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HISTORICAL SKETCH
OF THE
BAPTIST DENOMINATION;
PRESENTING A VIEW OF
ITS RISE, PROGRESS, AND PRESENT STATE,
IN ALL PARTS OF THE WORLD;
TO WHICH IS ADDED,
AN ALPHABETICAL LIST OF BAPTIST CHURCHES
IN ENGLAND.
BY CHARLES THOMPSON.

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ADVERTISEMENT.

THE original of this Sketch was written by the appointment of the Midland Association, as the Circular Letter for 1832.

Several friends urged the propriety of publishing a similar Treatise for general circulation; with that wish the author hereby complies. It will be seen that argument on the subject of baptism forms no part of the design contemplated by the writer. His object was, not to prove that baptism means immersion, nor that infants have been improperly introduced to Christian institutions, but simply to furnish an abstract of historical facts connected with the denomination to which he has the happiness to belong.

There are, however, in those facts, collateral evidences which are submitted to the candid attention of those who may be differently minded from the author. It is concluded,

from the details here given, that the first Christians were Baptists; that the baptism of infants took place about the fourth century; that persons professing the peculiarities of the Baptists were found in different parts of the world; and that throughout all the changes which attended the progress of years,—the reign of error,—the usurpation of Antichrist, and the dominion of English Episcopacy, they were marked by each dominant party in ancient and later ages, as objects of persecution; their baptist sentiments forming one of the charges brought against them. The object here, is to detail the history of principles on the subject of baptism, without particular reference to the doctrinal distinctions of the parties, some of whom might have been Manicheans in one age, and Mennonites in another; or Waldenses in one place, and Lollards in another.

Notes have been supplied, as well to authenticate facts, as to direct the spirit of enquiry for more copious information.

HISTORICAL SKETCH
OF THE
BAPTIST DENOMINATION.

IT must have been matter of regret to the Members of the Baptist Denomination, that, whilst there are large works, such as Crosby's and Ivimey's History of English Baptists, which would give more general information than what could be conveyed in a publication like this, no manual exists sufficiently concise, yet complete, which we could place in the hands of those of our members, and the younger branches of our families, who have few opportunities for the acquisition of such knowledge.

To prevent indifference to our leading peculiarities, and to secure, as far as possible, a

regard for our general interests, should certainly be our individual and united concern; and it cannot be questioned, that a popular abridgment of our Denominational History would tend to the accomplishment of that object.

It will be necessary to premise that the term, "Baptist Denomination," may apply either to individuals or churches, though it is usually employed with reference to the latter. In the middle and succeeding ages there were individuals, who professed Baptist sentiments, mixed up with the general body of Christians,* and scattered over a wide surface, to whom we assign the designation by which we are distinguished; yet not as members of a distinct body, nor as maintaining doctrines similar to those now held by Baptist Churches, but as they avowed certain principles, and pursued a certain line of conduct with reference to baptism. In doing this, however, we have the example of the historians, from whose records we derive our information, and to whom we can the more confidently refer, as they bear

* Mosheim, vol. 4, p.p. 428—

testimony to the existence of a profession which they heartily despised. In later times, this distinctive appellation has been appropriated by Baptists, as existing in separate societies from other Christians, and, in their collective form, the term, "Baptist Denomination," is their cognomen in the Christian world.

To present this outline in the most clear and methodical manner, we shall arrange our descriptions under several sections. We begin with

PRINCIPLES.

I cannot help requesting attention to an important fact in this enquiry;—that liberal and independent principles, with a devoted opposition to every species of usurpation over the conscience and religion of man, whether arising from Pope or King, generally characterized the Baptists, and for this they suffered. Such principles were avowed by the Redeemer himself, they are essentially connected with the history now under consideration, and eminently distinguish the Baptist Denomination at the present period. Dr. Mosheim, a Lutheran divine, who wrote a valuable work on.

Church history, states that the following position was maintained by the ancient Waldenses; "That the kingdom of Christ, or the visible Church he had established upon earth, was an assembly of real saints, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests to oppose the progress of iniquity, or to correct and transform transgressors." "This principle," says Mosheim, "is the true source of all the peculiarities that are to be found in the religious doctrines and discipline of the Baptists in Holland;" and I may add, of the Baptists in every part of the world at this moment. Thus, then, we are connected with the ancient confessors, not only in agreement of opinion on the subject of baptism, but in rational and enlightened views of the rights of men, and the claims of God. It is the privilege of man to investigate truth for himself; "Judge ye what is right," said the Saviour: God therefore does not exercise his authority in arbitrary dictation over the judgment and conscience of man, but appeals to

the reasoning faculty of his creatures, for the truth and justice of his claims. Doctrines and ordinances have to be examined, and the appeal is to the intelligence of accountable beings. On this the Baptists of ancient times rested their arguments in opposing legalized and established opinions. They maintained that man cannot be born into a system of faith, nor surrendered in infancy or age to a form of religion, but may assert his right to judge for himself; to examine and decide under the lofty conviction, that God has not made him a slave. They acknowledged no clerical or secular domination, but scorned with becoming indignation every attempt to subdue reason, by enforcing the dogmas of a party, and held, with determined fidelity, the high vantage ground assigned them by their Creator. From those ancients we boast our descent, for we inherit their principles,—principles, which, from the high authority that sanctioned them, and the sacred channels through which they have been transmitted, are commended to the Christian feeling and enlightened judgment of all who bear the Chris-

tian name ; principles which are venerable for their antiquity, and, having passed through many regions, and survived innumerable perils, come to us associated with all that is pure and triumphant in the history of the Church ; with the names of Apostles, of Confessors, of Martyrs, and from us are they to travel down to that Millennium day, when truth will sway its sceptre over the millions of the regenerated creation,

In the constitution of a Baptist Church conversion is essential to membership ; for no child can be born a Baptist, and no adult can be admitted to communion until the Christian character is formed ; membership is then matter of choice. This unfettered freedom of judgment and will, exists in the appointment of officers, and in the modes and seasons of public worship. With these things no external power can interfere, no general standard is recognized ; so that a wide difference is perceivable between the Baptists, and the Churches of Rome and England. The whole apparatus of a systematic priesthood ; of catechisms, creeds, and books of prayer ; of laws and formularies,

formed for the very purpose of trampling on the right of individual judgment; together with the acts of uniformity, and courts of Inquisition, which religious despotism had formed, have always been regarded by Baptists as an unhallowed innovation on the intellectual and moral property of man. Against such innovation they always loudly protested; and still protest. On the subject of baptism the following positions are maintained.

1st, That baptism commenced with the Christian dispensation, and was peculiar to it, bearing no analogy to any previous institution, such as circumcision, nor in any sense derived from previous enactments, but revealed as a positive law of the kingdom of Christ.

2dly, That baptism is only scriptural as administered by immersion of the whole body in water.

3dly, That it cannot scripturally be administered to any, but on a profession of faith in Christ Jesus.

4thly, That, as a command of the New Testament, it is obligatory on all who profess faith in Christ, and is intended to form a great

line of separation between the Church and the world.

We now proceed to give a

GENERAL VIEW.

It is admitted by the scholars of all ages, that the language of the New Testament, respecting baptism, is fairly construed, when we say that it means, as applied to primitive practice, immersion. It may be sufficient to name Dr. Wall as an authority upon this point.* He was Vicar of Shoreham, Kent, and wrote a book in favour of infant-baptism, for which he received the thanks of his University, and a diploma creating him D.D. The following is his language. "The general and ordinary way of baptizing in ancient times was by immersion. This is so plain and clear from an infinite number of passages that one cannot but pity the weak endeavours of such pedo-baptists as would maintain the negative of it;

* History of Infant Bap. vol. 2, p.p. 351 — The reader will find numerous testimonies from the learned in Gale's Reply to Wall, Letters four and five.

and wonder that any individuals are to be found who can treat with ridicule or contempt, the English Baptists, merely for their use of dipping, and more especially, when it is considered that it was in all probability the way by which our blessed Saviour, and most certainly the usual and ordinary way by which the ancient Christians did receive their baptism."

The candid concessions of great and learned men will shield us from the charge of bigotry, in laying down this position—that, *the first Christians were Baptists*: for it cannot be denied that, as they practised baptism by immersion, the Apostles would now be called Baptist Ministers, and the first Churches, Baptist Churches. With them, therefore, our history must begin.

The Acts of the Apostles written by Luke, may be regarded as the first book of Church history, and contains many passages sufficiently descriptive of the practice of the first Christians. "They baptized," say the Magdeburg Centuriators, "only the adult or aged whether Jews or Gentiles, whereof we have instances

in Acts 2, 8, 10, 16, and 19 chapters; but as to the baptizing of infants we have no example. As to the *manner* of baptizing, it was by dipping or plunging into water, in the name of the Father, of the Son, and of the Holy Ghost, according to the allusions contained in Rom. 6. and Col. 2."

In consequence of the persecutions which commenced in the Apostolic age, most of the early Churches were broken up, and their members scattered through different and distant parts of the world. The continuance of those persecutions, with but few interruptions, obliges us to trace the history of baptism, rather than that of Baptist Churches, along the course of succeeding centuries. Clemens Alexandrinus, Ignatius, and Justin Martyr, were connected with the Apostolic age, and their history conducts us through the greater part of the second century. Their descriptions of baptism, as observed in their own times, are in strict accordance with our acknowledged principles.* In the third and fourth centu-

* Mag. Cen. Cen. 1, lib. 2, p. 496. Ign. Letters to Polycarp. Jus. Apology. Clem. Alex. Epis. 3.

ries, numerous errors were prevalent, amongst which we find infant-baptism; for the first mention of it occurs in that period, by Tertullian, Origen, and others: and it seems to have been confined to Africa.* This error arose from a misapplication of our Lord's discourse with Nicodemus; for on that discourse the strange dogma was constructed, that baptism would remove original sin, and qualify for heaven.† This was soon a favourite and generally received opinion.

Parental fondness eagerly adopted a doctrine which mistaken priests declared would secure salvation for children, and ignorance and superstition thus entailed an error on succeeding ages, which no light of Reformation has been able to clear away; for it still remains the relic of a dark period, and an affecting proof of human prejudice and imperfection.

The only change however which took place respected the *subject*: for the *mode* of baptism by immersion continued for ages. At a

* Appendix to Mosheim.

† Canon of Milev. Coun. Carth. Coun. Magd. Cent. 5, p. 1228.

much later period sprinkling was substituted, yet only by a part of the Christian world, and that part comprised those who were under the influence of the Popes. The Greek Church, to which the Russians now belong, preserved immersion, and still baptize in that manner. The celebrated Dr. Whitby, a learned divine of the Church of England, bears ample testimony on the subject before us, in his Commentary on Romans vi. 4. He says, “Immersion was religiously observed by all Christians for thirteen centuries, and was changed into sprinkling without any authority from the Author of this institution. It were to be wished that this custom were again of general use.”

Several of the ancient Fathers protested against this unscriptural innovation; amongst whom were, Tertullian, and, considerably after, Gregory Nazianzen; but they could not prevent the extension of the evil.* The ancient mode of baptism continued, however, to be extensively practised through all the coun-

* Rob. Hist. Bap. 162.

tries where Christianity had obtained; and that it had not fallen into disrepute at that period, is evident, from the fact, that history records the baptism of five Emperors of Rome, viz. Constantine, Constantius, Gratian, Valentinian II., and Theodosius I. : also, nine great men in the Greek and Latin Churches,—Basil, Gregory Nazianzen, Nectarius, Chrysostom, Ambrose, Jerome, Augustin, Alypius, and Adeodatus.* One of these, Jerome, thus expresses his opinion on the subject; “The Lord commanded his Apostles that they should first instruct and teach all nations, and afterwards should baptize those that were instructed in the mysteries of the faith.”† He advances this as an argument against those who advocated the new doctrine of infant baptism, and at the same time states this fact,—“In the Eastern churches the adults only were baptized.” Within the same period the Councils of Carthage, Laodicea, and Neocessaria ordered that suitable enquiries should be made con-

* Dr. Wall.

