodeis-  
 land in 1637-8 by Rev. John Clark, Wil-  
 liam Coddington, John Sanford, Willi-  
 am Hutchinson, Edward Hutchinson se-  
 nior and junior, John Coggeshall, Willi-  
 am Aspinwell, Samuel Wilbore, John Por-  
 ter, Thomas Savage, William Dyre, William  
 Freeborn, Philip Shearman, John Walker,

Henry Bull

(5)  
Richard Carder, William Baulston, Henry Ball; the first of these was a baptist, and several of the other seventeen though I am not able to <sup>specify</sup> ~~tell~~ their names; these, and the settlers of Providence were driven hither by the intollerant and persecuting spirit that raged in Massachusetts and plimouth colonies; and were <sup>all</sup> exactly of the same mind with respect to liberty of conscience; this last soon made them join the people ~~of~~ of Providence in sending Roger Williams to England to procure a charter. Their charter (dated Mar. 14. 1643) came and united <sup>both</sup> in one body politic by the name of "The incorporation of providence, plantations in the narraganset bay in Newengland", after having existed separately, the one for nine years, the other for six. They governed

(7)  
themselves by this charter for twenty years; and spread ~~themselves~~ over the islands in the narraganset bay and the adjacent parts of the continent. But finding some defects in this charter they [Nov. 1651] sent Rev. John Clark to solicit a better, in which solicitation he spent about twelve years of his time and 65 l, 17, 10 of his money. Mr Clark had his expenses allowed him; but Mr Williams, it seems, had not; this I gather from his address to the people who had treated him with ingratitude, "I was importunately drawn from my employment and sent a vast distance from my family to do your work of a high and costly nature, and there left to starve or steal or beg or borrow". Thus we see, that the first settlers of this government were chiefly baptists; and

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that its polity, first and last, was found-  
ed by two baptist minister. The second  
(and present) charter bears date Jul. 8.  
1663, and varies the style thus: "The  
" english colony of Rhodeisland and  
" Providence plantations in Neweng-  
" land in America". Another rea-  
son for denominating this country a  
land of Baptists is, That they have  
always been more numerous than any  
other sect of christians which dwell  
therein: two fifths of the inhabitants\*, at  
least, are reputed baptists. Another rea-

Put this  
note in  
p. 50

\* In the year 1755 an exact account was ta-  
ken of the inhabitants, by officers under  
oath, which were found to be 40636. Now  
they must be 60000 according to the va-  
pids course of multiplying in Ameri-  
ca. Our period of doubling is from 25  
to 30 years.

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son is, that the baptist in this government,  
have always had much power in ~~the~~ their  
hands, both legislative and executive. Their  
governors, deputy governors, judges, assem-  
bly men, justices, and officers (military  
and civil) have been chiefly of that de-  
nomination. The last reason I shall  
mention is, That their college is a baptist  
college: the baptists only made the motion  
for it; the baptists only gathered money to  
endow it; the head of it, and about ~~the~~  
two thirds of the fellows and trustees ~~must~~  
must ever be of that denomination ~~and~~  
~~christians~~\*. Such narratives as the  
above concerning baptists are a rara a-  
vis in terris, and the peculiarities of this  
country, and of these latter times. Since  
the manifestation of the man of sin, the  
\* See the history of this college in the  
third appendix to this volume

baptist church hath been a church in the wilderness; but now she begins to come <sup>it</sup> out of ~~the wilderness~~, leaning up on her beloved. The general character of the people in this government hath been given in the following words, and I believe their conduct for a course of a hundred and thirty six years hath proved them to be words of soberness ~~soberness~~ and truth — " They are much like their neighbours, only they have one vice less and one virtue more than they; for they never persecuted any; but have ever maintained a perfect liberty of conscience. ~~and they have never persecuted any~~ Their first work after their incorporation in the year 1643 was (not to establish their own religion by law and to compel all in their jurisdiction to maintain it but) to make a law to prevent such things, and to alcer-

tain this noble principle " Every man who submits peaceably to civil government in this colony shall worship God according to the dictates of his own conscience without molestation ". One man in ~~the colony~~ attempted to subvert this glorious equality and for that was disfranchised, as I suppose; because I find it on record that his vote, in a town meeting, was rejected. In the year 1656 the colonies of Plymouth, of Massachusetts, of Connecticut ~~proposed to give up the point~~ and Newhaven pressed them hard to give up the point, and join <sup>the confederates</sup> ~~the~~ to crush the Quakers and prevent any more from coming to Newengland. This also they refused, and returned ~~the~~ confederate colonies the following answer — " We shall strictly adhere to the foundation principle on which this colony was first settled, to wit, that every man who sub-

• mits peaceably to the civil authority  
 • may peaceably worship God according  
 • to the dictates of his own conscience  
 • without molestation". This answer  
 made the <sup>said</sup> ~~other~~ colonies hate them the  
 more, and ~~to~~ meditate their ruine by  
 slanderous words and violent acti-  
 ons. They slandered them at home; w<sup>ch</sup>  
~~caused~~ <sup>made</sup> Sir Henry Vane to admonish them  
 in a letter, still extant in his own hand  
 writing; this caused Roger Williams to  
 go over in order (as he saith) to prevent  
 their ruine; his words are these, "I spent al-  
 • most five years time with the state of  
 • England to keep off the rage of the Eng-  
 • lish against us". The said answer ~~made~~  
 made ~~them~~ <sup>the confederates</sup> encourage the Pumham indi-  
 ans to harras this people to the lols of  
 80, or 100<sup>l</sup> a year; they put the good se-  
 chem, Myantonomo, to death for his attach-  
 ment to this colony; they refused to let

<sup>colonists</sup>  
 they ~~have~~ have amunition for their money  
 when in imminent danger ~~from the barba-~~  
 rians; they encouraged families within  
 the jurisdiction to refuse obedience to their  
 authority; they sent armed forces among  
 them, besieging ~~some~~ <sup>some</sup> in their houses and  
 taking ~~some of them~~ <sup>the goods</sup> (and their property)  
 captive to Boston where they were most  
 inhumanly treated; <sup>and their property carried</sup> they endeavoured on  
 all sides to stretch their lines so as to  
 have them in their power; they represent-  
 ed them as saying "Here is a fair in-  
 • let (meaning the Narraganset bay) to  
 • let in foreign forces to destroy the mal-  
 • sachusetts people"; their letter writers,  
 preachers and historians calumniated them  
 as "the scum and runaways of other coun-  
 • tries which in time would bring a heavy  
 • burden on the land - as sunk into bar-  
 • barity, that they could speak neither good  
 • english nor good sense - as libertines,

e Familists, antinomians and every thing  
 e except what is good — as despisers of  
 e Gods worship and without order or  
 e government &c. ” Whoever has a mind  
 to satisfy himself about these matters may  
 read Gorton, the Magnalia, some papers  
 published by his excellency Governor  
 Hutchinson &c. I forbear to mention pri-  
 vate manuscripts and ~~records~~ <sup>letters</sup> because eve-  
 ry one cannot come at them. And all these  
 railing accusations and spiteful acts  
 of violence ~~toward the people of this colo-~~  
~~ny~~ had no other <sup>foundation</sup> ~~cause~~ in reality than ~~be-~~  
~~cause~~ their ~~love~~ <sup>ment</sup> inexcusably attached to re-  
 ligious liberty, and thereby ~~standing~~ <sup>standing</sup> a tacit  
 condemnation of the bigotry and perse-  
 cution ~~at~~ which raged in the neighbour-  
 ing colonies. What I here assert is no  
 more than what was asserted to the high-  
 er power at home in 1659; a part of their  
 address to the Lord Protector is as fol-

lows — “ We bear with the several judgments  
 e and consciences of each other in all the  
 e towns of our colony, the which our  
 e neighbour colonies do not; which is  
 e the only cause of their great offence a-  
 e gainst us — ” And it is remarkable that  
 there are not wanting some public acts ~~of~~  
 of the said colonies which contradict the  
 vile reports which their public histories make  
 concerning this; <sup>people</sup> and representing them as a  
 kind, civil, religious and a well govern-  
 ed ~~people~~. One of which public acts I shall  
 here recite. It is a petition from an asso-  
 ciation of the Massachusetts ministers in the  
 year 1721 addressed “ To the honourable Jo-  
 e seph ~~\_\_\_\_\_~~ Tenches  
 e esq. late deputy governor, William Hop-  
 e kins esq. major Joseph Willson esq. Joseph  
 e Whipple esq. col. Richard Waterman esq.  
 e Author Vernon esq. — Wilkinson esq.  
 e Philip Tillinghast esq. capt. Nicholas Pow-



er esq. Thomas Harris esq. Capt William  
 Harris esq. Andrew Harris esq. — Brown  
 esq. Jonathan Burton esq. Jonathan  
 Spredue junior esq. and to the other e-  
 minent men in the town of Provi-  
 dence. Pardon our ignorance if any of  
 your honourable christian names or if  
 your proper order be mistaken.

Honourable Gentlemen.

We wish you grace mercy and peace, and  
 all blessings for time and for eternity through  
 our lord Jesus Christ. How pleasing to  
 almighty God and our Lord and Re-  
 deemer, and how conducive to the pub-  
 lic tranquility and safety an hearty u-  
 nion and good affection of all pious pro-  
 testants of whatever particular denomi-  
 nation (on account of some difference  
 in opinion) would be, by the divine bles-  
 sing, yourselves (as well as we) are not in-  
 sensible of. And with what peace and

love societies of different modes of wor-  
 ship have generally entertained one ano-  
 ther in your government, we cannot  
 think of without admiration. And we  
 suppose, under God, 'tis owing to the  
 choice liberty granted to protestants  
 of all persuasions in the royal charter  
 graciously given you<sup>x</sup>; and to the wise  
 and prudent conduct of the gentlemen  
 that have been improved as governors and  
 justices in your colony. And the rev. Mr  
 Greenwood before his decease at Rehoboth  
 was much affected with the wisdom and  
 excellent temper and great candor of  
 such of yourselves as he had the ho-  
 nour to wait upon, and with those  
 worthy and obliging expressions of  
 kind respects he met with when he dis-  
 coursed about his desire to make an  
 experiment, whether the preaching of  
 our ministers in Providence might

\* As it observed that the same liberty was granted  
 the Massachusetts people by their charter first and  
 last

not be acceptable; and whether some  
 who do not greatly incline to frequent  
 any pious meeting in the place on the  
 first day of the week might not be  
 drawn to give their presence to hear  
 our ministers, and so might be won o-  
 ver (by the influence of heaven) into se-  
 rious godliness — And although God  
 has taken that dear brother of ours  
 from his work in this world yet it has  
 pleased the Lord to incline some re-  
 verend ministers in connecticut and  
 some of ours to preach among you; and  
 we are beholden to the mercy of hea-  
 ven for the freedom and safety they  
 have enjoyed under the wise and  
 good government of the place, and  
 that they met with kind respect and  
 with numbers that gave a kind re-  
 ception to their ministrations among  
~~you~~ <sup>you</sup>. These things we acknowledge

with all thankfulness. And if such  
 preaching ~~preaching~~ should be conti-  
 nued among your people (designed  
 only for the glory of God and Christ  
 Jesus in chief; and nextly for promot-  
 ing the spiritual and eternal happiness  
 of immortal precious souls; and the  
 furtherance of a joyful account in the  
 great day of judgment) we earnestly re-  
 quest (as the rev. Mr Greenwood in his  
 life time did before us) that yourselves  
 according to your power and the influ-  
 ence and interest that God hath blessed  
 you with, will continue your just  
 protection; and that you add such  
 further countenance and encourage-  
 ment thereunto as may be pleasing  
 to the eternal God; and ~~may~~ may,  
 through Christ Jesus, obtain for you  
 the great <sup>reward</sup> in heaven. And if ever it  
 should come to pass that a small

meetinghouse should be built in your town to entertain such as are willing to hear our ministers we should count it a great favour if you all, Gentlemen, or any of you would please to build pews therein; in which you and they (as often as you see fit) may give your presence and holy attention. And we hope and pray that ancient matters that had acrimony in them may be buried in oblivion; and that grace and peace and holiness and glory may dwell in every part of Newengland; and that the several provinces and colonies in it may love one another with pure heart fervently. So recommending you all, and your ladies and children and neighbours and people to the blessing of heaven, and humbly asking your prayers to the divine throne for us we take leave and subscribe ourselves your servants. The

subscribers were rev. mels. Peter Thacher John Danforth and Joseph Belcher, a committee appointed by the association for that purpose. — By the foregoing paper (which is the joint act of the Massachusetts ministers) it appears that the people of Rhode-<sup>x</sup> island government were good people, even while Mr Mathers (their chief accusers) were alive. And if the association speak according to knowledge and truth ~~the character in the Magnalia must be false~~ the characters of ~~this people~~ in the Magnalia and other newengland historys must be false and slanderous. I will here add the answer that was made to the foregoing paper; and then offer two or three remarks

To John Danforth, Peter Thacher and Joseph Belcher, committee of the presbyterian ministry; Sirs! Wee the inhabitants of the town of Providence received yours, bearing date Oct. 27,

1721, which was read publicly in the  
 hearing of the people; and we judge  
 it uncivil to return you no ~~ans-~~ ans-  
 wer. But finding the matter to be of  
 religious concernment we counted it  
 our duty to ask counsel of God lest  
 we should be ~~deceived~~ beguiled as Isra-  
 el was by the Gibeonites. And in as  
 much as the sacred Scriptures were giv-  
 en forth by the Spirit of the living God  
 to be our instructor and counsellor we  
 shall therefore apply ~~ourselves~~ ourselves  
 to them. And, in the first place, we take  
 notice of the honourable titles you  
 give to many of us: Your view, as  
 we take it, is to insinuate yourselves  
 into our affections; and to induce  
 us to favour your ~~request~~ re-  
 quest. But we find flatteries in  
 matters of religion to be of dange-  
 rous consequence; witness the Hi-

vites who said, *We are your servants and*  
*have heard of the fame of the God of Isra-*  
*el.* In this way did Joash set up idola-  
 try after the death of Jehoiada. Elihuah  
 stained from flattery for fear of offending  
 God, while the enemies of Judah for want  
 of the fear of God practised it. By the same  
 means was Daniel cast into the Lions den,  
 and Herod sought to slay the Lord  
 Christ; and some at Rome sought to  
 make divisions in the church of Christ by  
~~by~~ flattering words and fair speeches to  
 deceive the simple; but, saith the spirit,  
*such serve not the Lord Jesus Christ,*  
*but their own bellys;* and saith the apos-  
 tle Peter, *Through covetousness & feign-*  
*ed words they shall make merchandise*  
*of you.* To conclude this article, We  
 see that flattery in matters of worship  
 has been, and now is, a cloak to blind men  
 and lead them out of the way; and serves

for nothing but to advance pride & vain  
 glory. Shall we praise you for this? We  
 praise you not. Next. You salute all  
 as saints in the faith and order of the gos-  
 pel, wishing all of us blessings for the  
 time present and to all eternity. It is not  
 the language of Canaan but of Babel to  
 salute men of all characters as in the  
 faith of the gospel. This is the voice of the  
 false prophets which daub with untem-  
 pered mortar, sewing pillows under every  
 arm hole and crying peace! peace! when  
 there is no peace. Is this your way to en-  
 lighten the dark corners of the world? Su-  
 erly this is darkness itself. Moreover. You  
 highly extol liberty of conscience to men  
 of all persuasions, affirming it to be most  
 pleasing to God and tending most to  
 love and peace and the tranquility of  
 any people. And you say, We are not in-  
 sensible of this any more than you. To

which we say. Amen.; and you well know  
 it hath been our faith and practice hither-  
 to. Fourthly. We take notice how you  
 praise the love and peace that dissenters  
 of all ranks entertain one another with  
 in this government; and it is, as you say,  
 to your admiration; and you suppose  
 that, under God, it is owing to the choice  
 liberty granted to protestants <sup>of all</sup> denomi-  
 nations in the royal charter gracious-  
 ly given us, and to the discreet & wise  
 rulers under whose conduct we enjoy  
 this happiness. We answer, This happi-  
 nels principally consists in our not allow-  
 ing societies to have any superiority  
 one over another, but each society sup-  
 ports ~~ing~~ their own ministry of their own  
 free will and not by constraint or force  
 upon any man's person or estate; and  
 this greatly adds to our peace and tran-  
 quility. But the contrary, which takes

away men's estates by force to maintain  
 their own or any other ministry serves  
 for nothing but to provoke to wrath, en-  
 vy and strife. This wisdom cometh not  
 from above but is earthly, sensual and  
 devilish. In those cited concessions we  
 hope too that you are real and hearty and  
 do it not to flourish your compliments;  
 otherwise you make a breach on the  
 third commandment. This is but a  
 preface to make room for your request  
 which is, *that we would be pleased ac-*  
*cording to our power to countenance,*  
*protect, and encourage your ministers*  
*in their coming and preaching in this*  
*town of Providence.* To which we ans-  
 wer, We admire at your request! or that  
 you should imagin or surmise that we  
 should consent to either; in as much  
 as we know, that (to witness for God) your  
 ministers for the most part were never

set up by God, but have consecrated them-  
 selves by ~~their human learning~~; and ~~that~~  
~~they~~ have changed his ordinances; and  
 for their greediness after filthy lucre some  
 you have put to death; others you have  
 banished upon pain of death; others you  
 barbarously scourged; others you have  
 imprisoned and seized upon their es-  
 tates. And at this very present you  
 are rending towns in pieces, ruining the  
 people with innumerable charges, which  
 make them decline your ministry and fly  
 for refuge to the church of England, and  
 others to dissenters of all denominati-  
 ons, and you like wolves pursue; and  
 when ever you find them within your  
 reach you seize upon their estates. And  
 all this is done to make room for your pre-  
 tended ministers to live in idleness, pride  
 and fulness of bread. Shall we counte-  
 nance such ministers for Christ's mi-

ministers? Nay verily. These are not the  
 marks of Christs ministry, but are a  
 papal spot that is abhorred by all pious  
 protestants. And since you wrote this  
 letter the constable of Attleborough has been  
 taking away the estates of our dear friends  
 and pious dissenters to maintain the  
 minister. The like hath been done in the  
 town of Mendon. Is this the way of peace?  
 Is this the fruire of your Love? Why do you  
 hug the sin of Eli's sons and walk in  
 the steps of the false prophets ~~by~~ biting  
 with your teeth and crying peace; but  
 no longer than put into your mouth  
 but you prepare war against them. Christ  
 bids us beware of such as come to us in  
 in sheeps cloathing but inwardly are  
 ravening wolves; and your cloathing is  
 so scanty that all may see your shame, and  
 see that your teaching is like Gideon's who  
 taught the men of Succoth with the

Only nine miles from Providence  
 & about twenty miles from this ~~town~~

briers and thorns of the wilderness. In  
 the next place. You freely confels that we  
 entertained you ~~lovely at all times~~ kindly  
 at all times. We hope we are all so taught  
 of God to love our enemies, and to do good  
 to them that hale us, and pray for them who  
 despitefully treat us. And since you ad-  
 mire the love and peace we do enjoy we  
 pray you to use the same methods and  
 write after our copy. And for the future  
 never let us hear of your pillaging consci-  
 entious dissenters to maintain your  
 own ministers. O let not this sin be  
 your everlasting ruine! Further. You  
 desire that all former injuries done by  
 you to us may be buried in oblivion.  
 We say, Far be it from us to avenge  
 ourselves; or to deal to you as you have  
 dealt to us, but rather say with our Lord  
 Father forgive them for they know not  
 what they do! But if you mean that

we should not speak of former actions  
 done hurtfully to any man's person we  
 say, God never called for that nor suffer-  
 ed to be so done; as witness Cain, Joab,  
 and Judas which are upon record to  
 deter other men from doing ~~doing~~ the  
 like. Lastly. You desire of <sup>us</sup> ~~you~~ to im-  
 prove our interest in Christ Jesus for  
 you at the throne of grace. Far be it from  
 us to deny you this, for we are com-  
 manded to pray for all men. And we  
 count it our duty to pray for you that  
 God will open your eyes and cause you  
 to see how far you have erred from the  
 way of peace; and that God will give  
 you godly sorrow for the same, and such  
 repentance as is never to be repented  
 of; and that you may find mercy and  
 favour of our Lord Jesus Christ at his  
 appearing. And so hoping, as you ten-  
 der the everlasting welfare of your souls

and the good of your people you will  
 embrace our advice; and not suffer pas-  
 sion so to rule as to cause you to hate  
 reproof lest you draw down vengeance  
 on your selves and on the land. We,  
 your friends of the town of Providence,  
 bid you farewell. Subscribed for and in  
 their behalf by your ancient friend, and  
 servant, for Jesus sake. Jonathan Sprague  
 Feb. 23. 1722. If it be  
 thought that there are too much tartness and  
 resentment in this letter they will be readily  
 excused by them who consider, that the dis-  
 spoiling of goods, imprisonments, scourgings,  
 excommunications and banishments; the  
 slandering of this colony at home and a-  
 broad, and attempts to ruine it were yet fresh  
 in the <sup>knowledge</sup> ~~memory~~ of the people of Providence; and  
 especially that the petitioners were at the  
 time doing those very things, in the neigh-  
 bourhood ~~of the town of Providence~~.

