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HISTORY

OF

THE WELSH BAPTISTS,

FROM THE YEAR SIXTY-THREE TO THE YEAR ONE THOUSAND
SEVEN HUNDRED AND SEVENTY.

John

BY J. DAVIS. *Receipt received*



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P R E F A C E .

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AS NOTHING makes stronger impressions upon the mind than example, a view of the lives and principles of eminent persons, and the consideration of the rise and progress of the Christian Religion, might be the most powerful means, under the blessing of God, to lead others to follow the footsteps of those who have denied themselves, taken up the cross, and followed their Lord through evil and good report. Every one, therefore, who has any concern for the glory of God, and the welfare of his fellow creatures, will, most cordially, encourage every effort, in order to obtain these glorious ends. How far this book will answer that purpose, is not for us to say; it must be submitted to the judgment of the reader.

Though the most part is a translation (abridged,) of Thomas's History of the Baptists in Wales, yet we have collected all that we deemed interesting from every other author that we could find on the subject.

It might not be improper to mention the names of some of the authors, from which many of these documents have been taken, and also to make a few remarks relative to the character of the men, and the time in which they lived, as far as we have been informed by authors of later date.

Gildas Fritwn, is the oldest Welsh Historian we could find; because almost all the books that were written before Dioclesian's time, were consumed in that fire, that he ordered to be kindled, (in his wrath and indignation) against the followers of the meek and lowly Jesus. Gildas wrote some of his books in Latin and some in Welsh, in and about the year 548. He was a good man, and a Minister of the Gospel. More of him hereafter.*

Twrog was one of the first ecclesiastical Welsh Historians; for Gildas wrote chiefly on the troubles of the times, and the duty of religious people, and the degeneracy of the age. Twrog wrote about the year 600. We have not seen his writings; but Dr. Thomas Williams says he has seen it in the parish church of Gelynnog, Carnarvonshire, in 1594, covered with black stone.†

Tyssilio also wrote his history in Welsh, about the same time. His works are often quoted by other Historians.

Jeffre ap Arthur, Bishop of Llanelwy, and Caradog of Lancarvan, are considered the best national historians; both of them wrote in Welsh, 1132. The works of the former were translated into Latin by himself; and the other

* De Exidio Britannie; and Hanes y ffydd, 4th ed. p. 184.; also Thomas's Preface, p. 19.

† Drych y prif oesoedd, p. 217, and Arch. Brit. p. 225.

into English, by Humphrey Lloyd, Esq., and was reprinted by W. Wynne, A. M. in the year 1702.

Ninnius of Bangor, wrote the History of Wales, about the year 800. Walter Calenius, Archdeacon of Oxford, about the year 1120, brought from Brittany, in France, the History of the Welsh Kings, written in Welsh, which was translated into Latin by him.

Sir John Price was one of the most excellent historians that Wales ever produced; he wrote his *Fides Historie Britannie*, and his *Historie Britannie Defensio*, about the year 1553.

Humphrey Lloyd, Esq., wrote the following, the manuscript of which is now at Oxford College, in Latin: *Chronicon Wallie a Rage Cadwaladereo usque ad Anno Domini 1294*. He wrote three other small books: two of them have been printed. He died in the year 1570.

Dr. David Powel, Vicar of Rhywabon, collected from various authors, the History of Wales, which was published in 1584.

Theophilus Evans, Vicar of Llangamarch Brecon. His *Drych y prif oesoedd*, (or Looking-Glass of the Ancient Ages) was published in 1716.

Simon Thomas, a Presbyterian Minister, printed his *History of the World and the Times*, (*Hanes y byd a'r amseroedd*) 1724.

Thomas Williams, a Presbyterian Minister, published his (*Oes lyfr*) *Age Book* in 1724.*

Much information has also been obtained from manuscripts, such as the *Red Book of Hergest*; the *Black Book of Carmarthen*; old histories; the works of Hugh Pennant; *Cwta cyfarwydd*, and the *Ancient Bards of the Principality of Wales*; from various English authors, as well as Americans, particularly Morgan Edwards and David Benedict.

* Noorthouck's Historical Dictionary. Athene Oxonienses.

PART I.

Containing the History of the Welsh Baptists, from the year sixty-three to the Reformation.

THE Welsh, properly called Cumry, the inhabitants of the Principality of Wales, are generally believed to be the descendants of Gomer, the eldest son of Japheth, who was the eldest son of Noah.* The general opinion is, that they landed on the Isle of Britain from France, about three hundred years after the flood.†

About eleven hundred years before the Christian era, Brutus and his men emigrated from Troy in Asia, and were cordially received by the Welsh. They soon became one people and spake the same language, which was the Gomeraeg, or Welsh; hence the Welsh people are sometimes called the Ancient Britons.‡

About four hundred years before Christ, other emigrants came from Spain, and were permitted by Gwrgan, the Welsh king, to settle in Ireland, among the Ancient Britons, who were in that country already. They, also, soon became one people, but have not retained either the Welsh or the Spanish language; for the Irish language, to this day, is a mixture of both.||

By what means the Christian religion was first introduced into Britain, is a matter which has often engaged the pens of historians, but whose records do not always agree. The tradition that Joseph of Arimathea was the first who preached the gospel in Britain, at a place called Glastenbury, the wicker chapel built for him by the Ancient Britons, and his walking-stick growing to a plumtree, might be worthy of the attention

* See Drych y prif oesoedd, p. 7. Dr. Gill on Gen. 10:2. Thomas's History of the Baptists in Wales, p. 2. Arch. Britannica, 35 and 267. Dr. Llewellyn's History and Critical Remarks, p. 10. Dr. Heylin's Cosmography, lib. 1, p. 218. Mr. Walter's Dissertation, p. 15. See also Bedford's Scriptural Chronology, p. 194.

† See Oes lyfr, page 23. Holmes's History of England, page 16. Thomas's Preface to the History of the Baptists in Wales, p. 7, in the Welsh language. Dr. Gill on Gen. 10:2. Bedford's Scripture Chronology, p. 194. Drych y prif oesoedd, p. 7.

‡ See Breviary of Britain, vol. 8, by Humphrey Lloyd, Esq. John Price's History of Wales, p. 1. Wynne's Preface to the History of Wales.

|| Preface to Arch. Britannica.

of those who can believe any thing. However, we are willing for those who believe that the good man who buried our blessed Redeemer also proclaimed salvation in his name to our forefathers, to enjoy their own opinion. That the apostle Paul also preached the gospel to the ancient Britons, is very probable from the testimony of Theodoret and Jerome; but that he was the first that introduced the gospel to this island cannot be admitted; for he was a prisoner in Rome at the time the good news of salvation through the blood of Christ reached this region. That the Apostle Paul had great encouragement to visit this country afterwards, will not be denied. When we consider the particular inducement he might have from Pomponia, Grecina, and Claudia Ruffina, the saints in Cesar's household; the former the wife of Aulus Plautius, the first Roman governor in Britain, and the latter a Briton born, the daughter of Caractacus the Welsh king, whose husband was Pudence, a believer in Christ.*

In this capital, persons of different ranks, employments, and offices, might be found: ambassadors, captive princes, merchants, and mechanics. Many of those would be prompted by curiosity to make inquiries concerning Paul, a noted prisoner at Rome, famed, even before his arrival, as an abetter of a new religion, the principal teacher and propagator of the doctrine of Jesus Christ, who was condemned by Pilate to the death of the cross. As the apostle was permitted to live in his own hired house, guarded by a soldier, he was at liberty to receive all who applied to him for information and instruction; and hereby the gracious purpose of Divine Providence in spreading Christianity through the world was promoted. How pleasing it is to carry our views back into those remote ages, and imagine we see the first missionaries and their disciples, assembled under the shade of the wide-spreading oak, instructing the people in the knowledge of the true God and of Jesus Christ the Savior of mankind; disputing with the Druids, confuting their absurd notions, their gross conceptions, their confused and complex mythology.

About fifty years before the birth of our Savior, the Romans invaded the British Isle, in the reign of the Welsh king, Cassibellan; but having failed, in consequence of other and more important wars, to conquer the Welsh nation, made peace with them, and dwelt among them many years. During that period many of the Welsh soldiers joined the Roman army, and many families from Wales visited Rome; among whom there was a

* So says the learned Archbishop Usher. See also *Magna Britannica*.

certain woman of the name of Claudia, who was married to a man named Pudence. At the same time, Paul was sent a prisoner to Rome, and preached there in his own hired house, for the space of two years, about the year of our Lord 63.* Pudence and Claudia his wife, who belonged to Cesar's household, under the blessing of God on Paul's preaching, were brought to the knowledge of the truth as it is in Jesus, and made a profession of the Christian religion.† *These*, together with other Welshmen, among the Roman soldiers, who had tasted that the Lord was gracious, exerted themselves on the behalf of their countrymen in Wales, who were at that time vile idolaters.

Whether any of the apostles ever preached in Britain cannot be proved, and though it is generally believed that Joseph of Arimathea was the first that preached the gospel in that part of the world, we must confess that we are not positive on that subject. The fact, we believe, is this: the Welsh lady, Claudia, and others, who were converted under Paul's ministry in Rome, carried the precious seed with them, and scattered it on the hills and vallies of Wales; and since that time, many thousands have reaped a most glorious harvest. They told their countrymen around, what a dear Savior they had found; they pointed to his redeeming blood, as the only way whereby they might come to God.

The Welsh can truly say: if by the transgression of a woman sin came into the world, it was through the instrumentality of a woman, even painted Claudia, that the glorious news of the gospel reached their ears, and they felt it to be mighty through God, to pull down the strong holds of darkness.

How rapidly did the mighty gospel of Christ fly abroad! The very year 63, when Paul, a prisoner, was preaching to a few individuals, in his own hired house in Rome, the seed sowed there is growing in the Isle of Britain. We have nothing of importance to communicate respecting the Welsh Baptists, from this period to the year 180, when two ministers by the names of Faganus and Damicanus, who were born in Wales, but were born again in Rome, and there becoming eminent ministers of the gospel, were sent from Rome to assist their brethren in Wales.‡

* See Acts of the Apostles, 28:30.

† 2 Tim. 4:21, Fox's Acts and Monuments, p. 137. See also Dr. Gill and Matthew Henry, on 2 Tim. 4:21. Godwin's Catalogue. Crosby's History of the English Baptists, preface to vol. 2. Drych y prif oesoedd, p. 179.

‡ See Dr. Heylin's Cosmography, lib. 1, p. 257. Drych y prif oesoedd, p. 190.

In the same year, Lucius, the Welsh king, and the first king in the world who embraced the Christian religion, was baptized.*

Faganus and Damicanus were two faithful witnesses, bearing testimony to the truth, and were remarkably successful in winning souls to Christ. Through their instrumentality, the light of the gospel burst forth from the Isle of Anglesea to the Isle of Thanet, like the sun in the morning after the dark night of Druidism; the glorious light of the gospel dispelled the shades of ignorance and error, in which the seed of Gomer had been enveloped from generation to generation. Fired with a sacred zeal for the cause of Christ, and the welfare of immortal souls, our Welsh apostles followed the superstitions and cruelties of paganism to their most secret chambers, and exposed them in their native deformity.

It is true they had not to stretch on the rack, neither had they to endure the flames; yet they had to encounter with pagan ignorance, and much opposition from Beelzebub the prince of darkness. Though the gospel had been preached in the island since the year 63; yet, as God had not departed from his general way of disseminating his truth among the children of men, by beginning with small things in order to obtain great things, hitherto it had been the day of small things with our forefathers, the inhabitants of the ends of the earth. But now Zion's tent was enlarged, and the curtain of her habitation stretched forth; she broke forth on the right hand and on the left; kings became nursing fathers and queens nursing mothers. Behold King Lucius, not only embracing the religion of Christ himself, but finding the means of propagating the gospel very inadequate, sending a most earnest request to Eleutherus, for additional help. Here the Macedonian cry vibrated from the Welsh throne at Carludd, as well as from the Welsh cabin at the foot of Caderidris or Plimlimon.

About the year 300, the Welsh Baptists suffered most terrible and bloody persecution, which was the tenth pagan persecution under the reign of Dioclesian. Alban had the pain, and honor, to be the first martyr on the British shore. Next to him, were Aaron and Julius, renowned men, who lived at Carleon, South Wales. The number of persons, meeting-houses, and books, that were burnt at that time, is too horrid to relate; but, however, they were not all consumed by the flames. Religion, yes, pure religion, the religion of Christ and his apostles,

* See Acts and Monuments, p. 96. Bede, Hist. Eccles. lib. 1, c. 4. See also *Salutaris luxæ Evangelii a Fabricio*, p. 406.

was yet alive. Here, as well as in many other places, the blood of the martyrs proved to be the seed of the church.*

Alban was highly esteemed, as a pious and active man, of strong constitution and brilliant imagination. His patience, humility, prudence, and piety, acquired for him the esteem of some and the hatred of many. He had to suffer buffetings, stripes, reproaches, and death, for following the meek and lowly Jesus; but the grace of God was sufficient for him, so that he could rejoice in tribulation. He deemed it the greatest honor that could be conferred upon him, to suffer for the cause of Christ, who, though equal with the Father, yet made himself of no reputation, but took upon himself the form of a servant, despised the shame, for the joy that was set before him, became obedient unto death, even the death of the cross. He drank deep of the Spirit of Christ, enjoyed much of the presence of Christ, and was most wonderfully supported by him in his last hour, when he laid down his life to evidence his love to him who remembered sinners when they were in their low estate, and gave his life a ransom for many.

Aaron was a man of sound judgment, correct principles, and humble demeanor. He was a father to the youth, a friend to the distressed, and a sympathizing guide to those who were travelling the way to Zion. But notwithstanding all this, few men suffered more persecutions than he did, or were more roughly treated than he was by the sons of Belial, at different times and places, until he had the honor to suffer death in his Master's cause, at Carloen, Monmouthshire, South Wales. He bore all with Christian patience, meekness, and resignation; knowing that the sting of death was taken away, he yielded himself to the king of terrors as one ready to be offered up, when he enjoyed much consolation, and had most glorious manifestations of the love of God to his soul.

Julius was a painful laborer for the salvation of sinners, a great comforter of the people of God, and a most wonderful peacemaker between the different churches, or different individual members. He was much beloved and respected by his friends, but by his enemies he was treated with unrelenting severity, and constantly followed with persecutions and distresses, till he suffered martyrdom along with his brother Aaron, at Carloen.

Dioclesian's strict orders were, to burn up every Christian, every meeting-house, and every scrap of written paper, belonging to the Christians, or that gave any account of their rise and progress; and, no doubt, many valuable documents were burnt

* See Acts and Monuments. Drych y prif oesoedd, p. 196.

that would have been very interesting to the present generation; and it is a wonder that any of them were preserved from the flames. Christianity has not existed long in the world without some severe struggles. It has made its way by the irresistible force of its evidence. None of the Princes, nor any of the great men of the earth smiled upon the religion of Christ, until it won the day by the excellency of its doctrine, the purity of its morals, and the rationality of its arguments. It triumphed on the ruins of Judaism in Palestine, Idolatry in Rome, and Druidism in the Principality of Wales.

Never, since the birth of Christ, was there such a moral phenomenon exhibited on earth, as there was in Britain at this time. The opposition with which the gospel was met, and the success which attended its career, were of a most extraordinary character, when Druidism and Pagan superstition were swaying a magic sceptre from Carludd to Carguby. Yes, at this very period, light shined in darkness, our Welsh Baptists marched forward from conquest to conquest, notwithstanding the host of opposition which they had to encounter: their cause was the cause of truth, and truth will ultimately triumph. God, in a very remarkable manner, honored the Welsh nation. From among them he raised up a most wonderful defender of the faith, to the great joy and comfort, not only of the Welsh Baptists, but of all Christian professors in every part of the world, and of every age to the present time. The Roman Emperor, Constantine the Great, embraced the Christian religion, and was baptized on the profession of his faith. He abolished all the persecuting edicts of his predecessors; so that the whole system of paganism gradually dissolved. Constantine the Great was born in the Isle of Britain; his father was a Roman; his mother was a Welsh lady, of the name of Ellen, the daughter of Coelgodebog, Earl of Gloucester. Having resided in Britain for some time, they removed with their son Constantine to Rome; and there he was born again.

As Lucius, the Welsh king, was the first king in the world who made a profession of the religion of Christ; so the first Christian Emperor in the world was a Welshman, who employed all the resources of his genius, together with all the engaging charms of his munificence and liberality, to efface the superstitions of paganism, and to further the propagation of the gospel of the glorious Redeemer of mankind, both at home and abroad*

* See Drych y prif oesoedd, pp. 64 and 203. Thomas's History of the Baptists in Wales, printed in the Welsh language. Williams's Oes lyfr. Acts and Monuments, p. 104. See also Danvers on Baptism, pp. 60, 61.

Historians inform us that his mother Elen, (for that was her name in Wales—the Romans called her Helina,) was a very pious woman, who filled the whole Roman empire with her benevolent acts in supporting religion.*

However, some of our English historians have very judiciously said, that when princes engage in religion, they either do too much for it, or too much against it. Indeed, it was a very desirable thing at that time, to be liberated from the rage of a persecuting power; at the same time we must acknowledge, that it is an awful thing to be elated at the external prosperity of religion, while little of the spirit of godliness is to be seen. To be exalted on the pinnacle of worldly grandeur, is more dangerous than to suffer affliction with the people of God. In many parts of the world, and particularly in Rome, this state of things opened the way for Antichrist, the Man of Sin, to creep into the churches. But that was not the case in the Isle of Britain. The Welsh people of that country would not submit to the superstitions that were beginning to creep into the churches in other countries; but notwithstanding all this, the state of religion among the Welsh Baptists was not so flourishing at this time, as it had been in times past. The Welshmen, for a considerable time, had a sort of a religious quarrel with one of their countrymen, of the name of Morgan, known abroad by the name of Pelagius. The civil war between them and the Scots and Picts, was by no means a friend to religion; and the measures they took in calling in the Saxons to assist them, in the year 449, were very injudicious; for the Saxons never returned to their own country. After many bloody and desperate battles, for many years, the Saxons, by stratagems too horrid to mention, drove the Welsh to the mountains, and took possession of their land. Yes, all that land, now known by the name of England, and too well known all over the world, by the adjectives prefixed to the noun, *bloody* and *tyrannical* England. But notwithstanding the troubles of the times, there were several eminent and faithful ministers among the Welsh Baptists.†

Here it may not be improper to mention the names of a few of the most eminent ministers belonging to the Welsh Baptists at this time.

Gildas‡ was a very noted man for zeal against the degeneracy

* Milner's History, vol. 1, p. 318; and, also, vol. 2, p. 39.

† Up to this time, the Welsh were the inhabitants of the Isle of Britain, now called England; but ever since, they have dwelt on a tract of land, on the western part of the island, now called Cumry, or Wales.

‡ Known by the name of Gildas Britannicus. Thomas's History, Preface, p. 19. One of his books, supposed to have been written in Welsh, is *De Exidio Britannie*.

and lukewarmness of the age. He wrote many books in Latin; some of them have been translated into Welsh. Why he, being a Welshman, should have written these good books in Latin, can be easily accounted for, when we consider the connection that had subsisted between the Welsh churches and the church of Christ of the same faith and order, as founded by the Apostle Paul in Rome; but not the present church of Rome, pretended to have been founded by St. Peter.

It is, therefore, evident, that the grand design of Gildas in writing in Latin, was, to endeavor to rectify, to purge and purify the Latin church, from the corruptions that had lately crept into her, and continue therein to this day. He was a man whose heart was fully resigned to the will of God; whose hope was founded on Christ as the only foundation laid in Zion; strong in the faith, full of love to God and man, and zealous in the good cause in which he was engaged.

Dyfrig was a man whose heart was engaged in the best cause, whose mental powers were great, and whose conversation was free and affable. As a Christian, he was truly humble, lovely, and pious; and as a minister, he was zealous, faithful, and experimental. His talents were far above mediocrity; his voice was clear, his countenance majestic, and his addresses manly and very engaging. Christ and his cross was all his theme, the foundation of his hope, the object of his faith, and the centre of his affections. His life corresponded with the profession which he made of the religion of Christ; his conduct exemplified the rules he laid down for others.

Dynawt was a well-informed, intelligent, and learned man, of very great natural abilities, of most excellent character, and very amiable temper. A very useful preacher of the gospel of Christ, he seemed to be very well acquainted with the art of touching the consciences of his hearers, as well as enlightening their understandings. He was a steady, zealous, and powerful advocate for the truth. He possessed the wisdom and sagacity of the serpent, as well as the harmlessness of the dove. He was a man of retentive memory, sound judgment, and undaunted courage. He shone like a brilliant star in the church militant, and we have reason to hope, that in the church triumphant he shines brighter than the sun in his full meridian, where there is neither sin nor sorrow, but joys unspeakable and full of glory. He was the President of the College of Bangor, and the chief speaker in the Conference and Association of Welsh ministers and messengers who met Augustine, with whom he had a debate on baptism.

Teilo was a man endowed with a large portion of grace and excellent gifts, whose understanding was enlightened, whose will was subdued, and whose affections were set on heavenly things. Having seen the glory of Christ by faith, having tasted that the Lord was gracious, and having felt the power of divine grace in his heart, he most earnestly urged, and by the strongest arguments, compelled his fellow sinners to be reconciled to God. He was remarkably pathetic, pungent, and forcible in his addresses to the heart; so that the most careless were arrested, and the most insensible were made to feel, while he exhibited the unsearchable riches of Christ, the Redeemer of ruined and miserable sinners. He could so rightly divide the word of truth, as to give every one a due portion in good season; so that the unconvinced might be convinced, the unconverted might be converted, and the mourners in Zion might be comforted and strengthened in the inner man.

Padarn was a faithful evangelical minister of Christ, who exhibited, at all times, a dignity of temper and conduct, becoming the nature and the requirements of the character which he sustained. The powers of his mind were strong and capacious; his taste was elegant, if not refined; his addresses to the throne of grace, in prayer, were affectionate and fervent; his sermons were doctrinal, practical, and experimental. He walked humbly and faithfully with God; he lived under the influence of the love of Christ; and endeavored to improve all his time to the best end and purpose. He was truly a messenger of peace, and by him the tidings of peace were communicated to hundreds and thousands of the children of Gomer.

Pawlin was remarkable for his kindness and benevolence. By his zeal in preaching the gospel he manifested his love to God and man. His manners were easy, blended with that politeness which is destitute of affectation. He was well versed in Scripture, and a workman that needed not to be ashamed. His preaching was solemn and instructive, and the rules which he laid down for others he practised himself. He was well instructed in the doctrine of the cross, and was honored of his God as the instrument of bringing many to the knowledge of the truth. As a man, as a Christian, and as a preacher, he bore a very excellent character.

Daniel was a man of peculiarly strong and lively feelings. His whole soul seemed to be engaged in whatever he did. He was endowed with delicacy of feeling, blended with a sense of propriety; with ease blended with politeness of manners; and with pious zeal blended with wisdom and prudence. His ministry was well calculated to awaken the thoughtless, to heal

the wounded, and to dry the tears of the weeping eyes; to convince sinners, to edify saints, and to build up Zion in her most holy faith; to bring sinners to repentance, to restore backsliders, and to settle the minds of wavering souls. Religion appears to have been the element in which he breathed; religious duties his constant delight; and the dignity of his whole deportment was such, that it interested the feelings of all who knew him.

Our Welsh historians inform us, that there were several other noted ministers among the Welsh Baptists, at that time; such as Cadog, Dewi, and many more. In what respects they were noted, we have not been able to ascertain. Neither have we seen all the written documents relative to them, which might have been interesting to the public, as some of them have never been printed in any language.