† Jerome on Mat.

cerning the candidate for baptism, the latter declared that "confession and free choice are necessary to baptism."* But it was gradually discontinued, and, under the authority of Popes and their Councils, was finally renounced by what was then called the Church.†

Hitherto baptism had been administered in open waters, but now spacious and splendid buildings were erected for christian worship, having baptistries, something like baths, with pipes for the introduction and removal of water. They had also vestries for dressing and undressing, with male and female departments.‡ Such is the general arrangement of Baptist chapels at the present day.

It is proper to notice here, that after the introduction of infant baptism, it frequently happened that those who had been baptized in infancy, were, by their own desire, baptized on a profession of their faith, considering their former baptism unscriptural, and of no avail. From this circumstance arose the word ana-

* Mag. Cen. 4. 417.

† Twisk Chron. p. 164.

‡ Du Fresne on St. Sophia, at Constantinople.

baptism, which signifies re-baptizing. It will be seen that opposition was speedily aroused against this adherence to original institutions.

The Milevitan Council, assembled in the year 402, ordained, "that they be anathematized who deny that children are saved by baptism." The Council of Carthage in 416 ordained "that they be accursed who deny that little children are freed from perdition by baptism." The fourth Lateran Council made a law to banish them for heretics—and the Monarchs joined with the Popes and Bishops in denouncing and extirpating them.*

In the year 413, an edict was published by Theodosius and Honorius, to the effect that, whoever was baptized should, as well as the administrator, be put to death.† Thus the Baptists became the victims of persecution, and for ages afterwards did they maintain the honourable character of martyrs. We now have to trace their history, extending through several centuries, and comprehending all parts of the

* See the Canons of those Councils.

† Sebast. Frank. fol. 136.

world, in the edicts of Emperors and Councils, guided, as we proceed, by the light of persecution. Still did they live, and so numerous were they, that an ancient record states, "their preachers could travel through the whole German empire, and lodge every night at the house of one of their friends."* They were burnt, beheaded, and drowned; but, as Pope Pius II. said, "neither the decrees of Popes, nor armies of Christians, could extirpate them;"† and, notwithstanding the bloody persecutions to which they had been exposed, Dr. Mosheim says that, in 1160, there were 800,000 who professed this faith.‡ Thus did things continue till the Reformation dawned, when, encouraged by the dauntless conduct of the Reformers, they started from their hiding-places. "This sect," says Mosheim, "started up all of a sudden, in several countries, at the same time, and at the very period when the first contests of the Reformers with the Roman Pontiff's drew the attention of the world."§

* Twisk Chron. p. 546.

† Æneas Syl. cap. 16.

‡ Vol. 2, p. 541.

§ Vol. 4, p. 427.

The Reformation produced beneficial changes in the religious institutions of Europe, and though the Baptists were still exposed to persecution, they felt the changes operating in their favour, and after many struggles, attended with much suffering, they succeeded in forming themselves into distinct societies, and ultimately became a recognized and prominent section of the Christian Church, as they are at this day. It may be necessary to state, that the professing Christians, to whom the term Baptist now applies, are divided into various bodies, according to their particular views of Christian truth. Thus, the Particular Baptists are Calvinists, the General Baptists maintain the doctrine of general redemption. The first are by far the most numerous. There are others, unconnected with either; but they are so few in number as to require no distinct notice.

HISTORICAL ANALYSIS.

Africa and the East.—The first Churches were established in the *East*, and spread thence to very distant places. In addition to what has been advanced on their history, it is

unnecessary to say more than that the baptism of believers, and the rejection of infant baptism, are strong features in the history of those Christians who dwelt in *Africa*, and the regions immediately contiguous; and that those features remained prominent for a long period; even after intolerance had patronized error, and had called in the aid of national power. Thus it is recorded,—“About the year 670, Christ’s baptism, after the preaching of faith in a right manner, was practised in *Egypt*, and in such esteem, that some in other countries did restore the Christian Religion according to their example, who thus differed from the church of Rome, and placed religion upon its first apostolic foundation.”*

On that foundation many of the Christians in those distant parts continued to rest, until darkness covered the whole surface, and subsequently the very name of Christian was lost amidst superstition and barbarity. Thick darkness still rests on those regions.

The Continent.—It has already been observed, that persecution, at an early period,

* Jos. Viccomis. l. 2. c. 3.

scattered the first Churches. Many of those Christian fugitives found an asylum amongst the Waldenses, a people occupying the beautiful vallies of Piedmont, at the foot of the Alps, who, together with the Albigenses, in the South of France, received the Gospel in the early part of the second century, and practised baptism, a practice which they never fully abandoned.* Those vallies continued a refuge for the oppressed through succeeding ages, and not unfrequently were visited by persecutors who destroyed thousands. From these the principles of truth extended, and the doctrine of baptism became a great leading question with persecutors. "In the ninth century Hinchmarus, Bishop of Laudun in France, renounced infant baptism, and he and his diocese were accused of withholding baptism from children."† About the year 1049, Beringarius,

* "The Waldenses and Albigenses did, in this age (the second century,) profess and practice the baptizing of believers." D. Belth. Lydius from Renarius. See also Dr. Maclaine, in Mosheim, vol. 3, p. 118, note G. Dr. Allix, on the Churches of Piedmont, and Morland, on the same subject.

† Bib. Patrum, Tem. 9. part 2. page 137.

a bold and faithful preacher of the Gospel, was accused of denying baptism to little ones, and hundreds of his adherents were massacred, "for opposing infant baptism," and "for being baptized."* In the Bishopric of Tryers; in Flanders, and Germany, persecution was carried on with unmitigated severity against the Baptists. It is calculated that 150,000 of them were cruelly put to death.† Particulars might be easily given to a considerable length, but it cannot be necessary—yet a few specimens may be admitted as confirmatory of the facts just stated.

In 1022, fourteen persons of eminence were burnt at Orleans in France for professing Baptist sentiments; others were martyred on similar grounds in Lower Saxony, under Henry III. the Emperor;—at Rome in 1147;—at Parenga and Parma;—in the Bishopric of Toulouse nineteen were burnt in 1232;—at Marseilles under Pope John XXII.—at Crema

* Mag. Cen. 11 p. 540. Montanus p. 83. Baron. annals, An 1232, Clarke's Martyrol. and Dutch Mar.

† Danvers, p. 112.

in Austria in 1315;—at Aubiton in Flanders; in 1373,—at Montpelier in France in 1417;—at Augsburg in Germany, 1517;—at Zurich in 1527, and in the same year Leonard Skooner, a Baptist Minister, and seventy of his friends were put to death at Rottenburgh in Germany; finally John Wouteriz was burnt at Dort, for being baptized, in 1572.*

In the twelfth century the Baptists put forth a confession of faith, asserting, “In the beginning of christianity there was no baptizing of children; our forefathers practised no such thing. We do from our hearts acknowledge, that baptism is a washing which is performed with water, and doth hold out the washing of the soul from sin.”† About that time Peter Buis, who was a pastor amongst the Waldenses, publicly vindicated baptism, and multitudes attached themselves to him, who were called Petrobrussians. He was burnt to death in 1130.‡ Menno Simon, from whom

* Danvers. † Merning His. p. 738.

‡ Mosheim, vol. 2, p.p. 315, 316. Dr. Wall, vol. 2, p. 250.

the Dutch Baptists are called Mennonites, flourished about 1530.*

The christian fortitude of a Baptist named Snyder, who was beheaded at Lewarden, led Menno to examine the doctrine of baptism and finally to adopt it. Several persecuted Baptists soon rallied around him whom he formed into a church; and, being a man of great genius and commanding eloquence, he succeeded in spreading his peculiar views through Holland, Guelderland, Brabant, Westphalia; through the German Provinces that skirt the Baltic and on to Livonia. He was hunted by his enemies at one period, a large reward having been offered for his life, but he survived all his dangers and died peaceably, after a course of great usefulness, A. D. 1561.† To this we may add the statement of Mosheim, that, "Persons of similar sentiments lay concealed in almost all the countries of Europe, especially in Bohemia, Moravia, Switzerland, and Germany."‡ Holland is at present the

* Mosheim, vol. 3, p. 330. † Dr. Mosheim, vol. 3.

‡ Vol. 3, p. 320.

chief seat of the Baptists, but they are not very flourishing.

England undoubtedly received the Gospel in the days of the Apostles, and its ecclesiastical history plainly proves that thousands were baptized according to the primitive model.* About the same time, or soon after, Wales was visited by Christian teachers; and when Austin visited this country, about the year 600, he found a society of Christians at Bangor, consisting of 2,100 persons, who were afterwards destroyed, because they refused to baptize infants at the command of the Pope.†

* Austin was sent to England by Pope Gregory the Great, for the purpose of promoting the subjection of the British to the Papal See. He advanced the leading doctrines of the Romish Church, amongst which he ranks infant baptism, and exhorted the people implicitly to receive his dogmas. Some yielded to the influence which he exercised, but a goodly

* Gildas, De Vict. Aur. Ambros. Fuller's Eccl. His.

† Bede. Dupin's Eccl. His. vol. 5, p. 90. Lloyd's Breviary of Britain, p. 70. Fabian's Chron, pt. 5, p. 125. Fox's Mart. vol. 1, p. 135. Fuller's Church Hist. p. 61.

number resisted, amongst whom the Christians at Bangor are numbered. Austin, therefore, has the credit of introducing infant baptism to England, for before that time it was unknown; it came as an appendage of Popery, and from that period dark superstition ruled over Britain. Little is known of the succeeding centuries down to the Reformation, except what respects the most abject mental and moral vassalage on the one hand, and the most iron handed intolerance on the other. During that interval many of the Continental Baptists visited England, seeking refuge from the persecution which raged against them. During the reign of William the Conqueror, a considerable number came over from France, Germany, and Holland; and so greatly did they prevail, that Lanfranc, Archbishop of Canterbury, wrote a book against them; for not only the poor, but some of the noble families adopted their sentiments. Their spirit, however, was too liberal, and their principles too pure, for the times; and as monarchy was leagued with Popery we cannot be surprised that so few traces are found of their subsequent

career. In after ages Baptists were found in Herefordshire and South Wales. After passing through similar vicissitudes to other countries, Britain felt the influence of the Reformation, and the Baptists came to light again. The Reformation took place under Henry VIIIth., and was productive of mighty results in the political and religious establishments of the world.

Two circumstances connected with that period are prominent in the history of the Baptists—the publicity into which they emerged, and the hostility which was evinced against them; both are exhibited in the extraordinary movements of the parties then in power.* In 1536, the national clergy, met in convocation, declared the sentiments of the Baptists to be “detestable heresies, utterly to be condemned.” In 1538, a commission was given to Cranmer, Archbishop of Canterbury, and others to proceed against Baptists,

* King Henry's Creed. Burnet's His. Reformation. Brandts Hist. Reformation. Ivimey's His. English Baptists.

and burn their books; and on the 16th of November in the same year, a royal proclamation was issued against them, and instructions sent to the justices throughout England, directing them to see that the laws against the Baptists were duly executed. Several were burnt to death in Smithfield, and of those who fled to foreign parts it is recorded that some were martyred. Brandt writes thus in his History of the Reformation, "In the year 1539, thirty-one Baptists, that fled from England, were put to death at Delft, in Holland; the men were beheaded, and the women drowned."

One conclusion is fairly deducible from these narrations; that the Baptists at that period were not few nor insignificant. Bishop Latimer in a sermon which he preached before King Edward the VIth., referring to the events of Henry's reign, observed "Baptists were burned in different parts of the kingdom and went to death with good integrity."* The Reformation begun by Henry was carried on

* Latimer's Sermons.

under Edward ; but to the oppressed Baptists of those times, no mercy was extended. Such was the furious bigotry with which they were pursued, that, when King Edward passed an act to pardon Papists and others,—the Baptists were excepted ! and in the following year, 1547, a fresh commission was issued to the Archbishop “ to search after all Baptists,” and under that commission the celebrated Joan of Kent, who was a Baptist, was burnt on the 2nd of May, 1549. Several others shared the same fate.*

That such proceedings should have been pursued by the very men who were, at the same time, bursting through the trammels of religious despotism, seems almost incredible. But who were they ? Henry arose to that emancipation under the influence of licentiousness ; and the same tyrannical disposition that led him to murder his wives, prompted him to wrest the power from the Pope, and to pro-

* Hist. Refor. vol. 2. Neal, vol. 1. Strype's Life of Cranmer.