See a more full account in  
 vol. 2. p. 105.



~~the people of Providence do not forbid the presbyterian ministers to come among them, nor threaten them if they should come, but in express terms execrate the thought of dealing to them as they had dealt to baptists.~~ which they desire the men of Providence to forget. This was such a piece of uncommon effrontery and insult as must have raised a mood in the man of Uz. Yet be it further observed, That the people of Providence do not forbid the presbyterian ministers to come among them, nor threaten them if they should come, but in express terms execrate the thought of dealing to them as they had dealt to baptists. Nay col Nicholas Power in particular became bound for their security in case they should build a meeting house at Providence; which they did in the year 1723. I must not quit this letter without rectifying a misrepresentation of Mr Neal: he saith that the people of this government have an extreme aversion to a regular ministry, and would

never allow such to preach among them tho' the malsachusetts ministers offered to do it for nothing. Vol. 2. p. 179. This is not true in any sense; for they at all times had some regularly bred ministers ~~among them~~; and never hindered the malsachusetts ministers to preach; <sup>among them</sup> and if they refused to countenance them it was not because they were regular but (as the foregoing letter shows) because they were persecutors

But these things being beside my main design I will desist from preambling and come to the materials I have collected towards a history of the Baptists in this province. Some of them hold that Christ died for all; some that he died only for the elect; and some of the former hold that the last day of the week is the Sabbath. Hence arise the distinctions of GENERAL-BAPTISTS, PARTICULAR-BAPTISTS, SEVENTH-DAY-BAPTISTS

PART I.

Treats of the General-baptists in  
this province

They have that distinction from their holding the doctrine of general redemption which supposes their holding ~~the~~ other arminian doctrines that go along with it. Accordingly, the confession of faith which they have adopted is that arminian one which was presented to Chas<sup>s</sup> the second in 1660, and subscribed (Mar. 1) the same year by "Elders, deacons and brethren ~~to the number 41, and afterwards owned and approved by upwards upwards~~ met in London to the number of 41, and afterwards owned and approved by more than 20000." Of these there are churches which we shall treat according to seniority; & therefore begin with

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end of the town, having the main street to the front and the river to the back. No estate belongs to <sup>the</sup> ~~this~~ church; for which reason the salary of the minister (reverend James Manning) is reputed no more than 50l a year. The character of it ~~church~~ is, that of general baptist, holding the six points, though the minister and several of the congregation are calvinistic in sentiments & slack about laying on of hands. The families belonging to them are about 250 whereof 118\* persons are baptized

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\* Rev mess. Samuel Winsor and James Manning, ~~mess.~~ mess. Joseph Sheldon and Cornelius Astion and John Dyer deae. and their wives and Winsor's daughter, Mrs. Thurber, Ebenezer Jencker Esq. and wife, Jonathan Jencker and wife, Rebecca Ballou,

some also observe the seventh day for sababath; hence arise the inferior distinctions of ~~Sixpoint baptists, Fivepoint-baptists and seventhday baptists~~. The ~~Particular baptists~~ are sometimes called ~~Separatists~~. We shall observe these distinctions as we go along; and begin with

### PROVIDENCE

This church is usually distinguished by the above name, which is the name of the town where the meeting house is; in the township of Providence and county of the same\*. The house is 41 feet by 35, and pretty well finished with pews and galleries. It was erected about the year 1722, on a lot of 112 feet by 77, partly the gift of, rev. Pardon Tillinghast and partly the purchase of the congregation. It is situated towards the north:

1726

X 319 miles <sup>N 86 E</sup> from Philadelphia

end of the town, having the main street to the front and the river to the back. No estate belongs to ~~this church~~; for which reason the salary of the minister (reverend James Manning) is required no more than 50l a year. The character of it ~~church~~ is, that of general baptist, holding the six points, though the minister and several of the congregation are calvinistic in sentiments & slack about laying on of hands. The families belonging to them are about 250 whereof 118\* persons are baptized

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\* Rev mess. Samuel Winsor and James Manning, ~~mess.~~ mess. Joseph Sheldon and Cornelius Atton and John Dyer deae. and their wives and Winsor's daughter, Mrs. Thurber, Ebenezer Jencker Esq. and wife, Jonathan Jencker and wife, Rebecca Ballou,

and in comunion, <sup>which were celebrated every 3 in the month</sup> This was their state in 1773. For their beginning, as a church,

Martha Power, Ann Comstock, Hannah Olney, Mercy Winsor, Deborah Olney, John King and wife, Jonathan King, Joseph Randolph and wife, William Randolph, Mary Dyer, Mercy Williams, Ann Waterman, Barbara Spreague, Susanna Warner, John Dexter, Ephraim Wheaton, Hester Whipple, Catherine Turpin, Elizabeth Eddy, Wm. Carpenter and wife, Ann Law, Hope Brown, Daniel Tenches Esq. & wife, Arthur Fenner Esq. and wife, Lydia Bowen, Mary Kennicot, Elizabeth Olney, Mary King, Wait Cortis, Mrs Carpenter, Neelabiah Angel, Lydia Manchester, Daniel Eddy and wife, Susanna Olney, Martha Thornton, Christiana Sheldon, Christiana Fenner, Solomon Brown Esq. and wife, Elizabeth Remming-

we must look back towards the year 1638. The constituents were Roger Williams and his

ton, Mary (a negro), Phebe Dexter, Bethia Whipple, col. Wm. Brown and wife, Timothy Sheldon, Jonathan ~~Neales~~ Noales, Josiah King Esq, John (a negro), Mary Waterman, Mrs Thurber, Elizabeth Eddy, Thomas Williams and wife, Mary (an Indian), Elizabeth Arnold, Job Olney and wife, Lydia Spreague, Rober Miller, Elizabeth Rhodes, Eliz. Benly, Samuel Hill, Eliz. Ingram, Hannah Harding, Mrs Brown, Christopher Potter, Stephen Whipple and wife, Sarah Warner, Martha Randell, Eliz. Sullivan, Hope Spreague, Amy Nichols, Emor Olney and wife, Mrs Salusbury, Huldaj Bandell, Mary Cook, Sarah Allen, Samuel Wightman and wife, Mary Billings, Roby Fenner, Lydia Mason, Rhoby Dyer, Mercy Dyer, Peter Ballow, Amy Fenner,

twelve companions mentioned in page 3. To which we may add Chadd Brown, Wm. Wickenden, Mrs Olney, Mrs Westcot, Mrs Holliman, Mrs Reeves, Robert Williams, John Smith, Hugh Bewit, John Field, Thomas Hopkins and William Hawkins. This church hath now existed for a 133 years without any very remarkable <sup>events</sup>, though it be the first in all America. The most considerable are these (1) It, in time, departed from what it was at first ~~but~~ with respect to some points of faith and order. At first it was a particular baptist church; but afterwards (as Mr Callender observes in his Cent. Serm. p 65) it came generally to hold universal redemption. At first, laying on of hands was held in a lax manner so that they who had no faith in the vitz were received

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Jeremiah Sheldon, John Brown and wife,  
William Simmons, and wife, John Pattys  
and wife

without it; and such (saith Joseph Jenkes) was the opinion of the baptists in the first constitution of their churches throughout this colony. At first, they used psalmody in their worship, but afterwards laid it aside. These alterations (according to tradition) took place about the year 1659 or rather before. But now it begins to return towards its first state. Psalmody is restored already, and the minister is a particular baptist; laying on of hands with him is no bar of communion | 2 | This church is said to have celebrated divine worship in a grove for many years; and (when the weather permitted not in private houses, till the first meeting house was erected by Rev. Pardon Tillinghast, about the year 1700, on the spot where the present stands | 3 | Some divisions have taken place in this church. The first was about the year 1654, on account of laying on of hands. Some were for banishing it entirely, among which Rev. Thomas Olney was the

1654

chief, ~~and~~ who [with few more] withdrew and formed themselves into a distinct church distinguished by the name of *Fivepoint-baptist*, and ~~was~~ the first of the name in the province. it continued in being to 1715 when Mr Olney\* resigned the care of it; and soon after it ceased to exist. Another division happened in the year 1731 on account of holding communion in special ordinances with baptists that were not under hands, as ~~it~~ it is called. Against this lax communion was the late Samuel Winsor

\* Rev. Thos. Olney was born at Hartford about the year 1631. Came to Providence in 1636. When he was baptized and ordained I find not. He died June 11. 1722 and was buried in his ~~own~~ own field. His children were Thomas, William, Ann, Elizabeth, Sarah; the last died childless; the other married into the Barns, Seyles and Waterman families and raised him 25 grand children

1636

who was then a deacon, and few others who withdrew and <sup>had</sup> the Lords supper administered to them at the deacons house by the Rev. Mr Place; but other churches (by their messengers) interposing, the breach was soon healed. One of those special ordinances, in their esteem, is prayer; accordingly when they <sup>were</sup> are among others in prayer time they kept on their hats. in token of noncommunion. But this foolish whimsey is almost withered away (4) The ministry of this church has been a very expensive one to the ministers themselves and a very cheap one to the church. Their first meeting house was built for them by Mr Tillinghast; neither did he, nor any of his predecessors, nor any that came after (till of late) take any wages; they being men of property, and deeming it more blessed to give than to receive ~~it~~. Nor did they thereby sin against that ordinance of their master (1 Cor. ix. 14); for Paul at Corinth suspended his right to a livelihood of the

gospel (5) This church being the first in the province is to be considered as the mother and center of all the rest. And it is not only the first in the province and the first in America but the first (except one) in the British dominions; that gathered in London by Rev. John Spilisbury ~~in five years after~~ was constituted Sep. 12. 1633, and therefore <sup>but</sup> five years <sup>before his</sup> ~~older~~. We come now to the ministers of the church of Providence, whereof the first, and also the founder, was

*Rev. Roger Williams*

He became their minister at the time they were settled in 1638; but in a few years resigned the care thereof to Rev. mels. Brown and Wickenden. Assistant to Mr Williams was Rev. Ezekiel Holliman, of whom I can learn no more than that he came to Providence about the year 1636, and was the man who

baptized Roger Williams. As to Mr Williams, he is said to have been a native of Wales, and to have had his education (which was liberal) under the patronage of the famous lawyer, Sir Edward Coke, under whom also he studied law, and by whose interest he got episcopal orders and a parish. The manner in which he obtained his patronage is said to have been this, "Sir Edward one day observing a youth at church taking notes of the sermon, and the people crowding, beckened to him to come to his pew; and seeing how judiciously he minuted down the striking sentiments of the preacher was so pleased that he intreated the parents to let him have the lad." However all this be, it is certain that he embraced the sentiments of the Puritans and suffered on account thereof (Hist. of Massachusetts vol. 1. p. 39. Neal vol. 1. p. 140). This sent him and many more to America. He landed at Salem, Feb. 5. 1631, and immediately was

admitted ~~with~~ <sup>Salem</sup> a preacher in the independent church of the place, as an assistant to Mr Skelton. Soon after he removed to the church of Plymouth where he continued about 3 years, and was much thought of by the governor & people; of whom the former gives this testimony " Mr Roger Williams (a man godly and zealous having many precious parts) - came hither - and his teaching was well approved; for which the benefit ~~of~~ <sup>of</sup> which I still ble<sup>s</sup>s God and am thankful to him ~~for~~ even for his admonitions &c. " But Mr Skelton of Salem growing infirm Roger Williams returned thither and soon ~~was~~ succeeded him in the ministry. Here he had not been long a preacher before his favourite sentiment, Liberty of conscience, gave offence to <sup>a small</sup> few, but the leading part of the congregation. Yet this would have been born with had he not further maintained, That civil magistrates, as such, have no power in the church; and that Christ

Bradford

tians, as Christians, are subject to no laws or control save those of king Jesus. These were intolerable positions among the Massachusetts magistrates who from the beginning discovered an itch for being kings in Christ's kingdom, and for hanging, whipping and otherwise persecuting his good subjects if they would not let them reign with him. Wherefore they banished Mr Williams and made the church excommunicate him; which put the town of Salem in an uproar and would have made most of the people follow their dear Mr Williams (as Neal calls him) to voluntary banishment had they not been prevented by force. However, the twelve mentioned, p. 3, did follow him. When they were out of the Massachusetts jurisdiction they pitched at a place now called Rehoboth: but the men of Plymouth, hearing it, sent an armed force to drive them out of their <sup>territories also</sup> jurisdiction. Now they had no



refuge but to venture among the savages. Accordingly, Mr Williams and his friend Olney took a canoe and, crossing the bay, landed on the spot where Providence town now stands. What induced them to land there was a fine spring of water for which the people have some veneration to this day. The barbarous people treated them courteously and gave them land. Humane were Indians then in comparison of the then Massachusetts and Plymouth saints! They had not been above three or four years in the place before they embraced the principles of the ~~baptists~~ baptists and formed themselves into a church, as before related; Mr Holliman baptizing Mr Williams, and then Mr Williams baptizing the rest. But, as I observed before, he did not continue above 3 or 4 years in the particular care of the church, thinking [it is said] that his labours were more

loudly called for among the Indians whose language he had learned ~~and more with-  
in than any man~~, and among whom he laboured with more real success than perhaps, either Eliot or Brainard. <sup>and before either of them</sup> There remains to this day a congregation of Narraganset Indians whose forefathers were converted to the faith by Roger Williams. He wrote an account of the Indians, which the then lords of trade highly commended; also a defence of the doctrines controverted by the Quakers; and another piece called *The bloody tenet*, with others which I have not seen. Mr Williams died A. D. 1682, aged 84, and was buried under arms in his own lot at Providence where his grave is yet to be seen. His wife's name was Elizabeth, by whom he had children, Mary, Freeborn, Providence, Daniel, Joseph and Mercy; the third died young; the other married into the Rhodes, Olney, Waterman, Winsor and Seytes.

families who raised him a most numerous progeny. Governor Hopkins has traced his descendents to the number of near 2000; some of which (especially in the female lines) rank with the best gentlemen in the government both for parts and property. Mr Williams's character both as a scholar, a gentleman & a christian is most excellent maugre all the calumnies of his enemies. "He appears (saith Mr Clark Cent. Sermon, p. 17) by the whole tenor of his life and conduct to have been one of the most disinterested men that ever lived & a most pious and heavenly minded soul".

Callender

~~... the first man who...  
... justly claims the honor of having...  
... the world that...  
... provided for and...  
... No man could...  
... had been by the~~

~~colonies of Plymouth and Massachusetts and  
yet saith governor Hutchinson (Hist. of  
Mass. vol. 1. p. 38.)~~ How despitefully he and his people had been treated by the neighbouring colonies is well known; yet (saith governor Hutchinson vol. 1. p. 38.) ~~For forty years~~, instead of showing any revengeful resentment ~~against them~~, he was continually imploy'd in acts of kindness and benevolence towards them for forty years after". Both these accounts show him a christian indeed! He was no less eminent as a divine and statesman. "The true grounds of liberty of conscience was not understood in America (saith Mr Callender Cent. Ser. 15. 16) till Mr Roger Williams and Mr John Clark publicly avowed, That Christ alone is king in his own kingdom; and that no others had authority over his subjects in the affairs of conscience and eternal sal-

various. This was about a hundred years before Hoadly, Lock &c. inculcated the point. "Roger Williams (saith Gower - nor Hopkins. *Prov. Gazette*) justly claims the honour of having been the first legislator in the world that fully and effectually provided for and established a free, full and absolute liberty of conscience". His colony hath now existed for 137 years, and hath increased from 13 to 60000. He not only founded a state, but by his interest with the <sup>Narragansetts</sup> Indians broke their grand confederacy against the English in 1637, and so became the saviour of all the other colonies. For these singular excellences and worthy deeds he deserves a statue; and will certainly ~~with me~~ have one, except there be some crossdrained fatality attending the noblest characters among baptists to prevent their having the

praise they deserve. I could fancy that I see his statue erected in the college yard at Providence. His cloathing is a garment of camel's hair, tied about the loins with a leathern girdle. His feet are shod with sandals; and about his neck a little puritanical band. In his right hand is the gospel, as an emblem of the religious liberty he established and the peace that followed. In his left, is a roll containing the charter of the colony with as much of it unfolded as shows this paragraph — "To exhibit a lively experiment that a most flourishing civil state may stand and best be maintained, & that among our english subjects, with a full liberty in religious concerns; and that true piety, rightly grounded on gospel principles, will give the best and greatest security to sovereignty, and will lay in the

" hearts of men the strongest obligations to true loyalty ". On the pedestal are these words

FATHER  
OF THIS COLONY WHICH WAS FOUNDED  
IN MDCXXXIV AND WHOSE SPECIAL DIS-  
TINCTION IS THAT OF RELIGIOUS LIBER-  
TY ; AND, UNDER GOD, THE  
SAVIOUR  
OF IT AND OF THE NEIGHBOURING CO-  
LONIES FROM BEING EXTIRPATED BY  
THE CONFEDERATE INDIANS IN MDCXXXVII  
WAS THAT REVEREND BAPTIST  
ROGER WILLIAMS.