Infant Baptism was in vogue long before this time in many parts of the world, but not in Britain. The ordinances of the gospel were then administered exclusively there, according to the primitive mode. Baptism by immersion, administered to those who professed repentance towards God and faith in our Lord Jesus Christ, the Welsh people considered the only baptism of the New Testament. That was their unanimous sentiment as a nation, from the time the Christian religion was embraced by them in 63, until a considerable time after the year 600. As soon as any of them renounced paganism during that period, they embraced Christianity, not as corrupted by the Romans, but as founded by Christ and his apostles. This we assert to be a fact that cannot be controverted; for the proof of which, we refer our readers to the dispute between Austin and the ministers in Wales, sometime after the year 600. When Austin came from Rome to convert the Saxons from paganism to popery. Having succeeded in a great measure in England, he tried his experiments upon the Welsh; but was disappointed. At this period the Welsh were not ignorant pagans like the Saxons, but they were intelligent, well-informed Christians. It is true, they had no national religion; they had not connected church and state together; for they believed that the kingdom of Christ is not of this world.

However, they agreed to meet with Austin, in an association held on the borders of Herefordshire. Austin said he would propose three things to the Welsh ministers and messengers of the different churches of the Principality. First, he proposed infant baptism. He was immediately answered by the Welsh, that they would keep this ordinance, as well as other things, as they had received them from the apostolic age. On hearing

this, Austin was exceedingly wroth, and persuaded the Saxons to murder one thousand and two hundred of the Welsh ministers and delegates, there present; and many more afterwards were put to death, because they would not submit to infant baptism. The leading men being dead, king Cadwalader and the majority of the Welsh people submitted to popery; at that time more out of fear than love. Those good people that did not submit, were almost buried in its smoke; so that we know but little of them from that time to the Reformation.*

Since the above was written, we find that Theophilus Evans, in his *Drych y prif oesoedd*, or Looking-glass of the Ancient Ages, could see the remnant of the Welsh Baptists, through the darkness of popery, to the year 1000. And Peter Williams, a Methodist preacher, who wrote an exposition on the Old and New Testaments in Welsh, has followed them through the thick clouds till they were buried out of his sight in the smoke, in the year of our Lord 1115. However, it is a fact that cannot be controverted, that from this time to the Reformation there were many individuals in Wales, like the seven thousand left in Israel, whose knees had never bowed to this Baal of Rome.† Since we wrote the foregoing translation, we have seen Benedict's History of the Baptist denomination in America, and take the liberty of making the following quotation from his works:

“About sixty years after the ascension of our Lord, Christianity was planted in Britain, and a number of the royal blood, and many of inferior birth, were called to be saints. Here the gospel flourished much in early times, and here also its followers endured many afflictions and calamities from pagan persecutions. The British Christians experienced various changes of prosperity and adversity, until about the year 600. A little previous to this period, Austin the monk, that famous Pedobaptist persecutor, with about forty others, were sent here by Pope Gregory the Great, to convert the Saxon pagans to popery, and to subject them to the dominion of Rome. The enterprise succeeded, and conversion (or rather perversion) work was performed on a large scale. King Ethelbert and his court, and a considerable part of his kingdom, were won over by the successful monk, who consecrated the river Swale, near York, in which he caused ten thousand of his converts to be baptized in one day. Having met with so much success in England, he

* See *Acts and Monuments*, p. 149. Preface to Crosby, vol. 2. *Drych y prif oesoedd*, p. 249. Dr. Godwin's Catalogue, p. 43. Thomas's History of the Baptists in Wales, first part.

† Thomas's History of the Baptists in Wales, published in Welsh.

resolved to try what he could do in Wales. There were many British Christians who fled hither in former times, to avoid the brutal ravages of the outrageous Saxons. The monk held a synod in their neighborhood, and sent to their pastors to request them to receive the pope's commandment; but they utterly refused to listen to either the monk or pope, or to adopt any of their maxims. Austin meeting with this prompt refusal, endeavored to compromise matters with these strenuous Welshmen, and requested that they would consent to him in three things; one of which *was*, that they should give baptism to their children. But with none of his proposals would they comply. 'Sins, therefore,' said this zealous apostle of popery and pedobaptism, 'ye wol not receive peace of your brethren, ye of other shall have warre and wretche.' And accordingly he brought the Saxons upon them to shed their innocent blood, and many of them lost their lives for the name of Jesus. The Baptist historians in England, contend that the first British Christians were Baptists, and that they maintained Baptist principles until the coming of Austin. 'We have no mention,' says the author of the Memoirs, 'of the christening or baptizing children in England, before the coming of Austin in 597; and to us it is evident, that he brought it not from heaven but from Rome.' But though the subjects of baptism began now to be altered, the mode of it continued in the national church a thousand years longer, baptism was administered by dipping. From the coming of Austin, the church in this island was divided into two parts, the old and the new. The old, or Baptist church, maintained the original principles. But the new church adopted Infant Baptism, and the rest of the multiplying superstitions of Rome."*

Austin's requesting the Ancient British Christians, who opposed his popish mission, to baptize their children, is a circumstance which the English and Welsh Baptists consider of the greatest importance. They infer from it, that before Austin's time, infant baptism was not practised in the Isle of Britain, and that though he converted multitudes to his Pedobaptist plan, yet many, especially in Wales and Cornwall, opposed it; and the Welsh Baptists contend, that Baptist principles were maintained in the recesses of their mountainous Principality, all along through the dark reign of popery.

"God had a regular chain of true and faithful witnesses in this country, in every age, from the first introduction of Christianity to the present time, who never received nor acknowledged

* Benedict's History of the Baptist Denomination in America, p. 190.

the pope's supremacy: like the thousands and millions of the inhabitants of the vale of Piedmont, residing on green and fruitful meadows, surrounded by high and lofty mountains, separated from other nations, as if the all-wise Creator had made them on purpose, as places of safety for his jewels that would not bow the knee to Baal."*

No wonder, then, that Dr. Mosheim said that the true origin of that sect called Anabaptists, is hid in the depth of antiquity. Dr. Richard Davis, Bishop of Monmouth, said, "there was a vast difference between the Christianity of the Ancient Britons, and that mock Christianity introduced by Austin into England, in 596; for the Ancient Britons kept their Christianity pure, without any mixture of human traditions, as they received it from the disciples of Christ, and from the church of Rome when she was pure, adhering strictly to the rules of the word of God."

President Edwards of America, said: "In every age of this dark time, (of popery,) there appeared particular persons in all parts of Christendom, who bore a testimony against the corruptions and tyranny of the church of Rome. There is no one age of Antichrist, even in the darkest times, but ecclesiastical historians mention by name, who manifested an abhorrence of the pope and his idolatrous worship, and pleaded for the ancient purity of doctrine and worship. God was pleased to maintain an uninterrupted succession of many witnesses through the whole time, in Britain, as well as in Germany and France; private persons and ministers; some magistrates and persons of great distinction. And there were numbers, in every age, who were persecuted and put to death for this testimony."†

The faith and discipline of the Scottish churches in Ireland, were the same with the British churches, and their friendship and communion reciprocal. The ordinances of the gospel in both islands, at this time, were administered in their primitive mode. The venerable Bede says, that the supremacy of Rome was unknown to the ancient Irish. The worship of saints and images was held in abhorrence, and no ceremonies used which were not strictly warranted by Scripture. All descriptions of people were not only allowed but desired to consult the sacred writings as their only rule of conduct.

In short, from what we have stated, and the evidence produced by the learned Archbishop Usher, quoted by the Rev.

* See *Doctrine of Baptism*, by Benjamin Jones, P. A. Mon. p. 149; and Sir Samuel Moreland.

† Edwards's *History of Redemption*, p. 205.

William Hamilton, "we have the strongest reason to conclude that these islands enjoyed the blessings of a pure enlightened piety, such as our Savior himself taught, unembarrassed by any of the idle tenets of the Romish church.

"When we cast our eyes on King Henry the second, advancing towards this devoted nation, bearing the bloody sword of war in one hand, and the iniquitous bull of Pope Adrian in the other, we have one of the strongest arguments to prove that this was not originally an island of popish saints, and that the jurisdiction of Rome unquestionably was not established here."*

Respecting the Culdduon, singular Culdu,† or Culddu, the plural of which our English friends made to end in *s*—thus, Culdees—Bede says "preached only such work of piety and charity as they could learn from the prophetic, evangelical, and apostolical writings. They firmly opposed the errors and superstitions of the church of Rome. When the Romish monks poured into the kingdom, they supplanted the Culdduon, or Culdees, and by degrees got possession of their colleges.

"The Culdees existed no longer in colleges, but they continued to teach true Christianity apart; so that the reign of error in these parts was very short, and the darkness of the night was intermixed with the light of many stars."

The above is taken from the Parish church, in the Religious Magazine published in Philadelphia, in 1829. Note how remarkably well this agrees with the Welsh History of the Baptists, in the fact that the darkness of the night of popery was intermixed with many brilliant stars of Baptist ministers and Baptist members, who maintained Baptist sentiments as they received them of the apostles in the year 63, to the present time.

It is well known to all who are acquainted with the history of Great Britain, that Carleon, in South Wales, was a renowned city in past ages, and a notable place for religion. In the tenth persecution under Dioclesian, the pagan Roman Emperor, many of the seed of Gomer suffered much. No less than three of those martyrs were citizens of Carleon: Julius, Aaron, and Amphibal, Baptist ministers. Many of the Welsh writings, which were more valuable than the precious gold, were destroyed at that time, which was about the year 285. And it

* Bede, Vita S. Columbi. Bede, Hist. Gent. Angl. lib. 3, c. 27. Brit. de Hiberni, p. 703. Vide a curious treatise of Archbishop Usher on the religion of the Ancient Irish. Vide Harding's Chron. c. 241. Also Hamilton's Letter, p. 38 and 43. Also Bishop Lloyd's Historical Account.

† Culdu is a compound Welsh word. Cul, thin; du, black. Gwr cul du, a thin black man; a thin, grave, dark-looking man.

is remarkable, that where persecution raged the most, there the church of Christ increased the most, and continued the longest. There is no seed so productive as that which grows in the field enriched by the blood of the martyrs. It appears that it cannot be rooted up by all the stratagems of paganism, infidelity, and popery; and by all the superstitions and cruel persecutions of nominal Christians. The vale of Carleon is situated between England and the mountainous part of Wales, just at the foot of the mountains. It is our valley of Piedmont; the mountains of Merthyn Tydfyl, our Alps; and the crevices of the rocks, the hiding-places of the lambs of the sheep of Christ, where the ordinances of the gospel, to this day, have been administered in their primitive mode, without being adulterated by the corrupt church of Rome. It was no wonder that Penry, Wroth, and Erbury, commonly called the first reformers of the Baptist denomination in Wales, should have so many *followers at once*, when we consider that the field of their labors was the vale of Carleon and its vicinity. Had they like many of their countrymen, never bowed the knee to the great Baal of Rome, nor any of the horns of the beast in Britain, it is probable we should not have heard of their names; but as they were great and learned men, belonging to that religion, (or rather irreligion,) established by law, and particularly as they left that establishment and joined the poor Baptists, their names are handed down to posterity, not only by their friends but also by their foes, because more notice was taken of them than those scattered Baptists on the mountains of the Principality. As this denomination had always existed in the country, from the year 63, and had been so often and so severely persecuted, it was by this time an old thing. But the men who left the popish establishment were the chief objects of their rage; particularly as they boldly and publicly headed that sect that is every where spoken against, and planted and re-organized Baptist churches throughout the country, like the men who were charged with turning the world upside down. The vale of Olchon, also, is situated between mountains almost inaccessible. How many hundred years it had been inhabited by Baptists before William Erbury ever visited the place, we cannot tell. We have no account of him, or any other person, baptizing any there before the time we know that there was a Baptist church there; that is, in 1663. It is a fact that cannot be controverted, that there were Baptists here at the commencement of the Reformation; and no man upon earth can tell when the church was formed, and who began to baptize in this little Piedmont. Whence came these Baptists? It is univer-

sally believed that it is the oldest church, but how old none can tell. We know that, at the Reformation, in the reign of Charles the First, they had a minister named Howell Vaughan, quite a different sort of a Baptist from Erbury, Wroth, Vavasor Powell, and others, who were the great reformers, but had not reformed so far as they ought to have done, in the opinion of the Olchon Baptists. And that was not to be wondered at; for they had dissented from the church of England, and probably brought some of her corruptions with them, but the mountain Baptists were not dissenters from that establishment. We know that the reformers were for mixed communion, but the Olchon Baptists received no such practices. In short, these were plain, strict, apostolical Baptists. They would have order and no confusion—the word of God their only rule. The reformers, or the reformed Baptists who had been brought up in the established church, were for laying on of hands on the baptized, but these Baptists whom they found on the mountains of Wales were no advocates for it. As the Baptists of Piedmont were much disappointed in the reformation of Luther; so these on the mountains of the Principality were, in some degree, disappointed in the reformation of their Baptist brethren in Wales; not compromise matters with Austin. Indeed, they were so for the Olchon Baptists were like those Baptists that would much like them, in many things too numerous to be mentioned, that they must have been a separate people, maintaining the order of the New Testament in every age and generation, from the year 63 to the present time.*

Here it may not be improper to remark, that those ministers who were first put to death by the English, through the instrumentality of that sanguinary saint, known by the name of Austin, were men of learning as well as piety, brought up either in the college of Bangor in the north, or the college of Carleon in the south. These colleges were somewhat similar to the confraternities of our Moravian Baptists, in former times, or the mission house at Serampore, at the present time.†

* Thomas's History. Notwithstanding the Baptists in Wales were very numerous in 1653, yet there were but six or seven churches of the old Baptist order. However, the difference between them and V. Powell and other reformers, was not a bar of communion. At the same time, it is evident, that they had a more intimate fellowship with one another. Six of them joined together in an association; namely—Olchon, Llanwenarth, Llantrisant, Swansea, and Carmarthen—the other was the church of Dolan. All the other churches, and numerous religious societies, gathered by the instrumentality of the reformed Baptists, such as Penry, Erbury, Wroth, V. Powell, and others, had not as yet joined this association.

† Any one who can understand the Welsh language, for farther information may consult Twrog's History of the Church, written about the year 600.

The following are the names of a few of the most noted Baptist ministers in Britain before the reformation:

- | | |
|---------------|---------------------|
| 1. Faganus. | 8. Dynawt. |
| 2. Damicanus. | 9. Tailo. |
| 3. Alban. | 10. Padarn. |
| 4. Aaron. | 11. Pawlin. |
| 5. Julius. | 12. Daniel.* |
| 6. Gildas. | 13. Dewi, or David. |
| 7. Dyfrig. | |

The names of several others are mentioned in Welsh manuscripts, as being noted; but in what respects we are not informed: except William Tyndal, who translated the Bible into the English language, and translated the five books of Moses into the Welsh language, in the year 1520; for which he was put to death in 1536. He was born near the line between England and Wales, but lived most of his time in Gloucestershire. Llewellyn Tyndal and Hezekiah Tyndal were members of the Baptist church, at Abergaverney, South Wales.

And, also, Tysilio's History of the Church, written about the same time, in a book with a black stone cover. See, also, Taleisin's Poems. Also, several papers in Jesus' College, Oxford.

* Dr. Llewellyn's Historical Account, p. 2. See, also, Martyrology.

PART II.

Containing the History of the Welsh Baptists, from the Reformation to the year One thousand seven hundred and seventy.

The following extracts are taken from Evans Martyn's Letter, published in the eighth number, sixth volume, of the Pittsburgh Christian Herald:

“ While the Lord was employing the immortal Wickliff to prepare his way in England, he remembered Wales in his tender mercy, and visited her with the day spring from on high. The pioneer in the cause of the reformation in Wales was Walter Brute, who was a native of the Principality, and who had been at Oxford, where he became acquainted with Wickliff, with whom he formed an intimacy, and fully entered into his views respecting the reformation of the church. It is an old adage, that like begets like, which was verified in the case of Brute. Having reflected on the pitiable condition of his countrymen, who were bewildered in the haze of ignorance, his heart was moved with compassion. He left the university, endowed with the principles, fortified with the intrepidity, and fired with the zeal of his colleague; and fully determined to resist the delusions and abominations of the secular church even unto blood, he entered his native land, where he soon distinguished himself.” “ Fox says, that Walter Brute was ‘ eminent in learning, gifts, knowledge, zeal, and grace.’ ”

“ He fearlessly sounded the trump of God throughout the land, until, in a few years, the huge temple of Antichrist began to crumble, and its gilded worshippers to tremble for their safety. As his weapons were those of truth and righteousness, and his cause the cause of God, his victory was certain, and he soon became instrumental in rescuing the prey from the mighty, and in delivering many lawful captives. His disinterestedness becoming generally known, and his labors of love appreciated, he found a number of steady friends among high and low. It may be supposed, that in traversing the country

to preach the truth, and to seek the lost sheep of the house of Adam, that the established churches were closed against him; for we learn that he was preaching from house to house, and in the chief places of concourse and elsewhere, and conducting the worship of God with the greatest simplicity. He maintained that baptism was not necessary to salvation; and that it was to be administered to adults subsequently to conversion. And he frequently took occasion to protest against the doctrines and discipline of the established church. His zeal for the truth and his exposures of the papacy, soon elicited the hostility of the clergy, and fixed upon him all the envy of the sons of the church. Such was the importance attached to him and the cause he promoted, and such a wonderful reformation he had been instrumental in producing, that all the attempts of ecclesiastical judicatories, and of the ministers of the civil law, to arrest his progress, were vain and ineffectual. Finally, a petition was presented to Richard II., king of England, praying his majesty to interfere in behalf of the church, in the prosecution of the heresiarch, Walter Brute, whose words the land was not able to bear. The insolence, oppression, and exactions of the clergy, had become quite intolerable to the lords and squires, whose hereditary high-mindedness would not suffer the sons of Levi to surpass them in authority or splendor. Many of the great congratulated Brute in putting a check to the clergy, from no other principles than those of personal interest and envy; and gladly availed themselves of the opportunity to chastise their powerful rivals. Besides, the reformation had so extensively prevailed among all ranks, that some of the great and nobles were pious reformers, and others were impelled to yield to the force of public opinion.

In the year 1391, the king, wishing to show favor to the church, issued a letter to the nobility of the Principality, in which he imperiously enjoined them to assist Dr. John Trewant, Bishop of Hereford, in apprehending and punishing Walter Brute and his adherents. Notwithstanding the peremptory command of the king, and the unwearied vigilance of his enemies, he was permitted to proceed unmolested in the prosecution of his work, till the year 1393, when he received a citation to appear before the Bishop of Hereford, to answer to certain charges of heresy. Fearless of consequences, the reformer made his appearance on the affixed day, and presented a written testimonial in defence of himself and of the truth for which he was an advocate. In that testimonial, he avowed his belief in the doctrine of the Trinity; in the sufficiency of the Scriptures, as the infallible rule of faith and practice; in the divinity

of Christ; in reconciliation through his atoning sacrifice; in the work of the Holy Spirit, &c., &c. In this defence, he also took opportunity to prove that the pope was the Antichrist spoken of in Scripture; and that the Roman church was Babylon the Great, whose fall he described and proved in a lucid manner. For some reasons, unknown to the writer, the stern reformer was discharged before the trial had actually taken place, and nothing is known of him after that event. We cannot imagine what induced the judges to dismiss him without any examination. They were probably led to such a course, for fear of violence from his followers, who were no less zealous for their moral deliverer, than against all the orders of the popish clergy.

“ Shortly after our reformer had sounded the alarm against the strong holds of the kingdom of darkness, and had exhorted his countrymen to ‘ come out of Babylon that they might not partake of her plagues,’ numbers broke their fetters asunder, and not a few among the clergy became witnesses for the truth. In the reign of Richard II., and some of the subsequent reigns, Davydd Ddu [David Black], of Hiraddug, on the borders of Cardiganshire, and John Kent, D. D., of Grismond, in Monmouthshire, distinguished themselves as steady reformers, and by their preaching and writing were the means of effecting a great amount of good.”

“ The reformers knew of the obstacles to an extensive revival of God’s work, or to give an unshaken and permanent basis to the reformed religion, while the people were destitute of the Holy Scriptures. These considerations induced Davydd Ddu to undertake the translation of the Bible, or at least some portions of it, into Welsh; specimens of which are now extant. By the philanthropic and Christian industry of several friends of the reformation, portions of the Sacred Word were very extensively circulated. Dr. Kent, who was withal a respectable bard, labored by the efforts of his pen, in prose and verse, to reclaim the clergy from their indolence and vices, which he manfully exposed. Both these divines were stigmatized as magicians; and various are the traditions respecting their disputes with familiar spirits, and their sagacity in cheating the devil. It may be fairly conjectured that these drolleries were circulated by the clergy, to prejudice the minds of the people against the reformers. Yet all the efforts of the clerical order to cool the zeal of these men, and to retard the progress of truth, were nugatory. Revivals took place in the cloisters, and several monks came forth from within their secluded walls, and let their light shine, in all its brilliancy, before men. It was stated

to the writer, by a celebrated antiquarian, that such was the progress of the reformation, that in the monastery of Margam, in Glamorganshire, a large majority of monks had left it, and had rallied round the standard of the reformers. This was the only cloister of which I have any definite and substantiated account, as a theatre of revival; but it is extremely probable, that the same divine effects extended to other religious houses. Thomas Evan ab Rhys was a monk from this monastery, and from the extant traditions in regard to him, we can form an idea of his ardent temperament and indefatigable exertions. When this devoted man was traversing the hills and valleys of Wales, to call his countrymen to awake to righteousness, persecution had assumed a formidable aspect, and the fulminations of the pontiff and his subalterns had spread terror, even in those warm bosoms where the principles of the reformed religion had been planted. Rhys was compelled to itinerate not only at the constant peril of detection and death, but under the frequent denial of the rites of hospitality, and often destitute of the means of subsistence."

"Such were the struggles which some had to encounter, to prepare Wales for a brighter day, and for a more tranquil and blissful period, for which ages yet unborn shall reap the most substantial benefits, and ascribe undivided praises to God for the instruments he employed to accomplish his work."

In the year 1586, John ab Henry, called by the English John Penry, an Episcopalian minister, who had a very liberal education, and who was a very acceptable preacher in both the colleges of Oxford and Cambridge, dissented from the church of England and became a Baptist minister. Immediately he commenced preaching to his countrymen throughout the Principality. He became the ringleader of those Baptists in Wales, who never had and never would, bow the knee to the great beast of Rome, nor any of his horns in England. He was noted for piety, ministerial gifts, and zeal for the welfare of his countrymen. He was a native of Brecknockshire, and the first who *publicly* preached the gospel among the Baptists in Wales, after the reformation; which *implies* that the gospel was, more or less, *privately* preached among the Baptists, on the Welsh mountains, during the whole reign of popery. He also wrote and published two books.* Mr. Anthony Wood, an Episcopa-

* A View of some parts of such Public Wants and Disorders, as are in the service of God, within her Majesty's country of Wales; with an humble Petition to the High Court of Parliament, for their speedy Redress. The other was, An Exhortation unto the Governors and People of Wales, to labor earnestly to have the preaching of the Gospel planted among them.

lian minister, says that John Penry was the worst enemy the church of England had through the whole reign of Queen Elizabeth. He calls him a most notorious Anabaptist, of which party he was, in his time, the Corypheus. As such, he had to die the death of a martyr, in the year 1593, in the 34th year of his age. He was remarkably active and useful while he lived, and died triumphantly shouting, victory, victory, victory, through the blood of the cross! O death! where is thy sting? O grave! where is thy victory?