The youthful king addressed to the barbarous prelate this pathetic but unavailing remonstrance, “ My Lord, will you send her soul to hell !”

claim himself the "Head of the Church." Edward was a mere stripling; the tool of the bigoted prelates who surrounded him. They had but half emerged from the darkness and intolerance of Popish superstition; they protested against many errors of the Romish Church, but their protest was uttered with the spirit of inquisitors,—a dark feature in the character of the Reformers generally; it was the spirit of the times of which those otherwise eminent men could not wholly divest themselves.*

The reign of Mary is well known to have been cruel, even to ferocity—one circumstance in Baptist history accords with the spirit of that execrable reign. A man named David George, a Dutchman, was disinterred in St. Lawrence's church, three years after his death, and his body was burnt, because it was discovered he had been a Baptist.† This relentless cruelty against the Baptists continued even under

* Melancthon smiled when Servetus was put to death by Calvin. When the magistrates of Zurich consulted Zuinglius on the fate of some poor Baptists, "Drown the dippers"—said the Reformer.

† Crosby's Hist. vol. I, p. 63.

Queen Elizabeth. A royal proclamation was issued in which it was ordained that all Baptists, and other heretics, should leave the land; but they seemed to gather fortitude, for some formed themselves into separate societies; and in 1575, the seventeenth year of Elizabeth's reign, a congregation of them was found without Aldgate, London, of whom some were banished, twenty-seven were imprisoned, and two were burnt to death in Smithfield.* It was a peculiarly interesting characteristic of primitive Christians that notwithstanding the overwhelming power of potentates and priests against which it had to contend, opposition seemed but to augment its strength and to accelerate its progress, so it was with the persecuted Baptists. Two years after the event just referred to, Dr. Some, a churchman, of great note in the reign of Elizabeth, wrote a book against the puritans, in which he inveighs against the Baptists; stating in the language of complaint, that they had "several conventicles in London, and other places; that some of

* Crosby, vol. 1, page 79. Ivimey, vol. 1, 108.

their ministers had been educated at the Universities, and that they held heretical opinions."* Under the following reign, James the Ist. we find them acting with more boldness than they had hitherto done, though they were not free from persecution. They published a treatise, justifying their principles of dissent; petitioned the king for relief from persecution, and, in 1618, published a book, translated from the Dutch, on baptism; the first that was published on that subject in the English language. From that time they spread with great rapidity throughout all parts of the empire, sharing largely in the privations which attended the puritans during the troublesome scenes of succeeding years.† The first regularly organized Baptist Church of which we possess any account, is dated from 1607, and was formed in London by a Mr. Smyth who had been a clergyman in the Church of England. It was formed on the principles of the

* Ivimey, vol. 1, p. 108.

† Crosby, Ivimey, and Dauvers supply copious information on these subjects.

General Baptists.* In the year 1633 the first particular Baptist Church was formed in London, under Mr. Spilsbury. During the reign of Charles 1st., the Baptists gained so much celebrity that a public dispute was held between some of their ministers, and a learned divine of the Church, Dr. Featly. Their prosperity excited bitter hostility, and the infatuated monarch was induced to publish edicts against them, but his untimely fate prevented the accomplishment of the object contemplated.

In the year 1650 the Baptist Churches began to form themselves into associations, and three years afterwards an epistolary correspondence was opened, including the English, Scotch, Irish, and Welsh Churches. During the Commonwealth they were distinguished in various ways. Some of their ministers, possessing university honours, preached in parish Churches, and some of their members, as Sir Henry Vane, and General Harrison, occupied high posts under the Government. The name

* See on this, and other points connected with this history, Mr. Adam Taylor's valuable "History of the General Baptists."

of *Milton* too is connected with that period.* Amidst the changes which followed much suffering was endured, but great glory resulted from the exhibition of Christian principles. Amongst the conspicuous objects of the times under consideration, we have to notice the character and sufferings of Thomas De Laun, Benjamin Keach, and John Bunyan,—immortal names, illustrious men of the Baptist Denomination.

In the year 1689, the English Particular Baptists, availing themselves of the liberty recently secured by "*the glorious revolution*," convoked a general assembly which was held in London. It consisted of the representatives of one hundred congregations who decided on putting forth a "Confession of Faith," containing all the leading peculiarities of doctrine and discipline, by which they were distinguished. This most valuable document which consisted of thirty-two articles, with a preface and general epistle, may be procured now as a pamphlet, and is deserving of perusal, as it still

* Neal's History of the Puritans. Palmer's Non-conformists, Memorial. Taylor's and Ivimey's works.

remains the most complete representation of faith and order ever published. It ought to be widely circulated amongst the Baptist Denominations. Thus, as we have seen, the Baptists acquired strength in the seventeenth century; they consolidated their energies; their Churches greatly multiplied through the British Empire, and from that time forward they maintained their ground, and advanced to their present prosperous condition. It may not be unworthy of notice that the last martyr who was burnt in England, was Edward Wightman, a Baptist of Burton-upon-Trent. He was condemned by the Bishop of Lichfield and Coventry, and was burnt at Lichfield, April 11th, 1612.*

The *first* Baptist Church in Scotland is said to have been formed by Mr. M'Lean, in 1765. But this must be a mistake, as there is mention of a Church formed there, out of the soldiers of Cromwell's army, and in 1653, letters passed between the Irish and English

* The warrant for his execution may be found in the Baptist Magazine, vol. 2, p. 238.

Churches, in which there are references to the Churches in "England, Scotland, and Wales."* Mr. M'Lean, however, is the acknowledged founder of "the Scotch Baptists,"—a designation which is understood to specify a distinct and peculiar section of the Baptist Denomination. The first of these Churches was formed by Mr. M'Lean in the year before mentioned, at Edinburgh; others were formed in different parts of Scotland, and a few in England. Their leading peculiarities, in the earlier part of their existence, were a plurality of Elders or Pastors in each Church, and weekly communion; to which numerous other forms of worship and articles of faith have since been added. A considerable number of Baptist Churches exist in Scotland, some of which are large and respectable, that are constituted on the same principles as the English Baptist Churches. The Churches in Ireland are also constructed on the same general form.

* Jones's Dictionary of Religious Opinions, p. 25.
Rippon's Register, p. 13.

America.—There are some most interesting facts connected with the History of the Baptists in America. In 1631, the Rev. Roger Williams, who had been a Clergyman of the Church of England, but, disliking its formalities, seceded and ranged himself with the Nonconformists, fled to America from the persecutions which then raged in this country. The great principles of civil and religious liberty were not then understood in the Western World, and as Mr. Williams was a man of intrepid firmness in advocating those principles we are not surprised at the excitement and opposition which his doctrines awakened. He settled first in Boston, New England, the magistracy of which condemned his opinions and subsequently sentenced him to banishment. Under that cruel act of legislation he was driven from his family, in the midst of winter, to seek for refuge amongst the wild Indians. After great sufferings, having conciliated the Indians, he commenced the formation of a Colony, to which he gave the name of *Providence*, situate on Rhode Island, a name which it still bears.

Thus he became the founder of a new order of things. Several of his friends afterwards joined him, and in that infant settlement he sustained the two-fold character of Minister and Lawgiver. He formed a constitution on the broad principle of civil and religious liberty, and thus became the first ruler that recognized equal rights. Nearly a century and a half after that, when the Americans achieved their independence, thirteen of the States united in forming a Government for themselves, and adopted that principle; thus America became, what the little Colony of Providence had been before, a refuge for the persecuted for conscience sake. It has been well observed that the millions in both hemispheres who are now rejoicing in the triumph of liberal principles, should unite in erecting a monument to perpetuate the memory of Roger Williams, the first Governor who held liberty of conscience to be the birthright of man.

In the year 1639, Mr. Williams formed the *first* Baptist Church in America, at Providence.* Throughout succeeding years few

* See a most interesting History of the Baptists in America, by the Rev. J. Backus, A. M.

changes comparatively were experienced in the movements of the Baptist Denomination on that vast Continent. Baptist Churches multiplied exceedingly until they assumed a leading attitude amongst the religious communities of America. They have amply provided for an efficient and learned Ministry, and the extraordinary revivals with which they have been frequently favoured, invest them with a moral strength and glory which we cannot contemplate, but with astonishment and admiration.

NUMERICAL AGGREGATE.

The English, Scotch, and Irish Baptist Churches may be stated at about 950.

By a comparison of several Circular Letters, the average number of members in each Church is about 70, which will give a total of 66,500 members. The English Churches are formed into friendly associations, according to their respective localities: of these there may be from 20 to 25. Wales has three Associations, comprising 209 Churches. Their

number of members is stated at 27,850. The American Baptists have 308 associations, 6,129 Churches, and 408,846 members. The grand total is above 500,000, exclusive of the Continental Baptists, and all comprised in missionary stations, of whom we possess no certain account, besides an innumerable number who are mixed up with other Christian societies throughout the world.

The General Baptists, in England, have 120 Churches, and 11,000 members. They have one general Association annually, comprising all the Churches just mentioned, at which all the affairs of their foreign and domestic institutions are brought under consideration, including their publications of Magazines, Hymn Books, &c. &c. Theirs is, therefore, a well sustained fraternal compact, strictly maintaining, at the same time, the independency of individual Churches. They have also quarterly district "Conferences."

We shall close our account with a list of the leading institutions connected with the Baptist Denomination, in England.

MISSIONARY.

The Baptist Missionary Society was formed in 1792 ; thus taking the lead of all modern missions. It has about 56 stations, and 300 agents, including missionaries, catechists, &c. The Jamaica station presents a list of 11,000 members. There is an Auxiliary to this Mission in the Netherlands.

The Baptist Home Missionary Society was formed in 1797, and has about 70 agents.

The Baptist Irish Society commenced in 1814, and employs a considerable number of itinerants, schoolmasters, and readers.

The Baptist Home Mission for Scotland, formed in 1828, of two societies which had previously occupied that sphere ; about 20 agents are employed, chiefly in the Highlands.

The Baptist Continental Society, recently formed, is very promising.

There are also several Local Missionary Societies throughout the kingdom.

The General Baptists have a foreign Missionary Society, a Home Missionary Society, and Sunday School Union, Loan Tract, and

Village Missionary Societies. The American Baptists have a foreign Mission. That, and their numerous domestic institutions are conducted on a magnificent scale.

EDUCATION.

Colleges for educating young men for the Baptist Ministry :

Places.	Instituted.	Tutors.
Bristol,	1710,	{ Rev. T. S. Crisp, Rev. W. Anderson.
Bradford,	1804,	{ Rev. W. Steadman, D.D. Rev. B. Godwin.
Abergavenny.	1807,	Rev. M. Thomas.
Stepney,	1810,	{ Rev. W. H. Murch, Rev. S. Tomkins, A.M.

Two Students for the Baptist Ministry, are admitted to the Universities in Scotland, for a course of four years, on a foundation laid by Dr. Ward, of Gresham College.

General Baptist Academy, Wisbeach; Tutor, Rev. J. Jarrom.

General Baptist Education Society, Loughborough. Tutors; Rev. T. Stephenson, Sen. and Rev. T. Stephenson, A.M.

The American Baptists have four Colleges for general literature, and four Theological Institutions.

BENEVOLENT.

	Institu- ted.
Baptist Fund, for assisting poor Min- isters and Churches	} 1717.
Widows' Fund, Magazine.....	1809.
Baptist Building Fund	1824.
Society for the Education of Baptist } Ministers' Children	} 1830.

Several others exist in different parts of the kingdom ;—as the Bath Society, for aged Ministers ; the Bradford Society, for the same purpose ; the Western Association Fund, for Widows, and the various Association Funds.