Mr Williams successors in the minis-  
try of this church were rev. mels. Chad Brown  
William Wickenden and Gregory Dexter ;  
who had to their assistants Thomas  
Olney\* and Jonathan Spurgeon\*. We be-

gin with the first of the three, that is, the

Rev. Chad Brown

He is said to have come to Providence  
about the year 1636, and to have been or-  
dained about the year 1642, when Mr

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\*\* Of Mr Olney we have said something in  
p. 40. Mr Spurgeon (author of the letter in  
p. 21) was not ordained but preached as  
an exhorter. His native place was Brain-  
tree in Massachusetts. He came to Providence  
sometime before 1669, and there lived to  
the month of January 1743 when he di-  
ed, aged about 93. He had two wives and  
4 children, Patience, Jonathan, Joanna,  
Persis and William. He was a man of  
tolerable education, and bore a commisi-  
on of the peace; was an assembly man  
and one of the council. His first wife was  
a Holbrook; his second a

Williams resigned the special care ~~that~~ of the church and went to England to solicit the first charter. Mr Brown was one of the town proprietors and the 24th in order. The college stands on the lot that was his. His children were (1) John, who married a Holmes (2) Chad, who died childless (3) James, who went to <sup>Newport</sup> about the year 1672 and married a (4) Jeremiah, who also went to Newport and married a (5) Daniel, who married a Herendon. These raised him a most numerous progeny. He died sometime between 1660 and 1669, and was buried in his own lot, leaving behind him a good character. His colleague and successor was

Rev. William Wickenden

He came to Providence from Salem about 1666 and was ordained (it is

said) by Mr Brown. Where and when he was born I do not find. He died Feb. 23, 1669, after having removed from Providence to a place which he called *Solitary hill*: A kind of apples is yet known by his name, the seed of which he brought with him from England in a tobacco-box. His children by his first wife were Plain, Ruth, Hannah who married into the Wilkinson, Smith and Steer families and raised him 17 grand children, the youngest of which is yet alive. Mr Wickenden preached occasionally at New York, and for it was there imprisoned for four months. Colleague to him and Mr Brown was the

\* Rev. Gregory Dexter

He is said to have been born in London, and to have followed the

*Dr Jones should be informed of this if he will see the history of the Bayle in that State.*

stationary business there in company with  
 one Coleman; and to have been obliged  
 to fly for printing a piece that was offen-  
 sive to the then reigning power. He came  
 to Providence in 1643, and was the same  
 year received into the church being both  
 a baptist and a preacher before his arri-  
 val; but was not chosen to be their mi-  
 nister till about the time that Mr Wickem-  
 den removed to *Solitary hill*, and thereby  
 had in some sort abdicated the care of the  
 church of Providence. Mr Dexter, by all ac-  
 counts, was not only a well bred man, but  
 remarkably pious: He was never observ-  
 ed to laugh, seldom to smile. So <sup>earnest</sup> ~~earnest~~  
 was he in the ministry that he could hardly  
 forbear preaching when he came into a  
<sup>house</sup> ~~company~~ or met with a concourse of  
 people <sup>out of doors</sup> ~~anywhere~~ else. His religious senti-  
 ments were those of the particular bap-  
 tists. He died about the 91 year.

*X who became  
 the subject of  
 a farce, called  
 The utter of  
 Coleman  
 street*

of his age. His wife was Abigail Fullerton  
 by whom he had children Stephen, James,  
 John and Abigail. About the year 1646 he  
 was sent for to Boston to set in order the  
 printing office there, for which he desired no  
 other reward than that one of their almanacs  
 should be sent him every year. The succes-  
 sors of these were messrs. Tillinghast, Brown  
 and Tenches

*Rev. Pardon Tillinghast.*

He was born at a place called *Sevencliffs*  
 near *Beachyhead* in *Oldengland* about the  
 year 1622. Came to Providence by way of Con-  
 necticut in the year 1649; and sometime af-  
 ter became minister of this church; wherein he  
 continued to his death in 1718. He  
 was a particular baptist; and remarkable for  
 his plainness and piety. His first wife was a  
*Butterworth* by whom he had children, John,  
 Mary. His second was *Lydia Tabor* who

bore him Barton, Philip, Benjamin, Joseph, Lydia, Abigail, Mercy, Hannah, Elizabeth. They married into the Seyles, Carpenter, Keach, Holmes, Rhodes, Staffords, Audley, Sheldon, Power, Hale and Tabor families, and raised him a most numerous progeny. He bestowed on the church the lot before mentioned with the meeting house upon it. His colleague was

*Rev. James Brown*

\* He was grand son of Chad Brown by the eldest son; ~~and~~ Born at Providence in 1666; ordained ; at which time he assumed the care of the church, and therein continued to his death, Oct 28, 1732, an example of piety and meekness worthy admiration. His wife was Mary Harris by whom he had children, John, James, Joseph, Martha, Andrew, Mary, Obediah, Ann, Jeremy, Elisha. John Died childless. The rest mar-

ried into the Power, Field, Green, Knowlton, Harris, Comstock, Rhodes, Smith and Barker families. His <sup>colleague</sup> ~~colleague~~ was

*Rev. Ebenezer Jenkes*

1719 He was born in 1669 at Pawtucket in the township of Providence. Ordained in 1709 when he took on him the care of the church and wherein he continued to Aug. 24. 1726, when he died. He married a Butterworth and had children, Sarah, Ebenezer, Daniel, Phebe, Rachel, Martha and Josiah; <sup>who</sup> ~~who~~ formed alliances with the Eastons, Martins, Scotts, Comstocks, Wheelers, Ingles & Jenkes and raised him 34 grand children. Mr Jenkes was a man of parts and real piety. He refused every public office except the surveyorship of the propriety of Providence which required no great attention or time. Successor of

this set of ministers  was the

*Rev. Samuel Winsor*

A man remarkable for preaching against paying ministers, and for refusing invitations to sunday dinners for fear they should be considerations for sunday sermons. But this singularity of his ought, I dare say, to be somewhat qualified; for he could not mean to abolish an ordinance of his Lord, or say, that they who preach the gospel may not live of the gospel. 1 Cor. ix. 24. He was born in the township of Providence, 1677, and ordained in 1733. He continued minister of this church to his death, which came to pals Nov. 17. 1758. He married Mary Harding by whom he had children, Martha, Mary, Lydia, Hannah, Joseph, Deborah, Mercy, Frelove and Samuel; these married into the families of the Colwells, Potters,

Angels, Olneys, Mathewsons, Jenches and Winsors, and have raised him 83 grand children; and these a generation of 182. His colleague for sometime was the

*Rev. Thomas Burlingham*

He was born, May 29, 1688, at Cranston. Ordained in 1733 when he took the joint care of this church with Mr. Winsor junior, but in a manner resigned it a considerable time before his death, in order to preach at the new church of Cranston. He died, Jan. 7, 1770, and subjected his estate to the yearly charge of 9 bushels of indian corn to be given to the poor of Cranston and Warwick churches. His wife was Elenor Kelle by whom he had children, Barbery, Ester, Eleanor, Susanna, Ann, Peter, who married into the Utter, Mitchel, Colvin Chace and Potter families & who have raised him



a great number of grand children. Successor to them both in

Rev. Samuel Winsor

He is son of the forementioned Samuel Winsor. Born, Nov. 1. 1722, in the township of Providence. Ordained June 21, 1759. His first wife <sup>was</sup> Lydia Olney by whom he had children, Lucy, Rhoda, Isaac, Olney; his present wife is Ann Winsor who bore him, Lydia, Mercy, James, Hannah, Benjamin, Elizabeth, wait; all single, except James who married a Waterman. Mr Winsor has lately moved to the country, and, in a manner, resigned the care of the church to

Rev. James Manning A. M.

He came to Providence with the college in 1769. We shall speak of him when

1770

we come to Warren. From Providence we shall ~~come~~ <sup>pass</sup> to the next church, in point of seniority viz

## NEWPORT

I distinguish this church by the name of the town; but the other churches in town (which are the offspring of this) I will distinguish by the names of the streets where the meeting houses are. Newport is on Rhodeisland, in a township and county of the same name, 32 miles sbe from Providence, and 348 miles nebebe from Philadelphia. The meeting house belonging to Newport church is in *Bullstreet*, built in 1738. and well finished, with pews and galleries; its dimensions are 40 feet by 30; the lot on which it stands is ~~73~~ 73 feet by 64, the gift of melsieurs colonels Hezekiah Carpenter and Josias Lyndon. The temporalities of the church are 111 Hundred and

*about 60 by 100*

fifty pounds the gift of John Holmes (2) A farm of 166 acres (with houses, outhouses thereon, now rented out for 50<sup>l</sup>) the gift of Rev. John Clark. The issues and ~~profits~~ profits were chiefly intended for the minister though not so expressed in the will for a reason which Mr Clark communicated to ~~particular~~ particular friends (3) A garden in town, the gift of said Mr Clark. With these helps and the rates of the Jews the living is reputed worth 90<sup>l</sup> a year to the present minister, Rev. Erasmus Kelly. The families belonging to the congregation are about 50 whereof 37\* persons are baptized and in the

\* Rev. Erasmus Kelly, William Peckham Esq. Col. Benj. Hall, Capt. William Rogers, Capt. James Rogers, Philip Weeden, Henry Peckham, Samuel Maxwell, Isaac Peckham, Samuel Fowler, Joseph Burges, Sarah Peckham senior and junior, Mary Gray, Mary Demmet, Mary Philips, Deborah

communion, which is here celebrated the last Sunday in the month. The character of this church for some years past has been that of *General-baptist*; but as the minister and several of the members are of the sentiments of the *Particular-baptists* it is supposed it will return to what it was at first. They also have readmitted psalmody; and laying on of hands. This was their state in the year 1773. For their origin (as a church) we must look back to the year 1644 when, accord-

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Spooner, Sarah Dexter, Elizabeth Pike, Mary Cole, Susannah Hilliard, Phebe Woodman, Mary Lyndon, Mrs Bliss, Hannah Durges, Mrs Durges, Mary Catterer (9), Ann Squire, Miss Lillibridge, Frelove Lamton, Mary Peckham, Mrs Clark, Sarah Rogers, Sarah Bliss, Elathan Jew, Sarah Reed, Dorcas Peckham

ing to tradition, they were constituted. The constituents were Rev John Clark and wife, Mark Lubar, Nanthaniel West and wife, William Vaughan, Thomas Clark, Joseph Clark, John Peckham, John Thorndon, William Weed- en and Samuel Weedon. The most remarkable things that may be said of this church (which hath now existed for 127 years) are the following (1) It is said to have been a daughter of Providence church, which was constituted about 6 years before. And it is not at all unlikely but they might be enlightened in this affair of believers baptism by Roger Williams and his company for whom they had the greatest kindness (2) This church was originally of the distinction of Particular-baptist, holding laying of hands as a matter of indifference; for it is certain that one reason why a few broke off in 1654 was, An apprehension of being called to account for avowing general redempti-

on; and for insisting that laying on of hands should be a term of communion; and that singing psalms should be excluded. This last was given up till the year 1726; and laying on of hands was violently opposed in 1730 which theretofore had been a matter of indifference. It appears also that some of this church were calvinistic in the year 1724 when seven persons withdrew on account of the arminianism of those they left behind (3) There have been some separations from this church; one in 1654 which is now the largest church on the island; another in 1665, ~~which in that year~~ occasioned by removal of residence from the island and to Westerly; another in 1671 which is now a sabbatarian church; another in 1673 when five of its members went off to the Quakers viz Joan Stocom, Giles Stocom senior and junior, Jacob Mott and Joanna his wife; another in 1724. The cause of this last was as follows; about 6 years before, one Daniel White was received

into membership by a letter commendatory from Mr Wallins church in London; he soon made a party (being a man of dividing principles) <sup>and they</sup> who built him a meeting house, and went with him to it in 1724; their names were, John Rogers, Philip ~~Peckham~~ Peckham, William Vinicot, Mary Hamblin and Elizabeth Clark; also Mr Whites wife and daughter, Mary. These kept together for about 4 years; but the people deserting him, ~~he sold the meeting house~~ and failing to possess the glebe at Greenend, he sold the meeting house to one James Blacksock, and (Aug. 7. 1728) decamped for Philadelphia; where also <sup>he</sup> set up a separate meeting, but <sup>it</sup> soon came to nothing. <sup>the other</sup> as <sup>did</sup> this did (4) This church met at first at Greenend where they erected a place of worship, and ~~at~~ where they resorted till the year 1707; this year they built another in town on a lot which Mr Clark gave them, and where he and his wives are in-

terred. This lot is now a garden. Here they continued to the year 1738 when they built their present place of worship, before described (4) In the year 1734 they (and the other churches) erected a meeting house and a baptistery at Green-end on a lot of 120 feet by 80, the gift of messieurs William and Jeremiah Weeden (6) In 1726 psalmody was restored by means of their then new minister Mr Comer; and Jul 15. 1761 laying on of hands was admitted. The ministers which this church have had are the following

Rev. John Clark. M. D.

He was the founder of the church as also its first minister. He took the care of them at their settlement in 1644, and continued their minister to his death, which came to pass Apr. 20. 1676. in the 66th year of his age. He had three wives; the first was Eliza-

beth. daughter of John Hargis Esq. of Wrestling-  
 worth in Bedford shire; of his second and  
 third I find no more than that the name of  
 each was Mary. He had no child by either of  
 them. The Clarks, now in the government,  
 sprang from his brothers Thomas, Joseph &  
 Carew. Where Mr Clark was born is not  
 certainly known. In some of his old  
 papers he is styled "John Clark of  
 London, Physician"; but tradition  
 makes him to be a native of Bedford-  
 shire. Neither can I find where he  
 had his education and studied phy-  
 sic; but have met with proofs of his  
 acquaintance with the learned lan-  
 guages. In his will he gives to ~~his~~ his  
 dear friend Richard Baily his hebrew-  
 and greek books; also (to use his own  
 words) my concordance, with a lexi-  
 con to it belonging, written by myself  
 being the fruite of severalle years's

studye. Nor yet is there any certain  
 account of his baptism and ~~ordina-~~ ordi-  
 nation; tradition saith that he was <sup>probably at</sup>  
 a preacher before he left Boston; but <sup>Rehearsed by</sup>  
 that he became a baptist, after his set-  
 tlement in Rhodeisland, by means of Ro-  
 dger Williams. The cause of his leaving  
 Boston was this. In the year 1637 their  
 synod condemned 82 heresies, and let  
 loose the civil powers to hunt and  
 worry the heretics. Whereupon Mr Clark  
 determined (and proposed his determi-  
 nation to others Cent. Ser. p 29) to quit  
 those sons of bigotry and persecution  
 and to seek some quiet abode for the  
 children of peace and liberty of con-  
 science; his first search was to the  
 east of Boston; but failing that way he  
 bent his course westward till he came  
 to Providence, where Roger Williams  
 had made a settlement about four.

years before. This Mr Williams propos-  
 ed to him Aquetneck (now Rhode Island) <sup>ch</sup> w.  
 was not then inhabited by any Euro-  
 peans. Whereupon Mr Clark return-  
 ed to Boston, and, with 17 others, arriv-  
 ed to the pleasant isle, Mar. 24, 1637-8; and  
 so became ~~the~~ properly the founder of  
 the second colony, though Mr Coddin-  
 ton hath run away with the praise of  
 it. They had not been here long before  
 they joined the ~~the~~ colony of Providence  
 and were incorporated with them by the  
 first charter, bearing date the 14th of  
 March 1643. The next year the church  
 was settled, as we said before; and hav-  
 ing thus founded a church and state  
 out of the jurisdiction of the cruel men  
 of Boston Mr Clark might have thought  
 himself safe. But it turned out other-  
 wise; for as he (and ~~two~~ other) was going  
 to Boston, the constable of Lyn took

him up and lead him to the said Bos-  
 ton where he was found guilty of preach-  
 ing the gospel and administering its ordi-  
 nances to a few baptists at the ~~the~~ said  
 Lyn, and for which he was to receive 20  
 lashes. While Mr Clark stood stripped at the  
 whipping post some humane person was se-  
 affected with the sight of a scholar, a gentle-  
 man and a reverend divine in such a si-  
 tuation that he with a sum of money re-  
 deemed him from the bloody tormentors, and  
 let him ~~the~~ go home in a whole skin. He  
 had not been long at home before he (with  
 Mr Williams) was appointed to go to Eng-  
 land to solicit a new charter ( Nov  
 1651) which, after waiting 12 years, came  
 over, bearing date Jul. 8. 1663. By which it  
 appears that Mr. Clark had a hand with  
 R. Williams in establishing the polity of  
 this province that he without him might  
 not be made perfect. Mr Clarks character.