In the year of our Lord 1620, Erbury and Wroth, ministers of the gospel of the church of England, established by law in Wales, dissented from that establishment. In what particular steeple-house Mr. Erbury officiated, what were the means of his conversion, and what were his reasons and motives for dissenting, we have not been able to ascertain from any written or printed document; but from what we have read of him, since he became a Baptist minister, we evidently see that he was a good man, and a very eminent minister of the gospel of Christ, who had his share of persecution as well as Mr. Wroth. Their history is so blended, and their attachment to one another, seemed to be so great, that we cannot well separate them. However, Mr. Thomas of Leominster, in his Welsh history of the Baptists in Wales, informs us, that he found the following account, in a written paper in Monmouthshire, relative to Mr. Wroth: A certain nobleman, in Mr. Wroth's parish, having occasion to go to London to attend a law-suit, and having been successful, as soon as the news reached home that he had gained the victory, Mr. Wroth the vicar, being very fond of music, bought a new violin, for the purpose of joining the nobleman and his friends on their return, in feasting, music, and dancing. The time was appointed, great preparations were made, and the vicar, with his new violin, ready to receive him, when the news came that he was *dead*; so that their great rejoicings were turned to bitter lamentation and mourning. The vicar immediately fell upon his knees, and for the first time in his life he prayed: Yes, he prayed from his heart; he most earnestly and fervently prayed, that the Lord would bless that solemn event to them all; that the widow, the fatherless children, himself, and all their friends, relatives, and connections, might consider the frailty of life, the vanity of the world, the certainty of death, and the importance of eternal things.

This circumstance was the means of his conversion to God. He then began to study the word of God, and preached with power and energy, as one having authority. Now he most earnestly endeavored to glorify God, to exalt the Savior of sin-

ners, and to save precious and immortal souls. This new way and new manner of preaching, made a most wonderful excitement in the country; so that many cried out, "what shall we do to be saved," and others persecuted them. But they traveled and preached together, through the whole region, showing the nature and the requirements of the religion of Christ, in such a manner that the vicars and the great men were most dreadfully offended at them. But these two missionaries of the cross were not discouraged by the rage of carnal and wordly-minded men. The cause in which their hearts were engaged was the cause of God. Glory to God in the highest, peace on earth and good-will to men, was their motto. They considered the man who becomes instrumental in saving one soul from eternal ruin, as doing more good for his fellow creature, than if he were to give him all the riches of the universe. The most profound philosophers, the wisest statesmen, and the most refined metaphysicians, with all their resources of natural light and solid reason, leaves the mind in a bewildered state, destitute of the knowledge of the only way that sinful men can be restored to the favor of God, consistently with his veracity, the requirements of his violated law, and the demands of divine justice; but our Welsh missionaries directed their countrymen to Calvary, to the sufferings and death of Christ, where divine justice shone with more splendor and glory, than if all mankind were under the wrath and displeasure of God forever; where divine mercy appeared brighter, than if we had been saved without the execution of justice; and where it was manifested, that the rights of divine government are so sacred and inviolable, that they must be maintained though the spotless Lamb of God should fall a sacrifice for sin. It appears that this was the grand theme upon which they dwelt; the truth which God has blessed to the conversion of our forefathers on the Welsh mountains. But the more active they were in their Master's service, the more enraged was the Prince of Darkness, with his allied powers and confederates on earth. Both of them were soon taken up and sent to London, to be tried for their crime. In the year 1633, they received their sentence, and in the year 1635, they were turned out of their parishes.* But they cared not for these things. They preached the gospel from house to house, from valley to valley, and from mountain to mountain. By this time the Bible was

* See Neale's History of the Puritans, vol. 2, pp. 252, 275. Bennet's Memorial of the Reformation, p. 75. Rapin, vol. 1, p. 141. Athen. Oxon, vol. 1, col. 258, &c.

printed in the Welsh language, and the people began to search the Scriptures, and found that it was even so therein recorded. Some of Mr. Erbury's Letters to Mr. Morgan Lloyd, and one letter to the Baptist churches in South Wales, may be seen in Mr. Thomas Meredith's book printed in the year 1770, in the Welsh language, and were it in our power to get at that book, we should have been glad to present it before our readers. The first Baptist church in Wales since the reformation, was constituted by Erbury, on the plan of strict communion, in 1663. The second was constituted on the principle of mixed communion, in the year 1639, at Llanfaches, in Monmouthshire, by Mr. Wroth, assisted by Mr. Jesse* of London. Mr. Wroth became the pastor of the church at Llanfaches, and labored among them the remainder of his days. Mr. Erbury did not settle any where, but preached in many places. We have not seen any account of the death of these servants of God, but we are inclined to believe, that as they lived the life of the righteous, so, also, they died the death of the righteous.

Vavator Powell was born in Radnorshire, South Wales. He was brought up a minister in the established church, and for some time officiated at Clun, on the borders of Shropshire. One day, as he was breaking the Sabbath, one of the people called Puritans, sharply reprov'd him; so that he became concerned about his soul. Soon after he went to hear Mr. Cradock and others preach, and by the blessing of God on the preaching of the gospel, he was brought from the broad to the narrow road. He was inclined to suffer affliction with the people of God, rather than to proceed in the ways of sin and folly. Soon afterwards he was baptized on the profession of his faith, and became a very popular preacher among the Baptists in Wales, in the year of our Lord 1636. He was one of the most zealous and useful preachers in the Principality. He often preached throughout Wales, and in many parts of England. Being a man of liberal education, he was remarkably fluent in both languages. He suffered much for the cause of Christ. In 1642, he was obliged to leave his native country, and to escape for his life, for preaching the gospel; but he returned in the year 1646, and preached boldly throughout the whole country; sometimes in the churches, sometimes in dwelling houses. Yes, he often preached salvation free in Jesus' name, in the public markets, in the woods, and on the top of the mountains, to very large and crowded congregations. In his time, the state of

* Mr. Jesse was then an Independent, but became a Baptist minister, soon afterwards.

religion in Wales suffered much from the frowns and smiles of earthly courts. In 1641 the war commenced between King Charles and the parliament. In 1648 the king was conquered. In 1658 Cromwell died. In 1660 King Charles the second returned to England, and a most horrid persecution commenced. When they had a king to reign over them, language is inadequate to express the sufferings of our Welsh brethren; and while they were without a king, they were too highly exalted in honor and dignity.

After the return of Charles the second, many of the Baptists in Wales were imprisoned, without either judge or jury, or any sort of trial or regular commitment whatever. Hundreds of them were taken from their beds at night, without any regard to age, sex, or the inclemency of the weather; and were driven to prison on foot, fifteen or twenty miles, and if they did not keep up with their drivers on horseback, they were most cruelly and unmercifully whipped. And while their drivers would stop to drink at taverns, the poor sufferers were pounded like cattle, during the pleasure of the king's friends; and their property was forfeited to the king, except what was deemed necessary to defray the expenses of their drivers. All this was only the beginning of sorrows. It was nothing in comparison to the sufferings they endured, for the space of six and twenty years afterwards; when King William landed in England, on the 5th day of December, 1688—a day for the manifestation of the goodness of God in a very peculiar manner; for even a yoke is far better than a most dreadful heavy yoke, but liberty is ten thousand times better than either.

Vavasor Powell had to endure his part in all these persecutions. He was immured in no less than thirteen prisons. In fact, he was in prison all the time from the restoration of Charles the second to the end of his life; which happened on the 27th day of September, 1670. His last illness continued about a month. He greatly rejoiced with joy unspeakable and almost full of glory, under the consideration that he was so near eternal glory. There were no less than twelve elegies published by his friends on his death. Some of the Episcopalian ministers wrote against him, and called their book "The Hue and Cry," which he most nobly answered. The title of his book is, "Examen et Purgamen Vavasoris." "He was a most successful preacher of the last generation; a faithful witness to the present generation; and a good pattern to the next generation."* He was the means of gathering and forming the

* The above is engraved on his tombstone. See Thomas's History. Also Vavasor Powell's Life,

church at Llanbrynmar, and several other congregations, consisting of five or six hundred communicants, who were not then regularly formed into churches.

Howell Vaughan was the first pastor that we know of, in one of the first Baptist churches formed in Wales, called Olchon, on the borders of Herefordshire. Though the church was refreshed through the instrumentality of Mr. Erbury, and often fed by the labors of Vavasor Powell, yet neither of them was properly the pastor of the church at Olchon. What time Howell Vaughan commenced preaching we know not, neither can we find out when and where he was ordained. But, however, we find him the pastor of the church at the time of the reformation. He was not a learned man, like Erbury, Wroth, and Powell, as he never had a college education; but he was a plain, conscientious, and godly man, remarkably well versed in Scripture. He was a very good preacher, well calculated to feed the church of God with knowledge and understanding. The church under his pastoral care, though small at first, in a short time increased most wonderfully. This part of Zion's tent, through the labors of H. Vaughan, was so enlarged, that in the year 1649, it reached as far as Hay and Clifford. Hay being a market town, and many of the members living there at this time, it was thought best for the church to meet there. And the first meeting-house since the reformation, belonging to the Baptists in Wales, was built there. However, after the branches were formed into separate churches, the mother church met at the old place. There is no meeting-house at Olchon to this day. Our old mother has brought forth and raised up many daughters, and has assisted them in building large and elegant houses, while she herself dwells in a cabin. And we are sorry to say, that she is too much neglected by her children. The place of her habitation was well chosen in the time of persecution; being situated between two mountains, almost impassable, and altogether so for the silver slippers of this day. We have not seen any account of the death of H. Vaughan. We find him in the first Baptist association formed in Wales since the reformation, held at Abergavenny, Monmouthshire, on the 14th and 15th days of August, 1653. We have been informed, that he was well calculated to feed the church of God with knowledge and understanding. Zeal without knowledge is like an ignis-fatuus. He, therefore, taught the people to know themselves; to know something more of God; to know something more of Christ; and something more of the glorious things exhibited in the gospel. For every one that loveth is born of God and knoweth God. It was his ear-

nest prayer, that their love might abound more and more, in knowledge and in all judgment; that they might put on the new man, which is renewed in knowledge; that they might increase in the knowledge of him, whom to know is life eternal. He, therefore, endeavored to enlighten the understanding, not to amuse his hearers with lively conceptions of shapes and colors, or of voices and sounds; for there is nothing more delusive than mere impressions on the imagination, while the understanding is not illuminated. He also taught them the difference between speculative knowledge, and that knowledge which is connected with the affections, in which there is something that not only sees but also feels.

William Thomas began to preach at Llanfaches, Glamorgan-shire, in the year 1638, about twelve months before the church was formed there; which was the second church formed in Wales since the reformation. Mr. Wroth being old, William Thomas was ordained his co-pastor, and labored with acceptance and success, until the year 1641, when by reason of persecution in that part of the world, he fled to another, and arrived in Bristol, England; where he preached and baptized a great many. He was a very learned man, brought up in Oxford college. He did not settle over any congregation in England, but kept school in Bristol, where many young ministers were educated. In Cromwell's time, he returned to Wales, and preached in St. Mary's church, near Swansea. He was turned out of that church on the restoration of Charles the second. He kept school afterwards at Swansea, and often preached at Carmarthen, and other destitute places. After he was turned out of St. Mary's, he became a member of the Baptist church at Swansea. We have an account of his having been sent as a messenger from Swansea to three associations. Before his death he returned to Llantrisant, near Llanfaches, from where he went to Bristol. At this time the Baptists met at Llantrisant. In the association held at Abergavenny, this church proposed to revive the old plan of supporting ministers in weak and destitute churches; which was for the strongest to help the weakest. William Thomas was appointed home missionary for six months, and received from Swansea, £5; Llantrisant, £2 10s.; Carmarthen, £2 10s.

William Thomas died, July 26, 1671, and was buried at Llantrisant.

Our Welsh brethren were great advocates for the ancient order of things. They adopted the old plan of supporting missionaries. The gospel, through the channel of missions, has made its way to many parts of the world; and through the

very same channel, will shortly go over the whole world. Our blessed Redeemer condescended to undertake a mission into this sinful world. God so loved the world, that he sent his only begotten Son; and in every sense of the word, he was a missionary while he was upon earth. And the apostles who drank deep into the same Spirit, and having received their commission from Christ their head and leader, to go into all the world, became so many missionaries to proclaim salvation free in Jesus' name. These missionaries are dead, but the God of missions ever liveth, to raise up new missionaries, to assist and protect them, and to bless their labors.

Is it absolutely necessary that sinners who live in darkness, without hope, and without God in the world, should hear the gospel? that they should repent and believe the gospel? that they should be partakers of that faith that purifieth the heart? that repentance that needeth not to be repented of? that Christian watchfulness against sin? that vehement desire for a holy life? and that zeal which is according to knowledge? If it is, will not that love which is stronger than death, constrain them to deny themselves, take up their cross, and follow the Lord through evil and good report? And how are they to be made partakers of these precious graces? Faith comes by hearing the gospel, and the gospel comes by the means of missionaries. But how can missionaries preach except they be sent? And who is going to send them empty-handed? The age of miracles is gone; and God has ordained that those who devote themselves entirely to the preaching of the gospel should live of the gospel.

“Roger Williams was born in Wales, in the year 1598. He was brought up a lawyer, under the patronage of Sir Edward Coke; but finding that employment not agreeable to his taste, he turned his attention to divinity. His preaching was highly esteemed, and his private character very much revered; but as he embraced the sentiments of the Puritans, he was so much exposed to suffering, that he was compelled to leave his native country. He embarked for America, on the 5th day of February, 1631. He preached first at Salem, and afterwards at Plymouth, New England; but on account of his Baptist sentiments, and the doctrine of liberty of conscience, of which he was a great advocate, he was banished from New England in the year 1636. He ventured among the savages, pitched his tent, near a spring* of water in the wilderness, and called the name of the place ‘Providence.’ Being kindly received and

* Now near the Episcopal church in Providence.

highly esteemed by the Indians, he soon learned their language, and bought of them that tract of land now known by the name of Rhode Island. He became the parent and founder of that state, and was the first who planted the standard of liberty on the American shore. Many of his friends soon repaired to the new settlement; and by the assistance of Sir Henry Vane, he obtained from England, a free and absolute charter of civil incorporation, dated March 17, 1644.

In the year 1639, he formed a Baptist church at Providence, Rhode Island, which is the first church of the Baptist denomination in America. The second was founded at Newport, by John Clark in 1644. The third, which is the second church in that town, was founded 1656. The church at Swansea began by our Welsh brother, John Miles, was the fourth Baptist church in the New World.

Roger Williams, as a scholar, as a Christian, and as a minister, was truly respectable. He was one of the most disinterested men that ever lived, and a most pious and heavenly-minded soul. It is said of him, that instead of showing any revengeful temper, he was continually employed in acts of kindness and benevolence to his enemies.

Roger Williams justly claims the honor of being the first legislator in the world, who fully and effectually provided for, and established a free, full, and absolute liberty of conscience;* for the true grounds of liberty were not fully understood in America, until he publicly avowed that Christ alone is king in his own kingdom. Liberty of conscience, as the most darling principle, was planted in the soil of Rhode Island by this eminent Welshman, long before the red men left it, or even the lofty forests were laid waste, and has been transmitted from father to son with the most studious care. It was interwoven in every part of the state constitution, has extended its influence to all transactions, both civil and sacred; and in no part of the world has it been more inviolably maintained. It is the glory and boast of Rhode Island, that no one within her bounds was ever legally molested on account of his religious opinions, and that none of her annals are stained with acts to regulate those important concerns, which lie wholly between man and his Maker.

Roger Williams not only founded a state, but through his influence among the Indians, he became the Savior of all the other colonies. He held his pastoral office four years, and then resigned the same to Mr. Broom, and preached among the Indians,

* Governor Hopkins.

until he died in the year 1682, aged 84, and was buried in his own lot, near Mr. Dorr's house, on Benefit street, Providence, Rhode Island."*

Hugh Evans was a native of Radnorshire, South Wales. He began to preach in the year 1642. He was the first settled minister in that county. On account of wars and commotions in his native country, he went to Coventry in England, when he was young; and there he found the Lord gracious to his soul; there he was converted, baptized, and received as a member of the Baptist church. He proved to be a very godly and lively man in religion. After he began to preach, he felt much concern for the state of religion in Wales. His love for the truth and for his country was most wonderful. He even despised the honor and riches of which he had a good prospect in England, and settled with his poor countrymen in Wales. Having, however, received a liberal education, under the instructions of Rev. Jeremiah Ives, before he returned. He was a very laborious, useful, and acceptable preacher, all the days of his life. Through his instrumentality, the church at Dolan, in the county of Radnor was formed. He died in the year 1656. Paul-like, this good man could say the truth in Christ, his conscience also bearing him witness, that he had a great heaviness and continual sorrow in his heart, for his kinsmen according to the flesh; so that it was his most earnest desire, that he should be set apart by Christ his heavenly Master and glorious Redeemer, to preach the everlasting gospel to them. Like Paul, who reasoned of righteousness, temperance, and judgment to come, Mr. Evans always considered mankind, notwithstanding the depravity of their nature, as reasonable creatures, who are under the greatest obligations to love God and keep his commandments; for the worship of God is a reasonable service. Nothing is more rational than the testimony of Divine Revelation, that God is a Spirit, and, therefore, they that worship him must worship him in spirit and in truth; that God is love, therefore we ought to love him; and that God is good, merciful, just, and holy, therefore we should consider it our privilege as well as our duty, to live holily, soberly and righteously; to be holy, for God is holy; to render to every one his due; to render to God the praise and adoration due to his name, and the obedience due to his commands; and to be just and honest in all our dealings with our fellow creatures: this is our reasonable service.

Morgan Lloyd began to preach in 1643. He was converted

* Benedict's History of the Baptists in America.

under the ministry of Mr. Cradock, an Independent preacher. He was a very wise, shrewd man, remarkable for ready answers, and a very acceptable preacher throughout Wales, both North and South. A great man for deepness of thought and correctness in composition; but often too mysterious in his expressions. He kept up a regular correspondence with Mr. Erbury. Those letters contain very valuable matter, relative to the labors, sufferings, and success of both of them. Morgan Lloyd published several small books in Welsh; such as *Llyfr y tri Aderyn*; *Gair o'r Gair*; *Yr Ymrhoddiad*; and others.

We have seen a copy of a letter which he wrote to a friend in Welsh, in the translation of which we must acknowledge that we are not able to do justice; not only owing to the different idioms of the two languages, but on account of the peculiar turn of mind of the person who composed the original. But, however, for its antiquity it should not be entirely lost:

“ WREXHAM, the 14th day of }
the 11th month, 1655. } ”

“ *Dear Madam:*

“ Many who have misspent their breath in life are asthmatical in death. Redeem the time, for with you also the days are evil. You should always consider that the true God is a sufficient God. Every thing that you see in this world as a branch, is in him as a root. Rejoice in the invisible goodness. Those that are planted in the house of the Lord, shall revive in their old age as the corn, and shall grow as the vine spoken of in the 14th chapter of Hosea. In the midst of the storm, they have that anchor spoken of in Hebrews, 6th chapter. Many souls are fast asleep. Some are half awake, and they will be nodding when the Bridegroom shall come. But death will shake them; yes, it will shake them from the world and the things thereof. Ask the Lord to awake you in this life, that the peace of your soul may not be disturbed hereafter. When you feel within you any spiritual pain, you must think that it is a wind of love from God, to winnow the chaff from the wheat in your heart, that Christ may be chief within. We all here, in the goodness of God, salute you and my sisters.

“ MOR. LLOYD.”

Writing to his mother-in-law, he says:

“ You have a little grand-daughter here, of the name of Elizabeth Lloyd. It is nothing but a candle lighted by the blessed Father of our Spirits. But for your daughter, my dear

wife, the Lord has enlarged upon her when she was in distress. Consolation will come, if we will wait for it with an easy mind. Let God do his own work and let us do our work.

“MOR. LLOYD.”

We have not seen any account of the death of Morgan Lloyd. He must have had his share of persecution, under Charles the first, for five years at least after he began to preach. Many good ministers at that time left their native country, and have never been heard of since. Some went to America, whose names are highly spoken of by American historians, of whom the Welsh have no account whatever. It is said that Morgan Lloyd was in the habit of riding a very good horse. Once meeting with two gentlemen—one a lawyer, the other a justice of the peace—the magistrate said, “Why do you ride such a good horse, sir? why don’t you ride an ass like your Master?” “His Majesty has converted so many asses to justices that an ass cannot be found for money,” was the reply. “Well done,” said the lawyer; “but I find that his Majesty cannot teach them so much wit, as to mind their own business and let other people alone.”

Thomas Watkins began to preach at Olchon in 1643. He lived at a place called Maes y ffin, near Capel y ffin. He lived through the whole persecution of the two Charles, and enjoyed six or seven years of calmness afterwards. He was one of the most laborious and most successful ministers in the Principality. He was well calculated for the discipline of churches. For this very purpose he was sent for, in the year 1668, by the church at Rhydwilim, Carmarthenshire, the distance of near one hundred miles. We may safely say, that as a man, he was much respected; and as a preacher, though plain, yet he was truly evangelical. His sermons, though not ornamental, were particularly scriptural; and he often was highly favored with the presence of his divine Master. He lived and acted up to the profession which he made, and the character which he sustained. Yes, verily, he was a burning and a shining light, who not only enlightened the understanding, but warmed the hearts of many. He left behind him a good name, which is ten thousand times better than silver and gold, or the most precious ointment.

Thomas Watkins had a peculiar turn of mind, to manage unruly members; to teach the churches to do all things decently and in order; to have compassion on one another; to love one another; and to be pitiful and courteous, not rendering evil for evil, or railing for railing; to avoid any root of bitter-

ness. He was a very *strict* observer of the golden rule in Matthew 18:15, and would never suffer any case to come to the church when that rule had been neglected. And when any one brought any thing to the church, in any manner contrary to that rule, no notice was taken of it; but the person who violated the rule, in bringing any case to the church contrary to it, was recognised by the church as an offender—not against them as a church, nor against any individual on earth—but as a violator of the positive law of Christ the Head of the church. Carnal reason teaches that it is the duty of the offender to go to the offended, but the law of Christ commands the offended to go to the offender. If thy brother offend or trespass against thee, go and tell him his fault, between thee and him alone; which ought to be done in the spirit of the gospel, and every punctilio of that rule should be observed; and if the case must come to the church at last, both the offender and the offended should abide by its decision. This is mentioned, as a specimen of the manner by which Thomas Watkins observed the order of the house of God. Our limits will not admit us to enlarge.

Walter Prosser was born at Llanelly, Carmarthenshire. It appears that he and one Mr. Meredith, began to preach in that part of the world, about the year 1644. What became of Mr. Meredith we know not. It is supposed that he went to America, because of the persecution in Wales. As for Walter Prosser, he went to Olchôn, the Welsh Piedmont, at the foot of the Black Mountains, in the year 1652. He was a messenger from that church to the association at Abergavenny in 1654, when he was appointed to devote some of his time to supply the church at Carmarthen, then destitute of a pastor, though the two churches are about eighty miles distant from each other. It was not a strange thing in those days, for ministers to supply churches one hundred miles apart, while some good and even great preachers in Wales, at present, never have been fifty miles from home.

Walter Prosser was not learned, but he was a gifted and acceptable preacher. In Cromwell's time he removed from Olchôn to Dredynog, in Monmouthshire, and preached there until the restoration of Charles the second, when he was driven from there. Afterwards he joined the Baptist church at Llantrisant, in the neighborhood of Dredynog.

Notwithstanding Charles the second was not much better than a devil incarnate; yet to whip the Baptist ministers out of the steeple-houses was not one of his worst actions, if he had let them alone afterwards; for they had no business there. Those houses better became the tithe-gatherers than the minis-

ters of the cross. Worldly prosperity, pomp, and grandeur, are dangerous; and however contrary to reason, or common sense, and however painful and disagreeable to flesh and blood is persecution, yet it winnows the chaff from the wheat, and unites the people of God together in love; so that they may value their privileges, and be more earnest before God in prayer. May the happy inhabitants of the United States of America praise God for their liberty, and always recollect, that where much is given, much is required.

John Miles began to preach about the year 1645. He was the founder of the Baptist church at Swansea, Glamorganshire, South Wales. He was one of the greatest advocates for close communion in the Principality, in his time, and the leading minister of the Baptist denomination in Wales.

The church at Swansea was formed in the year 1644. In that year, John Miles, the pastor of the church at Swansea, wrote a letter to the church of Olchon, in which he promised to pay them a visit and defend the practice of close communion; which also he did. And in the following year, he sent there another epistle on that subject, which may be seen recorded in the church book at Abergavenny.