In closing this Sketch we notice one enquiry which forces itself on our attention. Why were the Baptists so cruelly treated in every age, and by every power ? It was not that at any period they were, in a political sense, of such importance as that their existence might be deemed dangerous, and their extinction necessary to the safety of a State, but there was, as when Christian truth commenced its march, a mysterious power that acted on the fears of rulers, and they were alarmed they knew not

why. Let it be observed that the element of freedom is identified with the doctrine of Adult Baptism, for on the free exercise of judgment and choice, it has its foundation. A Baptist, therefore, cannot coerce the will of another; and on the same principle, if placed under civil or religious despotism, he will be found panting and struggling for liberty; his profession of Baptism is a public avowal of the rights of man to live unfettered, and consequently a public condemnation of oppression.

Here, then, we find the source of the wrongs which they endured. "What has the Emperor to do with our religion?—What have the Bishops to do at Court?" were enquiries urged by some of the antients, and such sentiments have at all times been uttered by the Baptists. Wherever they are found, whether on the page of history, or mixed up with existing events, they will appear the champions of freedom, the freedom of truth and humanity,—hated by tyrants but admired by the enlightened and the free. With the progress of liberty in England, they have steadily

advanced. In America only have they found a soil fully congenial, and there their triumphs have been glorious. Their cause is thus identified with Christianity, which secures, wherever it has dominion, liberty of conscience and of action; and which, though often "cast down, could not be destroyed."

We have seen, that along the stream of eighteen centuries, amidst the barbarous superstitions and cruel persecutions of dark and iron ages, the Apostolic doctrine of baptism was preserved, like the element of Christian truth, an imperishable principle, derived from God, and sustained by him through all dangers. The people, who were the depositaries of that doctrine, were natives of different regions, dissimilar in their habits, and incapable, from their scattered and persecuted condition, of forming any alliance, or recognizing any common standard of Christian doctrine; but, in maintaining the principles of primitive baptism, already laid down, they preserved the essence of the Gospel, and may be regarded, in the Apocalyptic sense of the term, as *witnesses for the truth* throughout the reign of

superstition.* We contemplate our present position with an emotion of Christian joy, accompanied with an earnest desire for greater prosperity ; and, encouraged by the prophetic announcements of the Sacred Volume, anticipate an era of redemption for mankind, and of triumph for the Church of God ; when Christianity, dignified with age, shall reassume its primitive peculiarities, and, in the extent of its influence, as in the richness of its manifestations, shall infinitely surpass its primitive glory.

The following list of Works published by the Baptists, on subjects connected with the history of the Denomination, or the ordinance of Baptism, is submitted with a hope that it may guide the enquirer. It is not attempted to present a complete list, as many works have been published under local circumstances, which

* Mosheim, vol. 4, p.p. 428, 429. Edwards, His. Red.

have had but little claim on public attention, and many have not come to the Author's knowledge. The more prominent and popular are selected.

HISTORICAL.

Crosby's History of the English Baptists, 4 vols. 8vo. Scarce—and has been in a great measure superseded by

Ivimey's History of the English Baptists, 4 vols. 8vo. This work enters into the *minutia* of the History, giving ample details of all leading events in Baptist History, down to the reign of George IVth. Very valuable.

A. *Taylor's History of the English General Baptists*, 2 vols. 8vo. A most important work. £.1 1s. The first Volume, presents an outline of Baptist History from the commencement of the Christian era. Should be better known than it is.

Danver's, on Baptism, 2 vols. Rarely met with.—“A work of very great learning, and full of information. Dr. Wall found himself unable fairly to meet its statements.”

Benedict's History of the American Baptists, 2 vols. 8vo. *Backus's History of the Baptists of New England*, 2 vols. 8vo. These works are of great worth. They exhibit the strong features of Christian principles acting under strange forms of policy, and detail scenes of most extraordinary character.

Mann's Lectures on Nonconformity, 8vo. 10s. 6d. Contains a sketch of the Baptists—it is a most useful book—presenting the most complete Syllabus of Nonconformist History to be met with. No Baptist family should be without it.

Robinson's History of Baptism, Quarto, £1. 1s. A work of prodigious research and learning.

ARGUMENTATIVE.

Abraham Booth's Pedobaptism examined, 2 vols. 8vo. A defence of Baptism from the concessions of opponents. As a controversial work it is without parallel. Should be reprinted.

Gale's Reply to Wall, 8vo. Full of Scholastic lore. To those who understand the classics it is very valuable.

Innes's Conversations on Baptism, 3s. 6d. Is a very masterly work—written in a fine spirit.

Ryland's Candid Statement why the Baptists differ from so many of their Brethren, 1s. 6d. Calm and pious—worthy of the venerable and devoted man who wrote it. Where this would not convince, it must conciliate.

Weslake's General View of Baptism, 9s. 'A most valuable work, as it presents the whole argument in a condensed form.

Gibb's Defence of the Baptists, 9s. Similar to the preceding. Is a very creditable performance.

Cox's Reply to Ewing and others. Contains a complete exposure and refutation of the sophistry of modern antagonists. Sound in argument—with some biting sarcasms.

TRACTS.

Pengilly's Scripture Guide to Baptism, 1s. 6d. Has passed through several editions. Is deservedly popular.


Dr. Gill's Tracts on Baptism. Very powerful—he brings a mass of learning within a small compass.

Dan. Taylor's Tracts on Baptism. Very valuable from the simple, but weighty character of the Author's style.

Fellow's Six Views of Believer's Baptism, 6d. A most delightful little work—written in a highly devotional strain. Ought to be widely circulated.

Wilson's Scripture Manual, 2d. Describes the process of conviction in the mind of an enquirer. Scriptural and conclusive. Perhaps the most useful of its kind and size.

There is a Baptist Tract Society at Loughborough, conducted by Mr. Winks. Its varied and useful publications are sold also by Mr. Wightman, Paternoster Row.

 THE following List of Baptist Churches is copied from the Baptist Magazine for 1831,—since that time numerous alterations must have taken place, which the compiler of this little Work has endeavoured, as far as was practicable, to ascertain and correct.—As changes are continually occurring, a few copies have been interleaved, to enable such persons who feel inclined and have opportunity to notify them as they occur. They may be had through the medium of any Bookseller from the Publisher, by ordering expressly *an interleaved copy.*

LIST OF
BAPTIST CHURCHES IN ENGLAND,
 WITH THE DATE OF THEIR FORMATION,
 THE NAMES OF THEIR PRESENT MINISTERS, AND THE
 YEAR OF THEIR SETTLEMENT.

Those marked with the letter G are General Baptists.

BEDFORDSHIRE.

Church and year of formation.	| Pastor and year of his settlement.
1820 Barton	J. Warring .. 1821
1791 Bedford.. .. .	T. King, 1816
1771 Biggleswade.. .. .	T. Middleditch.. 1819
1670 Blunham	J. Beetham .. 1822
Cardington, C. End ..	
Carlton	C. Vorley 1796
1660 Cranfield	T. Miller 1830
Dunstable, 1 ch	
1803 Dunstable, 2 ch	D. Gould 1826
1652 Keysoe	H. Bottle 1823
Leighton Buzzard	E. Adey 1829
1689 Luton	H. Burgess .. 1830
Maulden	S. Hobson 1808
Potton	—Blackstock .. 1824
Ridgmount	R. Edmonson .. 1830
Sharnbrook	R. Emery.. .. 1832
1829 Shefford	W. Brown .. 1830
1693 Southill.. .. .	T. Tay 1819
1767 Staughton (Little)	J. Knight.. .. 1806
1655 Stevenon	G. H. Orchard.. 1832
1816 Toddington	T. Ramsay .. 1816
1814 Westoning	T. Chew

BERKSHIRE.

Church and year of formation.	Pastor and year of his settlement.
1652 Abingdon	J. Kershaw .. 1815
Beech Hill	J. Rodway ..
1620 Farringdon	G. Capes 1827
Grove Pope	
Kingston Lisle	R. Townsend ..
1823 Knowl Hill	D. Ford 1830
1640 Newbury	T. Welsh 1813
1640 Reading, 1 ch	J. H. Hinton .. 1821
1805 Reading, 2 ch	J. York
Reading, 3 ch	— Hewlett ..
1829 Sunning Dale	S. Thompson .. 1829
1794 Wallingford	J. Tyso 1819
1648 Wantage	W. Glanville ..
1778 Workingham	J. Coles 1819

BUCKINGHAMSHIRE.

1713 Amersham, 1 ch	J. Statham .. 1828
1823 Amersham, 2 ch	J. Cooper .. 1823
1830 Aston Clinton	T. Amsden .. 1830
Aylesbury	J. Norris
1760 Chenies	E. West 1821
1714 Chesham, 1 ch	W. Tomlin .. 1811
1820 Chesham, 2 ch	W. Cooper .. 1823
Chesham, G	{ Sexton
	{ Hobbs
1708 Colnbrook	W. Hopcraft .. 1822
1822 Crendon (Long)	W. Coleman .. 1823
1829 Cuddington	E. Bedding .. 1832
1786 Datchet	W. Bayley .. 1819
Ford, G	S. Diprose .. 1829
1806 Gold Hill	D. Ives 1827
1810 Haddenham	P. Tyler .. 1810
1818 Hanslope	J. Poynder ..
1825 Ickford	C. Dodwell .. 1825
1804 Ivinghoe	G. Clark .. 1804
1814 Kingshill (Little)	
1831 Loughton	

Church and year of formation.	Pastor and year of his settlement.
1776 Missenden (Great)	.. S. R. Allom 1823
1662 Newport Pagnell ..	.. W. J. Early 1827
1812 Northall .. ..	.. W. Johnson 1812
1694 Olney .. ..	.. J. Simmons 1818
1802 Penn .. ..	.. J. Burnham ..
1816 Quainton .. ..	.. D. Walker 1817
1708 Risborough (Prince's)	.. T. Terry 1820
1805 Stratford (Fenny)	.. J. H. Brooks 1827
1656 Stratford (Stoney)	.. J. James 1830
1809 Swanbourne .. ..	.. J. Waight 1828
1787 Waddesdon Hill..	.. ..
Wendover, G .. ..	.. W. Darville
1660 Winslow .. ..	.. ..
Wycombe (High).. ..	.. ..

CAMBRIDGESHIRE.

Baruwell .. ..	.. ..
1810 Bottisham Lode	.. ..
1726 Cambridge .. ..	.. — Gray .. 1832
1817 Camps (Castle) ..	.. W. Johnson .. 1817
1819 Chatteris .. ..	.. T. Bonfield .. 1827
1654 Chatteris, G .. ..	.. J. Lyon
1780 Cottenham, 1 ch	.. J. Meakin.. .. 1812
Cottenham, 2 ch ..	.. — Sutton
Downham .. ..	.. J. Britton.. ..
Ely .. ..	.. ..
1829 Freckenham .. ..	.. ..
1710 Gamlingay .. ..	.. E. Manning .. 1818
1812 Haddenham .. ..	.. ..
1785 Harsten .. ..	.. B. Fuller .. 1824
1693 Isleham .. ..	.. J. Reynolds .. 1818
Isleham, G .. ..	.. R. Compton ..
1828 Landbeach .. ..	.. W. Harris.. .. 1828
1700 March, G .. ..	.. J. Jones
1654 Melbourn .. ..	.. W. Pepper .. 1818
1819 Oakington .. ..	.. ..
1735 Over .. ..	.. G. Prudden .. 1811

Church and year of formation.	Pastor and year of his settlement.
1825 Shelford	J. Heafford .. 1825
1750 Soham	B. Hodgkins .. 1831
1801 Streatham	J. Howlett .. 1801
1789 Sutton	
1789 Swavesey	T. Tall 1795
1778 Tydd, St. Giles', G ..	
1808 Wilburton	J. Langford .. 1808
1662 Willingham, 1 ch ..	J. Rootham .. 1791
Willingham, '2 ch ..	J. Stevens Jun. 1829
1665 Wisbeach, G	J. Jarrom.. ..