*\* But before  
 this he recollects  
 the words that  
 the governor  
 used at the time  
 he had been  
 condemned for  
 going up and down  
 and selling in  
 violation  
 Cl. Nov. 11. 7  
 \* what should  
 come in after  
 the asterism  
 is in 205th  
 page of this  
 book (341)*

as a christian was unspotted; as a divine, he (saith Mr Callender C. Ser. p. 16) was among the first who publicly avowed that Jesus Christ alone is kinge in his own kingdom. His sentiments denominated him a Particular-baptist, as appears by a passage out of a book of his, cited by Mr Comer. See the records of this church. I have seen no other piece of his in print than a Narrative of the persecution of Obediah Holmes &c, published in London in 1652. Successor to Mr Clark was

Rev. Obediah Holmes

He had one Joseph Tory to his assistant; of whom I can find no more than that he was a preacher in this church, and one of the three who went from hence to Boston in 1668 to stand by their brethren who were there called before rulers for the testimony.

of Jesus Christ. Mr Holmes was a native of Oldengland, but of what part of England I find not. A great grand son of his | in <sup>Boston in</sup> ~~in~~ <sup>Lanherne</sup> Rhodeisland | tells me that there is a manuscript in the family: which went to the Jesies from which his history may be gathered. But from his letter to governor Indicot; another to the London ministers; a relation of John Hazell; Clarks Narrative; the records of this church, and Mr Holmes' will, I <sup>gathered</sup> ~~gather~~ the following particulars (1) That he had been in Boston government and member of that church 7 years before the year 1646 (2) That in 1646 he and his family removed to Rehoboth, and became a member of the congregational church in that place ~~where he remained~~ whole minister was one Newman, and with whom he held communion 4 years; which bring matters down to the year 1650; this year he and eight other separated, and were bap-

rized and became a church, choosing Mr. Holmes to their minister; thus made Mr Newman excommunicate them, and petition the court of Plymouth against them, and to stir up the town of Taunton, of Boston, and the magistrates of Plymouth to do the same; according to which 4 petitions they were summoned to court and straitly charged to desist (3) That on July 21. 1651 Mr Holmes (with his neighbours John Grandall and Rev. John Clark of Newport) was seized at Lyn, and the next day sent to Boston goal, where he was found guilty of "bearing a sermon in a private manner\*" for which he was ~~to be~~

\* The sentence was this. For as much as you, Obediah Holmes being come into this jurisdiction about the 21 of the 5 M. did meet at one William Witters house at Lin, and did hear privately (and at other times being an

& whipt, as the court expresses it. Accordingly he was whipp'd most ~~se-~~

& excommunicate person did take upon you to preach and to baptize) upon the Lords day, or other dayes, and being taken then by the constable, and coming afterwards to the assembly at Lin, did in disrespect of the ordinance of God and his worships, keep on your hat, the pastor being in prayer, insomuch that you would not give reverence in veiling your hat, till it was forced off your head to the disturbance of the congregation, and profaning against the institution of the church, as not being according to the gospel of Jesus Christ, and that you the said Obediah Holmes did upon the day following meet again at the said William Witters, in contempt to authority, you being then in the custody of the law, and did there receive the sacrament, being excommunicate, and



verely, the hard hearted Nowell (ruling elder of the church) standing by and the

that you did baptize such as were baptized  
 before, and thereby did necessarily deny the  
 baptism that was before administered to be  
 baptism, the churches no churches, [to deny  
 the churches to be no churches is to affirm  
 them to be churches] and also other ordinan-  
 ces, and ministers, as if all were a nulli-  
 ty; [to deny all to be nullities is to make  
 him affirm they were realities] and also did  
 deny the lawfulness of baptizing of infants,  
 and all this tends to the dishonour of God,  
 the despising the ordinances of God among  
 us, the peace of the churches, and also  
~~the ordinances~~ and reducing the subjects  
 of this commonwealth from the truth of  
 the gospel of Jesus Christ, and perverting  
 the strait wayes of the Lord, the court doth  
 fine you 30 pounds to be paid, or suffic-

executioner spitting on his hands and w<sup>th</sup>  
 an instrument of 3 cords belabouring his  
 back till poor Holmes ~~back~~ flesh was re-  
 duced to jelly. He received <sup>30</sup> 90 lashes tho'  
 others who were whipt at the time for rape  
 and coining money received but 10. This  
 was the first instance of tormenting for con-  
 science sake in Newengland. A baptist was  
 the protomartyr here as ~~the~~ baptist was the  
 first marty that was burned in Oldeng-  
 land. Soon after this whipping Mr Holmes

x William  
 Sawtre  
 The last  
 burned was  
 Edward Wight-  
 man

ent sureties that the said sum shall be paid by the  
 first day of the next court of assistants or else  
 to be well whipt, and that you shall remain  
 in prison till it be paid, or security given in  
 for it. By the court, the 31 of the 5th M.  
 1653, Increase Nowell." NB. The only  
 thing that seems faulty in Mr Holmes was, his  
 going to meeting at Lyn to disturbe; but it <sup>ought</sup> to  
 be remembered that the constable forced him thither  
 Clarke Nar. p. 3

and family removed to Rhodensland, and in the year 1652 became minister of the church of Newport. He died Oct. 15, 1682 and was buried in his own field where a tomb is erected to his memory. His wife's name was Catherine, by whom he had children (1) Mary, who married a Brown (2) Martha, who, I suppose, was a maiden when her father made her will, dated Aug. 9, 1683 (3) Lydia, who married one of the Boudens (4) Hopstill, who married a Taylor (5) John, who married a ~~Cole~~ <sup>Cole</sup> (6) Obediah, (who died minister of Co-hansey in the Jersey) who married a ~~Cole~~ <sup>Cole</sup> (7) Samuel, who died childless (8) Jonathan, who married a Bordon. His <sup>grand</sup> son is yet alive at Newport in <sup>the</sup> 96th year of his age. Several of his descendants are yet in this government; some in Long Island, York, East and West Jersey, Pennsylvania &c. Mr Holmes letters (before mentioned)

may be seen in the 4th appendix to this volume. Successor to Mr Home was the

Rev. Richard Dingley

Of him I have not been able to learn more than that he became minister of the church in the year 1690, where he was ordained by rev. mels. Thomas Skinner and James Baker of Boston; and that he bore a good character. His successor was the

Rev. William Peckham

The name is sometimes written Peck-com. He was ordained and became minister of this church Nov. 15, 1711. The persons concerned in his ordination were the Rev. Samuel Luther of Swanzy. He died June 2, 1734. His <sup>first</sup> wife was niece of Rev. John Clark ~~by whom he had children~~; his

second was a Weeden; his children were William, Samuel, Mary; Phebe and Deborah who married into the Tew, Weeden, Thomas Trip and Clark families. Mr Peckham bore a very good character. Colleague with him was

Rev. John Corner A. B.

He was born at Boston, Aug 1. 1704, and bred at Yale college. His parents were Presbyterians; but on reading Sennett against Rulsen he was convinced of believers baptism; and, after struggling with convictions for about two years, submitted to the ordinance, Jan. 31, 1725. The administrator was Rev Elisha Callender of Boston. From Boston he <sup>went</sup> ~~came~~ to Swanzy where he was invited to settle; but an invitation from the church of Newport prevented it. Hither he came, and here was ordained ( May 19. 1726 ) co-

pastor with Mr Peckham. But in about three years time he quitted the church and went to Rehoboth where he planted another church, and there died and was buried May 23. 1734. The cause of his quitting Newport was his preaching up the indispensability of laying on of hands to all baptized believers. This gave offence to some of the church ~~and rise in opposition to the rite made them~~ and made them lose the indifference in which they held that rite, and ~~opposed it with earnestness equal to his in urging it~~ <sup>ness</sup> to oppose it with earnestness equal to his who urged it. Nevertheless they whom he made angry venerated the man for his piety and popular talents. He was curious in making minutes of every remarkable event; which swelled at last into two volumes, now in possession of his son, John, at Warren. To these manuscripts am I beholden for

many chronologies and facts in this my 3d ~~the~~ volume. He had conceived a design of writing a history of the American baptists; but death broke his purpose at the age of 30 years, and left that for others to execute. His wife was Sarah Rogers of Newport by whom he had children, John, Sarah and Mary; these married into the Knnicut, Mendall and Cranston families and raised him many grand children. Successor to Mr Peckham was the

Rev. John Callender A.M.

He was a native of Boston, and a son of Cambridge college. He became minister of Newport, Oct. 13 1731, when he was ordained pastor over the church and wherein he acted the part of a good shepherd to his death; which came to pass Jan. 26. 1748. He published

x He was a particular baptist

a funeral sermon occasioned by the death of Rev. Mr Clapp; a sermon preached at the ordination of Mr Condy of Boston; a sermon to young people; and a sketch of the history of Rhode Island government for a hundred years, usually known by the name of the Century Sermon. His wife was Elizabeth Hardin of Swanzy by whom he had children, Elizabeth, Mary, John, Elias, Sarah, and Josias; all single, except the first and fourth who married into the English and Laurence families. As for Mr Callenders character it was drawn by Dr Moffatt in an epitaph which may be seen on his tomb in Newport

- Confident of awaking, here repositeth
- John Callender;
- Of every excellent endowments from nature,

- And of an accomplished education,
- Improved, by application in the wide circle
- Of the more polite arts and useful sciences.
- From motives of conscience & grace
- He dedicated himself to the immediate service
- Of God
- In which he was distinguished as a shining
- And very burning light by a true and faithful
- Ministry of seventeen years in the first baptist
- Church of Rhode Island; where the purity
- And evangelical simplicity of his doctrine (confirmed
- An embellished by the virtuous and devout tenor
- Of his own life
- Endeared him to his flock; and justly conciliated
- The esteem, love and reverence of all the
- Wise, worthy and good.
- Much humanity, benevolence and charity
- Breathed in his conversation, discourses & writings
- Which were all pertinent, reasonable and useful.
- Regretted by all; lamented by his friends; and
- Deeply deplored by a wife and numerous issue.

- He died,
- In the forty second year of his age
- Jan. 26. 1748;
- Having struggled through the vale of life
- In adversity, much sickness and pain
- With fortitude, dignity and elevation of soul
- Worthy of the philosopher, christian and divine. ?

His successor was the

*Rev. Edward Uppham A.M.*

He was born, Mar. 26, 1709, at Malden near Boston. Bred at Cambridge college, where he commenced in 1734. Ordained at Springfield in 1740 by Rev. mels. John Callender of Newport and Jeremiah Condy of Boston. He became minister of this church in 1748; but resigned this year (1771) and returned to Springfield. His wife is Mary Leonard of said Springfield by whom he has children,

(88)

Sarah, Leonard, Ann, Joseph, James, George, and Mary. The first is married into the Bliss family; the rest single. Mr. Ughams successor and present minister is the

Rev. Erasmus Kelly A. B

He arrived here from Southampton in Pennsylvania Aug. 27, 1771. Was ordained Oct. 9, 1771 by rev. mels Gardner Thurston and John Maxson. He married Mary Morgan of Philadelphia. See more of him vol. 1 p. 40. The second church of Newport is in

### FAREWELL STREET

And I would distinguish this church by the name of the ~~meeting~~ street where the meeting house is because it will be better

(89)

~~It is more~~ than to distinguish it by the name of its minister (for the time being) as has been ~~done~~ in the case hitherto. The house is 76 feet by 52, and stands on a lot of about a 100 feet square with a school house and stables. The lot was purchased by the congregation at several times, and is a part of the estate of the famous William Coddington. The house at first was very small: in 1725 it was enlarged to 52 feet by 34; in 1749 it was enlarged again to 62 feet by 52; and in 1768 to its present dimensions; it is pretty well finished with pews, and galleries but too large for the speaker. The temporalities of this church are (1) Thirty seven pounds 10s the gift of Daniel Sanford (o. r. 1000) (2) Eleven pounds 3s (o r 300) the gift of Joseph Sanford (3) Twenty eight pounds 4s (o r 750) the gift of the same person for the use of the poor. With.

X 32 miles S E from Providence and 345...  
from Philadelphia

the above helps, and perquisites, the living is reputed worth 100 a year to the minister, Rev. Gardner Thurston. The families belonging to the congregation are about 250 whereof 230 \* are baptized.

\* Rev. Gardner Thurston, min, James Barker junior Esq. and William Tilley dea. capt. Closter Pierce, John Davis Esq. capt. James Barker, John Barker Esq. Sam. Burroughs, William Burroughs, Peleg Barker, Clark Brown, Samuel Brown, Jethro Briggs, Peleg Burroughs, Joseph Card, Sam. Creetman, William Creetman, Nicholas Clark, Samuel Carpenter, John Castwell, Caleb Coggeshall, Elisha Clark, Jonathan Finley, capt. James Gardner, William Goddard, John Holmes, James Hubbard, Silas Harman, Parker Hall, John Jones, Joshua Irish, James Lyon, Edward Lillibridge, Ephraim Macumber, Joseph Martin, Stephen Pechham, Benj. Pechham,

in the communion, which is here celebrated the first Sunday in the month. The de-

Benoni Pechham, Benj. Pechham jun. John Rogers, Green Rogers, Peleg Rogers, William Rogers<sup>A B</sup>, Elisha Shearman, Henry Smith, Jeremiah Sheffield, Constant Tabor, John Thurston, John Vial, Wm. Weeden, Wm Weeden jun. John Weeden, Joseph West, capt. Valentine Wightman, John West, Richard Whitehorn, James Weeden, Incame Sanford, Benj. Sanford, Peter Wilkey, Toney, Cato, Kingstown (3 negroes) + Elizabeth Arnold, Mary Atwood, Mary Almey, Sarah Arnold, Alice Aronshire, Lydia Atwood, Alice Baily, Abigail Burroughs, Elizabeth Brown, Margarel Barker, Penelope Barker, Rebecca Barker, Ann Barker, Elizabeth Barker, Susanna Barker, Sarah Barker, Abigail Barker, Hannah Bailey, Mary Burroughs, Elizabeth Burroughs, Ann Bridges, Elizabeth Bush, Abigail

nomination of this church is that of Gene-  
ralbaptist - with exception of many individu-

Bogs, Lydia Darrell, Ann Bennetland, Re-  
becca Durrington, Ruth Chapman, Bethshe-  
ba Clark, Patience Clark, Mary Card, Christi-  
ana Cranston, Ann Carpenter, Hope Campbell  
Mary Creetman, Elizabeth Clark, Mrs Car-  
penter, Mary Cheese, Mary Briggs, Elizabeth  
Clark jun. Mahitable Calvin, Jerusha Coffin,  
Mary Carr, Margaret Clark, Mary Crandall,  
Elizabeth Cleveland, Priscilla Card, Elizabeth  
Clark senr. Sarah Cornell, Barbara Card, Mary  
Cudwell, Elizabeth Chapman, Wait Card,  
Elizabeth Card, Abigail Card, Sarah Card,  
Phebe Coggeshall, Susanna Carpenter, Mary  
Dun, Sarah Bevenport. Abigail Dyre, Ann  
Dyre, Catherine Dun. Jane Finley, Frances  
Gardner, Abigail Gardner, Mary Gardner,  
Mary Gardner jun. Sarah Green, Mary Green  
Deborah Green, Elizabeth Goddard, Martha

als) holding the six points; and using  
psalmody. So much for its present

Gavel, Amy Greenman, Freelove Gardner, Ann  
Green, Elizabeth Green, Elizabeth Gardner, Dor-  
cas Gardner, Abigail Goddard, Elizabeth Hookey  
Sarah Hoars, Mary Hathaway, Mary Hurdill, Mi-  
gail Hill, Deliverance Hall, Sarah Howland,  
Deborah Haecher, Rachel Howard, Debora Hoxsie,  
Amy Jones, Patience Kenny, Merrin Nichols,  
Mary Little, Sarah Langworthy, Esther Lilli-  
bridge, Sarah Lawton, Mary Lawton, Mary  
Luther, Elizabeth Lee Lucy Lawton, Sarah  
Lyon, Louis Mitchel, Mary Morfy, Mary Mun-  
don, Mary Martin, Rebecca Green, Barbara  
Martin, Priscilla Oakley, Mary Pearce, Sa-  
rah Paul, Mary Philips, Amy Peterson, De-  
borah Peckham, Naomy Peckham, Catherine  
Peckham, Jane Peckham, Mary Peckham, Vir-  
tue Peckham, Mary Peckham jun. Ruth  
Pierce, Sarah Philips, Phillis (a negro) Sa-

\* Mother of  
John Howland  
of Providence



State (1771). It originated in the year 1669 when the following persons broke off from the

Sarah Rogers, Jane Richardson, Eleanor Rogers, Martha Rider, Martha Remington, Phebe Rogers, Janny (a negro), Lydia Sanford, Abigail Sanford, Ann Smith, Rachel Allen Swan, Sarah Ingram, Margaret Summers, Rachel Smith, Abigail Smith, Elizabeth Smith, Ruth Kirby, Wait Shaw, Martha Thurston, Phebe Taylor, Mary Tilley, Bridget Ten, Mary Thurston, Mary Tomlin, Freelove Vaughan, Susannah Vaughan, Hannah Venable, Abigail Weeden, Mary Weeden, Hannah Weeden, Sarah Weeden, Mary Weeden, Rachel Warren, Martha West, Rebecka Walker, Hannah Williams, Sarah Warner, Cinah Weaver, Sarah Wilkey, Sarah Withery, Mary Soule, Mary M<sup>c</sup>Quarrier, Mary Sheffield, widow Read

first church of Newport, William Vaughan, Thomas Baker, James Clark, Jeremiah Clark, Daniel Wightman, John Odlin, Jeremiah Weeden, Joseph Card, John Greenman, Henry Clark, Peleg Peckham, James Barker, Stephen Hookey, Timothy Peckham, Joseph Weeden, John Rhodes, James Brown, John Hammet, William Rhodes, Daniel Sabear, and William Greenman. The cause of the separation was this; the said persons conceived a prejudice against psalmody, and against the restraints that the liberty of prophesying (as ~~it was~~ they termed it) was laid under; also against the doctrine of particular redemption; and against leaving the rite of laying on of hands as a matter of indifference, and therefore withdrew in order to form themselves into a distinct society. The most remarkable events in this church (which hath now existed for 106 years and increased from 20 to 230) are the follow-

ing (1) In the year 1721 a division took place, in which were principals John Rhodes and William Clagdet; the pretended cause was an error in discipline. Clagdet wrote a book which he entiled, *A looking glass for elder Clark and elder Wightman*. He hath patience to read may read it. But their society soon dissolved (2) Another division happened in 1739. The chief persons concerned were Timothy Peckham, Daniel Green and James Brown. The pretended cause was <sup>reformation or</sup> a design of having a true and pure church. Mr Green wrote a book on the occasion and so put some on mispending time to read it. But this pure church lasted no longer than about 8 years (3) Another division was in 1753, occasioned by some who embraced the sentiments of Arius, with respect to the trinity; principals in this secession were John Hammet and Joseph Tillinghast; but this soon came

to nothing. Their creed was printed and is yet extant. There are yet in this church several of dividing principles, but by the prudence of the present minister all are in peace at present. The ministers it has had are the following

Rev. William Vaughan.