In 1651 he was sent as the representative of all the Baptist churches in Wales, to the Baptist ministers' meeting, at Glazier's Hall, London, with a letter giving an account of the peace, union, and increase of the Baptist churches; and returned with a written letter from the London ministers to their brethren in Wales, in which they were advised to form new churches; so that their members who lived at a distance, might be made more useful; and that several of the small churches so formed should meet together, as often as convenient, to break bread. And as their ordained ministers were comparatively few, they were advised to look out for the most gifted among themselves, by whom they might be edified in the Lord; for, in so doing, they might find out some to labor in word and doctrine among them. Mr. Miles wrote an excellent letter to the new-formed church at Abergavenny, which they most preciously preserved, for the benefit of the rising generation.* In the year 1660, after the restoration of Charles the second, he was most dreadfully persecuted; when he fled for his life to New-England, in North America. Mr. Thomas, our Welsh historian, concludes by observing, that if ever any accounts of the Baptists in America should be published, and ever come to Wales, he would most sincerely hope, that some farther account of our dear brother

* It is recorded in their Church Book.

Miles may be seen by his countrymen; which we are sorry to say has not been realized to this day.

However, this moment, while we have Edwards' and Benedict's History before us, we must, for the benefit of our Welsh brethren, once more appear before the public, in clothes borrowed from American manufacture.

"In 1663, John Miles came over from Wales, and began the church which has continued to this day. He founded a Baptist church at Swansea, in his native country, in 1649, and was one of about two thousand ministers, who were ejected from their places of worship, by the cruel act of uniformity in 1662.* Some of Mr. Miles's company came over with him, and at the house of John Butterworth, in Rehoboth, they, to the number of seven, united in a solemn covenant. Their names were, Elder John Miles, James Brown, Nicholas Turner, Joseph Carpenter, John Butterworth, Eldad Kingsly, and Benjamin Alby.

This measure became offensive to the orthodox churches of the colony. The court was solicited to interpose its influence; and the members of this little Baptist church were fined, five pounds each, for setting up a public meeting, without the knowledge and approbation of the court, to the disturbance of the peace of the place. They were ordered to desist from their meeting for the space of a month, and advised to remove their meeting to some other place, where they might not prejudice any other church.†

Not long after, they built a meeting house, near Kelly's Bridge, at the upper end of Warren, on a neck of land, which is now in the township of Barrington. Afterwards it was removed to the place where the present meeting house stands, which is only three miles from Warren and about ten from Providence. In 1667, the Plymouth Court, instead of passing the sentence of banishment against this little company of Baptists, as the men of Boston had done against Gould and his associates, made them an ample grant of *Wannamoiset*, which they called Swansea. It then included the extensive territory which has since been divided into the towns of Swansea, Warren, and Barrington. Barrington and Warren, now in Rhode Island, were then claimed by the Plymouth colony, and afterwards by the Massachusetts government, until 1741.

* As we had closed the Welsh account of Mr. Miles, before we had seen the American History, it is with pleasure we observe the dates.

† Poor Brother Miles! who would imagine that the demon of persecution would meet thee in happy America, among those people who had escaped for their lives from Old England.

What is now the town of Swansea became the residence of the Baptists; and no church of the Pedobaptists has ever been established here, to perplex and fleece them. However, some of their members, who resided in other towns around, were at times harassed with ministerial taxes; but their sufferings, of this kind were trifling compared with what their brethren in other places endured.

Beside the constituent members of this church, there were families of the name of Luther, Cob, Bowen, Wheaton, Mortin, Barns, Thurber, Bosworth, Mason, Child, &c., among the early planters of Swansea; whose posterity are still numerous in the surrounding country.

Mr. Miles continued pastor of the church, until his death in 1683. What few sketches have been preserved of his life, go to show that he bore an excellent character, and was eminently useful in his day.

He lived near a bridge which still bears his name, but a small distance from the present meeting house. He labored frequently with his brethren in Boston, in the time of their sufferings; and at one time there was a proposition for his becoming their pastor, which was not, however carried into effect.

We are told, that being once brought before the magistrates for preaching, he requested a Bible, and opened at these words in Job—‘Ye should say, Why persecute we him, seeing the root of the matter is in him?’—which having read, he sat down. And such an effect had the sword of the Spirit, that he was afterwards treated with moderation, if not with kindness.”*

William Prichard began to preach about the year 1649; formed a church at Abergavenny, Monmouthshire, South Wales, 1652; was ordained pastor of that church in 1653. He was one of the original thirteen that constituted the church, and continued their faithful, laborious, and highly esteemed pastor, for sixty years, through the whole of the most severe persecutions of that monster, commonly called King Charles, as well as through the calmness the churches enjoyed in Cromwell’s time; and we can truly say of him, what we cannot say of some of his brethren, that he neither courted the smiles nor feared the frowns of earthly courts.

When King Charles the first was beheaded, the bishops de-

* Benedict informs us, that large extracts were taken from the records of the Swansea church, by Mr. Backus, and sent over to Mr. Thomas, of Leominster, England, the historian of the Welsh Baptists; but by the expressions made by Mr. Thomas in concluding Mr. Miles’s history, as above, it appears those records never came to hand. They must have been lost, if sent by Mr. Backus.

throned, and the forms and ceremonies of that worship established by law was done away with, Cromwell's commissioners appointed ministers of every denomination that were willing to officiate in the churches, and to receive payment from government. And we are sorry to say, that some of the Baptist ministers accepted that generous offer. But our Brother Prichard would have nothing to do with that antichristian system. He neither would preach in their parish churches, nor take any money from government for preaching. Not that he did not want money, for he was a poor man, and his church was so poor, that other churches, such as Olchon and Llantrisant, assisted to support him in the pastoral office. But he would have nothing but the people's freewill offering. He never was an advocate for the union between church and state, under any form of government whatever. The members of the church under his care, were residing at a great distance from one another; so that he was a circuit preacher within the bounds of his own church. As yet, the Baptists in those parts had no meeting houses. About the year 1697, Mr. Prichard had a meeting house built within two miles of the town of Abergavenny, in the parish of Llanwenarth, where the church meets to this day; consisting, at present, of about six hundred members. In the year 1668, he formed a Baptist church at Rhyd-wilim, about one hundred miles from Llanwenarth. In 1689 he attended the general association in London, as the representative of the Welsh churches. In 1696 he formed a church at Blaenewent, consisting of sixty members when formed. In 1669 he formed another church at Maesyberllan. He was a very diligent and useful preacher, at home and abroad, until he died in the Lord, in the year 1709.

John Tombs. In the year 1653, there was a public debate on baptism, at Abergavenny, between Mr. Tombs and Mr. Cragg: the former a Baptist, the latter a Pedobaptist. Many were convinced that believers are the only subjects of baptism, and that immersion is the only mode of baptism; and more than forty persons were baptized and added to the church under the pastoral care of Mr. Prichard. We do not know from where Mr. Tombs came to Abergavenny. How long he continued there, and what became of him afterward we cannot tell. He most dreadfully irritated and mortified Mr. Cragg, and most nobly defended the Baptist principles. This is all we have ever read of him.

— Abbot was a Baptist preacher in the parish church at Abergavenny, in Cromwell's time. In 1660 he was turned out from there, and joined the Baptist association.

Jenkin Jones was a Baptist preacher whose name is often mentioned by our Welsh historians; but not one of them has given us any particular account of him. In Thomas's History of the Baptists in Wales, his name is mentioned as a travelling preacher of the Baptist denomination, as early as the year 1541. In Cromwell's time, we merely find his name mentioned as one of the commissioners that were appointed to examine and judge who were qualified, or rather who possessed those qualifications, which rendered them fit ministers to officiate in the different parishes, and to be paid by government. No doubt the government paid him well while he held that station; but King Charles made him smart for it. From the history of the church at Rhydwlilim, and other documents, where his name is as it were accidentally mentioned, we learn that he was imprisoned in the castle at Carmarthen, for a considerable time. He never became a pastor of any church,* nor was he much esteemed by the Baptists, after he became a commissioner in the regulation of church and state; which was highly offensive to the Baptist churches. They were not so much against a minister's preaching occasionally in a parish church; but they were decidedly against their being supported by government; and would rather their ministers would never darken the doors of those houses, built by king's-craft and priest-craft, with the poor people's money. The rise and progress of the Baptist interest in Wales, are not indebted to the labors of such men. In every place throughout the Principality, in the time of most dreadful persecution, *where* the ministers kept with their flocks, and preached to them by night when they could not preach to them by day, in the woods and on the mountains; and in the times of peace and calmness, led their flocks by the still waters, and fed them with heavenly manna; we positively say, that in every place where the ministers thus acted, there is a Baptist church there to this day. Some of them now contain seven or eight hundred members; and many of their persecuted ministers and members have heard the joyful sound, "Well done, ye good and faithful servants."

Thomas Parry was baptized and joined the church at Olchon, about the year 1641, and continued therein an honorable member, main pillar, and assistant preacher, for the space of sixty-eight years. The church met in his dwelling-house called Wenalt, most of the time of those dreadful persecutions under the reigns of Charles the first and Charles the second. Just at

* In Cromwell's time he officiated in the parish church of Llangatwg, near Neath, Glamorganshire.

the time the war commenced between Charles the first and the Parliament, when those bold and zealous ministers of the cross, Vavasor Powell, William Thomas, and others, were obliged to escape for their lives from their native country, behold our Brother Parry steps forward, takes hold of the rope, and pulls with all his might. He strengthens the hands of Vaughan, Prosser, Watkins, and others, by a hard pull, a long pull, and a pull altogether. Like a noble general, he takes hold of the flag, marches forward, and cries out aloud that he never was born to die on the field of battle, and that even he that loseth his life shall find it. In the name of his God he hoisted up his banners. He cared not for the sword, the famine, and flames of fire, to which the people of God at that time were exposed. His dwelling house was the Jerusalem of Wales, to which pilgrims resorted and found themselves refreshed both in their souls and bodies. He was really a hospitable man, in the Welsh sense of the word.

When he was young, it pleased God to visit him with a very severe affliction. In his affliction he dreamed that he was dead. He saw two different places before him: one of them was a very terrible and miserable place, where innumerable multitudes of the human race are eternally tormented in that fire which is never quenched, and where their worm dieth not, bound with chains of darkness, to be reserved unto the judgment day; where there is not the least drop of mercy—not so much as a drop of cold water to cool the tongues of those miserable beings; where there is no light, but utter darkness; where all carnal pleasures are lost in eternal sorrows; where there is no hope to all eternity, and no better company than devils, the messengers of destruction; and where the wrath of God is poured out without mixture, and the smoke of their torment ascendeth up for ever and ever, under the most painful sensation of every thing that is bad, and the eternal loss of every thing that is good.

The other place was so unspeakably glorious, that ear hath not heard, eye hath not seen, neither hath it ever entered into the heart of man, to imagine the glory of those heavenly mansions, where there is no serpent to tempt; no sorrow, nor pain, nor death; no darkness of mind, and no evil heart of unbelief; but white robes for garments of mourning; the palm of victory instead of the sword, and the crown of glory instead of the cross; eternal riches, and no poverty; unspeakable joy, and no sorrow; and continual light, and no darkness at all: where Christ, the heavenly Lamb, is in the midst of the throne, con-

tinually adored by angels, seraphim, and spirits of just men made perfect.

Thomas Parry, in his dream, requested that he might be admitted to enter that glorious place. He was answered that he should not come in at that time; that he must go first and get some bread. He cried with a loud voice, When shall I go in there? He was answered, after ten days. He awoke, and behold it was a dream. But it made so much impression on his mind, that when he recovered from his illness, he went to hear the Episcopal minister in the parish church, and became a little more moral as to his outward conduct.

One day, as he was going to his place of worship, he met an old woman going to the Baptist meeting, and being requested, he went there also. The text was, "I am the bread of life." The sermon had so much effect upon him, that he thought he would go there again. The text, the second time, was, "And ye shall have tribulation ten days." Then he thought of his dream, and the interpretation thereof; for the preacher showed him what was that bread of life, without which he could not go to heaven, and described the tribulation that he must expect to meet with on his way there; and that it was to continue only for a short time, in comparison with that eternity to which he was hastening. These were the means of his conversion to God; and from this time to the end of his life, he suffered affliction with the people of God. Soon after he joined the church, he was called to the work of the ministry. His name is in the minutes of the association held at Abergavenny, in 1653; and also in the minutes of the association held at Llanwenarth, in 1705. The church of Olchon met at his house, during his time, during the life of his son, David Parry, and the life of his grandson, Nathaniel Parry, for the space of one hundred years.

Thomas Parry was a godly and peaceable man, and very useful in the cause of Christ in many respects, and died in good old age, triumphing in redeeming grace and dying love, in the year 1709.

In Mr. Parry's neighborhood, there was a very sensible man of the name of Price, who would sometimes hear the Episcopalian, and sometimes the Baptist ministers. Being asked what he thought of the Episcopalian minister of the Hay. He answered poetically as follows. Such is the meagreness of our English language, in comparison with the Welsh, that we will not attempt to spoil it by a translation; but the Welsh emigrant in the United States shall have it as it is:

“Y mae Thomas Parry yn well i bregethu,
 Na ffeirad y Gelli, er torchi'r wisg wen;
 Peth rhyfedd bod cryddion, taelwriaid, gwehyddion,
 Yn baeddu 'sgolheigion Rhydychen.”

The substance is this: “Thomas Parry is a far better preacher than the clergyman of the Hay, notwithstanding he wears a *surplice*. It is a wonder that shoemakers, tailors, and weavers, beat the Oxford scholars.”

John Rees Howell was a member and an assistant preacher of the church at Olchon, about the year 1645, and continued among them till his death, in 1699.

It appears that these servants of the most high God, began their pilgrimage about the same time, were both members and preachers of the same church, and finished their course nearly together: And we have no reason to doubt, but that they are together now in the mansions of glory, singing hallelujah to God and the Lamb. However, in the church militant, they had to endure affliction with the people of God, especially from the year 1660, nearly to the end of their lives. At that time, the church generally met in two or three different places: At Wenalt, as stated before; at the Wern Wer, the house of David Watkins; afterwards, at the Baily-bach, the house of John Gilbert. But for twenty-eight years, in the reign of Charles the second, the church had to meet in the most secret places by night, somewhere in the woods, or on the Black Mountain, or the rough rock. They were obliged to change the place every week, that their enemies might not find them out. Often the friends of the infernal foe diligently sought them, but found them not. While the wolves were searching in one mountain, the lambs were sheltering under the rock of another. But notwithstanding all their care and prudence, they were sometimes caught, and most unmercifully whipped and fined, as violaters of the law of the land, and their cattle and household furniture seized, to pay the fine and expenses of the executioners of the law. The safest place they ever found, was in the woods, under a large rock, called Darren Ddu, or the Black Rock. It is a most dreadful steep, and the roughest place we have ever seen. Surely our Welsh brethren, at that time, had trials of cruel mockings and scourgings, bonds and imprisonment; for they were hunted in the woods, and mountains, and the tops of the rocks of the wild goats. They were destitute, afflicted, and tormented. They wandered in deserts and mountains, in dens and caves of the earth. But notwithstanding all this, they persevered. They enjoyed much of the divine Presence on

the Black Rock,* in the severest weather. Among the Baptists who suffered thus, there were some wealthy people; such as Mrs. Watkins of Llanigon, and others. Mrs. Watkins had a very pious servant man, to whom she used to give every Lord's day morning, as much silver as she could hold in her hand, for him to distribute to the poor on that day. She never counted it, nor was he ever mistrusted.

Thomas John Williams was a member and an assistant preacher of the church at Olchon. He generally preached in his own house; and was remarkably diligent in things belonging to this world and the world to come. When requested to rest, he would say, "This is not a resting-place, but I shall rest in the other world. On long winter nights, when the family were seated around the fire, he would retire once or twice every night to pray in secret. Many wondered at his piety, humility, and becoming conduct. We have never read any thing more about him.

Thomas Proud was a member and an assistant preacher of the church at Swansea. He began to preach in the year 1645. He preached there as an assistant to John Miles, after the church was formed in the year 1649, and supplied other destitute churches, until he settled in one of those places established by law in Cromwell's time. He was turned out in the year 1660, on the restoration of Charles the second; and fled for his life somewhere—we know not where.

David Davis was a member and a minister of the church at Llantrisant. He began to preach in the year 1645, and preached much at home and at Abergavenny, until the year 1654, when the association was held at Llantrisant, there was a charge brought against him by the church to the association, that he made use of some harsh expressions; but on the most mature deliberation of the subject, he was cleared. At the same time, the ministers finding the church was not satisfied, advised him to remove to some other part, where his preaching would be more acceptable, and where his labors might be more blessed. He accordingly removed from Llantrisant to Neath, in the same county; and afterwards preached to the judges at Cardiff. He had three brothers belonging to the Baptists: one of them was high sheriff; the other, deputy sheriff; and the third was recorder.

Morgan Jones began to preach at Swansea, South Wales,

* This Black Rock belonged to a gentleman of the name of Hugh Lewis, whose daughter was then a member with the Baptists. She was the mother of that excellent man, whose name is well known all over the religious world, Hugh Evans, of Bristol.

about 1646. He was a member of that church, and was highly respected as a good preacher. He accepted a commission to preach at Llanmatog, from which he was turned out in 1660. Dr. Calamy calls him a good ploughman. He was certainly a very good linguist; and whatever might have been Dr. C.'s motive in informing us that he was a good ploughman, it was a recommendation to his character; and many good Baptist preachers in Wales, to this day, can manage the plough very well, and can truly say that they have experienced as much of the presence of God, when their hands were lawfully employed about the things of this world, as any where else. And the writer of this, is far from being ashamed to place himself among them; so far, indeed, that he deems it a very great honor. So much so, that he would prefer G. P., Good Ploughman, in addition to his name, to D. D., Doctor in Divinity. However, this is not the only instance in which that great Doctor has cast out insinuations before his readers. He is full of them through the whole of his writings. The Doctor was one of that class of men, who seem to be most dreadfully afflicted with hydrophobia, whenever they think of a man who has been dipped all over in water; and, being an Englishman, he could not speak very highly of any other nation. Most of the citizens of the United States know, that it is a failing peculiar to an Englishman. Poor man!

Morgan Jones had to escape for his life in the reign of Charles the second. It is thought that he went to England in disguise, as did many others at that time. Whether he became a shepherd or a miller there, we cannot tell. We have heard of one of the ejected ministers, who went to England, and hired himself as a shepherd to a nobleman in that country. One day the nobleman's wife was very ill, and he sent for the officiating clergyman of the parish to come and pray for his wife. The clergyman being a great sportsman, told the messenger that he would comply with the nobleman's request after his return from hunting. The nobleman hearing this, became very uneasy in his mind, and thought it very strange that a man who called himself a minister of the gospel, should prefer hunting to praying. One of his domestics told him that the shepherd could pray very well; that he went out every night to pray in a certain private place; and that he had watched him, and heard him praying many times. On hearing this, the shepherd was sent for, and was requested to pray; and he prayed so powerfully that the nobleman's heart was melted. He urged the poor shepherd to tell him whence he came, and what he had been. The shepherd reluctantly told him the whole history of

himself; and the nobleman said, "*Well, then, henceforth you shall be a shepherd of men.* The nobleman built him a meeting house, attended his ministry, and never troubled the sporting huntsman any more.

Thomas Quarrel was a native of North Wales. Though he was Quarrel by name, and a warrior by office, yet he was a man of a very mild and peaceable disposition. He was an officer in Cromwell's army, and often preached with the sword hanging at his side. What time he began to preach we do not know; but it must have been before the restoration of Charles the second; for that was the time he was turned out of the parish church in Salop.* It appears that this was the time he was baptized. He afterwards preached through the county of Salop for many years. About the year 1670, he removed to Monmouthshire, and settled near Usk, in that county. He preached there, and at Pontypool and other places; so that by his labors, in connection with others, a Baptist church was formed, or reorganized, at Penygarn near Pontypool. He also often preached about St. Weonard's, in Herefordshire, and baptized many there. He was the first settled minister over the Baptist church at Usk, where his labors were not in vain. It was rather singular to see any minister joining the Baptist denomination in 1660: a time when so many eminent ministers among the Baptists were obliged to leave the country, and others were imprisoned. About this time, John Miles, one of the leading ministers of the Welsh association, fled for his life to North America. At this time, Vavasor Powell, the most useful travelling preacher that Wales ever produced, was imprisoned for life, for preaching the everlasting gospel. And at this time, many great and good ministers left the Principality, and never have been heard of since: some to America, in the character of preachers, and others to England in disguise. And it is more than probable, that some of them were murdered on their way; whilst others had to endure the most dreadful persecutions at home. To see a man of Mr. Quarrel's talents and learning, and especially a man who had been an officer in the army of (what was called) the rebels, enlisting under the banner of the cross, among the poor, despised Baptists of the day—we say, was a wonder. But it is a greater wonder still, that we cannot find out one single instance of his persecution, after he joined the Baptists. We quit his history with the greatest astonishment!

Wonders of grace to God belong;
Repeat his mercies in your song!

* A county in England, on the borders of Wales.

T. Quarrel died in 1682, and was buried at Llangwm, near Usk, in the county of Monmouth, South Wales.

Howell Thomas and Thomas Joseph, were both members and preachers belonging to the Baptist church at Llantrisant. They began to preach nearly at the same time, about the year 1646. In the year 1655, the commissioners appointed them to preach in those houses established by law: Joshua Thomas at Glynorwg, and Thomas Joseph at Llangeinwr; both places in Glamorganshire. They were both ejected in 1660, and left their native country by reason of the persecution. Joshua Thomas expressed a hope, that if ever he should see the History of the Baptists in America, by the Rev. Morgan Edwards, some farther account of them might be seen, if ever they went to America. We have examined the first volume of Edwards' History, but no mention is made of them there. Neither is there any thing in Benedict's History concerning them.

Anthony Harris was a member at Llantrisant; was dismissed from there, and joined the church at Abergavenny, when it was formed in the year 1653. He was soon ordained deacon of that church; and in the year 1654 he began to preach. He was a gifted man, but his life did not altogether correspond with his profession. However, the church could not find any thing against him of a criminal nature, but some things that were deemed imprudent; therefore it was agreed that he should give up his office as a deacon, and devote himself entirely to the work of the ministry. He was authorized by the government to preach in the parish of Llanfihangel, and the commissioners permitted him to receive what was due to the clergyman from that parish. He was one of the ejected ministers we know, and the great day of judgment will reveal what became of him afterwards.

Thomas Jones began to preach at Llantrisant in the year 1646. About the year 1655, all the preachers belonging to Llantrisant left there, and officiated in those places established by law, except Thomas Jones. He never accepted the commissioner's appointment to preach in any parish. About the same time, a branch of the church at Llantrisant was formed into a regular church at Hengod, which continues to this day. Thomas Jones was one of the original constituents who lived in that neighborhood. He became their minister, and preached as often as he could also at Llantrisant. He labored among them, and suffered much with them, for the best cause, as long as he lived. He died about the year 1680. The church, under his pastoral care, met at first in two different places: at

Berthlwyd and Craig-yr-allt. William Jones,* who lived at the latter place, was imprisoned, and all his property forfeited to the king, for permitting preaching in his house. Notwithstanding the most dreadful persecution in these parts, many respectable men joined the church; such as Colonel Prichard† of Llancayach, Captain Evans of Dyffryn-y-ffrwd, and others, who endured their part of the persecution, and whose liberality was very acceptable to those who lost their all by reason of the persecution. One of Thomas Jones' members, well known by the name of Old Savin, though dead yet speaketh—not by his writings, for he never published any—but by his ready answers and sharp reproofs; which are related from generation to generation. One day, as several young men were violating the Sabbath, one of them said, “Here comes Old Savin, we shall have it now”—Another said, “No, no, I shall ask him a few questions.” As soon as he came near them, he was asked how many commandments there were. He answered, *eight*. One of the young men observed, that he thought there were *ten*. “Yes,” said the old man, “there were, but the pope has broken one by worshipping images, and you have broken another this very day.” This reproof had a very desirable effect, in consequence of the manner in which it was given.