CHESHIRE.

1815 Audlem	— Thursfield .. 1825
1806 Chester	
1663 Hill Cliff	} J. Bradford .. 1820
1820 Little Leigh	
1823 Macclesfield, G	R. Kenny
1818 Torperley, G	D. Gathorp
Warford	T. Holt

CORNWALL.

1832 St. Austle	
1818 Calstock	
1769 Chacewater	
1803 Falmouth	W. Burchell .. 1825
1820 Grampond	B. Beddow .. 1830
1804 Helston	J. Lane 1814
1830 Marazion	J. Parsons .. 1830
Mary, St. (Scilly) ..	C. Rogers.. .. 1826
1802 Penpoll	
1802 Penzance	R. May 1828
1802 Redruth and St. Day ..	G. Aveline .. 1830
Saltash	
1815 Skinner's Bottom	J. Craize
1789 Truro	T. Steadman .. 1831

CUMBERLAND.

Church and year of formation.	Pastor and year of his settlement.
1662 Broughton	S. Ruston .. 1819

DERBYSHIRE.

1826 Ashbourne, G	W. Fogg ..
1700 Ashford, G	
1823 Belper	S. Johnson .. 1823
1810 Belper, G	E. Stenson ..
1811 Bradwell, G	
1775 Cauldwell, G	W. Norton ..
1817 Chesterfield	W. Stokes ..
1830 Crich	
1793 Derby	W. Hawkins .. 1827
1791 Derby, G	J. G. Pike ..
1810 Duffield, G	
1785 Ilkistone, G	G. Pike
1783 Loscoe	J. Swain 1807
1760 Melbourne, G	
1785 Smalley, G	
1804 Swanwick	
1818 Wirksworth, G	J. Richardson ..

DEVONSHIRE.

1798 Ashburton	C. Tippett .. 1832
1690 Bampton	T. Thomas .. 1830
1817 Barustaple	
1829 Bideford	R. Pyne
1773 Bovey Tracey	J. L. Sprague .. 1796
1816 Braduinch	C. Sharp
1817 Brayford	G. Lyle 1825
1800 Brixham	
1829 Chagford	
Collumpton	R. Humphrey .. 1808
1817 Crediton	D. Davies .. 1818
Crick, G	
1824 Croyde	J. H. May .. 1828
1646 Dartmouth	P. House 1822

Church and year of formation.	Pastor and year of his settlement.
Devonport, 1 ch	T. Wilcocks .. 1818
Devonport, 2 ch	T. Horton .. 1822
1654 Exeter, 1 ch	S. K. Brewer .. 1829
1818 Exeter, 2 ch	J. Mason
Exeter, 3 ch	T. Steel .. 1832
1827 Folly Cross	— Thorne .. 1827
Harberton Ford	J. Gard
Honiton .. ..	.. ..
Kentisbeer, St. Hill	C. Hawkins
Kingsbridge .. ..	.. ..
Modbury	E. Hull .. 1831
Muckworthy	A. M. Facy .. 1828
Newton Abbot	W. Cross .. 1827
1827 Newton, St. Petroch	F. Thomas .. 1827
1648 Plymouth, 1 ch	S. Nicholson .. 1823
Plymouth, 2 ch .. ..	.. ..
Plymouth, 3 ch .. ..	.. ..
Prescot .. ..	.. ..
Shaldon .. ..	.. ..
Sheepwash .. ..	.. ..
1830 Sidmouth	W. Glanville
Stoke Gabriel	C. Tippet
Tawstock	F. Pugsley
1821 Teignmouth	— Muller
1687 Tiverton	J. Singleton .. 1814
1819 Torrington (Great)	T. Pulsford .. 1820
1810 Uffculm	J. Wood .. 1824
1652 Uppottery .. ..	.. ..
1827 Yarcombe	S. Vincent .. 1830

DORSETSHIRE.

1829 Dorchester	S. Sincox .. 1830
Loughwood	R. Gill .. 1800
1655 Lyme Regis	A. Wayland .. 1822
Poole	S. Bulgin .. 1807
1813 Weymouth	S. J. Davis .. 1831
Wimborne	J. Dore .. 1827

DURHAM.

Church and year of formation	Pastor and year of his settlement.
Berwick-upon-Tweed	A. Kirkwood ..
1831 Darlington	W. Lightfoot .. 1831
1652 Hamsterly	W. Heron 1831
1826 Middleton-in-Teesdale	D. Douglas .. 1822
1785 Rowley (C) & Hindley ..	C. H. Roe .. 1828
1818 South Shields, 1 ch ..	S. Tapescott .. 1832
1823 South Shield, 2 ch ..	W. Fisher .. 1820
1809 Stockton-on-Tees	J. Dawson .. 1828
Sunderland	G. Brown 1823
Walsingham	W. Leng 1824
Wearmouth (Monk's)	R. Thompson .. 1830

ESSEX.

Ashdon	M. Walker ..
1815 Billericay	T. B. Crowest .. 1815
Braintree	W. Humphries 1827
Burnham	J. Garrington ..
Chelmsford	H. Howell .. 1829
Coggeshall	F. Revett
Colchester, 1 ch	G. Francies .. 1816
Colchester, 2 ch	H. Dowling ..
Colne (Earl's)	T. D. Reynolds 1830
1823 Dunmow .. ..	.. ..
Halstead	J. King
1692 Harlow	T. Finch 1819
1830 Harwich	R. Webster .. 1830
Heddingham (Sibble) ..	R. Longford .. 1822
1801 Ilford	J. Smith 1808
1790 Langham	J. Goodrich .. 1820
1828 Langley	S. Webb
1816 Loughton	S. Brawn 1817
1803 Mersea (East)	J. Rogers
1754 Potter Street	Gipps 1832
1799 Rayleigh	J. Pilkington .. 1799
Ridgwell .. ..	.. ..

Church and year of formation.	Pastor and year of his settlement.
1774 Saffron Walden, 1ch ..	J. Wilkinson .. 1809
Saffron Walden, 2 ch. ..	J. D. Ployer ..
1805 Sampford (Old)	
Thaxted..	T. Byatt 1814
1802 Thorpe	W. Bolton .. 1802
1830 Tillingham	G. Wesley .. 1830
1729 Waltham Abbey, 1 ch..	J. Hargreaves .. 1829
Waltham Abbey, 2 ch...	
Witham	J. Warren ..

GLOUCESTERSHIRE.

1819 Avening	S. Webley .. 1828
Blakeney	J. Jones
1650 Bourton on the Water ..	T. Coles 1801
1724 Campden (Chipping) ..	W. Elliot 1829
Chalford	J. Dean 1798
1753 Cheltenham	J. Smith 1829
1651 Cirencester	D. White.. .. 1805
Coleford..	J. Fry 1814
1827 Cuberley	T. Davis
1814 Downend	J. Mitchell
1800 Eastcombs	E. Probert .. 1827
1720 Fairford	D. Williams
1813 Gloucester	E. Elliott.. .. 1829
Gorsley	— Jones
Hillsley	T. Shakspear .. 1827
1630 King's Stanley	J. Cousins 1818
1817 Lechlade	R. Breeze.. .. 1827
Lydbrook	T. Wright
Minchinhampton	J. Dunn 1826
1665 Naunton	J. Acock 1829
1831 Painswick	W. Hewett 1831
Shortwood	T. F. Newman.. 1832
1709 Sodbury (Chipping) ..	J. C. Norgrove.. 1827
Stow	
824 Stroud	{ H. Hawkins .. 1825
	{ W. Yates .. 1828

Church and year of formation.	Pastor and year of his settlement.
Tetbury	J. O. Mitchell ..
1655 Tewkesbury	D. Trotman .. 1803
Thornbury	
1820 Uley	
1810 Winchcomb	J. Mills 1826
1822 Winstone	T. Davis 1823
1825 Woodchester	
Wotton-under-edge	J. L. Watts .. 1830

HAMPSHIRE.

1824 Andover, 1 ch	
Andover, 2 ch	
1828 Aunmore	H. Crossman .. 1828
1817 Ashley	W. Rutter .. 1817
Batramsley	
1817 Beaulieu	J. B. Burt .. 1828
1690 Broughton	H. Russell .. 1806
Cove	
1738 Downton, 1 ch	J. Clare 1804
1680 Downton, 2 ch	
Downton G	
1828 Downton Common	J. Bennett ..
Fawley	
Guersey	P. Nant
1832 Hambleton	
1808 Hartley Row	J. B. Thurling ..
Helier's (St.) Jersey	T. Jarvis
Jean (St.) Jersey	J. De Gruchy ..
1752 Lockerley	N. T. Burnett .. 1823
Long Parish	T. Fatcher .. 1818
Longueville Jersey	J. Carrè
Lyndhurst, G	
1690 Lymington	J. Millard .. 1816
Frenchmoor	J. Banting ..
1809 Newport, Isle of Wight	
1802 Portsca, G	W. Brand ..
Romsey	W. Yarnold .. 1812
1827 Sopley	H. V. Gill .. 1828

Church and year of formation	|	Pastor and year of his settlement.
PORTSEA.		
1709 Meeting-house Alley..		C. E. Birt .. 1827
1782 White's Row		T. Morris.. .. 1827
1812 Ebenezer	}	J. Headden .. 1813
		— Watts
Salem		R. Young .. 1814
1811 Forton		T. Tilly 1812
1811 Lake Lane.. ..	}	J. Clay.. .. 1821
		C. Cakebread .. 1828
Dock Row.. ..		— Neave
1700 Southampton		B. H. Draper .. 1820
Wellow, Isle of Wight..		W. Read
Whitchurch		P. Davies .. 1818
1822 Winchester		B. Coxhead
Yarmouth, Isle of Wight		I. Watts 1826

HEREFORDSHIRE.

Foundhope		J. Harris 1827
1802 Garway		
1805 Kington.. ..		S. Blackmore .. 1823
1828 Ledbury.. ..		G. H. R. Curzon 1828
1652 Leominster		T. Edmonds .. 1814
1817 Madley		I. Hicks
1820 Peterchurch		T. Jones 1826
1819 Ross		E. A. Claypole 1828
1662 Ryeford		W. Williams .. 1809
1819 Tenbury		— Lewis
1817 Withington		J. Davies

HERTFORDSHIRE.

1675 Albans, St.		W. Upton .. 1821
1676 Berkhamstead, G..	}	E. Sexton
		J. Hobbs
Bishop Stortford		J. Galpine .. 1830
1826 Boxmoor		M. Jones .. 1828

Church and year of formation.	Pastor and year of his settlement
1825 Coleman's Green	H. Biggs .. 1827
1679 Hemel Hempstead	T. Hopley .. 1823
1773 Hertford	J. Bisset .. 1831
1660 Hitchin	T. Hitchin .. 1831
1813 Market Street	
Mill End	
New Mill	D. Clarabut .. 1817
Rickmansworth	
Sawbridgeworth	J. Stewart
1807 Tring	R. Glover .. 1812
1707 Watford.. ..	J. Edwards .. 1826
Whitwell Street	

HUNTINGDONSHIRE.

1787 Bluntisham	J. Simmons .. 1830
1784 Gidding (Great) *	W. Tandy .. 1826
1694 Gransden (Great)	R. Skilliter .. 1798
1757 Hailweston	S. Fordham .. 1826
1688 Ives, St.	
1809 Ives, St. G	H. McKenzie .. 1822
1692 Kimbolton	J. Hemming .. 1818
1767 Needingworth	S. Sharood .. 1819
1800 Neots, St.	G. Morrell .. 1811
1726 Ramsey	T. Jenkins .. 1822
1818 Somersham	W. Orris .. 1829
Spaldwick	J. Manning .. 1793

KENT.