Of him I can learn no more than that he was first minister of this church, and one of them who broke off from the <sup>other</sup> ~~first~~ chh in 1665. Some of his descents <sup>de</sup> are yet in being in the province of Connecticut. His successor was

Rev Thomas Baker

Of whom I have not been able to gather <sup>more</sup> account than that he survived Mr Vaughan and was one of them who broke off in 1665. His successor was the

Rev. John Hardin

He is said to have been a native of Kent in Oldengland and to have come to this province by way of Boston and there to have taken to wife one Sarah Butcher. He died in 1700 and was buried ~~at~~ in Newport graveyard. His children were Mary, Elizabeth, Amy, Hannah and Israel who married into the Hooky, Williams, Clark, Medbury, and Turtuloe families. His successor was the

Rev. James Clark

He was born at Newport in the year 1648 and was nephew to Rev John Clark. Ordained minister of this church by Rev. messrs. Dextor, Tillinghart and Brown of Providence in 1697. Died Dec. 1. 1736 and was buried at Newport where a tomb is raised to his memory. No man can be better spok-

ken of than he is by all who remember ~~me~~ him. His wife was Hope Power who bore him two children, Ann and Jonathan; these married into the Brown and Harding families. His colleague and successor was the

Rev. Daniel Wightman

He was born at Narraganset, Jan. 2. 1668. Ordained in 1704, at which time he took the joint care of the church with Mr Clark. He died Aug. 31. 1750 and was buried at Newport where a tomb is erected to his memory. They who remember him give him an excellent charater. The last man burned in England was one Edward whightman<sup>x</sup> & a baptist who, it is said, was <sup>a progenitor of his</sup> ~~of the same~~ family. Our Wightman married Catherine Holmes by whom he had children Elizabeth, and George; these married into the Hooky and Clark families. His successor was

St. Litchfield  
~~Dec. 11. 1611~~  
 Apr. 11. 1612

## Rev. Nicholas Ayres

He was born at a place called Chipman-slade in the parish of Corsley, county of Wilts, in Old England, Aug. 22. 1693. Came to Newyork about the year 1711. Was baptized there in 1714 by Rev. Valentine Wightman

of Groton, and was the first man who submitted to the ordinance in the ~~place~~ place. Five women were baptized there very early <sup>the same day</sup> for fear of being mobbed; but Mr Ayres disdaining to do that in

secret which he himself would have known openly ~~would~~ determined to have it done in the face of the world; yet not willing to make a cross though willing to take it, <sup>he</sup> addressed the governor (Burnet) for protection; the governor promised both his protection and his presence, and was as good as his word which so awed the multitude

To the ob-  
vance of Dr. Jones

If old Mr  
Dodge is alive  
he will inform  
the of many  
particulars

that all was hush and solemn. He soon gathered a church, and raised a meeting-house (chiefly at his own expence) and in the year 1724 was ordained their minister. He continued among them to Oct. 21. 1731 when he set sail for Newyork in compliance with an invitation from this church, and the same month became their minister. He married Margaret Splinters of Newyork by whom he had many children. Two are yet alive, Thomas and Jane. Thomas married into the Tillinghast family and has one daughter named Amy; Jane is not married. He has left heaps of manuscripts, some political, some polemical, some devotional &c for which he was every way qualified. I have not seen any thing of his in print except an answer to the arian creed before mentioned. He died, Feb. 13. 1759, and was

buried at Newport where a tomb is erected to his memory with the following inscription by

- From an early institution in the languages
- And mathematical learning
- He proceeded to the study of the sacred scriptures;
- And from them alone derived
- The true christian science
- Of the recovery of man
- To virtue and happiness.
- This he explained in his pastoral instructions;
- This he happily recommended in his own example
- Of gravity, piety & unblemished morals
- Like his divine master,
- In his daily visitations
- He went about doing good.
- He was a friend to <sup>the</sup> virtuous of every denomination;
- But a foe to established error and superstition;
- An enemy to unscriptural claims of superiority
- Among the churches of our common Lord;
- But of protestant liberty & the rights of conscience.

- An able and steady defender.
  - From these distinguishing strictures
  - And ruling principles of his character
  - Posterity may know
  - Or at least have reason to judge
  - That while many monumental inscriptions
  - Perpetuate the names of those
  - Who will awake to shame and everlasting contempt
  - This stone transmits the memory of one
  - Who shall shine as the brightness of the firmament
  - And as the stars for ever and ever "
- His successor is the

Rev. Gardner Thurston

He has to his assistant Mr William Rogers\*. Mr Thurston was born at Newport,

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\* Mr Rogers was born July 2<sup>d</sup> 1751 Bred at Rhode-  
island college where he graduated in 1769. Licens-  
ed to preach Aug. 29, 1771 A hopeful youth!

Nov. 14. 1721. Ordained Apr. 29. 1759 by Rev. mels. Job and Rulsel Mason and Charls. Holden; at which time he took the oversight of the church, and abides therein to this day with great success and reputation. His meeting house and congregation are the largest among the baptists in all Newengland. The third church of Newport is in

SABBATH STREET

The place of worship is 38 feet by 26, and well finished, with pews, galleries and a cloch. It was erected, 1730, on a lot of 85 feet by 40 purchased by the congregation. The temporalities are (1) A dwelling house, let for 10l, 10s a year, the gift partly of the honorable Richard Ward, partly of capt. Jonhuah Saunders, partly of Sarah Arnold, (2) Six pounds 3s the

X Its distant 32 miles SBE. from Providence and 348 from Philadelphia

X He married Martha Sanford by whom he has one daughter named Frances

gift of Joseph Sanford. With these helps, & perquisites, the living is reputed worth 40l a year to the present minister Rev. John Maxson. The families belonging to the congregation are about 39 whereof 54\* persons are baptized and in the com-

\* Rev. John Maxson mir. John Farmer Esq. deae. col. Job Bennet Esq. capt. William Blifs, Samuel Green, Joseph Southwick, Henry Blifs, Jonathan Maxson, Samuel Marryott, Joseph Carpenter, Judah Cartwright, Charles Ward, John Maxson jur. Benedict Blifs, Brenton, Blifs, Ebenezer David, Scipio and Arthur (two negroes), Ann Sabin, Ruth Clark Lydia Clark, Abigail Barker, Martha Reynolds, Amy Hawkins, Abigail Hall, Ruth Richardson, Mary Fanner, Freelove Saunders, Barbary Blifs Lydia Mc Donald, Elizabeth Green, Mary Shearman, Content Scofield, Mary Jersey, Sarah Greenman, Ann Cart-

munion, which is here celebrated the last <sup>and as</sup> sabbath in the month. The distinction of this church is that of Seventhdaybaptist, holding general redemption, laying on of hands, using psalmody &c. This was their state in 1773. They originated in the year 1673 when the following persons withdrew from the first

---

wright, Mary Shreave, Elizabeth Bliss, Barbary Bliss, Patience Bennet, Elizabeth Clark, Elizabeth Clark, Elizabeth Clark jnr. Ann Maxson, Content Maxson, Barcha Barker, Mary Bliss, Sarah Carpenter, Elizabeth Babbin, Dorothy Fry, Martha Maccloud, Elizabeth Smith, Susannah Greenman, Elizabeth Marriot

church of Newport, William Hiscor, Roger Bastar, Samuel Hubbard, Tacy Hubbard and Rachel Langworthy. The cause of the separation was their embracing the sentiments of the Sabbatarians; which indeed they had done sometime before, but kept their communion till two or three of their number relapsed to the observation of the first day, and then could keep together no longer except those apostates (as they called them) were expelled church. No very remarkable event took place in this church since its commencement just a 100 years ago, except that the brethren of westerly (who till then had been but one church) did separate, Sept. 17, 1708. They met in private houses to the year 1707 when they built their first meeting house on the spot where the present stands; this they took down in the year 1730 to make way for the present, before described. The minis-

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ters which this church hath had from the beginning are these following

Rev. William Hiscox

He became minister at the separation in 1673 and seems to have been a man of good understanding by the manner in which he vindicates his cause against rev. mels Holmes and Tory which may be seen in the ~~book~~ records of the first church of Newport. He died May 24, 1704, aged 66, and was buried at Newport, where a headstone is put up at his grave, from which I took the above date. His first wife was a

His successor was

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Rev. William Gibbon

He was a Londoner, and a scholar, as appears by the catalogue of his books. He arrived in Newport in <sup>beginning of</sup> the year 1664 and was an ordained minister before his arrival. He left behind him a good character as a preacher and christian. His first wife was \_\_\_\_\_ His second was a Weeden. His children \_\_\_\_\_ who married a Harris. He died March 12 1737, aged 79. His successor was the

Rev. Joseph Crandel

He was born \_\_\_\_\_ at Westerly. Ordained minister of this church May 8, 1725. He died Sep. 13, 1797. His first wife was a \_\_\_\_\_; his second a \_\_\_\_\_ by whom he had children \_\_\_\_\_; these married into \_\_\_\_\_



the families of the  
sent minister in

His successor and pre-

Rev. John Maxson

He was born in that part of  
Westerly, now called Hopkintown. Became  
minister of this church Nov. 24 1754 when he  
was ordained by Rev. mels. Thomas Hiscor &  
and Thomas Clark. He married

These are all the baptist churches in the  
town of Newport or in Rhode Island. There  
is something like a church who meet in  
the house that was built by the Moravians  
about years ago. This society of the  
quear ones was gathered Mar. 4, 1770 but in  
less than a year broke to pieces; their num-

ber was 17. On the 14 of April last 8 of them  
were gathered together again and | with  
a few more which Dawson baptized)   
reconstituted; but are not likely to hold to-  
gether long. This Henry Dawson arrived  
from Dr. Gifford's church in London to New-  
york in 1767, and offered himself to ~~join~~ our  
association; but, being under the censure of  
his church, was rejected again and again; so  
that <sup>he</sup> stands alone, railing at associations &  
regular ministry. The next church we shall  
mention is that of

## WARREN

It is so distinguished from the village  
where the meeting house is, in a township of the  
same name and county of Bristol, 14 miles  
S<sup>W</sup> from Providence and 328 miles  
from Philadelphia. The house was erected 1763  
on a lot of 50 rods square purchased by the  
congregation; its dimensions are 52 feet by.

44, with pews, galleries and a little turret, wherein is a bell; but the galleries are not finished. On the same lot is a handsome parsonage house valued at 24 a year, which is all the estate belonging to the church. The living, including this, is reputed worth 74 l. to the present minister, Rev. Charles Thompson. The families belonging to the congregation are about 56\* persons are baptized

\* Rev. Charles Thompson min. John Eastabrook, Caleb Salisbury, Benjamin Cole ~~dear~~, John West, col. Sylvester Child, William Eastabrook, Amos Hale, capt. John Child, Samuel <sup>enhort</sup> Hix, Mary Ormsby, Susannah Luther, Elijah Granstone, Frances Eastabrook, Sarah Troop, Abigail Child, Lydia Kelly, Amy Hardin, Sarah Luen, Semima Thomas, Lydia Child, Ruth Hale, Elizabeth Miller, Mary Cole, Susanna Eastabrook, Mary Salisbury, Patience Miller (members of Swanzy) Ebenezer Cole Esq dear. John Comer, Sarah

and in communion, which is here celebrated the Sunday in the month. The character of this church is Particular baptist, holding laying on of hands no bar to communion, and using psalmody. This is their present state (1771). They originated in the following manner. There lived in this neighbourhood a small branch of the first church of Swanzy to the number of about 26. There were also several

Kennicut, Lillis Cole, Ann Bowen, Rachel Ormsby, Phebe Champlin, Mary Sims, Joanna Ormsby, Rebecca Bowen, Anna Luther, Elizabeth Luther, Rebecca Miller, James Bowen, John Thurber, Hezekiah Bowen, Huldah Bowen (baptized by sundry), Sarah Jollis, Daniel Brown, William Hale, Sarah Cole, Curtis Cole, Serviah Ormsby, Andrew Cole, Semima Toogood, Mary Bowen, Anna Haile, Mary Wheaton, Martha Hammond, Patience Eastabrook, Bethia Luther.

baptized by ministers who occasionally visited the place, particularly rev. mels. Gardner-Thurston and James Maxwell; the number was 47; these 43 persons (with Rev. James Manning) were constituted into a church, Octo. 15, 1764. The names of these constituents are printed in italics in the list of members. No very remarkable event hath happened since their constitution, except (1) That the first commencement in Rhode Island college was celebrated in this meeting house, and (2) That the New England association originated here, 1767, for which cause it is called the *Warren-association*. The first pastor of this church was

*Rev. James Manning A.M.*

He took the care of them at the time they were constituted and continued in the care to 1770 when he left them to follow the college to Providence. Mr. Man-

ning was born Oct. 16, 1738 in Elizabeth township in the Jersey. Had his grammar learning at Hopewell school; and his academical at Jersey College, where he was graduated Sept. 27, 1762. After that he travelled and, Oct. 15, 1764, settled at Warren. On Sept. 5, 1765 he was chosen president of the college. He married Margaret, daughter of alderman Stites. Mr. Manning is an excellent man both as to person, parts, learning and piety. His successor is

*Rev. Charles Thompson A.B.*

He was born Apr. 14, 1748, at Amwell in the Jersey. Had his grammar learning at Hopewell. His academical at Rhode Island college, where he graduated in 1769. He was ordained minister of Warren Jul. 3, 1771 by Rev. mels. Ebenezer Hinds and Noah Alden. He is reputed an excellent preacher.

er, this wife is Sarah Child of the same.  
Warren. From this we pass over the bay  
to

## GREENWICH

This is usually distinguished, as above,  
from the township; but should rather be call-  
ed ~~Newton~~ which is the name of  
the village where the meeting house is, in  
the county of Kent, 15 miles ssw from Pro-  
vidence, and \_\_\_\_\_ miles from Phi-  
ladelphia; the house is 30 feet square, erect-  
ed in 1729 on a lot of 30 rods by 5, the  
gift of Clement Weaver. The situation is beau-  
tiful, being rising ground commanding a  
prospect of the town and harbour and a  
fine country. This was one reason why  
the college should be placed here. The character  
of this church is, general baptist, holding the six  
points; of late they have admitted

psalmody, and are grown more moder-  
ate in sentiments. No estate belongs to  
this church; nor any fixed salary for  
the minister, though they easily could  
raise him 40l a year. The families be-  
longing to the congregation are about  
\_\_\_\_\_, whereof 52\* persons are baptiz-  
ed and in the communion which is  
here celebrated every sabbath in

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\* Rev. John Gorton (present minist.) and  
wife, Thomas Green dear and wife, Thomas  
Allen Esq. and wife, Ebenezer Cook & wife,  
Jonathan Weaver and wife, Samuel Gor-  
ton, Nicholas Goddard, Ann Rize, Samu-  
el Fillingham and wife, Caleb Carr and  
wife, Mrs Spreague, Sarah Vaughan,  
Hannah Johnstone, Rebecca Stafford,  
Catherine Frije, Mary Wightman, Ann  
Hill, Elizabeth Corje, Mary Casey, Hope  
Campbel, Edward Casey and wife, Peter.

a month. This was the state of the church in 1770. For its original, as a body, we have no further back to look than June 1743, when the following persons (some belonging to the churches of Newport and Providence, some baptised by occasional visits of rev. mels. Ayres, Martin and Lewis) did incorporate, Daniel Fisk, John Samuel Bulset, Adam Casey, Eleanor Cook, Benj. Weaver, Michael Spencer, Ebenezer Morphy, John Baker, Edward Casey, John

Lee, George Vaughan, Dorcas Doherty, Elizabeth Havens, Mary Spierod (an indian), Caesar (a negro), Sarah Major, Catherine Hains, Rebecca Strait, Mary Strait, Sarah Andrews, Mary Green, Mercy Wilby, Hannah Westcott, Elizabeth Stafford, Martha Foster, Mary Allen, Jane Remington, Mrs Carpenter, Elizabeth Price, Prudence Vaughan, Jeremy Tabor, Margaret Gardner.

Gorton, Peter Lee, Thomas Hill, Elizabeth Clark, Thomas Allen, Thomas Spurgeon, George Vaughan, Mary Casey, Hannah Weaver, Elizabeth Weaver, Patience Corp, Mercy Fisk, Mary Morphy, Mary Weaver, Elizabeth Corp, Mary Spencer, Rebecca Stafford, Lilly Baker, Sarah Vaughan, Dorcas Bisset, Elizabeth Haven, Ann Sweet, Hannah Biddlecome, Patience Cook, Qualsey (a negro), Sarah Major, Ann Low, Catherine Hains, Frances Low, Rebecca Strait, Mary Strait, Sarah Weaver, Ruth Baily, Phebe Low, Mary Westcott, Mary Green, Mary Wilby, Hannah Westcott, Elizabeth Pearse, Ann Rise, Margaret Gardner. This church hath now existed for 28 years without any <sup>extraordinary</sup> remarkable event; the most remarkable follow (1) When this church was constituted the boundaries of it were fixed by a line running round the meeting house and distinguished by the notable places it touched in,

the neighbourhood, like the circum-  
 scription of a parish in England. The  
 church of Providence was bounded in the  
 same manner when the branches of it  
 became distinct churches. These are the  
 first instances of the kind I have met  
 with among the baptists which, though  
 by no means proper bounds of churches  
 yet show that the baptist church in  
 this province comes nearer a national  
 church than in any other country. (2) In  
 the year 1752 the minister became a par-  
 ticular baptist, and profolyted several  
 to his opinion, but the majory, being  
 on the other side, made him soon re-  
 sign his charge (3) This year (1771) pub-  
 licity was admitted into their public  
 worship. The next event will be, I hope,  
 will be raising a salary for their mi-  
 nister that he may attend wholly on  
 his ministry, and not be entangled

the world as he now is. The first minist-  
 er was

*Rev. Daniel Fisk*

He was born in Scituate township  
 in 1714. Ordained in the month of June  
 1743, at which time he took on him the  
 care of the church. He continued in the  
 care thereof to 1752 and then reigned  
 on account of his embracing the sen-  
 timents of the particular Baptists. He  
 died of the small pox at Swanzy in  
 the year 1764. He began to preach in  
 the 18th year of his age, and bore a  
 very good character. His first wife was  
 Mercy Stone by whom he had children  
 Samuel, Mary, Amos, Mercy, Caleb, Meli-  
 tobel, Daniel, Abigail; his second wife  
 was Sarah Stewart who bare him Wil-  
 liam, Joseph, Reuben, Abigail; the Abi-

bigails and Joseph died childless; Mary & Reuben are single; the rest married into the Culver, Bailey, Willbore, Easterbrook, Burlingham and Barton families. His successor is the present minister

Rev. John Gorton

He was born, Apr. 22, 1723, in the township of Cranston. Baptized in 1743. Ordained Sept. 6, 1753. He married Rhoda Bowen by whom he has children John, Phebe, Elizabeth, Mary, Bowen, Ann, Benjamin, all single except John and Phebe who married into the Spink and Olney families. The next church we shall mention is

C R A N S T O N

It is usually distinguished as above

from the name of the township where the place of worship is, in the county of Providence, about 6 miles S W from the town of Providence; and 312 miles from Philadelphia. The place of worship was originally a dwelling house, purchased by the church in 1770 and made commodious for divine service. The character of the church is that of Particular-baptist, using psalmody and laying on of hands. Temptations they have not; nor any fixed salary for their minister, but are able to raise him about 30l if they were willing. The families belonging to them are about whereof 40\* persons

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\* Rev. Elisha Green, Peter Burlingham, Jeremiah Knight, Thomas Corpe, Joseph Stone, Kelah (a negroe), William Stone jun. Jabez Stone, Joseph Lockwood, Timothy Blanchard, Jacob Lockwood, William Carpenter,

are baptized and in communion of the church, which is here celebrated the Sunday in each month. This is the present state of Cranston. It originated in the following manner. About the year 1741 Rev. Timothy Peckham of Newport visited these parts and bap-

Josiah Westcott, John Sheldon, Benj. Dexter, Abigail Stone, Eleanor Stone, Ann Stone, Desire Belff, Wetthen Stone, Penelope Knight, Mrs Hopkins, Meribah Pearse, Lydia Sheldon, Eleanor Knight, Freelope Turner, Demas Lockwood, Sarah Stone, Wait Porter, Ann Lockwood, Atholinda Lockwood, Frances Westcott, Comfort Carpenter, Mary Westcott, Wait Thornton, Ruth Gardner, Ann Lewis, Patience Beers, Rachel Joy, Ann Green

alized one Joseph Stone, Ann Stone, Hannah Stone, and Keelah (a negroe); Soon after, some of the old Baptists belonging to the churches of Providence and Warwick embraced the calvinistic doctrines viz. Peter Burlingham, Jeremiah Knight, Thomas Corp, Jonathan Stone, Elisha Green, Charls Rhodes, Abigail Stone, Desire Belff, Wetthen Stone, Penelope Knight, widow Rhodes, Meribah Pearse, Mary Corp, and Deborah Rhodes. These 20 persons were, Jul. 12 1764, constituted into a church with the help of rev. mels. Holden and Burlingham. They met at first in private houses, particularly the house of their present minister until they purchased the <sup>place</sup> house before described. No remarkable event hath happened since their settlement except that Charls Rhodes broke off from



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them to become a Sandimanian and a  
piedobaptist. Their first minister is yet  
alive viz

*Rev. Elisha Green*

He had Mr Burlingham to his as-  
sistance of whom we have spoken under  
Providence. Mr Green was born, Aug. 9  
1698, in the township of Warwick and coun-  
ty of Kent. Baptized at Newport by Fer-  
Daniel Wightman Dec. 5. 1717. Called to the  
ministry in 1741. Ordained Jul. 30. 1764  
by rev. mels. Holding, Gorton, and Bur-  
lingham. He married Martha Brown  
by whom he had ~~children~~ a son named  
James. His second wife was Abigail Dex-  
ter who bore him Elisha and Abigail;  
the daughter is single; the sons marri-  
ed into the Burlingham, Clark and Gor-  
ten families, and have raised him 17  
grand children. Mr Green hath shown

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himself <sup>through</sup> a course of 70 years to be a right  
honest and good <sup>man</sup>. He spent a conside-  
rable part of his estate in settling and  
supporting the church: thus a parent  
laid out for the children; and it is to  
be hoped that children will learn to  
show piety by requiring the parent. The  
next church we shall mention is

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In p. Appendix IV

In p. reference was made to this appendix for the letters of Rev. Obediah Holmes. The first that came to my hands is without a date ~~that it~~ though by the <sup>explicit</sup> address it must have been <sup>written</sup> soon after his release from Boston which happened ~~Aug. 1670~~ Sept. 4. 1671

Unto the well beloved brethren John Spilsbury, William Kiffin and the rest that in London stand fast in that faith and continue to walk steadfastly in that order of the gospel which was once delivered unto the saints by Jesus Christ, Obediah Holmes (an unworthy witness that Jesus is the Lord and of late a prisoner for Jesus sake at Boston) sendeth greeting.