Thomas Jones was not a learned but a faithful and good preacher of the cross, who could give a plain exhibition of the obedient life, painful sufferings, and excruciating death of Christ, for the chief of sinners. And it is worthy of remark, that there is no theme of the gospel which arrests the attention and affects the heart, so much as the preaching of Christ and him crucified, his resurrection from the grave, his triumphant victory over the powers of darkness, and his most wonderful ascension to the mansions of glory, where he sits on the right hand of the Father, and makes intercession for us. To this doctrine, under the blessing of God, Thomas Jones attributed his success in propagating the gospel among the Ancient Britons. This was considered by him a distinguishing trait and cardinal point of the gospel; the golden thread running through the whole garment; the sword by which the sinews of purgatory, penance, and all the merits of the works of sinful men are cut in pieces; the mighty hammer that beats down all superstitions and human inventions, like Dagon before the ark of the Lord; yes,

* It is supposed that he was the minister's brother.

† The present Lord Talbot is a descendant from Colonel Prichard, in the female line.

the very foundation upon which the church is built, and the gates of hell cannot prevail against it.

Thomas Evans began to preach at Bontnewydd, on the borders of Radnorshire, some time before the year 1653; for, at that time, he was authorized by government to preach, which the following extract evidently proves:

“By the Commission for the Propagation of the gospel in Wales: Whereas five of the ministers, in the act of parliament named, bearing date the 25th of February, 1649, and entitled, an act for the better propagation of the gospel in Wales, have according to the tenor of the said act, approved of Mr. Thomas Evans the younger, to be a person qualified for the work of the ministry, and recommended him with their advice to us, that he be encouraged in the work of the ministry; we do, according to an order to us directed by the committee of five at Neath, therefore order, that Mr. John Price, Treasurer, shall forthwith pay unto the said Thomas Evans, the sum of thirty pounds, which we have thought fit to allow him toward his salary and encouragement in the work of the ministry. And this our order, together with his acquittance, shall be a sufficient discharge for the said Treasurer. Dated under our hand, 16th of May, 1653.

JOHN WILLIAMS, &c.”

In the year 1656, Thomas Evans became the assistant of Henry Gregory, the pastor of the Baptist church at Bontnewydd and Dolau. Though Mr. Evans received the above commission, yet he never did confine himself to any parish, but as he had that authority, he would sometimes preach in a parish church, sometimes in a barn, and sometimes in private houses, or in the open air; he thought it was his duty to preach wherever there were people willing to hear him. In the time of persecution he suffered by fine and imprisonment. So great was the persecution in that region, that the king's friends would not suffer the Baptists to bury their dead in the grave-yards. One young woman being buried in the night, was ordered by the officiating clergyman of the parish to be taken up and buried on the cross roads. However, he soon died very suddenly and most miserably. The people, in general, attributed the cause of his wretched death, to his cruel conduct to the remains of the Baptist girl.

Thomas Evans was a faithful and acceptable preacher in his life, and died in peace in the year 1688; which was the last year of the persecution under Charles the second. From him as the root, sprung up eight or nine branches, that became cele-

brated ministers of the gospel: all belonging to the Baptist denomination. We do not now recollect to have ever read or heard of any thing like it.

1st. Thomas Evans, senior, was a member of the Baptist church.

2d. Thomas Evans, the preacher at Bontnewydd.

3d. Caleb Evans, 4th. John Evans, his sons, ministers of the gospel.

5th. Hugh Evans, M. A., 6th. Caleb Evans, 7th. Peter Evans, 8th. John Evans, his grandsons, ministers of the gospel.

9th. Caleb Evans, M. A., 10th. Caleb Evans, M. A., his great grandsons, ministers of the gospel: the former, in Bristol, England; the latter died in America.

Henry Gregory began to preach at Dolau, in Radnorshire, about the year 1656. As to his circumstances in the world, he was once called a respectable farmer. But he lost all for Immanuel's cause. All his stock and crop were taken away from him, being forfeited to the king because he was a Baptist—except one cow, which they left him that the children might have some milk to drink. But one day they returned, and took that cow away also, and left him nothing but his wife and children. One of the men who drove his cattle through the river, near his house, with such a glee and merriment, in the course of a few days was drowned in that very ford, in sight of his house. Another was actually eaten up of worms like Herod. A third said, on his dying bed, that the thoughts of his having had any thing to do with the property of Henry Gregory, was a continual torment to him. It was a visible judgment of God upon the persecutors, which put an end to the persecution in this part of the world. There is a line beyond which God will not suffer the rage of man to go; and he can make the remainder of wrath to praise him.

Henry Gregory was a faithful preacher. He possessed peculiar talents to set forth the duty of man to love the Lord, founded on man's obligation unto him as his Creator, Benefactor, and rightful Sovereign, who has an undisputed right to demand our obedience, adoration, and praise; for he has made us and not we ourselves; and he has made us but little lower than the angels, and has crowned us with much more lofty honor and glory, than any other creature on the terrestrial globe. He has given us a variety of members in due proportion, without any confusion, and has endowed us with understanding as reasonable beings, and has kept and defended us ever since we have had our existence; supported us in our actions, presided over

our movements, and inspected our several conditions: Surely we ought to love him for what he is in and of himself, but how much more should we love him for what he has done for us. He remembered us when we were in our low estate. He sent his Son to save us from guilt, and darkness, and eternal ruin; from the curse of the law and the threatenings of vindictive justice; and from the power and dominion of sin. He so loved us, as to give his only-begotten Son, who suffered, bled, and died for us. And shall we not love him? Yes, verily, we must, we will love him. We know it is our duty, we deem it our privilege, to evidence our love and our gratitude to him, by observing his statutes and keeping his commandments; to render obedience unto him as the only King and Lawgiver in Zion; who said unto us, "If ye love me keep my commandments."

We do not know what time Mr. Gregory was ordained pastor over the church at Dolau. However, we know that from the time he began to preach, he labored among them as long as he lived. He died in the year 1700.

Christopher Price was a member of the church at Abergavenny, began to preach about the year 1655, and continued an assistant preacher in that church, until he died in 1697. He was a good preacher, a respectable man, and an excellent physician. He gave the ground on which the meeting house at Llanwenarth is built. And in many other respects he was very liberal, and his heart was engaged in the cause of Christ.

John Price of Maes-y-gelli, Nantmel, was a preacher of the gospel in the church at Dolau, Radnorshire. He was an assistant to Mr. Gregory. What time he began to preach we do not know. He was an intelligent man, and very zealous for the truth. Being a rich man in the world, he had a considerable influence in the region where he lived; as we may well expect when piety, property, and prudence meet together. But as he lived in the time of persecution, he had to endure a part of the afflictions wherewith the people of God were afflicted. He died in the year 1673, and was buried in the grave-yard at Nantmel, and a tombstone is laid on his grave. As he bore testimony in his life-time against the superstitions of the established church, so he did in his death. The church of England bury all their dead with their heads toward the west; but he ordered that his head should be buried towards the east; and a brass plate was set in his tombstone, to certify that he would not conform to the church of England, dead or alive. And to that effect, though dead yet he speaks to the present generation.

Thomas Price was a member and assistant preacher of the church at Olchon, about the latter end of the persecution. He was remarkably gifted, but not an acceptable preacher: for what cause our Welsh historians have not informed us. Neither can we find out what time he began to preach, nor when he died. His name is found among the ministers of the associations, in the years 1704 and 1705.

Robert Morgan began to preach about the year 1636. He was a messenger from the Baptist church at Carmarthen to the association held at Abergavenny, in 1653. He bore testimony for the truth, through the whole of the persecutions for twenty-eight years. Many of the Baptists were imprisoned at Carmarthen, because they would not quit going to the meeting-house, and conform to the traditions of men; but they bore testimony with such zeal, and manifested such a degree of patience in their sufferings, that even those who mocked them and pelted them with stones, returned home weeping, saying there must be such a thing as religion, and these men have it, for nothing else would enable them to behave in the manner they do. The more they are persecuted, the more they rejoice; the more we curse them, the more they bless us. God was glorified, saints encouraged, and sinners converted, by their becoming conduct towards their enemies. So hot and terrible was the persecution at that time, that the Baptists in this region sent a most humble petition to his Majesty, King Charles the second, soliciting mercy and justice, which was put into the king's hand by the member of Parliament for Carmarthen. In that humble petition they conclude by saying: "O king! we dare not walk the streets, and we are abused even in our own houses. If we pray to God with our families, we are threatened to be hung. Some of us are stoned almost to death, and others imprisoned for worshipping God according to the dictates of their consciences and the rule of his word." His majesty gave them a very polite answer, with fair promises, which were never fulfilled; for their sufferings increased more and more. Such was the lamentable state of our celebrated fathers in the Principality of Wales, in the reign of King Charles the second.

At this time, in 1660, Robert Morgan had to fly for his life. However, he did not go farther than about fifteen miles from the town. He hired a house at Pontarddules, and preached in his own hired house and elsewhere—not for the space of two years, like Paul in Rome—but until he died in 1711. After he moved from Carmarthen, he became a member of the church at Swansea, and preached there occasionally. He was an ex-

cellent man, good preacher, and a great poet. During the latter part of his life, he resided with his daughter, who was married to Arthur Melchior, who afterwards went to Pennsylvania, North America.

Lewis Thomas began to preach in 1660. Just at the time John Miles had to leave his native country by reason of the persecution, to seek refuge in North America, the Almighty God took care of the church at Swansea that he left behind him. The sheep and the lambs who were left without a shepherd, were fed, guided, and protected by the instrumentality of Lewis Thomas. The moment we think of the events that took place in the years 1660 and 1662, when so many celebrated ministers fled for their lives, and as many, if not more, engaging in the work of the ministry at the same period, we are entirely at a loss to know, whether we shall mostly pity the former or admire the latter. Yea, rather, let us admire the wisdom of God, whose ways are higher than our ways, and whose thoughts are higher than our thoughts; whose goodness knows no limits, and whose faithfulness is such, that he will never, no never, no never forsake his church in the wilderness.

Lewis Thomas was a member of the church at Swansea, South Wales, some time before the year 1653; for as a member of the said church, we find his name in connection with others, in a letter sent by John Miles to the church at Abergavenny, bearing the above date. As John Miles, the first pastor of the church at Swansea, was the leading minister of the Baptist association in Wales, in the time of peace and calmness; so Lewis Thomas, the second pastor of the church at Swansea, was the most celebrated minister among the Baptists in that Principality, in the time of most dreadful persecution. He lived at the Moor, in the parish of Newtown, near Margam, Glamorganshire. He was actually a missionary within the bounds of his own church, and often visited other churches in their troubles and distresses. How extensive was the field of his labors! Most wonderful was his care of the churches! And so great was his zeal for Christ and his cause that he feared no evil! The enemy's artillery seemed to play in vain on him. Nothing could impede his progress. The inclemency of the weather would never detain him from a journey to fulfil his appointments. Hardships, fatigue, and bad treatment, seemed to be his familiar companions. To make use of a Welsh expression concerning him, "his forehead seemed to have been made of brass, and his shoes of iron." And as his days were, so was his strength. The grace of God was sufficient for him; and by the grace of God

he was what he was. Truly he labored more abundantly than any in his days; and would say, "Not unto me, not unto me, but unto thy name, O Lord, be the glory!"

From the year 1649 to the year 1660, they held their annual associations; but during the persecution, from 1660 to 1668, the associations were dropped. In 1689, there was a general association for all the Baptists in England and Wales, in the city of London, and Lewis Thomas was the representative from Wales. Afterwards it was divided: one was held in London, and the other in Bristol. The Welsh churches joined the Bristol association, it being nearer them. In 1700, it was divided again, when all the Welsh churches were formed into a separate association. The two first were held at Llanwenarth; afterwards, at Swansea and Llanwenarth alternately, for six or seven years; then at Rhydwlilim, and all the churches in regular rotation. At the commencement of the associations held in Wales, after the time of what is called the liberty of conscience, Lewis Thomas was the leading minister. His name is in the minutes of the association held at Llanwenarth in 1703. Though he was old and feeble, yet he was there; and before their next annual meeting, he joined the association of the spirits of just men made perfect.

Though he was a man of very strong constitution, yet by reason of old age, he became feeble at last, and when he was not able to stand up, he would call for his staff, and leaning upon it, he would talk and pray most wonderfully. His death was most bitterly lamented by the church and many others. So this apostolical preacher finished his course, having fought the good fight, and having kept the faith, he died in peace, his eyes seeing the salvation of the Lord.

John Edward was a member and assistant preacher of the church of Abergavenny. He was a useful exhorter, was appointed to preach about Llanfihangel, where his labors were not altogether in vain. But about Llangors, in Brecknockshire, his labors were greatly blessed, and he was very much respected there. In Cromwell's time, he was permitted to preach in the establishment. What became of him in the time of persecution, we do not know.

Henry Morris was a native of North Wales. He was a man of piety, talents, and education; and was brought up an Episcopalian, in Oxford College. He conformed to the established church, on the restoration of Charles the second; but on a mature deliberation on the subject, he afterwards dissented from that establishment, joined the Baptist denomination, and had to endure a double portion of sufferings. Being liberated from

prison, he settled with the church at Maesyberllan, Brecknockshire. He never became their pastor, but preached often there and elsewhere, and administered the ordinances of the gospel in different places.

In consequence of his indefatigable exertions in the Redeemer's cause, and the trials which he had to encounter, by reason of persecution, his constitution was so much injured that he died when he was about forty years old, in the year 1682. His walking-stick may be seen in that region, by the curious, to this day.

Perhaps few men understood the connection between the doctrines of sovereign grace and man's obligation better than he. Sinners are justified freely by the grace of God, through the redemption that is in Christ Jesus; for he was delivered for our offences, and was raised again for our justification. They are not only delivered from condemnation, but accepted in the Beloved, and acquitted in the court of Heaven; not only washed from all their sins, but made kings and priests to God; adopted the children of God; made heirs of God and joint heirs with Christ. Grace formed the plan whereby the sinner can be justified, through the merits of the Mediator; and the Mediator opened the way whereby mercy can be manifested to the sinner, agreeably to the demands of justice and the requirements of the law. And the sinner is under the greatest obligation to receive this glorious robe of righteousness; to repent and believe in Christ; and to live holily, soberly, and righteously.

There is nothing that can justify any person but the goodness of his cause. But except he produces his testimonials, he stands as yet condemned. He cannot clear himself of the charge laid against him. Therefore a man must be justified by the testimony of the witnesses, as well as by the goodness of his cause. The righteousness of Christ imputed to him, and received by faith, is the only thing that will make his cause good; and his works of obedience are the witnesses whereby he can evidence that it is so indeed.

William Jones was brought up a Presbyterian. In Cromwell's time, he preached at Cilmaenllwyd; was turned out from there on the restoration of Charles the second, and imprisoned in the Castle at Carmarthen. In that prison he became a Baptist in sentiment; and as soon as he was liberated, he travelled to Olchon, about eighty miles distant, and was there baptized. He returned to the neighborhood of Cilmaenllwyd, and told his religious friends what he had done, and his reasons for so doing; and baptized eleven of them. This was the beginning of the Baptist church at Rhydwilim, consisting now of about

eight hundred members. The church was formed in the year 1668, twenty persons more were baptized, and two received by letter previous to the formation of the church; so that they were thirty-three in number, when the church was formed. On the same day, William Jones and Griffith Howell became the pastors of the church. Their place of worship, at that time, was Rushacre, the house of G. Howell. W. Jones was much respected, not only by his religious friends, but also by the nobility, some of whom offered him a very good living in the establishment; which he refused, and reasoned with them in such a manner, that they esteemed him more than ever. He was naturally a man of a soft, mild, and peaceable disposition; but the more he was persecuted, the more bold and courageous he became.

Once, as he was taken to the prison in Haverfordwest, about ten miles from home, the most respectable noblemen in the city came out of their houses to meet him, to talk with him, and to invite him to their houses. Such was his respectability among them, that the king's officers who were taking him to prison, were so much ashamed that they did not know how to show their faces. In the course of a few days afterwards, one of the noblemen finding that he had an appointment in the country, gave bail to the jailer, and gave him his own clothes and horse, that he might fulfil that appointment. The people having not heard of his imprisonment met together, and were quite surprised to see him so well dressed and riding such a good horse, and on explanation, they were full of joy and grief. After the meeting was over he returned to the prison. How long he was confined we have not been informed. He lived through the whole of the persecution. After it was over, he and G. Howell went together to the London association, to join their brethren there in praising God for that sort of liberty they at that time enjoyed. They were representing that large and scattered church in the western part of Wales, which was formed in the heat of persecution. What time he died we have not been informed.

Morgan Rhydderch, or Prothroë in English, was baptized at Rhydwlilim in 1667, one year before the church was formed. On the 13th day of the 5th month, in 1668, the day after the church was formed, he was set apart to the office of a deacon. On the 27th day of the 9th month, 1669, he was ordained deacon. When he began to preach we are not informed. He was not an ordained minister but an assistant preacher, who had to endure his part of the persecution for more than twenty years. In 1662 he was ordered by the king's officers not to preach any

more, but he persevered in the good cause in which he was engaged.

He had two sons in the ministry, of the names of Enoch and Abel, who went to America. Mr. Benedict, in his history of them, observes, that "their father was Morgan Rydderch, a famous Baptist minister in Wales. But it was a common thing in that country, for the children to take the personal name of their father instead of the surname, only joining to it the names of their progenitors, by a string of *aps*." And Mr. Edwards says that he had seen a Bible of his grandfather's, with the following title-page: "Eiddo Edward, ap William, ap Edward, ap Dafydd, ap Evan"—viz.: The property of Edwards, the son of Williams, the son of Edwards, the son of Davis, the son of Evans. A custom by which much property has been lost.

Henry Williams began to preach at Llanbrynmair, in the year 1660: the very time the voracious wolves began to tear the flock of the great Shepherd and Bishop of our souls, this under shepherd stepped forward to protect and feed them. He lived at the Scafell, near Newtown, Montgomeryshire: that very house is the Pilgrim Lodge to this day. Many times has the writer of this been kindly entertained there, by a person of the name of Jones and his family. Had the name of the place been Stafell, (a chamber,) it might have been called indeed the Prophet's Chamber; for it has been, for time out of mind, the resting-place of almost all the ministers in Wales. Some time before H. Williams began to preach, he was in the habit of writing the sermons that he heard; and when they were without a preacher, he would repeat one of those sermons, and engage in prayer. But so dreadful was the persecution, and so few were the preachers, that his *store* of that description was soon exhausted; so that he began to study the word of God, and to deliver to the people what he collected therefrom. He was a good, gifted, and learned man, and soon became a very acceptable and popular preacher.

He was imprisoned for the space of nine years. His house was plundered and burnt up; and his father, an aged man who lived with him, was murdered by the same people who plundered and burnt the house. At all these cruel actions the government winked, and never called the murderers to an account. But his blood speaks to this day against bloody and tyrannical England. H. Williams' wife, who was in the family way very near her time, fled for her life, with one child upon her back, and leading the other by the hand. One would think that the most hard-hearted wretch that ever existed

would have had compassion upon her in this situation; but it was not so. One of the soldiers ran after her to hinder her from crossing the river, presented his pistol at her, and swore he would shoot her brains out; but one of the officers, whose heart was not altogether so hard, knocked the fellow down, and she made her escape over the river Severn. Another time, while H. Williams was preaching, he was taken up, dragged out, and abused in such a manner and to such a degree, that he was left on the earth for dead, like Paul in Lystra. Language is not able to express the sufferings this good man had to endure. The sufferings of the martyrs are not worthy to be compared with his continual torment, under the reign of that vile tormenter, Charles the second. Nothing but the visible judgment of God upon the persecutors put an end to his sufferings. One of the magistrates, who was active in the conspiracy against him, died suddenly while eating his dinner. Another coming home drunk from Newtown, fell down and broke his neck. Another fell into the Severn and was drowned. And what is still more remarkable, was the circumstance relative to his field of wheat, universally believed throughout the Principality to be a fact that cannot be contradicted. In the month of October, when his house was burnt, and all his property, his stock, and crop, and household furniture, forfeited to the king, nothing was left but a field of wheat lately sown: no thanks for leaving that behind, for they could not take the seed out of the ground. That field of wheat yielded so much, that from its produce H. Williams was more than doubly paid for all the loss which he had sustained the preceding year. That there should be so many straws growing from the same root, was a great wonder; for it far exceeded every thing that had been seen in that country, either before or after. But that there should be so many ears, as two or three, growing on the same straw, was very little, if any, less than a miracle. However, let it be called what it may, such was the case. On most of the stalks, which were very numerous, there were no less than three full long ears of wheat. Some of them, however, had but two ears.* So visible was the hand of God manifested here, that Henry Williams's enemies trembled. The field is visited often to this day, by many from England and different parts of Wales: by some as a mere curiosity, and by others as a matter of gratitude to that God who rules above and manages our mean affairs.

H. Williams was indeed a true man, a lively preacher,

* See Thomas's History of the Baptists in Wales, p. 136.

and a champion in the cause of God, who suffered much for conscience' sake; who never thought of looking backward, but pressed forward, looking unto Jesus the Captain of salvation, and through that conquest once obtained on Calvary, he is more than a conqueror.

He lived on his own farm, and preached the gospel gratis, until he died, in the year 1685, three years before the end of the persecution. Blessed are the dead who die in the Lord, their works shall follow them.

Francis Davis was a member and an assistant preacher at Dolau, Radnorshire, he began to preach about the year 1661, and continued among them an acceptable preacher till he died, in the year 1690, two years after the persecution was over. He had a great many children: some of them went to Pennsylvania, North America. He had the pleasure and the peculiar satisfaction of seeing them all making a profession of religion, except his eldest son Nathan. He was a very wild and prodigal young man, who had been the means of almost breaking his father's heart. Neither rough nor fair means would have any effect upon him. Though often reprov'd, he turned a deaf ear to the glorious invitations of the gospel. His aged father prayed often with him and for him, but the bars of heaven seemed to be bolted, and the young man growing worse and worse. At length the time came when the old man must die, and like old Jacob he called all his children around his dying bed, he gave every individual of them a solemn charge, and appropriate advice how to conduct themselves in the house of God, and in the world, and exhorted them all to conduct themselves in the wisest manner they possibly could towards their ungodly brother, as they could expect nothing but sorrow from him. And without uttering one single word to his eldest son, he turned his face towards the partition and died. The father's silence in his last moments had more effect upon the prodigal son, than all the exhortations he had given him in his life. In an instant he was melted down to the ground. The arrows of conviction stuck fast in his heart. Tears of evangelical repentance flowed from his eyes, and by faith he beheld the bleeding Savior extending his arms wide open to embrace him, and his bowels of compassion yearning over him. Turning his face towards his aged father, he beheld the vital spark had gone. Nathan Davis, the old man's eldest son, made a profession of religion, and became a celebrated preacher of the gospel, and pastor of the church where his father had been a member. More account we may give of him hereafter. O! the depth of the wisdom, love, goodness, and mercy of our

God! His ways are past finding out! His ways are in the seas, and his paths are in the great waters! Who is a God like our God?

Thomas Powell, of Maes-yr-onen, in Radnorshire, was a member and an occasional preacher of the church at Olchon. He was a very excellent physician. On that account he was generally known by the name of Doctor Powell. He was a very useful member of the church, and a great help in the time of persecution, about the same time as Thomas Parry. We do not know what time he began to preach, nor when he died.

John Gilbert was a member of the church at Olchon, and took his turn as a preacher. He was well received and much approved of in that capacity, and was very useful to them after the death of their pastor, Thomas Watkins. He lived at a place called Baily-bach. In 1686 the church met at his house, and was their place of worship for many years after.