1653 Ashford	J. Payne .. 1827
1769 Bessel's Green	W. Broady .. 1826
1809 Bethersden	A. Shilling .. 1809
1809 Borough Green	W. Bolton .. 1830
1824 Brabourne Lees	J. Skinner .. 1825
1801 Brenchley & Lamberhurst	T. Gladwish .. 1815
1825 Canterbury	

Church and year of formation.	Pastor and year of his settlement
1630 Chatham, 1 ch.	W. G. Lewis .. 1825
1824 Chatham, 2 ch	W. Giles 1824
1706 Cranbrook,	G. Stonehouse.. 1814
1810 Crayford	J. Blakeman .. 1829
1814 Deal	J. Austin 1832
1822 Dover	D. Crambrook.. 1827
1786 Eynsford	J. Rogers.. .. 1802
1604 Eythorne	W. Paine.. .. 1829
Faversham	G. Beal
1750 Folkestone	J. P. Briscoe .. 1832
1826 Gravesend	W. Mills 1827
Greenwich	W. Belsher .. 1827
1826 Hadlow	
1805 Lessness Heath	
1797 Maidstone, 1 ch	W. Groser .. 1820
1820 Maidstone, 2 ch	W. Leader .. 1827
Margate.. ..	D. Deuham .. 1826
1832 Ramsgate	
Sandhurst	J. Gates 1811
1754 Seven Oaks	T. Shirly 1810
1817 Seven Oaks, G	J. Pickance
1817 Sheerness (M. Town) ..	G. Moulton .. 1827
1667 Smarden	J. Copping
1700 Smarden, G	T. Rofe
Stone	
1801 St. Peters	T. Cramp .. 1801
1769 Tenterden	J. Exall 1810
1757 Woolwich, 1 ch.	W. B. Bowes .. 1826
1786 Woolwich, 2 ch	} A. Freeman .. 1789
Woolwich, 3 ch	

LANCASHIRE.

1713 Accrington	J. Harbottle .. 1825
1720 Bacup, 1 ch	J. Edwards .. 1830
1821 Bacup, 2 ch	F. W. Dyer .. 1821
1760 Blackburn	— Worrall .. 1824

Church and year of formation.	| Pastor and year of his settlement.
1793 Bolton	W. Frazer .. 1829
1827 Burnley	D. Griffiths .. 1829
1780 Burnley, G	H. Aston
1700 Cloughfold	R. Heyworth .. 1815
1772 Colne	W. P. Scott .. 1832
1752 Goodshaw Chapel ..	J. Pilling 1793
1811 Haslingden, 1 ch ..	J. Starkie 1830
1830 Haslingden, 2 ch ..	
1678 Hawksheadhill ..	R. Ward
1810 Huncoat	I. Jackson .. 1830
1817 Inskip	J. Blakey
1714 Liverpool, 1 ch ..	S. Saunders .. 1826
1800 Liverpool, 2 ch ..	J. Lister 1803
1820 Liverpool, 3 ch ..	J. Underhill .. 1820
1825 Liverpool, 4 ch ..	M. Fisher .. 1825
1799 Liverpool, Welsh ch	D. Jones 1818
1828 Lumb in Rossendale ..	R. Ashworth .. 1828
1786 Manchester, 1 ch... ..	W. Gadsby ..
1810 Manchester, 2 ch ..	J. Birt 1820
Manchester, 3 ch ..	W. Jackson ..
1830 Manchester, 4 ch ..	J. Aldis 1830
1821 Manchester, G	S. Ayrton
1783 Ogden	J. Allison 1830
1816 Oldham	T. F. Jordan .. 1826
1798 Pendlehill (Sabden) ..	
1785 Preston	
1825 Preston, G	
1773 Rochdale, 1 ch ..	W. Stephens .. 1819
Rochdale, 2 ch ..	— Kershaw ..
1814 Staley Bridge	C. Morrell 1829
1808 Staley Bridge, G ..	T. Smith
1662 Tottlebank	T. Frearson .. 1826
1796 Wigan, 1 ch	G. Crook 1829
1826 Wigan, 2 ch	B. Millard ..

LEICESTERSHIRE.

1826 Appleby	J. Barnett .. 1827
1667 Arnsby	J. New 1831

Church and year of formation.	Pastor and year of his settlement.
1807 Ashby, G	J. Goadby ..
1745 Barton, G	J. Derry
1820 Billesdon, G.. ..	W. Creaton ..
1807 Blaby	B. Evans 1812
1793 Bosworth, Husband's ..	J. Harris 1829
1791 Bottesford	T. Linford ..
1806 Broughton, G	T. Hoe
1785 Castle Donnington, G..	R. Stocks.. ..
1694 Foxton	W. Liddell .. 1830
1828 Hallaton	
1766 Hinckley, G	J. Taylor
1798 Hugglescote, G	T. Orton
1760 Kegworth, G.. ..	J. Wilders ..
1700 Knipton	
1782 Leake & Wimeswold, G	I. Henham ..
Leicester, 1 ch	J. P. Mursell .. 1827
Leicester, 2 ch	E. Varley .. 1809
1830 Leicester, 3 ch	T. Hardy
1830 Leicester, 4 ch	D. M. Williams 1831
1794 Leicester, G	T. Stevenson ..
1824 Leicester, G	T. Gamble ..
1823 Leicester, G	J. Goadby ..
1654 Leicester, G	S. Wigg
1799 Long Whatton	J. Stapleton ..
1750 Loughborough, G.. ..	T. Stevenson ..
1790 Loughborough	
1830 Market Harborough, G..	
Oadby	
Queenborough, G.. ..	
1804 Quorndon, G.. ..	T. Scott
1820 Rothley, G	S. Taylor
Sheepshead	W. Bromwich .. 1823
1820 Shilton, G	R. Verow
1700 Sutton in Elms	C. Burdett .. 1811
Syston, G	
1814 Thurlaston, G	T. Yates
Ullesthorpe	W. Ayre 1824
1818 Woodhouse Eaves, G ..	

LINCOLNSHIRE.

Church and year of formation.	Pastor and year of his settlement.
Barrow and Killingholme	
1741 Boston, 1 ch	D. Perry 1829
1818 Boston, 2 ch	— Bull
1653 Boston, G	J. Underwood
1688 Bourn, G	J. Binns
Burgh and Mounthorpe	
Carlton le Moorland ..	J. Blackburn .. 1829
1657 Coningsby, G.. ..	Supplies
Donington	E. Gibson
1695 Epworth, G	D. Chesman
1819 Fleckney, G	J. Jones
1688 Fleet, G.. ..	T. Rogers
1823 Gainsborough	J. Thomas
1688 Gedney Hill, G	W. Smith
1688 Gosberton, G.. ..	J. Thompson
1825 Grimsby	S. Marston .. 1823
1825 Halton, East, G	W. Tutty.. ..
1821 Heckington .. ..	.. ..
Horncastle	D. Jones
1686 Killingholm, G	E. Hunter
1663 Kirton, G	J. Felkin
Lincoln	J. Craps 1827
1822 Lincoln, G	S. Wright.. ..
Louth .. ..	.. ..
1802 Louth, G	F. Cameron
1823 Magdalen, G.. ..	.. ..
1773 Maltby, G	J. Keddall
1676 Miseton .. ..	.. ..
Partney and Orby	
Spalding	W. Margerum.. 1827
1646 Spalding, G	H. Everard
1829 Stamford, G	W. Reeve
1808 Stangford	W. Reeve
1808 Sutterton, G	J. Bissill
1788 Tyd, St. Gyles .. ..	.. ..
1823 Whittlesea, G	J. Wood

LONDON AND SOUTHWARK.

Church and year of formation.	Pastor and year of his settlement.
1820 Alfred Place, Kent Road	W. Young .. 1821
Alie Street (Great) ..	G. W. Wilks .. 1826
1753 Alie Street (Little) ..	W. Shenston .. 1798
1794 Blandford Street	J. Dawson .. 1826
1720 Carter Lane, Borough ..	J. Rippon .. 1773
1780 Church St., Blackfriars	} J. Upton 1786
City Road	— Jay
Clement's Lane, Strand	W. House .. 1821
1657 Commercial Road, G ..	J. Wallis
Cumberland Street, Shoreditch ..	} J. Winning
1773 Dean Street	B. Lewis 1825
1638 Devonshire Square	T. Price 1824
1735 Eagle Street	J. Ivimey 1804
Eden Street, Hampstead Road	J. Preston .. 1827
1662 Eldon Street	J. Rowlands .. 1826
1785 Fetter Lane	J. Elvey 1817
Founders' Hall	} J. Hunter 1829
Grafton Street, Soho ..	W. Williams
1817 Henrietta Street	T. Thomas 1828
1820 Homerton Row	T. Eason
Jamaica Row, Bermondsey	W. Dovey
John Street, Bedford Row	J. H. Evans
1714 Keppel Street	G. Pritchard .. 1817
1691 Maze Pond	
1823 Meard's Court, Soho ..	J. Stevens 1823
1662 Mill Yard	J. B. Shenstone 1826
Mitchell Street	J. A. Jones 1831
1829 Northampton Street ..	
1633 Prescott Street, Little ..	C. Stovel 1832
1666 Red Cross Street	— Franklin
1815 Romney St., Westminster	C. Wollacot 1824
Regent's Park	— Fordham

Church and year of formation.	Pastor and year of his settlement.
1830 Salters' Hall	J. E. Giles .. 1830
1831 Shoreditch	C. B. Woodman 1832
1809 Shouldham Street ..	J. George.. ..
Snowsfields	G. Francis ..
Spencer Place, Goswell Street Road	J. Peacock .. 1821
1818 Soho, Oxford Street ..	G. Comb 1825
1674 Suffolk Street, G	J. Farrant ..
1720 Unicorn Yard	G. Gibbs 1828
1791 Walworth, East L. . . .	
1805 Walworth, Lion Street..	J. Chin 1806
1692 Wild Street (Little) ..	

MIDDLESEX.

1827 Alperton	T. Allen 1828
1819 Brentford (Old)	J. A. Jones ..
1802 Brentford (New)	W. Ragsdell .. 1831
1830 Chelsea, College St. ..	
1817 Chelsea, Paradise, W. . .	J. Belcher .. 1831
1824 Chelsea, Westburn St. . .	J. Steuson .. 1832
1819 Greenford	
1798 Hackney	F. A. Cox .. 1811
1793 Hammersmith	T. Uppadine .. 1803
1818 Hampstead	J. Castleden .. 1818
Hampstead, 2 ch. . . .	— Robinson ..
1798 Harlington	
1812 Harrow on the Hill ..	J. George.. ..
Henden	J. Grundy .. 1832
1812 Highgate	E. Lewis 1820
Hornsey.. ..	J. B. Shenston..
Kensington G. Pits. . . .	J. Broad 1832
1785 Old Ford	W. Newman .. 1794
1812 Poplar	J. Upton, jun. . . 1821
Potter's Bar	— Holmes ..
1796 Somer's Town	C. Carpenter .. 1826
1825 Staines	G. Hawson .. 1825
1818 Stoke Newington	

Church and year of formation.	Pastor and year of his settlement.
1828 Tottenham	J. J. Davies .. 1828
1830 Uxbridge .. ..	.. ..
1827 West Drayton	A. G. Fuller .. 1827

MONMOUTHSHIRE.