Dearly beloved and longed for! My hearts desire is to hear from.

you, and to hear that you grow in  
grace and in the knowledge of our Lord  
and saviour Jesus Christ, and that  
your love to him and one another (as  
he hath commanded) aboundeth, would  
be the very joy and great rejoycing of  
my soul and spirit; had I not been  
prevented by my beloved brethren of  
Providence who wrote unto you  
wherein you have my mind at large  
and also by our beloved brother Clark  
of Rhode-Island who may (if God per-  
mit) see you\* and speak with you  
mouth to mouth, I had here declared  
myself in that manner but now I  
forbear; and because I have an exper-  
imental knowledge in myself, that in  
members of the same body (while it  
stands in union with the head) there

---

\* By the above it appears that the <sup>letter</sup> was writ-  
ten before Mr Clark went for England which  
was Nov. 1651

is a sympathizing which passeth  
through and also remaineth in each  
particular so, that one member can  
neither mourn nor rejoice but all the  
members are ready to mourn or  
rejoice with it; I shall the rather  
impart unto you some dealings w<sup>ch</sup>  
I have had therein from the sons of  
men, and the gracious supports which  
I have met with from the ~~son~~ son  
of God (my Lord and yours) that so  
like members you might rejoice w<sup>th</sup>  
me, and might be encouraged by  
the same experiment of his tender  
mercys to fear none of those things  
which you shall suffer for Jesus  
sake. It pleased the father of lights  
after a long continuance of mine  
in death and darkness, to cause  
life and immortality to be brought  
to light in my soul, and also to  
cause me to see that this life was.

by the death of his son (in that hour  
and power of darknes procured) w.  
whrought in my heart a restless de-  
sire to know what that Lord (who  
had so dearly bought me) would have  
me do; and finding that it was his  
last will (to which none is to add  
and from which none none is to  
detract) that they which had faith  
in his death for life, should yield  
up themselves to hold forth a lively  
consimilitude or likenels unto his  
death, burial, and resurrection by  
that ordinance of baptism; I rea-  
dily yielded thereto being by love  
constrained to follow that (y<sup>e</sup> takes  
away the sin of the world) whither so-  
ever he goes; I had no sooner se-  
parated from their assemblies and  
from communion with them in their  
worship of God and thus visibly put  
on Christ (being resolved alone to

attend upon him and to submit  
to his will) but immediately the ad-  
versary cast out a flood against us  
and stirred up the spirits of men to  
present myself and two more to  
Plymouth court where we met with  
four petitions against our whole  
company to take some speedy  
course to suppress us; one from our  
own plantation, with 35 hands to  
it; one from the church (as they call  
it) of Tanton; one from all the mi-  
nisters in our colony except two, it.  
I mistake not; and one from the court  
of Boston in Massachusetts under their  
secretaries hand; whereupon the  
court straightly charged us to de-  
sist, and neither to ordain officers,  
nor to baptize, nor to break bread  
together, nor yet to meet upon the  
first day of the week; and having  
received these strait charges one of.

the three discovers the sandy founda-  
tion upon which he stood who, when  
the flood came and the wind blew,  
fell; yet it pleased the father of  
mercies (to whom be the praise)  
to give us strength to stand, and  
to tell them it was better to obey God  
rather than men; and such was the  
grace of our Lord to us-ward that  
though we were had from court to  
court yet we firmly resolved to keep  
close to the rule and to obey the  
voice of our Lord, come what will  
come; — Not long after these  
troubles came upon occasion of  
business into the colony of Mathatu-  
sets with two other brethren & es-  
brother Clark (being one of the two)  
can inform you, where wee three  
were apprehended\*, carried to the

\* The following is a copy of the warrant

in prison at Boston\*, and so to the court;  
and were all sentenced. What they  
laid to my charge you may read

---

by which they were apprehended. By  
virtue hereof, you are required to go to  
the house of William Witters, and so to  
search from house <sup>to houses</sup> for certain, erroni-  
ous ~~persons~~ ~~persons, being~~  
~~persons, if he could find~~ persons, being  
strangers, and them to apprehend, and  
in safe custody to keep, and to morrow  
morning by eight of the clock to bring  
before me, Robert Bridges — To the con-  
stable of Lin, 20d of 5th m. 1691 — After  
being taken and carried to meeting they  
were the next day committed. This is the  
mittimus \* To the keeper of the prison of  
Boston. By virtue hereof you are re-  
quired to take into your custody from  
the constable of Lin, or his deputy, the bo-  
dies of John Clark, Obediah Holmes, and

in my sentence [ See p. 76 ] ; upon the  
pronouncing of which as I went  
from the bar I exhort myself in

---

John Crandall, and them to keep un-  
till the next county court to be held at  
Boston, that they may then and there  
answer to such complaints as may  
be alleged against them, for being tak-  
en by the constable at a private meet-  
ing at Lin upon the Lords day, ex-  
ercising among themselves, to whom  
diverse of the town repaired, and join-  
ed with them, and that in time of pub-  
lic exercise of the worship of God; as  
also for offensively disturbing the  
peace of the congregation at their com-  
ing into the publique meeting in the  
~~afternoon~~ time of prayer in the af-  
ternoon, and for saying and mani-  
festing that the church of Lin was not  
constituted according to the order of

these words, I bless God I am counted  
worthy to suffer for the name of Jesus;

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our Lord, and for such other things as  
shall be alleged against them concerning  
their seducing and drawing aside of o-  
thers after their erroneous judgements  
and practices, and for suspicion of their  
having their hands in re-baptizing  
of one, or more among us, as also for  
neglecting or refusing to give in suffici-  
ent security for their appearance at the  
said court; heveot fail not at your  
previll. 22. 5. 1643 Bob. Bridges "



whereupon John Wilton\* (their pas-  
tor as they call him) strook me before  
the judgement seat, and cursed me  
saying, The curse of God or Jesus goe  
with thee. So we were carried to pri-  
son, where not long after I was de-  
prived of my two loving friends; at  
whose departure the adversary stept

~~This Wilton (saith governor Hutch-  
inson) is represented by ~~the~~ his contem-  
poraries as the meekest ~~man~~ of his  
days; and yet he would cuff and curse  
a fellow minister like another Bon-  
ner; or like another priest who is call-  
ed a whited wall. Act. xxiii. 3~~

\* This Wilton (saith governor Hutch-  
inson vol. 1. p. 258) left an amiable cha-  
racter, and is represented by his  
contemporaries as one of the most  
humble, pious and benevolent man

in, took hold on my spirit, and troub-  
led me by the space of an hour, and then  
the Lord came in and sweetly relieved  
me causing me to look to himself, so  
was I stayed and refreshed in the thoughts  
of my God. And although during the  
time of my imprisonment the tempt-  
er was busy yet it pleased God so to

of the age. Sad age therefore! What,  
amiable, most humble, most pious, most  
benevolent, and yet a striker! a cuffer  
and curser of a fellow-minister! Was  
not this bishop Bonner's practice? If  
Paul had been at the judgement seat  
instead of Holmes would he not say  
(as he did in a similar case) Thou  
whited wall smitest and cursest  
thou me contrary to the law of thy  
unction? No wonder that governor  
Indicot was a cuffer ~~in his~~  
and knew not that it was ~~was~~ wrong  
since his best parson showed him the  
way. See Hutch. Hist. vol. 3. p.

stand at my right hand that the motions were but sudden and so vanished away; and although there were that would have payd the money if I would accept it, yet durst not accept of deliverance in such a way, or therefore my answer to them was that, although I would acknowledge their love to a cup of cold water yet could I not thank thank them for their money if they should pay it; so the court drew near, and the night before I should suffer according to my sentence it pleased God I rested and slept quietly; in the morning many friends came to visit me desiring me to take the refreshment of wine and other comforts, but my resolution was not to drink ~~wine~~ nor strong drink that day until my punishment were over; and the reason was, lest in case I had <sup>more</sup> strength, courage and boldness than ordinarily

be expected the world should either say he is drunk with new wine, or else that the strength and comfort of the creature had carried him through; but my course was this; I desired brother John Hazell to bear my friends company; and I took myself to my chamber where I might communicate with my God, commit myself to him; and beg strength from him. I had no sooner sequestred myself & come into my chamber but Satan lets flie at me, saying, Remember thy self, thy birth, breeding and friends, thy wife, children, name and credit; but as this was sudden so there came in sweetly from the Lord as sudden an answer, 'tis for my Lord! I must not deny him before the sons of men (for that is to set men above him) but rather love all; yea, wife, children, and mine own life also. To this the tempter re-

plied. Oh! but that is the question, is it  
for him? is it not rather for my own  
or some other's sake? thou hast so pro-  
fessed and practised and now art loth  
to deny it; is not pride and self love  
in the bottom? surely this temptation  
was strong. And thereupon I made di-  
ligent search after the matter as former-  
ly I had done, and after a while there  
was even as it had been a voice from  
heaven in my very soul, bearing wit-  
ness with my conscience, that it was  
not for any mans case or sake in this  
world that so I had professed and  
practised, but for my lords case and  
sake and for him alone; whereupon  
my spirit was much refreshed; as al-  
so in the consideration of these three  
scriptures which speak on this wise, *Who*  
*shall lay any thing to the charge of Gods*  
*elect? Although I walk through the*  
*valley and shadow of death. I will fear*

*no evil; thy rod and thy staff shall com-*  
*fort me; and he that continueth to the*  
*end, the same shall be saved.* But then  
came in the consideration of the weak-  
ness of the flesh to bear the strokes of  
the whip though the spirit was willing;  
and hereupon I was caused to pray ear-  
nestly unto the Lord that he would be  
pleased to give me a spirit of courage  
and boldness, a tongue to speak for  
him, and strength of body to suffer  
for his sake, and not to shrink or  
yield to the strokes, or shed tears lest  
the adversaries of the truth should there-  
upon blaspheme and be hardened, and  
the weak and feeble-hearted discour-  
aged; and for this I besought the  
Lord earnestly; at length he satisfied  
my spirit to give up, as my soul, so  
my body to him, and quietly to give  
leave the whole disposing of the matter  
to him; and so I dressed myself in

in as comely a manner as I could, hav-  
ing such a Lord and Master to serve  
in this business. And when I heard the  
voice of my keeper come for me even  
cheerfulness did come upon me; and  
taking my testament in my hand I  
went along with him to the place of  
execution, and, after common salu-  
tation, there stood. There stood by  
also one of the magistrates, by name  
Mr Increase Nowell, who for a while  
kept silent and spoke not a word, and  
so did I, expecting the governor's  
presence; but he came not. But af-  
ter a while Mr Nowell bad the execu-  
tioner do his office. Then I desired to  
speak a few words, but Mr Nowell an-  
swered, It is not now a time to speak.  
Whereupon I took leave and said, Men  
brethren, fathers and country-men, I  
beseech you give me leave to speak  
a few words; and the rather because

here are many spectators to see me pu-  
nished; and I am to seal with my blood,  
if God give me strength, that which I  
hold and practise in reference to the word  
of God, and the testimony of Jesus. That  
I have to say, in brief, is this; Although  
I confess I am no disputant, yet seeing I  
am to seal what I hold with my blood  
I am ready to defend it by the word, and  
to dispute that point with any that  
shall come forth to withstand it. Mr  
Nowell answered me, now is no time to  
dispute. Then said I, ~~I do~~ Then I  
desire to give an account of the faith  
and order I hold. And this I desired  
three times; but in comes Mr Flint and  
saith to the executioner, Fellow, do  
thine office, for this fellow would but  
make a long speech to delude the peo-  
ple. So I being resolved to speak, told  
the people, That which I am to suffer  
for is for the word of God and the tes-

testimony of Jesus Christ; No, saith Mr Nowell, it is for your error and going about to seduce the people. To which I replied, Not for error; for in all my imprisonment wherein I was left alone my brethren being gone, which of all your ministers in all that time came to convince me of error? and when upon the courts words a motion was made for a publick dispute and upon fair terms so often renewed and desired by hundreds, what was the reason it was not granted? Mr Nowell told me it was his fault who went away and would not dispute\*. But this the writing will clear

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\* Mr Clark was aware this would be said when he found the dispute was evaded; wherefore he wrote the following letter to the magistrates — "Whereas through the indulgency of ~~some~~ tender-hearted friends, without my consent, and contrary to my

at large. Still Mr Flint calls to the man to do his office, so before, and in the time of his pulling off my cloaths, I continued speaking, telling them, that I had so learned, that for all Boston I would not give my body into their hands thus to be bruised upon another account, yet

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judgment, the sentence and condemnation of the court of Boston (as is reported) have been fully satisfied on my behalf, & thereupon a warrant hath been procured by which I am secluded the place of my imprisonment, by reason whereof I see no other call ~~at~~ at present but to my habitation and to those near-relations which God hath given me there; yet lest the cause should hereby suffer (which I profess is Christs) I would hereby signify, That if yet it shall please the honoured magistrates or general court of the colony to grant my former request under

upon this I would not give the hundredth  
part of a Wampum beagle \* to free it out  
of their hands; and that I made as much  
conscience of unbuttoning a button as I  
did of paying the sol in reference there-  
unto. I told them moreover, the Lord  
having manifested his love towards me  
in giving me repentance towards God &  
faith in Jesus Christ, and so to be bap-  
tized in water by a messenger of Jesus  
Christ into the name of the Father, Son,  
and holy Spirit wherein I have fellow-  
ship with him in his death, burial and  
resurrection, I am now come to be bap-

---

their secretaries hand, I shall cheerfully  
embrace it, and upon your motion, shall thro'  
the help of God, come from the Island to attend  
it; and hereunto I have subscribed my  
name, "with d. 6th m. 1651, John Clark"

\* A kind of money current among the Indians  
value one sixth of a penny

rized in afflictions by your hands that so  
I may have further fellowship with my  
Lord; and I am not ashamed of his  
sufferings; for by his stripes am I heal-  
ed. And as the man began to lay the  
stroaks upon my back I said to the  
people, Tho' my flesh should fail and  
my spirit should fail yet God will not  
fail. So it pleased the Lord to come in and  
so to fill my heart and tongue (as a vessel  
full) with an audible voice I brake forth  
praying unto the Lord, Not to lay this  
sin to their charge; and telling the peo-  
ple, That now I found he did not fail  
me, and therefore now I should trust  
him forever who failed me not; for in-  
truth, as the stroaks fell upon me, I had  
such a spiritual manifestation of Gods  
presence, as the like thereto I never had  
nor felt; <sup>nor can with fleshly tongue express</sup> and the outward pain was so  
removed from me that, indeed, I am  
not able to declare it to you; it was

Here by  
so ealy to me that I could well bear  
it, yea, and in a manner felt it not al-  
though it was grievous, as the spectators  
said, the man striking with all ~~his~~ his  
strength (yea spitting on his hand three  
times as many affirmed) with a three-coard-  
ed whip, giving me therewith thirty\*  
strokes. When he had loosed me from  
the post (having joyfulness in my heart  
and cheerfulness in my countenance  
as the spectators observed) I told the ma-  
gistrates, You have struck me as with  
roses! and said moreover, Although the  
Lord hath made it easy to me, yet I  
pray God it may not be laid to your  
charge. After this many came to me  
rejoicing to see the power of the Lord  
manifested in my weak flesh. But

\* Mr Clark saith 90; which is no contra-  
diction; for 30 strokes with an instrument  
of three coards are equal to 90 <sup>th</sup> ones.

sinful flesh (takes occasion hereby to  
bring others in trouble) informs the  
magistrates hereof and so two\* more  
were apprehended as for contempt of  
authority; their names were John Haz-  
ell and John Spur\*\* who came in-  
deed and did shake me by the hand.