Griffith Howell was baptized at Rhydwilim, on the 4th day of the 6th month, 1667. He was ordained co-pastor with W. Jones over that church, on the 13th day of the 5th month, 1668. It is not certain whether he was a preacher before he joined the Baptist church or not. If not, our Welsh brethren, in this case, have deviated from their usual custom; for they laid their hands on him rather suddenly. However, if that was the case, they had no reason to repent it; for he turned out to be one of the most excellent men that Wales ever produced. He was in the west what Thomas Parry was in the east: truly a hospitable man. The church met at his house for many years, their members residing in three different counties, and all of them made his house their home. He suffered much by fines and imprisonment for preaching the gospel; but notwithstanding his property had been so often sold, and so much under value, to pay those fines, he was a man of considerable property when he died. In his last will and testament, he left forty pounds towards the support of the gospel at Rhydwilim. He died in the year 1707, and was buried on his own farm. He acknowledged no king in Zion but Jesus; for he is the King of kings, and the Lord of lords, who is the head of all principality and power; and he must reign till all his enemies are subdued—till every knee shall bow before him, and every tongue confess his glory and majesty. At the time when the Baptists suffered so much, in consequence of the union between church and state, it is no wonder that Griffith Howell and others, insisted so much that the kingdom of Christ is not of this world; that his subjects are spiritual characters; that the natural man receiveth not the things which are of the Spirit of God; and that his

law is a spiritual law, which reaches not only to the words and actions of his subjects, but to their most secret thoughts. With rapture and delight he meditated on, and talked of, the happy period when Immanuel's kingdom shall break in pieces and consume all other kingdoms. When the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Yes, he looked forward over the gloomy hills of darkness, when our blessed Redeemer shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession; when the knowledge of the glory of Christ shall cover the earth as the waters cover the sea; and when the little *one*, even the small church of Rhyd-wilim, shall become a thousand, and the small one, a strong nation; Ezekiel's stream shall be swimming waters; the stone cut out of the mountain, shall fill the universe; Zion's tent be enlarged, and the curtain of her habitation stretched forth. To him the time appeared not far distant, when the Jews would look upon him whom they pierced and mourn; believe in him, and rely upon him, as the only Savior of lost and perishing sinners; and with them the fulness of the Gentiles coming in. The watchmen seeing eye to eye, when the ordinances of the gospel shall be universally administered according to the primitive mode.

Thomas David Rees was brought up a Presbyterian. Having embraced the sentiments of the Baptists, he was baptized, and joined Landwr branch of the church, which was at Rhyd-wilim, now Rehoboth, on the 10th day of the 6th month, in 1668. He was the first who was baptized after the church was formed. He was ordained in that church, on the 27th day of the 10th month, 1669. He suffered much by fine and imprisonment. He lived at Moyddyn, in the parish of Llanarth, Cardiganshire. In the year 1696, a branch of the church at Rhyd-wilim was formed into a regular church. Thomas David Rees became their pastor. When this new church was formed their place of worship was a dwelling-house, of the name of Glandwr. After they built a meeting-house, it was called Panteg—now Rehoboth.

T. D. Rees was truly a godly man: active and faithful in the best cause; very accurate, but not rigid; fervent, not fanatic; rational, not phlegmatic. He carefully avoided extremes, such as violent excitement, on the one hand, and a dull and formal state, on the other. He was thoughtful and solemn, but not gloomy; grave, but not morose; deliberate, but never dilatory; cautious, but not obstinate; sedate, but not absent. He

sometimes mourned, but never murmured. He bowed submissively to the providence of God, waited patiently his appointed time, and in all things committed himself to the Lord, the strength of his heart and his portion forever. He died in the year 1700, and was much lamented by all his friends.

Joseph Price began to preach at Olchon, about the year 1681. He lived at Shephouse in the parish of Hay, till he moved to Leominster in the county of Hereford, and became a member of the Baptist church at that place. In 1695, he became the pastor of the Baptist church at Tewkesbury, where he labored with acceptance the remainder of his days. He often preached at Ross and several other places in Herefordshire. He was a great poet. Three of his poems have been published in English: One on believer's baptism; another is a defence of the Baptist ministers, in answer to a sermon preached by an Episcopalian minister; the third is an elegy on the death of Timothy Thomas of Pershore.

He died on the 13th day of September, 1721, and was buried near the Baptist meeting-house at Tewkesbury, in the county of Gloucester. He obtained to himself a good name, and left a sweet savour behind him.

John Evans was chosen pastor of the church at Wrexham, in 1668. He continued to preach in his own house in a secret manner, through the greatest part of the persecution, without being detected. And when he was found out, in 1681, the bishop of the establishment offered him a very rich living, but on his refusing to accept of it, his lordship was most dreadfully offended; but John Evans made his own house his prison. He locked himself up, and out of there he would not and did not go, for a considerable time, but would preach there to as many as would come to hear by night, after his lordship and his friends had gone to rest. He was an excellent preacher all the days of his life. He died triumphantly in the Lord, in 1700, aged seventy-two years. Matthew Henry attended his funeral, and preached from Acts 21:14. Dr. Evans of London, was a son of John Evans of Wrexham.

George John of Llangolman, was baptized at Rhydwilim, on the 5th day of the 2d month, 1668, about three months before the church was formed. He was of a very respectable family. He remembered his Creator in the days of his youth. When the rest of the family were playing cards, he would be reading his Bible; and would rather suffer affliction with the people of God, than enjoy the pleasures of sin and folly. How long he was in the ministry we do not know. He died in the year 1700. He was a member of the church thirty-two years, and

had to endure his part of the persecution. He was far from being a man of liberal sentiments. He measured every thing by his own rule. Any thing short of that measurement, was with him a bar of communion. Poor man! how imperfect are the children of men, when they demand perfection from every one else.

James James was baptized at Rhydwlilim, in the year 1667. He belonged to that branch of the church which then met for divine worship at Landwr—the same that now meets at Rehoboth—under the pastoral care of Griffith Jones. He became co-pastor with T. D. Rees of that church, after it was regularly formed; and labored among them all the days of his life, until he died in 1734. In the time of persecution, on a certain fast day appointed by government, no Dissenter was permitted to preach, let him be who he might, under the penalty of forty pounds sterling. The Baptists, however, met on that day to pray, when James James explained the object of the meeting. In the course of a few days the king's officers seized the man's property, at whose house the prayer meeting was held. The poor man borrowed the money, paid the forty pounds, and re-prieved his cattle. The case was afterwards tried, in an open court, at Llanpeter. After a long and warm debate between the lawyers and counsellors on the subject, the jurymen gave their verdict in favor of the man, and the forty pounds were returned to him on the table in court. Upon which the king's lawyer vehemently, and with the greatest wrath and indignation, struck the table with his fist, and said, "As long as I have this arm to my body, I will be against this sect." The words had no sooner dropped from his lips, than a most dreadful pain seized his arm. It actually rotted from his body in a short time, and he died a miserable death.

Evan Davis was baptized and became a member of Rhydwlilim in 1667, and was of the Llandwr branch of the church. It is said that his parents were very pious people. What denomination they belonged to we have not been informed, neither do we know when he began to preach, nor when he was ordained. Once as he was preaching at Henfas in Llanllwny, and was about to break bread, the constables came and took him away to prison; but it so turned out, that none of his enemies knew his name, and as he was not bound to give his name, they could do nothing but threaten him and let him go. He immediately returned to his congregation, and found them praying for him, as the church of old did for Peter. He administered the ordinance of the Lord's supper that evening, late as it was, and all rejoiced in the God of their salvation. But

soon afterwards, the magistrate found out his name, and committed him to prison. One day as the magistrate was visiting the prisoners, he asked Evan Davis how he liked that place. "Very well," was the reply. "I thank God that I am in a place where I can pray and preach, without being molested by you, with all your spite and malice." Evan Davis was soon liberated from prison, by some means or other. About that time, the justice and his brother having offended some one that was higher than them, both of them lost their places, and said that it was in consequence of Evan Davis's prayers against them. "The wicked flee when no man pursueth." Evan Davis having suffered much in the best cause, for more than twenty years, died in the year 1707.

John Jenkins was baptized and became a member of the church at Rhydwlilim, in the year 1667. He was pastor of that church for many years, and was one of those who came out of the great tribulation in 1689. He had a public debate with John Thomas, on the ordinance of baptism; in consequence of which a great many of the Independents were baptized and joined the church. He died in full hope of a glorious immortality, in the year 1733, aged 77.

Thus died John Jenkins, pastor of the Baptist church at Rhydwlilim, a man of great talents, bright genius, and most wonderful activity. Before he was converted, he was remarkably wild, much given to drink, and one of the greatest pugilists in the region where he lived; but after his conversion to God, he became as noted a peace-maker, as he had been quarrelsome before. The agreableness of his conversation, the fervor of his zeal, and the unweariedness of his diligence, were such, as to distinguish and ennoble his character. True piety reflected a lustre on his natural and ministerial gifts, that qualified him to be useful in his own house and in the house of God. He was a man of most tender conscience, most catholic spirit, and most benevolent heart. With regard to his success in the ministry, it was by no means inconsiderable. In his life-time he baptized a great many. The whole of his ministry exhibited a singular display of the power of divine grace among the ancient Britons. Deeply impressed with the necessity of the influence of the Holy Spirit for the conversion of sinners, he combined most earnest prayer with his most active endeavors, and ascribed all the glory to God, whose prerogative it is to speak so that the dead may hear his voice and live forever. Sometimes he would be greatly oppressed with a sense of his own guilt and depravity, and at other times he seemed to be with Moses on the mount. He longed to be as a flame

of fire, continually glowing in the service of his dear Redeemer.

Samuel Jones was born on the 9th day of July, 1657, in the parish of Llanddewy, and the county of Radnor, South Wales. He was baptized and received a member of the Baptist church at Dolau, in the above county, during the time of persecution under Charles the second. He was a man of piety, and firmly and understandingly established in Baptist principles. By reason of most cruel persecution at home, Samuel Jones, John Eaton, George Eaton and Jane his wife, and Sarah Eaton, all members of the church at Dolau, with their families, and other friends and relatives, went to America in the year 1686, two years before the end of the persecution in Wales, and settled on the banks of Penepeck, Pennsylvania. John Baker, a member of the Baptist church at Kilkenny, Ireland, and Samuel Vaus, a member of a Baptist church in England, also arrived and settled with them.

In the year 1687, Rev. Elias Keach, son of the celebrated Benjamin Keach of London came among them, preached the gospel unto them, and baptized Joseph Ashton and Jane his wife, William Fisher, and John Watts. These persons, by mutual consent, formed themselves into a church, in the month of January, 1688; choosing Mr. Keach to be their minister, and Samuel Vaus, deacon. Soon after, the few emigrated Baptists in Pennsylvania and West Jersey, and those whom Elias Keach baptized at the Falls, Coldspring, Burlington, Cohansey, Salem, Penn's Neck, Chester, and Philadelphia, joined them. They were all one church, and Penepeck the centre of union, where as many as could met to celebrate Christ's death; and for the sake of distant members, they administered the ordinance quarterly, at Burlington, Cohansey, Chester, and Philadelphia: which quarterly meetings have since been transformed into three yearly meetings, and an association. Thus, for some time, continued their Zion with lengthened cords, till the brethren in remote parts, set about forming themselves into distinct churches, which began in 1699: By these detachments, Penepeck was reduced to narrow bounds, but yet abides among the churches, as a mother in the midst of many daughters. As Elias Keach did not settle long enough among them; John Watts, one of the members of the church, was ordained their pastor in 1690, and soon after died of small-pox. In 1697, Samuel Jones was called to the work of the ministry. He was ordained and took part in the ministry with Evan Morgan, on the 23d of October, 1706. He died February 3d, 1722; and was buried at Penepeck. The ground on

which the meeting house stands was given by him. He also gave for the use of the church—Poole's Annotations, 2 vols.; Burkit's Annotations, 1 vol.; Keach on the Parables; and Bishop's Body of Divinity. Though he had left the Principality for many years, and was only a member of the church when he left there; yet his name is well known in Wales at the present day, owing chiefly perhaps to the regular correspondence he kept up with several ministers in this region, particularly Nathan Davis and Caleb Evans. Some of these letters are published in Welsh.*

Evan Morgan was a man of piety, parts, and prudence. He was a native of Wales, but went to America when young, and joined the Society of Friends, commonly called Quakers, broke off from them along with many others of Keith's party in 1691. He was baptized in 1697, by Thomas Rutter, and the same year, renouncing the reliques of Quakerism, was received a member of the church at Penepeck. In 1702 he was called to the ministry. He was ordained on the 23d of October, 1706, by Messrs. Thomas Griffiths and Thomas Killingworth. He died on the 16th of February, 1709, and was buried at Penepeck, after having had the joint care of the church for upwards of two years.†

Abel Morgan was a member of the Glandwr branch of Rhydwlilim, now Rehoboth. At the age of nineteen he began to preach the everlasting gospel. Soon afterwards he moved to Monmouthshire, and became a member of Llanwenarth. He was ordained and became the pastor of the church at Blaenaugwent, in 1696. He was very well received and much respected by the church and congregation there, as well as many other places throughout the Principality.

On the 23d day of August, 1711, when it was known that he was determined to go to America, where many of his countrymen, relatives, and religious friends, had gone before him, the church held a special meeting, as he had been so useful among them, and so much esteemed by them for a long time. It is said that it was one of the most melting, interesting, and affecting meeting, that was ever held. To part with such a celebrated minister, whom they loved so dearly, having no expectation of ever seeing his face, nor hearing his voice any more on earth, was almost more than their feelings could bear. But the Western Macedonian cry, "Come over and help us," predominated. However, on the day of the meeting, several reso-

* See Thomas's History, and Morgan Edwards's Materials, p. 6.

† See Morgan Edwards's Materials, vol. 1, p. 12.

lutions were proposed by him, which were seconded and passed without a dissenting voice: such as, that William Philips, a member and assistant preacher, should be appointed to preach regularly to the church as a probationer, to become their pastor; and many other things too tedious now to be enumerated. In parting he gave the church a charge,

1. That they should never grieve their ministers, who should labor among them in word and doctrine, but cheerfully to assist them in temporal things, as well as in any difficulty which might occur in the exercise of discipline, or the important work of the ministry.

2. That they should love one another. Not forsaking the assembling of themselves together, as the manner of some is; but to exhort one another to stand fast in one spirit, with one mind striving together for the faith of the gospel.

3. That they should encourage all who might have any promising gifts for the ministry.

His last address is left on record in the church book, for the benefit of the rising generation. Soon afterwards he took his family over to Bristol, and on the 28th of September they embarked for America. The next day the wind being contrary, and the ship exceedingly tossed with the tempest, they turned in to Milford haven, where they were detained three weeks. And when they sailed from that place, they were driven by the tempestuous winds to Cork, in Ireland, where they were obliged to stay five weeks, in very uncomfortable circumstances, as most of the passengers were unwell. From there, however, they all sailed on the 19th of November. On the 14th of December, Abel Morgan's little boy died, and on the 17th of the same month, his dearly beloved wife breathed her last, and both of them were committed to the deep. This was to him a severe trial, indeed. But the Lord gave and he had an undisputed right to take away, and to say to the work of his hand, "Be still, and know that I am God." He was eleven weeks on the Atlantic ocean, in the depth of winter. He was in the vessel which sailed from Bristol to Philadelphia, no less than twenty-two weeks. Morgan Edwards informs us, that he was born at Allt Goch, in the parish of Llanwenog, county of Carmarthen, in 1637. He arrived in America on the 14th of February, 1711. He resided some time at Philadelphia, and then removed to Penepack. He took on him the care of the church, as soon as he landed, and continued in that trust until his death, which came to pass December 16, 1722. He was buried in the grave-yard of Philadelphia, where a stone is erected to his memory. Mr. Morgan was a man of considerable distinc-

tion. He compiled a folio concordance to the Welsh Bible, which was printed at Philadelphia in 1730. He also translated the Century Confession into Welsh, and added theréunto articles twenty-three and thirty-one.*

Morgan Edwards and David Benedict, we think, were mistaken respecting the year in which Abel Morgan was born. It is not likely that he was born in 1637, when his brother Enoch, of the same father and mother, was born in 1676; and his brother Benjamin Griffith, of the same mother though not of the same father, was born in 1688.

Richard Williams began to preach at Rhydwilim, about the year 1681. He was ordained about the year 1687. He became the pastor of the church at Maesyberllan, in 1700. He was a godly man, and a very acceptable preacher, whose influence in the associations was considerable. He was active and diligent in the important work in which he was engaged, and suffered much in the cause of Christ; for he was one of those ministers that came out of great tribulation in 1688. Having adorned the profession which he had made, he died in the year 1724.

John Davis was a member of the church at Rhydwilim, and began to preach about the year 1681. He was the son of a rich man in the world, but most wonderfully displeased his father when he became a Baptist. And as he married one of the members of the church, the old man thought fit to disinherit him; so that he and his wife had their share of poverty as long as he lived. However, Mr. John Evans of Llwyndwr, out of respect to him, was so liberal to his widow and his fatherless children, that they wanted nothing which this world could afford. Though he was poor in the world, yet he was rich in grace and ripened for glory. He never was ordained, but was a good and faithful preacher. He finished his course in the year 1700. His children and grand-children, from time to time, have been eminent members, and some of them deacons of Baptist churches in that region to the present day.

Samuel John was a member of the church at Rhydwilim, and began to preach about the year 1682. He was ordained about the year 1695, and became pastor of the church of Cilfowyr in the year 1704. He died in the year 1736, aged 80 years, and was buried in the burying-ground belonging to Cilfowyr. He had a very peculiar way of expressing himself in short and pathetic sentences, which never were forgotten by the most of his hearers as long as they lived. His peculiar turn

* Morgan Edwards's Materials, p. 14.

of mind and mode of expression, was something similar to that of Daniel Burgess, of London, which would amuse, convince, rebuke, and comfort his hearers, at the same time. Here we must take notice of one of his members: one of the most useful, active, and zealous men that ever Wales produced. His name was John Philips, of Cilcam, in the parish of Eglwyswen, (or Whitechurch in English,) county of Pembroke, South Wales. He was not only the first man that advocated the Baptist principles in this region, but was the means of bringing the Baptist ministers to these parts: At his house they first preached; at his house, also, the church was first formed, and met to worship God and to receive the ordinances of the New Testament, for many years, until the meeting house at Cilfowyr was built in 1716.

The first Baptists in this part of the world were Lelice Morgan, Margaret Nicholas, and the said John Philips. He was brought up a Presbyterian, and was a member of the Presbyterian church, whereof John Thomas was pastor; but on examining the Scriptures, after the most mature deliberation, he was convinced that Infant baptism could not be found in the Bible, and consequently that it did not come from Heaven but from Rome. But as he was a good man, and a very respectable man in the world, the Presbyterians were very unwilling for him to become a Baptist. They invited him to come before the church, that they would satisfy his mind on that subject; to which he consented, and the day was appointed; but he sent for George John, a Baptist minister of Rhydwlilim, to go with him to meet the Presbyterian church and their pastor John Thomas. On the appointed day they all met at a place called Castell-maelgwyn. Having had a long conversation on the subject, and seeing that John Philips was not yet convinced of the propriety of Infant baptism, the Presbyterian minister proposed that he would preach on the subject, and that J. Philips should choose any Baptist minister to preach, and to hold a public debate, on the subject of baptism. The place and time were then appointed. Thousands of people met. Two sermons were preached: the first by J. Thomas, the second by J. Jenkins, on the same text—the commission of Christ to his apostles. The consequence was, that John Philips and a great many of the Presbyterians were baptized on the 18th day of the 4th month, 1692; and several more of their fellow members were baptized soon after.

Thomas, the Welsh historian, informs us, that John Philips went to America, and that if ever he should see the History of

the Baptists in America, by Morgan Edwards, he hoped to see some farther account of John Philips.

On examining Morgan Edwards's History of the American Baptists, among the members of the Great Valley church, near Philadelphia, we find the name of John Philips, who bequeathed the sum of fifty pounds towards the support of the cause in that place. We are inclined to believe him to be the said John Philips, of Cilcam, and a relation of the celebrated David Philips, pastor of the Baptist church at Peter's Creek, Washington county, Pennsylvania. We know that David Philips was born in the parish of Eglwyswen, Pembrokeshire, and arrived in Pennsylvania: more of him hereafter.

Thomas Griffiths was born in 1645, in the parish of Llanfer-nach, county of Pembroke. He was baptized and became a member of the church at Rhyd-wilim, in 1677. He resided at that time in the parish of Melinau. He began to preach about the year 1683, and had to suffer his part of the dreadful persecution under Charles the second, for the space of eleven years. At first, the subjects of his preaching were the perfections of the Deity, the beauty of creation, and man's depravity and moral obligation: subjects which, however excellent in themselves, and however well managed, are, nevertheless, not calculated to awaken the careless sinner from a state of carnal stupidity, any more than the thunders of Sinai and the damnation of hell. But when he directed the attention of his hearers to the Lamb of God that taketh away the sin of the world—to the incarnation, life, sufferings, and death of Christ—his triumphant victory over the powers of hell, and his glorious resurrection from the grave—he often found himself so impressed, his heart so much warmed and animated, attended with correspondent effects on his hearers, that the Spirit of God seemed to have descended with such astonishing energy, as to overpower all opposition, like a mighty torrent sweeping before it whatever comes in its way with irresistible force. In the year 1701, he and fifteen of the members of the church went to America in the same vessel. They formed themselves into a church at Milford, in the county of Pembroke, South Wales, and Thomas Griffiths became their pastor in the month of June, 1701. They embarked on board the ship James and Mary, and on the 8th day of September following, they landed at Philadelphia. The brethren there treated them courteously, and advised them to settle about Penepeck. Thither they went, and there continued about a year and a half. During that time twenty-one persons joined them, but finding it inconvenient to

abide there, they purchased land in the county of Newcastle, and gave it the name of Welsh-tract, where they built a meeting-house, and Thomas Griffiths labored among them as their pastor, till he died on the 25th of July, 1725, aged 80 years. He was buried at Penepeck.

Reynold Howell, in a letter to Miles Harris, dated 1752, states, "that the Baptist church at Welsh-tract, under the pastoral care of Thomas Griffiths, was the first regularly formed church in the state of Pennsylvania." In a letter from Samuel Jones to Caleb Evans, dated 1713, we are informed, "that T. Griffiths was of almost infinite service to the cause of Christ in that region, notwithstanding that he was not a man of popular talents." Of the fifteen that went over with him, two of them at least came up out of the fiery furnace of persecution: Griffith Nicholas and Jennet Davis.

The following account of David Thomas and Morgan Edwards, is taken from Benedict's History of the Baptist Denomination in America:

"David Thomas, who had often visited the state before, in his evangelical excursions, now removed from Pennsylvania, and became a resident in Virginia, where he acted a most distinguished part for thirty years; when he removed to Kentucky, where he was living, but almost blind, in 1809. As this eminent servant of God has doubtless ere now gone to his rest, and can therefore be but little affected by the praises or censures of men, we shall take the liberty of saying more about him in the following narrative, than we generally intend to say of the living.

David Thomas was born August 16, 1732, at Loudon Tract, Pennsylvania, and had his education at Hopewell, New Jersey, under the famous Isaac Eaton, and so considerable were his literary acquirements, that the Rhode Island College, (now Brown University,) conferred on him the degree of Master of Arts.

David Thomas made his first stand in Virginia, in Berkley county, with, or in the neighborhood of the Opeckon or Mill-creek church; but in 1762, he removed to the county of Fauquier, and became the pastor of the Broadrun church, which was gathered soon after he removed to the place.