1807 Abergavenny.. ..	M. Thomas .. 1807
1830 Abergavenny, 2 ch. ..	.. ..
Abersychan	D. R. Stephen 1830
1818 Argoed	T. Davies .. 1819
1824 Beulah	B. Williams .. 1824
1764 Bassaleg (Bethesda)	{ J. Hier .. 1787
	{ J. Edmunds .. 1806
1810 Blaenafon, 1 ch. ..	R. Owen .. 1826
1825 Blaenafon, 2 ch. ..	H. Jones .. 1827
1660 Blaenau Gwent ..	{ J. Price .. 1799
	{ W. Thomas .. 1805
Castleton	E. Jones .. 1823
1745 Chapel y ffin	M. Lewis .. 1825
1771 Caerleon	D. Phillips .. 1819
1819 Caerwent	J. Evans
1818 Chepstow	J. Lewis .. 1818
1817 Glasgoed	L. Lewis .. 1817
1826 Goitre	B. Williams .. 1827
1652 Llanwenarth	J. Lewis .. 1827
Llandoga	{ F. Hiley .. 1811
	{ J. Jones
1819 Magor	T. Leonard .. 1819
1819 Monmouth	R. Davis .. 1821
1830 Natyglo	J. Edwards .. 1829
Nash	J. Jones
1817 Newport	T. Morris .. 1817
Newport (English) ..	J. Harris .. 1819
1819 Peurhos	M. Jones .. 1819
Penhalt .. ..	.. ..
1772 Penuel	D. Evans .. 1830
1729 Penygaru	E. Jones
1827 Peny-y-cae	E. Oliver

Church and year of formation.	Pastor and year of his settlement.
Pisgah	T. Kenvyn ..
1815 Pont-rhyd yr-un	D. D. Evans .. 1828
1818 Ragland	T. Harris 1819
1832 Redwick	
1828 Romney	M. James.. ..
1803 Sion Chapel	J. Michael .. 1827
1802 Tredegar	J. P. Davies .. 1818
1776 Trosnant, Pontipool ..	J. Williams .. 1829
Varteg	

NORFOLK.

1796 Aylsham, 1 ch.	J. Bane 1817
Aylsham, 2 ch.	
1822 Bacton,.. .. .	W. Baker .. 1823
1796 Buxton	
1813 Carlton Rode	J. Smith 1813
Claxton	J. Hupton ..
1823 Costessy.. .. .	J. Ivory 1821
1822 Creak (South)	
1783 Dereham	J. Williams .. 1822
1789 Diss	N. Tidd 1830
Downham	J. Jeffreys .. 1801
Easton Row	— Smith
1699 Ellingham (Great) ..	C. Hatcher ..
1801 Fakenham	J. Hunt
1814 Forncet, St. Peter's, G..	
1820 Foulsham	D. Thompson ..
1816 Framingham.. .. .	C. Hart 1829
Ingham	J. Venimore .. 1826
1810 Kenninghall	J. Roper 1824
Lynn	H. Trewella .. 1829
1800 Martham	W. Davey .. 1825
1826 Mersham, G... .. .	J. King
1811 Neatishead	W. Spurgeon .. 1813
Necton	J. Carver 1809
1691 Norwich 1 ch.	

Church and year of formation	Pastor and year of his settlement.
1788 Norwich, 2 ch	J. Puntis.. .. 1824
1820 Norwich, 3 ch	A. Pye 1815
1823 Norwich, 4 ch	R. G. Lemaire.. 1825
1829 Norwich, 5 ch	H. Betts 1830
1686 Norwich, G	
1802 Salehouse	J. Boast 1828
1803 Saxlingham	W. Clark.. .. 1803
Shelfsanger	J. Clark
South Creake.. ..	I. Oakford
1822 Swaffham	J. Hewett.. .. 1823
1830 Tittleshall	
Wortwell	R. Harvey
1717 Worstead	R. Clark 1812
1801 Wymondham	
Yarmouth	
1686 Yarmouth, G.. ..	

NORTHAMPTONSHIRE.

1822 Aldwinkle	D. Parkins .. 1823
1796 Barton (Earl's)	S. Adcock.. .. 1832
1825 Blissworth	G. Foskett .. 1826
Braunston	R. Miller 1829
1793 Braybrook	
1824 Brington (Little)	W. Hewett
Buckby (Long)	W. Capern .. 1830
1805 Bugbrook	J. Wheeler .. 1805
1798 Burton Latimer	D. Rees 1832
1811 Bythorne	W. Simpson .. 1818
1777 Clipston.. ..	T. Trestrail .. 1832
1818 Ecton	J. Smith 1824
1796 Gretton	W. C. Bottomley 1828
1802 Guilsborough	J. Clark 1822
1817 Hackleton	W. Knowles .. 1815
Haddon (West)	G. H. Orchard..
Harpole.. ..	J. Chown.. .. 1827
1828 Hullaton	
Irthlingborough	

Church and year of formation	Pastor and year of his settlement.
1696 Kettering, 1 ch	W. Robinson .. 1830
1824 Kettering, 2 ch	J. Jenkinson .. 1824
1822 Kingsthorpe .. ..	.. ..
1810 Kissingbury	T. W. Wake .. 1827
Middleton Cheney	B. Howlett .. 1829
1825 Milton	T. Marriott .. 1828
Moulton	F. Wheeler .. 1819
1832 Morton Pinkney .. ..	.. ..
1733 Northampton, 1 ch	W. Gray 1825
1820 Northampton, 2 ch .. ..	.. ..
1829 Northampton, G .. ..	.. ..
1800 Oundle	R. Manton .. 1827
1653 Peterborough, G	S. Wright ..
Raunds .. ..	.. ..
1819 Ravensthorpe	W. Goodrich .. 1819
1714 Ringstead	L. J. Abington 1830
Road	G. Jayne 1829
Rushden, 1 ch	J. Whitemore 1832
1800 Rushden, 2 ch	— Drawbridge 1816
1787 Thrapston	S. Green 1825
1783 Towcester	J. Barker 1792
1715 Walgrave	S. Adams 1829
1807 Wellingborough	— Drawbridge
1831 Welton .. ..	.. ..
Weston by Weedon	R. Clark 1809
1822 Woodford	H. Tonkin 1828

NORTHUMBERLAND.

Ford Forge .. ..	.. ..
1650 Newcastle, 1 ch	R. Pengilly .. 1807
1817 Newcastle, 2 ch	G. Sample 1818
1799 North Shields	J. Williamson .. 1816

NOTTINGHAMSHIRE.

1804 Beeston, G	R. Abbott
1826 Boughton, G .. ..	.. ..
Broughton, G	T. Hoe

Church and year of formation.	Pastor and year of his settlement.
Collingham (North)	W. Nicholls .. 1807
1741 Gamston and Retford, G	S. Stenson ..
1760 Kirby Woodhouse, G	G. Hardstaff ..
1819 Mansfield, G.. ..	J. Austin ..
1676 Misterton, G.. ..	S. Skidmore ..
1810 Newark-on-Trent ..	W. Hutchins .. 1829
Nottingham, 1 ch.. ..	J. Edwards .. 1830
1819 Nottingham, G ..	A. Smith ..
1775 Nottinham, G ..	W. Pickering
	H. Hunter ..
1811 Southwell	G. Alvey 1823
1832 Eastfield Side ..	C. Nott 1826
1818 Sutton Ashfield, G	
Sutton Ashfield, 2 ch	J. Burrows ..
1798 Sutton Bonington, G	
1822 Sutton-on-Trent ..	G. Pope 1822

OXFORDSHIRE.

Ascott	
1814 Bloxham	D. Nunnick .. 1821
1817 Boddicott	— Bloodworth
1709 Burford	B. S. Hall.. .. 1830
1826 Chalgrove	— Crook
1662 Chipping Norton ..	W. Catton .. 1827
1662 Coate	R. Pryce 1821
1812 Ensham.. ..	
1832 Filkins	
Goring Heath	W. Benson ..
1823 Henley-on-Thames ..	
1644 Hooknorton	W. Richards .. 1825
1780 Oxford, 1 ch	W. Copley .. 1824
1824 Oxford, 2 ch	J. Hinton.. .. 1825
1828 Woodstock (New)..	C. Darken ..

RUTLANDSHIRE.

1678 Morcott, G	E. Payne
1772 Oakham.. ..	J. Hinners .. 1829

SIIROPSHIRE.

Church and year of formation.	|	Pastor and year of his settlement.
1704 Bridgenorth .. ..	..	R. Clarke.. .. 1827
1749 Broseley, 1 ch .. ..	..	J. Thomas 1802
1803 Broseley, 2 ch .. ..	..	T. Jones 1823
1820 Donington Wood .. ..	..	E. Wycherly 1832
1818 Market Drayton .. ..	..	T. Littleton
1817 Minsterly and Snailbeach	J. Lakelin	1826
1815 Oldbury .. ..	..	.. ..
1806 Oswestry .. ..	..	T. Cooke 1817
1828 Pontesbury .. ..	..	F. Francis 1828
1819 Rolaw .. ..	..	.. ..
1700 Shiffnal .. ..	..	.. ..
1627 Shrewsbury, 1 ch .. ..	..	M. Kent 1823
1828 Shrewsbury, 2 ch .. ..	..	J. Hassall 1831
1820 Welchampton .. ..	..	J. Fenn 1820
1807 Wellington .. ..	..	W. Keay
1815 Wem .. ..	..	.. ..
1808 Whitchurch .. ..	..	J. Phillips 1822

SOMERSETSHIRE.

Axbridge .. ..	..	..
1752 Bath, 1 ch .. ..	..	J. P. Porter 1791
Bath, 2 ch .. ..	..	P. Cater 1830
Bath, 3 ch .. ..	..	W. Clark 1826
1828 Bath, 4 ch .. ..	..	O. Clarke 1828
Bath, 5 ch .. ..	..	— Chalker
Bath, 6 ch .. ..	..	S. Saniger 1830
1786 Beckington .. ..	..	J. Viney 1824
1687 Bridgewater .. ..	..	H. Trend 1830
1640 Bristol, 1 ch .. ..	..	T. S. Crisp
1656 Bristol, 2 ch .. ..	..	T. Roberts 1830
1804 Bristol, 3 ch .. ..	..	T. Winter 1823
1824 Bristol, 4 ch (Welsh)	..	T. Maurice
Chard .. ..	..	P. Anstie 1830
1828 Curry (North) .. ..	..	.. ..
1831 Creech, St. Michael .. ..	..	G. Medway 1831
1820 Crewkerne .. ..	..	E. Crook 1823

Church and year of formation.	Pastor and year of his settlement.
Croscombe	J. Mason
1689 Frome, 1 ch .. ..	.. ..
1685 Frome, 2 ch	W. Jones.. .. 1829
1817 Frome, 3 ch	J. Moody.. .. 1820
Glastonbury	J. Little
1808 Keynsham	T. Ayres
Hatch	J. B. Cox.. .. 1828
1819 Highbridge	W. Stephens .. 1829
Horsington	D. Bridgman .. 1830
1808 Isle Abbott's	W. Humphry .. 1811
1814 Laverton .. ..	.. ..
1820 Limpley Stoke	W. Huntley .. 1829
Litton, near Paulton .. ..	.. ..
1827 Lullington	W. Wicks .. 1830
1831 Minehead	— Cocks 1831
1824 Montacute	J. Price 1825
1819 Norton, St. Phillip's .. ..	.. ..
Paulton	T. Clark
1824 Perriton	J. Cocks
Petherton (South)	— Sandown
1815 Pill.. ..	D. Evans.. ..
1783 Road	B. Marsham .. 1823
1824 Rowborough	R. Hooppell .. 1824
Stokegomer	J. Chapman
1813 Street	J. Little
1814 Taunton	W. H. Coombs 1828
Twerton.. ..	.. ..
Watchet	S. Sutton 1827
Wedmore	J. Chandler .. 1814
1739 Wellington	J. Baynes.. .. 1821
1815 Wells	T. Groser.. .. 1821
1829 Wincanton	G. Day 1829
1689 Yeovil	J. Chapman .. 1825

STAFFORDSHIRE.

1830 Bilston, 1 ch	J. Poole 1832
Bilston, 2 ch.. ..	.. ..

Church and year of formation.	Pastor and year of his settlement.
Brette Lane	T. Bate 1832
1810 Bromwich (West)	— Parker 1832
1806 Burslem	
1810 Burton-on-Trent	
1823 Burton-on-Trent, G Coppice	J. G. Naylor W. Bridge 1821
1788 Coseley, 1 ch	C. Thompson 1830
1807 Coseley, 2 ch	J. Savage 1832
1820 Hanley	A. Smith
1823 Rowley Regis	
1822 Tamworth	R. Massey 1830
Uttoxeter	
1832 Walsall	J. Maurice 1832
1792 Willenhall	J. Wassell
1796 Wolverhampton	
Wolverhampton, 2 ch	

SUFFOLK.