\* There were ~~two~~ warrants issued <sup>against 13 persons</sup> out, but the  
other 11 escaped, some by hiding, and others  
by disguising themselves in women's  
cloaths. \*\* Hazell and Spur were taken the  
next day; the warrants ~~was~~ as follows:  
~~the~~ ~~one~~ I have not seen; but their  
mittimus was as follows "To the keeper or  
his deputy. By virtue hereof you are to  
take into your custody and safe keeping  
the body of John Spur for a hainous of-  
fence by him committed, hereof not to  
fail. Take also into your safe keeping  
John Hazell. Dated the 5th of the 7th Month  
1690. By the court, Increase Norvel." The

but did use no words of contempt or  
reproach unto any. No man can prove

heinous offence mentioned is contained  
in these depositions: "I — Cole being in the  
market place when Obediah Holmes came from  
the whipping post, John Spur came and met  
him presently, laughing in his face, say-  
ing, Blessed be God for thee brother; and so  
did go with him, ~~laughing~~ laughing upon <sup>him</sup>, up-  
towards the prison. The other deposition  
was this: "I Thomas Buttolph did see  
John Spur come to ~~the~~ Obediah Holmes,  
so soon as he came from the whipping post,  
laughing in his face, and going along <sup>th</sup>  
him towards the prison?" The deposition  
against Hazell was this: <sup>(a)</sup> "I — Cole saw  
John Hazell take Obediah Holmes by the  
hand, but what he said I cannot  
tell." Yet for these heinous offences the  
court sentenced them to receive ten  
lashes or pay 40s fine, a piece. The

that first spoke any thing. <sup>(a)</sup> And for  
the second he only said this, Blessed  
be the Lord. Yet these two for taking me  
by the hand and thus saying (after I had  
received my punishment) were sentence-  
ed to pay 40s or be whipped. Both were  
resolved against paying their fine; ne-  
vertheless after one or two days impri-  
sonment, one payed John Spurs fine,  
and he was released; and after six or  
seven days imprisonment of brother  
Hazell (even the day when he would have  
suffered) another paid his, and so he

latter they could not do with a clear con-  
science, and therefore were preparing for  
such another scourging as they saw Mr.  
Holmes receive. But some, without their  
knowledge, paid the fines. Nevertheless the  
thing so affected Mr Hazell that he sickened  
and in a few days died, being ~~an~~ <sup>a</sup> man  
near four score years ~~of~~ <sup>old</sup> The



escaped; and the next day went to  
visit a friend about 6 miles from Bos-  
ton where he the same day fell sick; &  
within 10 days he ended this life. When  
I was come to the prison it pleased God  
to stir up the heart of an old acquaint-  
ance of mine who with much ten-  
derness (like the good Samaritan) pour-  
ed oil into my wounds and plaister-  
ed my sores \*; but there was present

---

principal complaints of these 5 baptists  
were "That they were refused the privileges  
of Englishmen viz to have council, to be  
tried by a jury, to know what law they  
had transgressed! To this last governor  
Indicoz replied "You have denied in-  
fant baptism and deserve to die; I will  
have no such trash brought to our ju-  
risdiction" (Clar. Nar p. 7. 27 &c)

\* Those <sup>ho</sup> have seen the scars on <sup>my</sup> hands  
back / which the old man was wont to call

information given what was done, and  
enquiry made who was the chururgeon,  
and commonly reported he should  
be sent for; but what was done I yet  
know not. Now thus it hath pleased  
the father of Mercies so to dispose of  
the matters that my bonds and impri-  
sonments have been no hinderance to  
the gospel; for before my return some  
submitted to the Lord and were bap-  
tized; and diverse were put upon  
the way of enquiry. And now being  
advised to make my escape by night  
because it was reported that there

---

the marks of the Lord Jesus) have expressed  
\* a wonder that he should live. In a ma-  
nuscript of Senches Esq. I have met  
with this paragraph -cc

were warrants forth for me, I departed; and the next day after (while I was on my journey) the constable came to search at the house where I lodged. So I escaped their hands, and was by the good ~~hand~~ hand of my heavenly father brought home again to my near relations, my wife, and eight children; the brethren of our town and of Providence having taken pains to meet me 4 miles in the woods where we rejoiced together in the Lord. Thus have I given you as briefly as I can a true relation of things. Wherefore, my brethren, rejoice with me in the Lord and give all glory to him (for he is worthy); to whom be praise for ever more; to whom I commit you, and put up my earnest prayers for you that by my late experience (who have trusted in God and have not been deceiv-

ed) you may trust in him perfectly; wherefore, my dearly beloved brethren, trust in the Lord, and you shall not be ashamed nor confounded. So I also rest, yours in the bond of charity  
*Obediah Holmes*

This tragedy of Mr Holmes made the minds of the common people of Boston evil affect towards the magistrates and governors. Wherefore (like all persecutors) they found it necessary to make the persecuted to be very bad men; and that it was <sup>done</sup> a pleasure to God and man to punish them. What slanders were raised against Mr Holmes are hinted at in the following letter addressed to governor Indicot, the chief slanderer. It is dated 12th of the 7th month, 1651

Honoured Sir! However you may judge of me yet am I daily waiting to stand before him who

shall judge quick and dead. And now  
because I am under reproach &  
censure by many, and the more  
because <sup>by reason</sup> of some words spoken by  
yourself as though I were an evil  
person in life and conversation;  
and although I may be account  
a fool yet as a fool hear me a little  
to plead mine innocency; and I  
hope you will not too far condemn  
me untill you hear me speak. Sir,  
I acknowledge only by free grace  
and his power alone that I have  
been kept. And what my life  
and manner of conversation  
was for six or seven years while  
I was with you I appeal to your  
self, and the experiences you  
have had of me; and to your  
elders, and to the whole whole  
church. Who ever reproved  
me of sin? And ye recommend

ed me to others. And for four years  
time I walked with them of Rehoboth,  
both, who also should have reproved  
me if under sin. But when it pleased  
the Lord to cause me to hear his  
voice ~~and~~ I separated from them;  
which was occasioned by an un-  
righteous act of theirs, as I judged, that  
seven of the brethren should pass  
an act of admonition upon a  
brother without the consent of the  
rest, we being 23 in number who  
might attain one hour's space, if  
in health, have come together; so  
when I heard of it I went to Mr.  
Newman and told him of the  
evil which he and the other six  
had done, he told me they were  
the church representative, and if  
four of them had done it, it had  
been a church act; when this  
comes to the congregation with

much adoe he got five more to him-  
self and then they were 12 and we  
eleven; then they owned themselves  
to be the church, and so began to  
deal with me for saying they had  
abused the church and had taken  
from them their power; whereup-  
on I told them I should renounce  
them and not have any more  
fellowship with them till either they  
saw their sin, or I further further  
light. After that diverse others  
to the number of seven or eight  
fell off from them, and we met  
once a week and every first day,  
and so continued for a long space  
of time; ye and the day <sup>was</sup>  
known when we intended to be <sup>be</sup> bap-  
tized, and there were many wit-  
nesses observing our faith and or-  
der; and yet not one man or wo-  
man of Mr Newmans ~~company~~

company that ever came to deal  
with me for evil either in judgment  
or practise untill a long time af-  
ter that appointment of our Lord,  
was dispenced; Thus, I say, when  
I had separated from them, and  
a long time after, I understood by  
their messenger that they intend-  
ed to proceed against me. So I  
desired the messenger to tell me  
for what evil? He told me I should  
know when I came there. So I sent  
one of their own brethren to tell them  
from me, tho' I owned not as bre-  
thren, yet if any man or woman  
had ought against me I would  
come to them, although they had  
not dealt with me according to  
any rule. But none came to  
me, nor charged me with any  
evil. And when upon occasion  
I came before all the congregati-

on and strangers I demanded for  
what cause it was that they proceed-  
ed against me, seeing I had sent  
to them before, & no man accused  
me? Mr Newman told me, it was  
for none appearance. And now  
judge of the evil in your own  
way; and that for my excommu-  
nication (as you call it) I am by you  
rendered that wicked person. As  
for the suspicion of that most abo-  
minable evil of uncleannels and  
adultery, which many think I  
am guilty of by reason of some  
persons speeches, I desire to bleſs  
my God who hath caused me to  
deny all uncleannels and wicked-  
nels; and God forbid that I sh<sup>d</sup>  
take the members of Christ and  
make them the members of an  
harlot. And I challenge all  
men and women that dare

stand before the judgment seat of the  
Lord to come forth and say if they e-  
ver heard any unclean words proceed  
out of my mouth, or any unseemly  
gesture much less action to any in  
my life at Salem, Seacunk, or else  
where: yea let them come forth be-  
fore any to meet me in private or  
in publick upon my friends request  
with the magistrate's warrant. But  
I remember my Lord was called  
Belzebub; and what tho' I be call-  
ed an adulterer, or witch, or  
blasphemer? Every one saith what  
he pleases; yet I stand before the  
judgment seat of the Lord. And  
whereas it was also reported that I  
baptized goodwife Bowdish nak-  
ed, I bleſs the Lord he hath taught  
me to do that which is comely and  
good report; yea ~~not~~ and I know  
a man or woman may be drowned

in their cloathes or buried in earth w<sup>th</sup>  
their cloathes, but that she had come  
ly garments from the crown of her  
head to the sole of her feet many be-  
ing present, with her husband, can  
stifie. And if any be pleased to  
reproach me behind my back and  
not to speak to my face let them  
know that the Lord knows how to  
deliver the innocent, unto whom  
I commit myself, with my prayer  
for you, and am yours still as for-  
merly to command in all lawfull  
things. Obediah Holmes

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## Appendix III.

In the mention was made of the college in Rhode Island government; with a reference to this appendix for its history. Young indeed the institution is and therefore short would its history be had it received its existence, locality, endowment and permanency like other institutions of the same nature; but contrary wise some <sup>peculiar</sup> circumstances attend <sup>each</sup> which infer the interposition of providence and bespeak it to be a thing of God and not ~~of~~ of man <sup>only</sup>. The first mover for it in 1762 was laughed at as a projector of a thing impracticable. Nay, many of the Baptists themselves discouraged the design (prophesying evil to the churches in case it should take place) from an unhappy prejudice against learning; and threatened ~~it~~ (not only nonconcurrency but) opposition. Nevertheless

a young Jersey-man (who is now at the head of the institution) went to Rhode-Island government and made the design known. The reason of his attempt in <sup>this</sup> that province was (as has been observed), That legislature is <sup>here</sup> there chiefly in the hands of Baptists, and therefore the likeliest place to have a baptist college established by law. The remainder of what I intend to <sup>say</sup> <sup>on this head</sup> shall be in the words of president Manning; - to which I shall add, the history of the first charter by ~~the~~ Daniel Jenckes Esq. who <sup>both</sup> for obvious reasons) think it necessary to have <sup>them</sup> ~~both~~ published. President Manning's narrative is as follows \_\_\_\_\_ " In the month

of July 1763 we arrived to Newport, and made a motion to several gentlemen of the baptist denomination (~~relative~~ whereof col. Gardner the deputy governor was one). relative to a seminary of polite literature subject to the government of the Baptists. The mo-

tion was properly attended to, which brought together about 15 gentlemen of the same denomination at the deputy's ~~governor's~~ house, who requested that I would draw a sketch of the design against the day following in ~~the same place~~. That day came; and the said gentlemen, with other Baptists, met in the same place when a rough draught was produced and read. The tenor of which was that the institution was to be a baptist one; but that as many of other denominations should be taken in as was consistent with the said design. Accordingly the honourable Josias Lyndon and col. Job Bennet were appointed to draw a charter to be laid before the next general assembly with a petition that they would pass it into a law. But the said gentlemen pleading unskillfulness touching an affair of the kind



requested that their trusty friend, Rev.  
 Ezra (now Dr.) Styles might be solicit-  
 ed to assist them. This was opposed  
 by me as unwilling to give the Dr.  
 trouble about an affair of other peo-  
 ple; but they urged that his love  
 of learning, and ~~catechizing~~, would  
 induce him readily to ~~give~~ his as-  
 sistance. Accordingly their propos-  
 al was consented to and his as-  
 sistance obtained; or rather the draught-  
 ing of the charter was left entirely  
 to him, after <sup>being told</sup> ~~specifying~~ that the Bap-  
 tists were to have the lead in the in-  
 stitution and the government there-  
 of forever; and that no more of other  
 denominations were to be admitted  
 than <sup>would be</sup> ~~was~~ consistent with that. The  
 charter was drawn; and a time and  
 place appointed for the parties con-  
 cerned to meet and hear it ~~read~~  
~~and~~ read. But the vessel in which  
 I was to sail for Halifax going off.

that day prevented my being present  
 with them long enough to see whether  
 the original design was secured. And  
 as the corporation was made to con-  
 sist of two branches, trustees and fel-  
 lows; and those branches to sit and  
 act by distinct and separate pow-  
 ers it was not easy to determine by  
 a transient hearing what those pow-  
 ers might be. The trustees were pre-  
 sumed to be the principal branch  
 of authority; and as 19 out of 35  
 were to be baptists, the baptists were  
 satisfied without sufficient exami-  
 nation into the authority vested in  
 the fellowship (which afterwards ap-  
 peared to be the soul of the institu-  
 tion while the trusteeship was only  
 the body), and placing an entire  
 confidence in Dr Styles, they agreed  
 to join in a petition to the assem-  
 bly to have the charter confirmed  
 by authority. The petition was pre-

ferred and ~~read~~ and cheerfully <sup>received</sup> granted by the assembly, and the charter read; after which a vote was called for and urged by some to pass it into a law. But this was opposed by others, particularly by Daniel Jenckes Esq. member for Providence, alledging that the assembly required more time to examine whether it was agreeable to the design of the first movers for it; and therefore prayed the house to have the perusal of it while they adjourned for ~~the~~ <sup>the</sup> ~~next~~ <sup>next</sup> ~~morning~~ <sup>morning</sup>. This was granted with some opposition; then he asked the governor (who was a baptist), Whom they intended to invest with the governing power in said institution? The governor answered, The baptists by all means. Then Mr Jenckes showed him, that the charter was so artfully constructed as to <sup>throw</sup> the power into the fellows' hands whereof 8 out of 12

were presbyterians (usually called Congregationalists) and that the other four might be of the same denomination for ought appeared in the charter to the contrary. Convinced of this, governor ~~Lynde~~ Lyndon immediately had an interview with Dr. Styles (the presbyterian minister of Newport) and demanded, Why he had perverted the design of the charter? the answer was, I gave you timely warning to <sup>care</sup> take of yourselves, for that we had done so with regard to our society; and finally observed, that he was not the rogue. When the assembly was convened again, the said Jenckes moved that the affair might ~~not~~ be put off to the next session, adding, that the motion for a college originated <sup>with</sup> ~~from~~ the Baptists and was intended for their use, but that the charter in question was not at all calculated to answer their purpose; and since

The committee (entrusted by the Baptists)  
 professed that they were misled, not  
 to say imposed upon, that it was ne-  
 cessary the Baptists in other parts of  
 the colony should be consulted pre-  
 vious to its passing into a law, espe-  
 cially as few (if any of them except  
 himself) had seen it; and <sup>may</sup> he might  
<sup>have</sup> a copy for the said purpose; which  
 he promised to return. All which  
 were granted. When the charter came  
 to be narrowly inspected it was <sup>found</sup> to be  
 by no means answerable to the de-  
 sign of the agitators and the instru-  
 ctions given the committee. Consequent-  
 ly application was made to the phi-  
 adelphia association (where the thing  
 took its rise) to have their mind on  
 the subject, who immediately sent two  
 gentlemen hither to join with the  
 Baptists of this colony in making  
 what alterations and amendments  
 in the charter that <sup>were</sup> to them ~~were~~ spe-

cified before their departure. When  
 they arrived Dr. Ayeres of Newport  
 was added to the committee; and  
 they happily ~~did~~ draughted the  
 present charter, and lodged it, with  
 a new petition, in proper hands. The  
 most material alterations were, App-  
 pointing the same number of bap-  
 tists in the fellowship that had been  
 appointed (of ~~the~~ presbyterians) by  
 Dr. Styles; settling the presidency in  
 the baptist society; adding 5 bap-  
 tists to the trustees, and putting  
 more episcopals than presbyte-  
 rians in the corporation — Thus  
 the baptists narrowly escaped being  
 jockeyed out of their college by a set-  
 of men in whom they reposed entire  
 confidence, though known to have  
 been false to a proverb, and never to  
 have loved their neighbours as them-  
 selves. How the same party <sup>in general</sup> have acted  
 since, will appear hereafter. I now pro-

Why their names were not mentioned in our story. However those who were  
 one sent but myself, altho' Mr. Robert Sturtevant Jones was so kind as to  
 bid me accompany to Rhode Island on my own personal journey.

ceed to the <sup>history</sup> of the first charter by  
 the said Daniel Jenckes Esq. — While  
 I attended the business of the assem-  
 bly (held Aug. 1763) Capt. William Bo-  
 gers came to the council chamber &  
 presented <sup>me</sup> with a paper with a design  
 I should sign it, adding, That as it  
 was a petition for a baptist college  
 he knew I would not refuse. Busi-  
 nels not permitting me to attend to  
 him immediatly I requested he would  
 leave with me the petition and ~~the~~  
 charter; mean while the serjeant made  
 proclamation requiring the members  
 to take their seats; in my seat I be-  
 gan to read <sup>the</sup> ~~said~~ papers, but had not  
 done before the petition and charter  
 were called for, which I gave to the  
 serjeant and he to the speaker at  
 the board. The petition being read  
 a motion was made to receive it  
 and grant the charter. After some  
 time I stood up to oppose proceed-

ing immediately on the petition, giving  
 my reason in words to this effect, I under-  
 stood that the college in question was sought  
 for by the baptists; and that it was to <sup>be</sup> un-  
 der their government and direction, with  
 admission only of sects of other religious  
 denominations to share with them there-  
 in; that they might appear as catholic as  
 could be, consistent with their main de-  
 sign; but on the contrary I perceived by  
 glancing over the charter while I sat in  
 my place just now, that the main power  
 of government and direction is vested in  
 twelve fellows, and that 8 out of the  
 12 are to be presbyterians; and that the  
 other may or may not be of the same de-  
 nomination; but of necessity none of them  
 is to be a baptist. If so, there is treachery  
 some where, and a design of grossly im-  
 posing on the honest people who first  
 moved for the institution; I therefore desire  
 that the matter may lie by till the after-  
 noon. This was <sup>granted</sup> ~~done~~. In the after noon

the matter was returned with a seem-  
 ing resolution in some to push it through  
 at all events; but I had influence en-  
 ough to stop proceeding then also. That  
 evening and next morning I made it  
 my business to see governor Lyndon  
 and col. Bennet and to inform them  
 of the construction of the charter. They  
 could not believe me <sup>for</sup> ~~from~~ the con-  
 fidence they had in Dr. Styles honour  
 and integrity, untill seeing convinc-  
 ed them. What ~~various~~ reflections  
 followed may be better concealed than  
 published. However we all agreed to  
 postpone passing the charter into a  
 law; and did effect our purpose for  
 that session, not withstanding the at-  
 tempts of Mr Ellery and others ~~to~~  
~~of~~ the presbyterians to the con-  
 trary. Before the breaking up of the  
 assembly the house <sup>at my request</sup> directed the speak-  
 er to deliver the charter to me <sup>at my request</sup> after  
 I <sup>had</sup> made a promise it should be forth-

coming at the next meeting of the as-  
 sembly. I took the charter ~~with me~~  
 to Providence and showed it to ma-  
 ny who came to my house; others  
 borrowed <sup>it</sup> to peruse at home. Mean-  
 while the messengers from the Phila-  
 delphia association arrived in New-  
 port which occasioned the committee  
 of Newport to send to me for the char-  
 ter. I <sup>asked</sup> ~~sent~~ for it of Dr Ephraim Bow-  
 en who had borrowed it last. The Dr  
 said he lent it to Samuel Nightingal  
 Esq.; search was made for it there, but  
 it could not be found; neither do I  
 know to this day what became of  
 it. When the next general assembly  
 met (last Wednesday in Oct. 1763) the se-  
 cond charter was presented; which  
 was much faulted and opposed by  
 the gentry who concerned themselves  
 so warmly about the other ~~charter~~. And  
 one in particular demanded <sup>if</sup> ~~that~~  
 first charter, which had been en-

trusted with me, might be produce-  
 ed. Then I related (as above) that  
 it was lost; and the manner how it  
 was lost; but the party, instead of  
 believing this, very rudely <sup>suggested</sup> ~~and~~  
 that I had secreted the charter, and  
 in the face of the court, charged me  
 with a breach of trust; which brought  
 on very disagreeable altercations  
 and bickerings; till at last I was  
 necessitated to say, that if there had  
 been any foul doings it was among  
 them of their own denomination at  
 Providence. Their clamors ~~against~~  
~~the second charter~~ continued; and  
 we gave way to them that session  
 for peace sake. Meanwhile Dr Bowen,  
 who is a man of strict honour and  
 integrity, used all means to recover  
 the former charter, posting an ad-  
 vertisement in the most public place  
 in town, and making diligent en-  
 quiry; but to no purpose. At the next

assembly (which met in Feb. 1764)  
 the new charter was again brought  
 on; <sup>the carpet</sup> and the same clamour against  
 it, and unjust reproaches against  
 me: were repeated. Mr B. It was  
 said, that the new charter was not  
 like the old; and was constructed  
 to deprive the presbyterians of the  
 benefit of the institution. To which  
 it was replied, that it was agreeable to  
 the design of the first undertakers; &  
 if calculated to deprive <sup>presbyterians</sup> these of the  
 power they wanted it was no more  
 than what they themselves had at-  
 tempted to do to <sup>the people</sup> us. After much  
 and warm debate the question was  
 put, and carried in favour of the  
 new charter by a great majority  
 majority ——. This charter, w.  
 is surely a brand plucked out of the  
 burning, is as follows  
 At the general assembly of the  
 governor and company of the enf-

English colony of Rhode Island and Providence plantations &c &c [the charter at large to follow].