The origin of the Broadrun church, and the manner in which David Thomas was introduced among them, are related as follows: A short time previous to his removing to Virginia, two men in this region, without any public preaching, became much

concerned about their souls and eternal things, were convinced of the reality of vital religion, and that they were destitute of it. While laboring under these convictions, they heard of the Baptists, (New-Lights, as some called them,) in Berkley county, and set out in search of them; and after travelling about sixty miles over a rough and mountainous way, they arrived amongst them, and by their preaching and conversation were much enlightened and comforted, and were so happy as to find what had hitherto to them been mysterious, how a weary and heavy-laden sinner might have rest. The name of one of these men was Peter Cornwell, who afterwards lived to a good old age, and was so eminent for his piety, as to receive from his neighbors and acquaintances, the title of 'Saint Peter.*' It is related by Mr. Edwards, 'that this Peter Cornwell induced Edmund Hays, (the same man who removed from Maryland to Virginia, in 1743,) to remove and settle near him, and that interviews between the families of these two men were frequent, and their conversation religious and devout; insomuch that it soon began to be talked of abroad as a very strange thing. Many came to see them, to whom they related what God had done for their souls, exhorted, prayed, and read the Bible, and other good books, to the spreading of seriousness through the whole neighborhood.' Cornwell and his companion, (whose name is not mentioned,) in a short time made a second visit to Berkley, and were baptized; and Divine Providence had so ordered matters, that in this visit they met with David Thomas, whom they invited to go down and preach amongst them. He accepted the invitation, and settled with them, as before related, and soon became the instrument of diffusing gospel light in Fauquier and the adjacent counties, where ignorance and superstition had long prevailed.

David Thomas is said to have been a minister of great distinction in the prime of his days; for beside the natural endowments of a strong and vigorous mind, and the advantages of a classical and refined education, he had a melodious and piercing voice, pathetic address, expressive action, and, above all, a heart filled with love to God and his fellow men, whom he saw overwhelmed in sin and misery. But for a few of the first years of his ministry in Virginia, he met with much rustic persecution from the rude inhabitants, who, as a satirical historian observes, 'had not wit enough to sin in a genteel manner.†'

Outrageous mobs and individuals frequently assaulted and disturbed him. Once he was pulled down as he was preach-

* Fristoe's Hist. of the Ketchikan Asso. p. 100.

† Morgan Edwards.

ing, and dragged out of doors in a barbarous manner. At another time a malevolent fellow attempted to shoot him, but a bystander wrenched the gun from him, and thereby prevented the execution of his wicked purpose. 'The slanders and revilings,' says Mr. Edwards, 'which he met with, are innumerable; and if we may judge of a man's prevalency against the devil, by the rage of the devil's children, Thomas prevailed like a prince.' But the gospel flourished and prevailed; and Broadrun church, of which he was pastor, in the course of six or eight years from its establishment, branched out, and became the mother of five or six others. The Chappawomsick church was constituted from that at Broadrun, in 1766. The Baptists in this church met with the most violent opposition. One Robert Ashly and his gang, (consisting of about forty,) combined against them, with the most determined and envenomed hostility. Once they came to harass them at their worship, and entered the house with violence; but some stout fellows, not able to bear the insult, took Ashly by the neck and heels, and threw him out of doors. This infernal conspiracy continued to vent their rage against the Baptists, by throwing a live snake into the midst of them at one time, and a hornet's nest at another, while they were at worship; and at another time they brought fire-arms to disperse them. But Ashly dying, soon after, in a miserable manner, struck a damp on their mischievous designs, and procured quietness for a while to the poor sufferers, whom the civil powers left to the mercy, or rather to the rage and insolence of such an infuriated banditti.

But to return to Mr. Thomas. He travelled much, and the fame of his preaching drew the attention of people throughout an extensive circle; and they travelled, in many instances, fifty and sixty miles to hear him. It is remarkable, that about this time, there were multiplied instances, in different parts of Virginia, of persons, who had never heard of any thing like evangelical preaching, who were brought, through divine grace, to see and feel their want of vital godliness. Many of these persons, when they heard Mr. Thomas and other Baptist preachers, would travel great distances to hear them, and to procure their services in their own neighborhoods. By this means, the gospel was first carried into the county of Culpepper. Allen Wyley, a man of respectable standing in that county, had been thus turned to God; and not knowing of any spiritual preacher, he had, sometimes gathered his neighbors, and read the Scriptures, and exhorted them to repentance; but hearing, after a while, of Mr. Thomas, he and some of his neighbors travelled to Fauquier to hear him. As soon as he heard him, he knew

the joyful sound, submitted to baptism, and invited him to preach at his house. He came; but the opposition from the wicked was so great that he could not preach. He went into the county of Orange, and preached several times, and to much purpose. Having, however, urgent calls to preach in various other places, and being much opposed and persecuted, he did not attend here as often as was wished. On this account it was, that Mr. Wyley went to Pittsylvania, to procure the labors of Samuel Harris. David Thomas and Mr. Garrard, sometimes together and sometimes apart, travelled and propagated the pure principles of Christianity in all the upper counties of the Northern Neck; but Mr. Thomas was far the most active.

The priests and friends of the establishment, viewed with a jealous eye these successful exertions of the Baptists, and adopted various methods to embarrass and defeat them. The clergy often attacked the preachers from the pulpit; called them false prophets, wolves' in sheep's clothing, and many other hard names equally unappropriate and slanderous. But unfortunately for them, the Baptists retorted these charges, by professing to believe their own articles; at least, the leading ones, and charged them with denying them; a charge which they could easily substantiate: for the doctrines most complained of, as advanced by the Baptists, were obviously laid down in the common prayer-book.

When they could not succeed by arguments, they adopted more violent measures. Sometimes the preachers, and even some who only read sermons and prayed publicly, were carried before magistrates, and though not committed to prison, were sharply reprimanded, and cautioned not to be righteous overmuch.

In two instances only, does it appear, that any person in these parts, was actually imprisoned on account of religion, although they suffered much abuse and persecution from outrageous mobs and malicious individuals. The one, it seems, was a licensed exhorter, and was arrested for exhorting at a licensed meeting-house. The magistrate sent him to jail, where he was kept until court; but the court, upon knowing the circumstances, discharged him. The other was James Ireland, who was imprisoned in Culpepper jail, and in other respects treated very ill. At the time of his imprisonment, Mr. Ireland was a Separate Baptist, but he afterwards joined the Regulars. The reasons why the Regular Baptists were not so much persecuted as the Separates, was, that they had, at an early date, applied to the general court, and obtained licenses for particular places of preaching, under the toleration law of England; but

few of their enemies knew the extent of these licenses; most supposing, that they were by them, authorized to preach any where in the county.

The Regulars were considered less enthusiastic than the Separates. They were frequently visited by a number of eminent and influential ministers from the Philadelphia Association, and they also had at their head, the learned and eloquent David Thomas, who, after stemming the torrent of prejudices and opposition for a few years, acquired an extensive fame and great weight of character, even in the eyes of his enemies; and was the means of procuring a degree of quietude and respectability for his reproached and persecuted brethren. But in the most persecuting times, the Baptist cause still flourished, and the work of grace progressed. New churches were constituted, and young preachers were raised up. Daniel and William Fristoe, Jeremiah Moore, and others, were early fruits of Elder Thomas's ministry. These young heralds, uniting their endeavors with those of the more experienced, became zealous laborers in the vineyard of the Lord.

Morgan Edwards, A. M. The following biographical sketch of this truly eminent man, and distinguished promoter of the Baptist cause in America, was drawn by Dr. William Rogers, of Philadelphia, in a sermon preached at his funeral, and by him communicated to Dr. Rippon, of London, who published it in the 12th No. of his Annual Register, from which it is now extracted. The sermon, which for some cause was not printed, was preached in the First Baptist Church in Philadelphia, February 22, 1795, on 2 Cor. 6:8: 'By honor and dishonor; by evil report and good report; as deceivers and yet true.'

'Morgan Edwards was born in Trevechin parish, Monmouthshire, in the Principality of Wales, on May 9th, 1722, old style, and had his grammar learning in the same parish, at a village called Trosnat; afterwards he was placed in the Baptist seminary at Bristol, in Old England, at the time the president's chair was filled by the Rev. Mr. Foskett. He entered on the ministry in the sixteenth year of his age. After he had finished his academical studies, he went to Boston, in Lincolnshire, where he continued seven years, preaching the gospel to a small congregation in that town. From Boston, he removed to Cork, in Ireland, where he was ordained, June 1, 1757, and resided nine years. From Cork he returned to Great Britain, and preached about twelve months at Rye, in Sussex. While at Rye, the Rev. Dr. Gill, and other London ministers, in pursuance of letters which they received from *this church*, (Phila-

delphia,) urged him to pay you a visit. He complied, took his passage for America, arrived here May 23, 1761, and shortly afterwards became your pastor. He had the oversight of this church for many years; voluntarily resigned his office, when he found the cause, which was so near and dear to his heart, sinking under his hands; but continued preaching to the people, till they obtained another minister, the person who now addresses you, in procuring whom he was not inactive.

‘ After this, Mr. Edwards purchased a plantation in Newark, Newcastle county, state of Delaware, and moved thither with his family in the year 1772; he continued preaching the word of life and salvation in a number of vacant churches, till the commencement of the American war. He then desisted, and remained silent, till after the termination of our revolutionary troubles, and a consequent reconciliation with this church. He then occasionally read lectures in divinity, in this city, and other parts of Pennsylvania; also, in New Jersey, Delaware, and New England; but for very particular and affecting reasons could never be prevailed upon to resume the sacred character of a minister.

‘ Our worthy friend departed this life, at Pencader, Newcastle county, Delaware state, on Wednesday the 28th day of January, 1795, in the 73d year of his age; and was buried, agreeably to his own desire, in the aisle of this meeting-house, with his first wife and their children; her maiden name was Mary Nunn, originally of Cork, in Ireland, by whom he had several children, all of whom are dead, excepting two sons, William and Joshua; the first, if alive, is a military officer in the British service; the other is now present with us, paying this last public tribute of filial affection to the memory of a fond and pious parent. Mr. Edwards’s second wife was a Mrs. Singleton, of the state of Delaware, who is also dead, by whom he had no issue.

‘ Several of Mr. Edwards’s pieces have appeared in print, viz. 1. A Farewell Discourse, delivered at the Baptist meeting-house, in Rye, February 8, 1761, on Acts 20:25, 26. *And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more: wherefore, I take you to record this day, that I am pure from*

* It is said, that the church in Philadelphia, sent to Dr. Gill, of London, to assist them in obtaining a pastor; but that they required so many accomplishments to be united in him, that the Dr. wrote them back, that he did not know that he could find a man in England who would answer their description; informing them, at the same time, that Morgan Edwards, who was then preaching in Rye, in the county of Sussex, came the nearest of any one who could be obtained.

the blood of all men. This passed through two editions, 8vo. 2. A Sermon preached in the College of Philadelphia; at the ordination of Rev. Samuel Jones, (now D. D.,) with a narrative of the manner in which the ordination was conducted, 8vo. 3. The Customs of Primitive Churches, or a set of Propositions relative to the Name, Materials, Constitution, Powers, Officers, Ordinances, &c., of a Church; to which are added, their proofs from Scripture, and historical narratives of the manner in which most of them have been reduced to practice, 4to. This book was intended for the Philadelphian Association, in hopes they would have improved on the plan, so that their joint productions might have introduced a full and unexceptionable treatise of Church Discipline. 4. A New-Year's Gift; a Sermon preached in this house, January 1, 1770, from these words, *This year thou shalt die*; which passed through four editions. What gave rise to this discourse will probably be recollected for many years to come. 5. Materials towards a History of the Baptists in Pennsylvania, both British and German, distinguished into First-day, Keithian, Seventh-day, Tunker, and Rogerene Baptists, 12mo. 1792. The motto of both volumes is, *Lo! a people that dwell alone, and shall not be reckoned among the nations.* 6. A Treatise on the Millennium. 7. A Treatise on the New Heaven and New Earth: this was re-printed in London. 8. Res Sacra, a Translation from the Latin. The subject of this piece is an enumeration of all the acts of public worship, which the New Testament styles offerings and sacrifices; among which, giving money for religious uses is one; and therefore, according to Mr. Edwards's opinion, is to be done in the places of public worship, and with equal devotion.

‘ Beside what he gave to his intimate friends as tokens of personal regard, he has left behind him forty-two volumes of sermons, twelve sermons to a volume, all written in a large print hand; also about a dozen volumes in quarto, on special subjects, in some of which he was respondent, and therefore they may not contain his own real sentiments. These, with many other things, unite to show that he was no idler.

‘ He used to recommend it to ministers to write their sermons at large, but not to read them in the pulpit; if he did, he advised the preacher to write a large, fair hand, and make himself so much master of his subject, that a glance might take in a whole page. Being a good classic, and a man of refinement, he was vexed with such discourses from the public as deserved no attention, and much more to hear *barbarisms*; because, as he used to say, “They were arguments either of vanity or in-

dolence, or both; for an American, with an English grammar in his hand, a learned friend at his elbow, and close application for six months, might make himself master of his mother tongue."

'The Baptist churches are much indebted to Mr. Edwards. They will long remember the time and talents he devoted to their best interests, both in Europe and America. Very far was he from being a selfish person. When the arrears of his salary, as pastor of this church, amounted to upwards of £372, and he was put in possession of a house, by the church, till the principal and interest should be paid, he resigned the house, and relinquished a great part of the debt, lest the church should be distressed.

'The College of Rhode Island is also greatly beholden to him for his vigorous exertions at home and abroad, in raising money for that institution, and for his particular activity in procuring its charter. This he deemed the greatest service he ever did for the honor of the Baptist name. As one of its first sons, I cheerfully make this testimony of his laudable and well-timed zeal.

'In the first volume of his Materials, he proposed a plan for uniting all the Baptists on the Continent in one body politic, by having the Association of Philadelphia, (the centre,) incorporated by charter, and by taking one delegate out of each association into the corporation; but finding this impracticable at that time, he visited the churches from New Hampshire to Georgia, gathering materials towards the history of the whole. Permit me to add, that this plan of union, as yet, has not succeeded.

'Mr. Edwards was the moving cause of having the minutes of the Philadelphia Association printed, which he could not bring to bear for some years; and therefore, at his own expense, he printed tables, exhibiting the original and annual state of the associating churches.

'There was nothing uncommon in Mr. Edwards's person; but he possessed an original genius. By his travels in England, Ireland, and America, commixing with all sorts of people, and by close application to reading, he had attained a remarkable ease of behavior in company, and was furnished with something pleasant or informing to say on all occasions. His Greek Testament was his favorite companion, of which he was a complete master; his Hebrew Bible next, but he was not so well versed in the Hebrew as in the Greek language; however, he knew so much of both as authorized him to say, as he often did, that the Greek and Hebrew are the two eyes of a minister,

and the translations are but commentaries; because they vary in sense as commentators do. He preferred the ancient British version above any other version that he had read; observing that the idioms of the Welsh fitted those of the Hebrew and Greek, like hand and glove.

‘Our aged and respectable friend is gone the way of all the earth; but he lived to a good old age, and with the utmost composure closed his eyes on all the things of time. Though he is gone, this is not gone with him; it remains with us, that the Baptist interest was ever uppermost with him, and that he labored more to promote it, than to promote his own; and this he did, because he believed it to be the interest of Christ above any in Christendom. His becoming a Baptist was the effect of previous examination and conviction, having been brought up in the Episcopal church, for which church he retained a particular regard during his whole life.’”

WELSH CHURCHES.

OLCHON, was a regular Baptist church in 1633. How long it had been in existence before, we cannot tell. Their minister at that time was one of their own sons, of the name of Howell Vaughan, who took them by the hand, and fed them with knowledge and understanding. However, the increase of this church is one of the blessed effects of the circulation of the Bible in the Welsh language. The Welsh, as well as many other nations, had been for several hundred years without the Bible in their native tongue, except what might have been in manuscripts. There were few copies of it in Latin. Some part of the Scriptures was published in 1551; but the persecution under the reign of bloody Mary, put a stop to its circulation. Robert Farrar and Rawlins White, in Wales, as well as many others in England, were burnt to ashes for conscience' sake: the former suffered in the town of Carmarthen, and the latter near Cardiff, in the county of Glamorgan, South Wales. Bloody Mary died in 1558, and for the time being, the Roman or popish persecution died with her, and the whole Bible was ordered to be published in Welsh, by an act of parliament in 1563, under the superintendence of the Episcopal ministers or bishops of Llanclwy, Bangor, St. Davids, and Hereford, translated by William Salesbury, who lived in the Cal-du, Llansanan parish, Denbregshire, North Wales. This was only for the churches, but the Bible for the use of the common people, was published in 1630, by Sir Thomas Middleton, of Wanncastle North Wales.

The Welsh nation had several copies of the Bible, the Old and New Testaments, in manuscripts, after King Lucius made a profession of religion. Whether they had any before that period we know not; but most of them were burnt as well as their meeting-houses in that dreadful pagan persecution under the reign of Dioclesian; but in a short time afterwards, they were very liberally supplied with a great many copies of the Bible in manuscript, by their countryman, the Emperor Constantine the Great. And we are rather of opinion, that some of these valuable manuscripts might have escaped the fire of St. Austin and his followers.

In 1649, the effects of the gospel were so amazing, that it seemed as if a general revival was about to take place in that part of the country. Many were converted to God, yielded obedience to his commands, and enlisted under the banner of the cross. Many more were concerned about the things belonging to their eternal peace; inquired with tears in their eyes, "What they should do to be saved;" while there were a great number on whose consciences the word appeared to make a serious impression. A considerable reformation of manners was evidently seen among those who never had made a public profession of religion. Many of their barbarous, heathenish, and most ungodly customs, were either entirely abolished, or in a great degree abandoned. About this time a Baptist meeting-house was built at Hay, a market-town about eight miles from Olchon, where the church generally met until the persecution, when they had to draw towards the Black Mountain, and worship God under the canopy of heaven, as we have observed already. Several branches of this church have been formed into distinct churches, which has reduced her to narrow bounds, but still she abides as a mother among many daughters. Many were the trials through which she passed; many were the afflictions wherewith she was afflicted; and many and severe were the persecutions which she endured.* Their next pastor was William Williams, a young man from Cilfowyr. He was regularly dismissed from his mother church, and was ordained at Olchon in 1731. He continued there about seven years, and then went to Maes-berllan, to assist their minister. In his last days, however, he was not a very acceptable preacher, but was considered a good man. He died in 1771.

In 1738, Jacoby Rees of Penyfay, was chosen pastor of this church. And about that time, John Powell, of Abergwessyn was baptized, and soon afterwards began to preach. He was a very gifted man, but there was something wrong in his conduct. However, he was very highly esteemed by many. He died in 1743. Their pastor, J. Rees, having served them about seven years, left them and went to Blaenaugwent.

In 1745, Joshua Andrews, from Penygarn, engaged to supply them two Sabbaths in the month; and Joshua Thomas, the author of the History of the Baptists in Wales, the other two Sabbaths, till he went to Leominister, in 1754. About 1766, George Watkins, a member of the church, began to preach.

* See a short Biography of Ten of the Ministers of this Church.

He was ordained in 1773, and engaged to preach for them half his time, and Joshua Andrews supplied them the other half.

About this time, they had preaching often near Capel-y-ffyn, in the house of a daughter of their late pastor, Thomas Watkins, until they built a meeting-house, where a branch of the church now meets. The preaching has been held since, alternately, at Olchon and Capel-y-ffynn. They are not far distant, were it not that the almost impassable Black Mountain is between them.

Noah Delahay Symonds was a native of this region. He was baptized in the city of London, and returned to his father's house, and began to preach in this church in 1772. He went to Bristol College, was on probation for some time at Bovy-Tracy, in Devonshire. He removed from there to Bampton, in the same county, and was ordained there in 1777.

This church, though the oldest in Wales, is undoubtedly the weakest. May the Lord revive his work among them. The association has been held here in 1653, in 1754, and in 1770.

Olchon Ministers to the year 1770.

1. Howell Vaughan, ordained before 1640, the period of his death not known.

2. Thomas Watkins began to preach 1643; died 1694.

3. Walter Prösser began to preach 1644; time of his death unknown.

4. Thomas Parry was baptized 1641; died 1709.

5. John Rees Howell, baptized 1645; died 1692.

6. Howell Watkins, baptized 1645; died 1699.

7. Thomas John Williams; not known when he began to preach, nor when he died.

8. Thomas Price; unknown when he began to preach, and when he died.

9. Thomas Powell; not known when he began to preach, nor when he died.

10. John Gilbert; not known when he began to preach, nor when he died.

11. Joseph Price began to preach 1681; went to England; died 1721.

12. William Williams went to Maesyberllan; died 1771.

13. Jacob Rees went to Blaenaugwent; died 1772.

14. John Powell died 1743.

15. Joshua Andrews.

16. George Watkins.

17. Noah Delahay Symonds.

LLANTRISAINT CHURCH was first formed at Llanfaches, on the principle of mixed communion, by Mr. Wroth, assisted by Mr. Jesse of London, in the year 1639. William Thomas was co-pastor with Mr. Wroth in this church, until the time of the persecution under Charles the first, when he went to Bristol.

In 1645, the Baptists separated themselves, and formed into a distinct church at Llantrisant, and had for their minister, one David Davis, and others to assist.*

In the association held at Swansea in 1654, the church at Llantrisant proposed to assist the church at Abergavenny, now Llanwenarth, to support their minister; which also they did. From the messengers of Llantrisant, also, the proposal to revive the ancient order of things, came the preceding year; that is, to encourage and support the missionary cause. Let our brethren in the new world, look and stare at this, especially our anti-missionary friends! Be it known unto them, that in the year 1653, in the Welsh association held at Abergavenny, county of Monmouth, South Wales, collections were made, when the Welsh church subscribed to raise a fund for missionary purposes. Their plan was, for the messengers of every church to mention a certain sum, and bind themselves to bring that sum with them to the next association. For instance, Swansea, £5; Llantrisant, £2 10s.; Carmarthen, £2 10s. No one was compelled to give any thing, neither was any messenger ever blamed for making such engagements, but was cheerfully assisted by his brethren to fulfil them.

This is only a specimen of the commencement of the missionary cause in this region. The next year, we find that the churches had more than doubled that sum. Llantrisant gave five pounds sterling; which was no small sum, at that time, in the Welsh mountains. Many branches have sprung out of this root, which are now like the cedars in Lebanon, exceedingly high; so that the heavenly wind shakes them so powerfully, that the seed is carried to a great distance. New plantations are raising up every year, far and near. He that is greater than Solomon, has many thousands that bear burdens, and many hewers on the mountains of Wales, who prepare the materials to build Zion the city of our God. In the year 1742, the meeting-house fell; and for some cause or other, it was never rebuilt. The members afterwards met at Penygarn, near Pontypool.†

* See their biography.

† See a Continuation of the History of this Church, under the name of Penygarn.

Llantrisant Ministers to the year 1770.

1. — Wroth dissented from the establishment in 1620.
2. William Thomas began to preach in 1638; died 1671.
3. David Davis began to preach in 1645.
4. Thomas Joseph began to preach in 1646.
5. Howell Thomas began to preach in 1646.
6. Thomas Jones began to preach in 1646; died 1680.
7. William Davis went to Pennsylvania.
8. William Thomas joined the Quakers in 1742.
9. Walter Prosser preached here after he was ejected from Dredynog.

DOLAU CHURCH, in the county of Radnor, South Wales, was formed through the instrumentality of Hugh Evans, in 1646, on the principle of strict communion. At first, their place, or places of worship, were in the open air, in the woods, where the members from three counties met to worship God, by reason of the persecution under the reign of Charles the first. Afterwards they met at the Cwm, in the parish of Llanddewy, in the said county of Radnor; at the Pentref, in the county of Brecknock; and at the Garth, in the county of Montgomery. About the year 1721, the meeting was moved from the Cwm to the Rock near Penybout, which was a dwelling-house, with some land belonging to it, purchased by one of the members of the name of Stephen Price, who gave it for the use of the church forever. The house was converted into a meeting-house. A burying-ground was enclosed; and the annual rent of the land, with the interest of £100, (the gift of the said Price,) is for the support of the minister. Preaching was also held at a farm house called Dolau. The people in the neighborhood of the Rock speak the English language, and the Welsh is universally spoken about the Dolau. And as David Evans, their minister, could not preach in English, and most of the members residing near Dolau, a meeting-house was built on that farm, and from that circumstance it is called the Dolau. However, after the death of David Evans, senior, David Evans, junior, his son, was ordained pastor of the church, and being able to preach in both languages, he preached at Dolau in Welsh, and at the Rock in English, every Lord's day. In the history of this church, we have an instance of the wonderful effect of habit. In the time of persecution, when the followers of the Lamb, were holding their meetings in secret places, for fear of being discovered by the wolves, the agents of the infernal foe, they were under the necessity of making as little

noise as they could, and consequently never had any singing. They became so habituated to this custom, that they would not suffer it to be introduced among them for many years after the time of what is commonly called the liberty of conscience; and it was with some difficulty that it was at all admitted into this church. When it is recollected that the original constituents of the first Baptist church in Pennsylvania, were formerly members of Dolau, and that they left Wales in the time of persecution, the citizens of the Western World, will cease to wonder, that there has been a dispute in the church of Penepeck about "singing of psalms." The meeting-house at Dolau was built in 1761, and it has been rebuilt and enlarged since.