1812 Aldborough	— Smith
1812 Aldringham	W. Payne 1829
Barton Mills	R. Saunders
1824 Bardwell	— Barnes 1829
1808 Beccles	G. Wright 1823
1794 Bildeston	R. Harvey 1832
1800 Bury St. Edmunds	C. Elven 1823
1809 Charsfield	— Lemon
1802 Clare	T. Hoddy 1804
1824 Earl Soham	
Elmsett	J. Hubbard
1810 Eye	C. I. Crate 1830
1798 Grundisburgh	W. Collins 1828
Hadley Heath	J. Saunders
1815 Hadleigh	W. James 1829
Halesworth	J. Gowing
Horham	M. Harvey 1817
1759 Ipswich, 1 ch	J. Sprigg 1828
Ipswich, 2 ch	

Church and year of formation.	| Pastor and year of his settlement.
1829 Ipswich, 3 ch.. ..	J. Nunn
1808 Laxfield.. ..	.. ..
1813 Lowestoft	W. F. Waller .. 1828
1800 Otley	J. Cole 1818
1825 Pin Mill.. ..	I. Double.. .. 1826
1813 Rattlesden	P. Dickerson .. 1820
Southwold .. ..	.. ..
Stoke Ash	J. Cooper.. ..
1824 Stopham	J. Cheney
1797 Stowmarket	— Gooch.. ..
1817 Stradbroom	T. Goldsmith .. 1830
1831 Sudbury.. ..	.. ..
1810 Sutton	S. Squirrel .. 1810
Tunstall.. ..	D. Wilson
1823 Waldringfield .. ..	.. ..
1808 Walton	A. K. Cowell .. 1808
1818 Walsham-Je-Willows ..	J. Seaman
1763 Wattisham	T. Biddle.. ..
1687 West Row, Mildenhall..	L. Ellington .. 1812

SURREY.

1828 Addlestone	R. Grace 1828
1796 Battersea	J. Hughes.. .. 1796
1803 Brockham Green	T. Biddle.. ..
1815 Byfleet	} R. Bowyer .. 1815
— Weybrige	
1823 Camberweil	E. Steane.. .. 1823
Chertsey .. ..	.. ..
Chobham	— Copper
Clapham	J. Ovington
Croydon .. ..	.. ..
Dorinan's Land	G. Chapman
1689 Guilford.. ..	T. Houghton
Horsell Common	J. Page
1790 Kingstou	J. Franks
1821 Lambeth, Gray's W. ..	J. T. Jeffery .. 1824
Mayford .. ..	.. ..
Richmond .. ..	.. ..

Church and year of formation.	Pastor and year of his settlement.
1813 Ripley	J. Meryett .. 1813
1827 Stockwell	
Wandsworth	

SUSSEX.

1793 Battle	W. Garner .. 1827
Brighton, 1 ch	W. Savory .. 1830
1824 Brighton, 2 ch	J. Sedgwick .. 1824
Dane Hill	J. Roberts ..
Hadlow Down	J. Page
Hailsham	W. Davies .. 1824
Hand Cross, Slangham	T. Davies.. ..
Lewes	J. M. Sowle .. 1830
Rotherfield	J. Page
1750 Rye	A. Smith 1821
1786 Wadhurst	G. Down 1823
1816 Uckfield	J. Foster
Wivelsfield	

WARWICKSHIRE.

1640 Alcester	J. Price 1813
1808 Austrey, G	J. Barnes
1796 Bedworth	W. Smith.. .. 1822
1737 Birmingham, 1 ch	T. Swan 1829
1785 Birmingham, 2 ch	T. Morgan 1815
Birmingham, 3 ch	
1831 Birmingham, 4 ch	J. Hoby 1831
1786 Birmingham, G	G. Cheatle
1786 Coventry	F. Franklin 1799
1823 Coventry, G	J. Peggs
1811 Draycott	
1803 Eatington (Over)	J. Cook 1811
1731 Henley in Arden	
1822 Kenilworth	— Jarvis
Kirby (Monks)	J. Jones
1831 Leamington	

Church and year of formation.	Pastor and year of his settlement.
1773 Longford, 1 ch, G..	.. W. Butler.. ..
Longford, 2 ch, G..	.. — Warner ..
1820 Napton .. ..	.. ..
1829 Netherseal, G .. ..	.. ..
1820 Netherton, G.. ..	.. J. Greenway ..
Rugby .. ..	.. E. Fall 181
Southam .. ..	.. ..
1827 Stratford-upon-Avon ..	.. ..
1775 Sutton Coldfield, G ..	.. ..
1681 Warwick .. ..	.. ..
1814 Wolston .. ..	.. G. Jones
1815 Wolvey, G .. ..	.. J. Knight.. ..

WILTSHIRE.

1829 Allington .. ..	.. ..
1826 Berwick, St. John..	.. T. J. Wren 1828
1690 Bradford .. ..	.. J. Rodway 1824
1775 Bradley (North) .. ..	.. B. Wilkins 1828
1734 Bratton .. ..	.. R. Atchison .. 1826
1829 Bromham .. ..	.. G. Mostoo .. 1829
1690 Broughton Gifford ..	.. W. Blake.. .. 1829
Calne, 1 ch .. ..	.. W. Lush 1831
Calne, 2 ch .. ..	.. ..
1788 Chapmanslade .. ..	.. W. Eacott 1826
Chippenham.. ..	.. — Shuttleworth 1825
1824 Corsham .. ..	.. H. Webley 1827
1826 Corton .. ..	.. T. Hardick 1830
1689 Crockerton .. ..	.. J. Thresher 1807
1650 Devizes, 1 ch.. ..	.. R. Hitchcock .. 1830
Devizes, 2 ch.. ..	.. J. S. Bunce 1826
1820 Earl Stoke .. ..	.. A. James 1829
Fisherton .. ..	.. ..
Grittleton .. ..	.. J. Seymour 1825
1806 Hilperton .. ..	.. J. Dymott 1810
Knoyle(East) and Semley	G. Shell 1824
1820 Limply Stoke .. ..	.. W. Huntley 1821
1828 Marsh (Hilperton's) ..	{ W. Francis 1828
	{ J. Barlell

Church and year of formation.	Pastor and year of his settlement.
Malsbury	T. Martin .. 1812
Melksham, 1 ch	W. Keene .. 1830
Melksham, 2 ch	
Penknapp	G. Phillips ..
1600 Salisbury	P. J. Saffery .. 1826
1790 Sandy Lane	P. Alcock .. 1830
1812 Shrewton, 1 ch	J. Mather ..
Shrewton, 2 ch	W. Roberts .. 1812
1660 Southwick	A. Bennet .. 1820
Stratton	R. Breeze .. 1830
Studley	
1660 Towbridge, 1 ch	W. Walton .. 1823
1812 Towbridge, 2 ch	D. Nichols .. 1830
1823 Towbridge, 3 ch	L. Warburton ..
1829 Towbridge, 4 ch	
1811 Warminster	R. Glanville .. 1829
1825 Westbury	
1662 Westbury Leigh, 1 ch	T. Gough .. 1815
1810 Westbury Leigh, 2 ch	G. Phillips .. 1810
1811 Whitbourn	R. Parsons .. 1818

WORCESTERSHIRE.

1829 Alvechurch	
1812 Astwood	J. Smith .. 1813
1825 Atchlench	B. Wheeler .. 1820
1649 Bewdley	G. Brooks .. 1813
1820 Blockley	D. Wright .. 1829
1620 Bromsgrove	J. Scroxtton .. 1800
1830 Bromsgrove Likey	Moses Nokcs .. 1830
Buckridge Bank	— Pain ..
1799 Cradley	J. Tunnecliffe .. 1831
Dudley	W. Rogers .. 1826
1732 Evesham, 1 ch	D. Davies .. 1823
Evesham, 2 ch	C. Room ..
1809 Kidderminster	H. Smith .. 1826
King's Norton	
King's Heath, G	
1810 Netherton	
1658 Pershore	C. T. Keen .. 1830

Church and year of formation.	Pastor and year of his settlement.
1774 Shipston on Stour..	.. S. N. Taylor .. 1815
1819 Stourbridge, 1 ch ..	.. ..
1829 Stourbridge, 2 ch ..	.. ..
Upton-on-Severn ..	.. ..
1799 Westmancote ..	.. R. Turnbull .. 1831
Westmeath ..	.. J. Williams ..
1809 Whythall Heath ..	.. ..
1658 Worcester ..	.. T. Waters .. 1827

YORKSHIRE.

1826 Allerton, G ..	.. J. Shackleton ..
1698 Barnoldswick ..	.. ..
1793 Bedale ..	.. ..
1760 Bingley ..	.. D. Taylor .. 1832
1763 Birchcliff, G ..	.. H. Hollinrake ..
1794 Blackley ..	.. J. Rigby .. 1798
1825 Borough Bridge ..	.. J. Crook .. 1825
1753 Bradford, 1 ch ..	.. W. Steadman .. 1805
1824 Bradford, 2 ch ..	.. B. Godwin .. 1824
1766 Bramley ..	.. W. Colcroft .. 1826
1698 Bridlington ..	.. R. Harness .. 1795
Burton (Bishop's) ..	.. A. Berry .. 1813
1821 Chapel-fold ..	.. T. H. Facer .. 1832
1828 Clayton Heights, G ..	.. G. Andrews ..
1756 Cowling-Hill ..	.. N. Walton .. 1826
1822 Crigglestone ..	.. W. Hattersley .. 1829
Dishforth ..	.. J. Crook .. 1825
Driffield (Great) ..	.. J. Normanton .. 1815
1818 Earby-in Craven ..	.. W. Wilkinson .. 1819
1792 Elland ..	.. T. Milnes .. 1829
1770 Farsley ..	.. J. Foster .. 1824
1749 Gildersome ..	.. W. Scarlett .. 1808
1755 Halifax ..	.. S. Whitewood .. 1831
1752 Halifax, G ..	.. J. Ingham ..
1752 Haworth, 1 ch ..	{ M. Oddy .. 1787
	{ J. Winterbotham 1829
1821 Haworth, 2 ch ..	.. M. Saunders .. 1824
1826 Heaton ..	.. J. Spooner .. 1829
1777 Hebden Bridge ..	.. ..

Church and year of formation.	Pastor and year of his settlement.
1777 Hedon	J. Harper .. 1825
1807 Heptonstall Slack, G ..	R. Ingham ..
1805 Hellifield & Long Preston	S. Hardacre ..
1803 Horsforth	J. Yeadon .. 1827
1763 Hull, 1 ch	J. M'Pherson .. 1823
1795 Hull, 2 ch	W. Reynolds .. 1830
1822 Hull, 3 ch	— Daniel .. 1830
1817 Hunmanby	J. Hithersay .. 1819
1832 Hunslet	
1810 Idle	R. S. Frearson .. 1828
1810 Keighley	A. Nichols .. 1826
1822 Kilham	W. Turner .. 1830
1760 Leeds	J. Acworth .. 1823
1819 Lincolnh, G	G. Dean ..
1790 Lockwood	
1824 Malton	E. Goodson .. 1832
1790 Masbrough	W. Welch .. 1829
Masham	J. Jordan .. 1827
1819 Meltham	T. Thomas .. 1829
1807 Millwood	
1825 Mirfield	H. S. Albrecht .. 1831
1822 Ossett Common	
1794 Pole Moor	H. Holmes .. 1829
Pool	
1773 Queenshead, G	T. H. Hudson ..
1715 Rawden	S. Hughes .. 1818
1803 Rishworth	T. Mellor .. 1816
1743 Salendine Nook	R. Hyde .. 1795
1770 Scarborough	B. Evans .. 1826
1804 Sheffield	C. Larom .. 1821
1758 Shipley	P. Scott .. 1831
1795 Shore, G	J. Midgley ..
1821 Slack Lane, Keighley ..	
1828 Stanningley	
1770 Steep Lane, Sowerby ..	J. Shaw .. 1830
1711 Sutton in Craven	
1820 Thornhill	
1750 Wainsgate	M. Holroyd .. 1816

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