This charter lay dormant for about two years, except that some, nominated in it, did qualify themselves in order to become a corporation; and did open a subscription among themselves and choose Rev. James Manning to be president. But on Sep. 1766 ~~begin~~ the tuition part of it was begun at Warren by said president, who soon had 8 or a dozen scholars; which brought on the first commencement in Sep 7 1769. Before this (Feb 16 1767) the Rev. Morgan Edwards of Philadelphia set out for Europe to solicit money towards paying the salary of the president and his assistant (for hitherto we had no fund), and succeeded pretty well considering how angry the mother country then was with the colonies for opposing the stamp act. Afterwards the

Rev. Herkiah Smith and others gathered small sums in America for the same purpose; but after all the ~~the~~ endowment is so scanty that the college is in arrears to the president <sup>to this day</sup> who has suffered considerably by ~~the institution~~ it.

To the year 1769 this seminary was for the most part friendless and moneyless and therefore forlorn, in so much that a college edifice was hardly thought of. But Mr Edwards making frequent remittances from England some began to hope, and many to fear, that the institution would come to something, by stand. Then a building and the place of it were talked of; which opened a new scene of troubles and contentions ~~and~~ <sup>which</sup> <sup>that</sup> had well nigh ruined all. Warren was at first agreed upon as a proper situation where a small wing was to be erected in the spring of 1770, and about 800l raised toward effecting it. But soon afterwards some who were un-

willing it should be there, and some who were unwilling it should be any where, did so far agree as to lay aside the said location; and propose that the county which should raise most money sh. have the college. Then the four counties went to work with subscriptions. That of Providence bid high for it; which made the county of Newport (who is jealous of Providence on account of trade) exert itself to the utmost, however Providence obtained it; which so touch the ~~said~~ jealousy and piqued the pride of the islanders as to make <sup>many</sup> ~~most~~ of them enemies to the institution itself. The same is too much the case with the ~~two~~ other disappointed counties. Nevertheless by the adventurous and resolute spirit of the Browns and some other men of Providence the edifice was begun in May 1770, and roofed by the fall of the year. The next summer the

inside was so far finished as to be fit for the reception of ~~the~~ scholars

This college is allowed to be a neat pile of building, and most pleasantly situated. The building is of brick, 950 feet by 46, four stories high, exclusive of the cellar which is partly above ground; in the middle on each side is a projection of 15 feet, making the whole resemble a cross. In one of these projections is the chapel; in the opposite, the dining room; above is the library, the apparatus room &c; the chambers are 52 in number, opening to large <sup>rooms</sup> ~~the~~ <sup>the</sup> whole length of the building; upwards of a 100 scholars may be here accommodated. The situation of the college is remarkably airy, healthful and pleasant being the summit of a hill pretty easy of ascent, and commanding a prospect of the town of Providence below, of the Narraganset bay and the islands and of an extensive coun-



try, variegated with hills and dunes, woods and plains &c. Surely this spot was made for a seat of the Muses!

Sept

The first commencement (mentioned before) was celebrated at Warren, Feb 7. 1769 whereat was a great concourse of people, who openly professed their admiration of the performances of the young gentlemen and <sup>the</sup> regularity and decorum of the whole business of the day; ~~the~~ names ~~were~~ of the candidates ~~were~~ for degrees ~~of~~ were

- |                             |                      |
|-----------------------------|----------------------|
| Joseph Belton               | Richard Sites        |
| Joseph Eaton                | Charles Thompson     |
| William Rogers              | James Mitchel Varnum |
| <del>William Williams</del> | William Williams     |

Some of these first sons of Rhode island college have already begun to make a figure in divinity, law, and physic, and to show forth the praises of their Alma Mater. The second commencement was celebrated at Provi-

dence, Sep. 9. 1770 when the following young gentlemen ~~commo~~ became bachelors in the arts

- |                 |             |
|-----------------|-------------|
| John Dennis     | Samuel Nash |
| Theodore Foster | Seth Bead   |

The third commencement was celebrated this year, Sep. 7, in the same place. The graduates were

- |               |                  |
|---------------|------------------|
| Thomas Arnold | Benjamin Farnham |
| Micah Brown   | Thomas Ustick    |
| Ranna Colset  | Samuel Ward      |

The honoray degrees of A. M. were conferred at each commencement on many <sup>worthy</sup> ~~other~~ gentlemen both european and american. The following is a list of the present fellows and trustees of this college. NB. They distinguished <sup>th</sup> ~~th~~ are fellows

- |                     |                |
|---------------------|----------------|
| Rev. James Manning  | * A. M. & pas. |
| Rev. Edward Uppham  | * A. M.        |
| Rev. Morgan Edwards | * A. M.        |
| Joshuah Babcock     | * M. D.        |
| Thomas Ayeres       | * M. D.        |
| Rev. Hezekiah Smith | * A. M.        |

Rev. Samuel Sullman \* A.M.  
 Rev. John Davis \* A.M.  
 Honorable Samuel Ward Esq.  
 John Tillinghast Esq.  
 Joseph Brown Esq.  
 Daniel Jenches Esq.  
 Nicholas Brown Esq.  
 Rev. Gardner Thurston  
 Rev. John Maxton  
 Rev. Samuel Winsor  
 Josias Lyndon Esq.  
 Job Bennet Esq.  
 Peleg Barker Esq.  
 Rev. Rulsel Malon  
 Rev. Isaac Backus  
 Sylvester Child Esq.  
 John Tanner Esq.  
 Nathaniel Spear  
 William Brown Esq.  
 Rev. Joshua Clark  
 Rev. John Gano  
 John Warren Esq.  
 John Stites Esq.  
 Henry Ward Esq.

Baptists

Rev. George Bilset \* A.M.  
 Honourable Joseph Wanton Esq.  
 James Honeyman Esq.  
 Joseph Rulsel Esq.  
 George Hazard Esq.  
 Francis Willet Esq.  
 Jonathan Easton \* M.D.  
 Joseph Galloway \* Esq.  
 Honourable Stephen Hopkins Esq.  
 Nicholas Easton Esq.  
 John G. Wanton Esq.  
 Edward Thurston Esq.  
 Thomas Green Esq.  
 Jabez Bowen \* M.D.  
 Ephraim Bowen M.D.  
 Nicholas Cook Esq.  
 Benjamin Ellery Esq.  
 James Helme, Esq.

Churchmen

Quakers

Presbyterians

I shall finish this appendix with  
 a letter addressed to president Manning  
 whom the writer supposes to have equal

ted the friendship and help of the pres-  
 byterians with respect to the college had  
 not the Baptists (in Newspapers) complain-  
 ed of the oppression of their brethren  
 in New England, and threatened to  
 carry these complaints to the throne  
 in case they should be continued any  
 longer; at least, the writer supposes  
~~that~~ the president to have ascribed their  
 present enmity against the college, and  
 industry ~~and industry~~ to prevent youth  
 from resorting thither to those com-  
 plaints and threatnings. Part of the  
 letter is as follows \_\_\_\_\_ I should not

- have thus ventured to ~~have~~ opposed
- my opinion <sup>to</sup> yours had not facts,
- recent facts, decided the matter in my
- favour, and shown that the goodness
- and candor of the president had im-
- posed on his judgment. Remember you
- not the first charter? While the baptist
- college was yet in embryo they very dis-
- ingenuously opposed it as such, and

• contrived to make it their own. Since  
 • which disappointment Dr. Styles would  
 • have nothing to do with it though contr-  
 • ed <sup>it</sup> again and again to accept even of  
 • a fellowship therein. And when the pre-  
 • sent charter was presented to the as-  
 • sembly at South Kingston remember  
 • you not what clamour they raised a-  
 • gainst it ~~there~~? and what stout oppo-  
 • sition they made to the passing of  
 • it, in so much that its friends thought  
 • it best to desist? and how they triumph-  
 • ed afterwards? And when the affair  
 • was brought on again at East Greenwich the  
 • next <sup>session</sup> you can never forget with what  
 • heat and course expressions the same  
 • oppositions were renewed; nor <sup>the</sup> ~~what~~  
 • mortification and murmurings <sup>which</sup> ~~the~~  
 • passing of <sup>it</sup> there occasioned. It is true,  
 • while the charter lay dormant they re-  
 • mained easy; and (as you say) appeared  
 • well pleased when you had set it on  
 • foot at Warren. But the reason of

that is obvious; they knew that while  
 the college stood friendless and mo-  
 neyless (as it then did) they should have  
 the pleasure to see it fall; and <sup>to</sup> of mock-  
~~ing~~ them who began to build <sup>a</sup> the tower  
 and were not able to finish it. But seem-  
 ed they good humoured when money  
 came <sup>thither</sup> from Europe? Or did <sup>they</sup> not  
 they look as the man of Bristol did  
~~when~~ at your first commencement; and put  
 the same invidious construction ~~at~~ upon  
 every thing, that he did on the com-  
 plaisance you showed him ~~that~~ that  
 day? Their good affection towards the  
 college edifice was but varnish; for while  
 with specious arguments <sup>they</sup> would have  
 it here, and anon there, and then in  
 another place they were only working to  
 prevent its being any where; and as  
 soon as it had a locality ~~and~~ and the  
 beginning of existence at Providence did  
 they not (with some misled baptists) at-  
 tempt to get another college to destroy

yours? and actually carried their de-  
 sign through the lower house. This al-  
 so ~~to~~ failing, what remains but to prevent  
 youth from resorting to it. Their stand-  
 ering the officers of instruction, as inef-  
 ficient; the town ~~as a lawless place~~  
 where it is ~~as~~ a lawless place; the  
 college, as wanting government; their  
~~visiting grammar schools and~~ re-  
 presenting it as a nest of anabaptists  
 calculated to make proselytes; their  
 visiting grammar schools and tamper-  
 ing with masters and parents; their  
 scolding presbyterian youth when  
 they enter with you (as your neigh-  
 bour ~~Baptist~~ <sup>Reguly</sup> did, who <sup>is</sup> capable of no-  
 thing but what is gross and indeli-  
 cate); their refusing to pay their sub-  
 scriptions &c are all intended to hurt  
 what they could neither prevent nor  
 destroy. Think you that their present  
 opposition to the college is the effect  
 of those newspaper-complaints and

• threatnings of presbyterian oppression  
 • in Newengland? Why then did they op-  
 • pose it ~~fore~~ before those complaints &  
 • threatnings had existence? Think you  
 • that they will be its friends should we  
 • desert from those complaints and court  
 • their favour? It cannot be, except ~~if~~  
 • should once teach them to love their  
 • neighbours as themselves; and to do  
 • as they would be done by; ~~destroying~~  
 • the baptist college ~~will~~ will pacify ~~them~~  
 • & nothing else: the existence of that on  
 • the hill of Providence is ~~the~~ <sup>2</sup> Mordecai in  
 • the gate. I told you long ago that  
 • if you ~~could~~ <sup>could</sup> not do without the presby-  
 • terians you could not do at all. I  
 • need ~~not~~ <sup>inform</sup> ~~tell~~ you that ~~what~~ <sup>while</sup> I deal in  
 • generals I except the honest the trusty  
 • and the good; and some such pres-  
 • byterians I met with in their communi-  
 • ons with this college; God send us  
 • more such, & mend the rest —

Appendix

28/4

What should follow these  
 words [went home in a  
 whole skin] in pa. 73 is here  
 inserted.

But before this ~~this~~ Mr Clark asked  
 the court, when they had pronounced his  
 sentence, "What law of God or man he  
 had broken that his back must be given  
 to the tormentors for it, or he be despoiled  
 of his goods to the amount of 20l? To w<sup>ch</sup>  
 governor Indicot replied "You have de-  
 nied infant baptism, and ~~deserve~~ deserve  
 death, going up and down and secretly  
 insinuating into them which be weak,  
 but cannot maintain it before our  
 ministers; you may try and discourse  
 dispute with them &c" He was going to  
~~speake~~ <sup>speake</sup> ~~is defence~~, but the governor or-  
 dered the goaler to take him away. From  
 prison he wrote the following letter to the  
 court, dated Aug. 1. 1651. "Whereas it  
 pleased the honoured court to condemn  
 the faith yesterday, to condemn the faith

and order which I hold and practise; & after you had passed your sentence upon me for it, were pleased to express, *I could not maintain the same against your ministers* and thereby publicly profered me a dispute with them, be pleased by these few lines to understand, that I readily accept it; and therefore do desire you to appoint the time when and the person with whom I (in that public place where I was condemned) might (with freedom and without molestation of the civil power) dispute that point, where I doubt not by the strength of Christ to make it good out of his last will and testament &c *John Clark*. P.S. If this motion be granted I desire it may be signed by the secretary, as an act of the court by which I was condemned. After much ado the court granted the dispute which was to be carried on Aug. 12th.; and <sup>Mr. Clark</sup> ~~show~~ ed in writing the positions he intended to maintain which <sup>were</sup> ~~are~~, in substance, as

follow — " Christ is king; none to or <sup>th</sup> him by way of ~~ordering~~ commanding or ordering the household of faith with respect to the worship of God — **Baptism** ~~baptism~~ is dipping in water, and visible believers the subjects — ~~Every~~ Every brother may in the church ask questions for his own edification or speak for the edification of others — ~~No~~ man has a right to hurt the person or estate of another for matters of conscience who behaves inoffensively with respect to civil laws — " Mr Clark had sent for some of his friends to be present against the day of disputation; but before the day came the magistrates informed him that it must be postponed for a fortnight longer because of the commencement at Cambridge. The whole country was now alarmed with this disputation and eagre to hear it; and the magistrates and ministers found it would not do; partly because it

would be admitting things to be debated in court which the court had already determined; partly because the power of the civil magistrate in matters of religion had also been determined at Salem when they banished Mr Williams; and at Boston when they banished Mr Wheelwright, Mrs Hutchinson &c; and partly because they feared the abilities of Mr Clark (who was a scholar) on so scriptureless a point as that of infant-baptism, and persecution for conscience sake. Therefore, before the fortnight was expired, Mr Clark received a letter (signed by Governor Indicot, and deputy governor Dudley, Bellingham, Hibbins ~~and~~ and Nowel) signifying, "That he mistook the Governor's words at court, who meant not a disputation, but private discourse with the Boston ministers for Mr Clark's own information"; but (to save appearances) added, "That if he was forward to dispute and did move it to the court

he should be indulged, keeping close to the questions to be propounded; and that a moderator should be appointed, and time and place fixed". By this Mr Clark saw that he must either not dispute at all (which was the thing intended), or become a challenger instead of acceptor of a challenge; dispute questions to be propounded instead of maintaining the positions already exhibited, and all this under the control of a moderator of their own choosing; or else fall into the snare that was laid for him. To avoid this, and to obtain the other, he wrote the following letter, addressed to the governor and the rest of his society, and dated in the prison. Aug. 14. 1651. "Worthy senators! I received a writing subscribed with 5 of your hands by way of answer to a twice-repeated motion of mine before you, which was grounded (as I conceived) sufficiently upon the go-

the governors words in open court; which writing of yours doth no way answer my expectation, nor yet the motion which I made. And whereas (waving that grounded motion) you are pleased to ~~remit~~ intimate, That if I were forward to dispute and would move it myself to the court or magistrates about Boston you would appoint one to answer my motion &c, be pleased to understand, That although I am not backward to maintain the faith and order of my Lord (the King of saints for which I have been sentenced) yet am I not in such a way so forward to dispute or move therein lest inconveniency should thereof arise. I shall rather once more repeat my former motion, which (if it shall please the honoured general court to allow and under their secretaries hand shall grant a free dispute without molestation or interruption) I shall be so well satisfied with, that what is part I shall for-

get, and upon motion shall attend it; thus desiring the father of mercies not to lay that evil to your charge. I remain your well-wisher ~~John Clark~~. John Clark. No notice was taken of this letter. On the contrary Mr Clark was the next day discharged without paying the goal fee; and that by an order (as appeared afterwards) dated one day before the time fixed for the dispute. I have been more particular with this story because Mr Neal has misrepresented it; and a wilful misrepresentation it must be because (as appears by his quotation) he had before him a true narrative of the whole matter.

There follows [He had not long been at home] ~~per.~~