Among the members of this church who went to America in 1636,* there was one John Eaton, who had two sons, George and Joseph, who became preachers of the gospel in that country. George married Mary Davis, a daughter of Peter Davis, an assistant preacher in this church. He was useful in the ministry for many years in the church at Penepeck, Pennsylvania, and died in 1764.

Joseph Eaton, his brother, was only seven years old when he went to America. He was baptized in that Western world, and called to the work of the ministry, as an assistant to Benjamin Griffiths, in the church called Montgomery, in the year 1722, with whom he did not agree very well in some things, which caused a great deal of uneasiness in the church, and ended in a separation in 1743. Joseph Eaton died in 1749, aged 70 years. His son, Isaac Eaton, A. M., was the first pastor of the church at Hopewell in that country. He joined Southampton church, and commenced preaching in early life. He went to Hopewell in 1748, and was ordained pastor of that church the same year. He continued in the pastoral office until July 4th, 1772, when he died, aged 47 years. We have collected this from Thomas's History.

David Benedict says that his funeral sermon was preached by Samuel Jones, D. D., Penepeck, who thus briefly portrayed his character: "The natural endowments of his mind; the improvement of these by the accomplishment of literature; his early and genuine piety; his abilities as a divine and a preacher; his extensive knowledge of men and books; would afford ample scope to flourish in a funeral oration; but it is needless." He was the first among the American Baptists, who set up a school for the education of young men for the ministry.

Samuel Jones, D. D., was born at Cefeu-y-gelly, in Beltus

* See Samuel Jones's biography.

parish, Glamorganshire, on January 14, 1735; went to America in 1737; was bred in the College of Philadelphia; was ordained minister of Penepeck, January 8, 1763.

John Thomas was born in the county of Radnor, South Wales, in 1703. He went to America, and became the pastor of Montgomery church, Pennsylvania. This is all that we have ever heard of him, except that he was the first pastor of the Hilltown church, which sprang from Montgomery church.

Nathan Davis, son of Francis Davis,* was a wild young man; but, as we have stated, became a member and pastor of this church. He was ordained in 1703. In 1707, he received a very pressing invitation to become the pastor of the church at Salop, England. He was very much respected at home and abroad, in England and in Wales; and a very useful and faithful minister of Jesus Christ, until he died the 8th of June, 1726, aged 63 years. On his tombstone are the following lines:

Believe, repent, leave sin while thou hast breath;
 Eternal wo or joy will follow death.
 Here see and view thy end without delay;
 Prepare for death and the great judgment day.
 For know, O reader! thou must shortly dwell,
 Alas! with me in dust. Awake!—Farewell!

Roger Walker was their next pastor, who was married to their former pastor's daughter, Thomas Davis his assistant. Though R. Walker was an Englishman, yet, by the assistance of his wife, he learned Welsh, so as to be able to preach in that language. He is the first man that we ever heard of doing such a thing. He died in 1748, aged 63 years, and was buried in the grave-yard, by the Rock meeting-house.

While on the earth I was upon this Rock,
 I daily strove to feed my Savior's flock.

Thomas Davis, having preached here about seven years after the death of R. Walker, for some reason or other was determined to leave the place; and accordingly rented a farm at a great distance, in Monmouthshire. But while he was at that farm, making some preparations to remove his family, he died, in 1756. Miles Harris, in a letter to Mr. Thomas of Leominister, says, that he was very comfortable in his last days

* See his biography.

—that he felt himself happy in his company as long as he could speak.

Their next minister was Richard Jones, who had been among the Presbyterians. He was baptized in this church, in 1749; was called to be their minister in 1750; and after about twenty years, he was excluded. Afterwards he returned to the Presbyterian church whence he came.

They were, now, some time without a minister. At last, David Evans, a young man from Cilfowyr, was chosen by them unanimously. He was ordained in 1771, and continued their faithful and laborious minister until his death.

Dolau Ministers to the year 1770.

1. Hugh Evans. Died 1656.
Assistant pastor, John Price. Died 1673.
2. Henry Gregory. Died 1700.
Assistant pastor, Francis Davis. Died 1700.
Assistant pastor, Peter Davis.
3. Nathan Davis. Died 1726.
4. Roger Walker. Died 1748.
5. Thomas Davis. Died 1756.
6. Richard Jones. Excluded.
7. David Evans.
Assistant pastor, James Griffiths.*

SWANSEA CHURCH, in the county of Glamorgan, South Wales, was gathered and regularly formed by John Miles, in 1649. This church enjoyed much peace and prosperity under his ministry, until the persecution on the restoration of Charles the second. Afterwards our brethren had to meet in different places, in the most secret manner: such as Heol-las, Lledrebrith, and Alltfowr, and different private houses in the town of Swansea. In 1698, they rented the old Presbyterian meeting-house. In 1758, they built a new meeting-house, on leased premises of ninety-nine years. In 1710, several of the members of this church emigrated to America. The following is a copy of the letter of their recommendation, which was considered as their dismissal:

“SOUTH WALES, IN GREAT BRITAIN.

“The church of Jesus Christ, meeting at Swansea, in Glamorganshire, owning believer’s baptism, laying on of hands, the doctrine of personal election and final perseverance; to any

* See the biography of the first ministers of this church.

church of Jesus Christ, in the province of Pennsylvania, in America, of the same faith and order, to whom this may concern, sendeth Christian salutation. Grace, mercy, and peace, through our Lord Jesus Christ, Amen. Dearly beloved brethren, in the Lord Jesus Christ: Whereas our dearly beloved brethren and sisters, by name—Hugh Davis, an ordained minister, and Margaret his wife, Anthony Mathews, Simon Mathews, Morgan Thomas, Samuel Hughes, Simon Butler, Arthur Melchior and Hannah his wife, design, by God's permission, to go with brother Soreney, to the aforesaid province of Pennsylvania: This is to testify unto you; that all the above named are in full communion with us, and we commit them, all of them, to your Christian care, beseeching you, therefore, to receive them in the Lord, watching over them, and performing all Christian duties towards them, as becometh Christians to their fellow members. So we commit you and them to the Lord, and to the word of his grace, which is able to build you and them up in the most holy faith. That the God of peace may sanctify you wholly, and that your and their spirits, souls, and bodies, may be preserved blameless unto the coming of our Lord Jesus Christ, shall be the earnest prayer of your brethren, in the faith and fellowship of the gospel.

Dated the 3d of the 7th. Month, 1710—Signed at our Meeting by a part of the whole.

JOHN MORGAN,
WILLIAM MATHEWS,
WILLIAM MORGAN,
HUGH MATHEWS,
JOHN HUGHES,
OWEN DOWLE,
MORGAN NICHOLAS,

JOHN DAVIS,
JACOB MORGAN,
JOHN HOWELL,
ROBERT EDWARDS,
PHILIP MATHEWS,
THOMAS MORGAN.**

* * * *

Their first pastors were, John Miles, Lewis Thomas, and Morgan Jones—Thomas Proud, William Thomas, Morgan Jones, Robert Morgan, and John Morgan, Assistants.† After the death of their pastor, Morgan Jones, they were, for some time, without one. Griffith Jones, of Penysfay, administered the ordinances during that period.

Their next pastor was Griffith Davis. He was born in 1699—baptized in 1721—began to preach in 1726—ordained in 1736—and died in 1776. John Davis was an assistant preacher in the church, more than fifty years. He refused to

* There is one name more in the book, not legible.

† See their biography.

take the pastoral care of the church. He had a great deal less opinion of himself, than others had of him. He died in his Master's service, while he was fulfilling his appointments, in Pembrokeshire, at Boncath. He was buried at Cilfowyr, in Pembrokeshire.

Benjamin Francis was baptized in this church, when he was fifteen years old; and called to the ministry in 1755. He went to Bristol college, and became the pastor of the church of Horsley, England, in 1758. He attended the Welsh associations annually, for many years. He was a godly and lively preacher—his voice almost, if not altogether, as clear as George Whitfield's—which was much in his favor, in preaching in the open air, to fifteen thousand people, in a Welsh association. The writer heard Mr. Winterbottom, the late pastor of Horsley, saying, "If any body should bring a dog from Wales, and could testify that Benjamin Francis did once tap him on the head, it would fare well at Horsley, such is the esteem in which he is held there to this day."*

John Hopkin was an assistant in this church before the death of G. Davis, and many years afterwards, when they were destitute of a pastor.

Swansea Ministers to the year 1770.

1. John Miles. Died 1660.
 Assistant, Thomas Proud. Died 1660.
 " Morgan Jones.
 " William Thomas.
2. Lewis Thomas. Died 1703.
3. Morgan Jones. Died 1730.
 Assistant, Robert Morgan. Died 1711.
 " John Morgan, his son. Died 1703.
 " John Davis. Died 1742.
 " Griffith Jones. Died 1754.
 " David Owen. Died 1765.
4. Griffith Davis. Died 1776.
 William Morgan, baptized here. Died at Salop, 1753.
 Benjamin Francis went to Horsley, England.
 Assistant, John Hopkin.

LLAN-BRYN-MAIR, was formed about the year 1650, through the instrumentality of Vavasor Powel. For that reason, it was generally known by the name of Powel's church,

* See his biography.

for upwards of one hundred years. In his time it was remarkably large, and very much scattered, meeting for divine worship in several places: such as Llan-bryn-mair, Aberhafesb, Fachwen, Ca'rcapon, Llanfyllyn, and Newtown: and some of these places are far from each other. Before the persecution, the cause of our Redeemer was in a very prosperous condition in this region. Hundreds were converted to God, by the influence of the Holy Spirit attending the ministry of Vavasor Powel. The church, at that time, contained from four to five hundred members. In 1660, the ravenous wolves broke in among the flocks, and made a most terrible havoc of them. They most dreadfully persecuted, chased, and spoiled the shepherd and the sheep. From this period to the end of his life, Vavasor Powel had to spend his days in one prison or another. After his death, they were destitute of a minister for a considerable time, until one of their own members, of the name of Henry Williams, led them by the still waters to the green pastures, though surrounded by that sort of wild beasts, on every hand, which were ten thousand times more dangerous than the tigers and the lions of the forest.

He labored among them, for the space of two or three years, until he was stopped from preaching publicly by the higher powers. But he continued to preach privately, in several parts of the county, as often as he had an opportunity, until he was imprisoned, when all his personal property was taken from him. At his death, he left this numerous and scattered church in the wilderness, without a pastor. But though the under shepherd is dead, the great Shepherd and Bishop of our souls is yet alive. A respectable young man, a member of the church, of the name of Reynold Wilson, who had been regularly brought up for the church of England, but having examined the word of God, and felt its power in his soul, notwithstanding the troubles of the times, determined to suffer affliction with the people of God—to answer a good conscience. He was called to the work of the ministry, and became the pastor of this church after H. Williams's death. He set up a seminary in that neighborhood, where many respectable young men were brought up: some of them became clergymen of the established church. How the wheels of Providence turn round! One of his students, Francis Turner, became his assistant in the work of the ministry, until he received a call to become the pastor of the Baptist church at Hill-Cliff, Gloucestershire; where he remained all the days of his life, and where he was buried. On his tombstone is the following epitaph:

“Francis Turner, late pastor of the church of Christ, at Hill-Cliff, died September 16th, 1727, aged 73.*

Soundness of faith, true learning, love, and fear,
Dwelt in that soul, whose dust in peace lies here.”

John Turner, his son, was also a minister of the gospel at Liverpool, until his death. The following epitaph is on his tombstone there:

“In memory of the late pious and faithful minister of Christ, Mr. John Turner, who departed this life, January 12th, 1739, æt. 50.

This orient star shall shine forever bright,
Who set the sacred truth in a clear light.
Those sheep and lambs of Christ, whom here he fed,
Shall live forever with him in their Head.”

After Francis Turner went to Warrington, Reynold Wilson was left alone in the work of the ministry, at Llan-bryn-mair. The important work soon became too heavy for him; particularly as the church met at so many different places. William Jervis† became his assistant. Soon after, some of the branches belonging to this church, regularly formed themselves into distinct churches. After William Jervis left them, Benjamin Meredith, of Llanwenarth, a gifted young man, was ordained pastor of the church; but in the course of two or three years, he was deemed to be erroneous in his sentiments, and he left them.

Llan-Bryn-Mair Ministers.

1. Vavator Powel. Died 1670.
2. Henry Williams. Died 1670.
3. Reynold Wilson. Died 1720.
4. Francis Turner. Died 1727.
5. Benjamin Meredith. Died 1749.

WREXHAM. W. Cradoc, who was converted under the ministry of Mr. Wroth, had his education at Oxford college, and was a man of considerable landed property in Monmouthshire; but, in the course of providence, became a resident of Wrexham. Though in many things he followed the form of

* See his biography.

† William Jervis was an Independent minister. Lewis Rees, John Tibbot, and Richard Tibbot, were also Independents.

the church of England, yet he was a powerful preacher, and God abundantly blessed his labors. The consequence was, that, as the taverns, and many sorts of carnal amusements, were deserted, many rose up against him, like Demetrius against Paul, because the former ungodly actions of the people were of great gain to them. But notwithstanding all this, he preached faithfully and perseveringly, in the town and the country around, until the persecution under king Charles; when he was obliged to leave the country, like many others at that time. However, the seed soon brought forth fruit to the glory of God. Morgan Lloyd, who was converted to God under his ministry, soon became a very eminent, pious, and evangelical preacher in the town of Wrexham; and John Evans after him: both of them have already been noticed.* Also, Timothy Thomas, a grandson of John Evans, who went afterwards to Pershore, England. He was born seven months after his father's death, but through the instrumentality of his mother, and the aid of his rich uncle Titus, he knew the Holy Scriptures from his youth, and was brought up "in the nurture and admonition of the Lord." He was baptized on the profession of his faith, when he was very young, and soon began to preach in his grandfather's church, and many other places in England and Wales. When he was twenty years old, he was called to be the pastor of the Baptist church, at Pershore, Worcestershire. He was a very laborious, respectable, and acceptable preacher all the days of his life: not only on account of his talents and learning, but his most wonderful success and prosperity in the work of the Lord. Benjamin Keach, hearing him preach in London, said, "He is the best preacher in the kingdom, but we must not tell him that." He died at the age of forty, and was buried at Pershore. The following is on his tombstone:

"Here lieth the body of Timothy Thomas, minister of the gospel, who departed this life, January 10th, 1716, aged 40 years.

'And many that sleep in the dust of the earth, shall awake.' *Dan. 12:2.*"

There was a gentleman living near Wrexham, of the name of Thomas Edwards, Esq., a member of the church, who often preached for them. He was a learned, pious, and gifted man. He wrote and published a book on the controversy between Dr. Williams and Dr. Crisp, called "Baxterianism Barefaced."

* See their biography.

Jenkin Thomas also preached among them, for some time. What became of him, we do not know. John Williams was their next minister. He was a son of that pious nobleman, Lieutenant Williams, of Llangallon. He was brought up a Presbyterian, but to answer a good conscience towards God, he submitted to the ordinance of believers' baptism, according to his word. He was a very humble, meek, and kind man, remarkably circumspect in his conversation. His talents, however, were more calculated to comfort, confirm, and build up the people of God, than to awaken careless sinners.

About the latter end of the reign of Queen Ann, the clouds were darkened, and the storms of persecution made their horrid appearance; but after her death, and the coronation of George the first, the atmospheric air seemed to be considerably more calm. But the enemies of the cross, being disappointed, became exceedingly wroth, and in no place did they manifest their fury more than in Wrexham. They pulled down the Presbyterian meeting-house, and considerably injured the other; but the government soon stopped their progress, and made up the loss of the sufferers. After the death of John Williams, the church was a long time without a pastor. They were laboring under two inconveniences: they were advocates of mixed communion, and there were but very few ministers in Wales who sanctioned that practice. Also, it was necessary that their minister should preach in both languages; for Wrexham is on the borders of England.

The following persons were for some years on probation: John Philips, of Rhydwilim; Rees Williams, of Maesyberllan; and Morgan Henry, of Blaenaugwent. In the year 1737, Evan Jenkins, a gifted, promising young man, well versed in Welsh and English, paid them a visit; but in the course of twelve months, he went to Exeter, England, and continued there about a year and a half. He then returned to Penygarn, Monmouthshire, where he was a member, and was ordained in that church in 1740. He accepted the call of the church of Wrexham, settled in the town, and was married there in 1741. He was a son of John Jenkins, pastor of the Baptist church at Rhydwilim, where he himself was originally a member; and from there he was regularly dismissed to Penygarn, where he was called to the work of the ministry. He received his education at Bristol college. No one ever preached oftener, in as short a time, in the Welsh associations, than he. He often preached at Cefu, North Wales; and was the means of raising the Baptist church, at Brosely, Salop, England. But notwithstanding that, he was a very acceptable preacher at home and

abroad, his ministry was not greatly blessed at Wrexham. He preached at the association held at Hengoed, in 1751; but before the next association, he had joined the association of the spirits of just men made perfect, in the mansions of glory.

He was buried at Wrexham. On his tombstone is the following epitaph:

“Underneath are deposited the remains of the Rev. Evan Jenkins, late minister of the gospel at Wrexham; who, after a life, holy and exemplary, studiously laid out, and laboriously spent, in the service of God, and for the welfare of immortal souls, finished his course with joy, in the 40th year of his age, March 23, 1752.

‘Blessed is that servant, whom his Lord when he cometh shall find so doing.’ *Luke 12:43.*

‘We are unto God a sweet savor of Christ in them that are saved, and in them that perish.’ *2 Cor. 2:15.*”

Their next minister was David Jones, of Moleston, Pembrokeshire, who was ordained there in 1755. He had been a preacher, for many years, among the Calvinistic Methodists. Soon after he settled at Wrexham, a revival commenced, and a great many were added to the church, and new churches were formed in the county, at New Bridge and Glunceiriog.* But something of a disgraceful nature took place between him and the church; so that after he got a new meeting-house built in the county, and another in the town, and collected money to pay for them, he left the place, and became an itinerant preacher.

Their next minister was Joseph Jenkins, A. M., a son of their late pastor, Evan Jenkins.

Wrexham Ministers.

1. Morgan Lloyd. Died about the year 1658.
2. John Evans. Died 1700.
3. Timothy Thomas—went to England. Died 1716.
4. John Williams. Died 1725.
5. Evan Jenkins. Died 1752.
6. David Jones.
7. Joseph Jenkins.

LLANWENARTH CHURCH, was formed in the month of August, 1652. The original members were thirteen in num-

* See the History of the Glunceiriog church.

ber: seven men and six women. The day on which the church was constituted, they received, by letter, one from Llantrisant, one from Swansea, and one from Olchon—making, in the whole, twenty-five members.

Respecting the thirteen original constituents, their church book gives no account whence they came. The general opinion is, that they had been dismissed from Llantrisant, in order to form themselves into a church there. William Prichard was one of the thirteen, who was then a preacher, and soon afterwards became their pastor. In July, 1653, the association was held in this church, when it was resolved that William Prichard should be ordained. Soon after the association, there was a great dispute in the town about baptism. John Tombs preached on the subject of believers' baptism, and John Cragg, A. M., on the subject of Pedobaptism. And on the 5th of September, the same year, there was a public debate on the subject, in St. Mary's church in the town: John Tombs for believers' baptism, and John Cragg, A. M., and Henry Vaughan, A. M., for pedobaptism. John Cragg also published a book on the subject; and was answered by John Tombs. The consequence was, that between forty and fifty were baptized, (many of them had been members in the Pedobaptist order,) and added to the Baptist church that year. In the year 1654, there were several young men in this church, who were exercising their gifts as public speakers. Some of them were very acceptable, and some of them were not. And as the church had increased considerably, they contributed thirty pounds for the support of their minister that year. In 1655, the subject of the laying on of hands on the baptized, came under their consideration; and hearing that the Baptist church at Glazier's Hall, London, was for it, they sent a letter to them on that subject; and the brethren, William Rider and Robert Hopkin, were sent from London to instruct their brethren in Wales respecting that duty. In the time of persecution, some of the members were living in the Cwmdy. They attended divine service at the church, twice in the month, and attended to the ordinance of the Lord's supper, every other month. At that time, they always partook of the Lord's supper, after eating their evening meal, commonly called supper. Whether that was a matter of conscience, or in consequence of the merciless persecution with which they had to encounter, we do not know. Hitherto they had no meeting-house, but they met in different dwelling-houses. In 1695, Christopher Price, an assistant preacher of William Prichard, gave a spot of ground, on which a meeting-house was then built, and called

Llanwenarth. This church was considered, for many years, as the Jerusalem of Wales, and William Prichard, chief bishop.

Joshua James, who was received a member of the church in 1689, became an assistant of William Prichard in his old age, and after his death became the pastor of the church. He was very much respected in London and Bristol, as well as at home. Through him the Welsh ministers received money from the London fund. He died in the month of August, 1728, being sixty-three years old. These words are on his tombstone, at Llanwenarth:

"Here lieth one of Abel's race,
Whom Cain did hunt from place to place;
Yet, not dismay'd, about he went,
Working until his days were spent.
He's now at rest, and takes a nap
Upon his common mother's lap,
Waiting to hear the Bridegroom say,
Arise, my love, and come away."

Abel Morgan was a useful man here; but when that branch of the church at Blaenauwent, was formed into a separate church, he belonged to it—and from there he went to America.*

Timothy Lewis was ordained in this church, in 1708, by William Prichard and Joshua James. Notwithstanding that he was not very well received as a preacher, yet he was useful at home, and in the neighboring churches.

John Spencer was a member and a preacher in this church, in 1695. How long he continued, we have not been informed.

William Meredith was born about the beginning of the persecution, and was received, as a member of the church, one year before its close—that is, 1687. How much he suffered, we cannot tell. He began to preach about the year 1700. He would not be ordained, but he was one of the most active and laborious preachers that ever existed. It is said that he used to walk, on Sunday morning, twenty or twenty-five miles to preach. He finished his pilgrimage in the month of March, 1742.

David Evans was a preacher in this church, some time before 1718. He went to America in 1739. He wrote a letter to Miles Harris. It appears that he could not preach in Eng-

* See his biography.

lish, and of course had to give it up. In Griffith Jones's letter concerning him, we find that he lived in Pennsylvania, about sixty miles from Philadelphia; that he was doing well; was much respected, and was called Esquire Evans, and sometimes Captain Evans; that he had many children and grandchildren. If ever we shall see the History of the Baptists in America, we hope to hear more of this good man.*

Roger Davis began to preach here in 1716, and when the minister died, he was chosen pastor of the church, in 1733. He served the church carefully, and filled his station honorably, until he finished his labors in February, 1742. The church, for ninety years before this time, never had any minister from any other church. She had been fed, from her first formation, by one and another of her own sons. And even now, she had to go no farther than her own daughter's, (Blaenaugwent,) which had been a branch of this church.

Thomas Edwards, a member of Blaenaugwent, was the object of her choice. He was ordained here in 1737. He was a sickly man, weak in body, but strong in spirit—a mighty preacher of the New Testament. His ministry was very acceptable, and his conversation becoming the gospel of Christ. But his race was short; his strength failed, and he soon ripened for another and a better place. His labors, afflictions, and services, were finished in 1746; being thirty-four years old. Great was the mourning after him, by his family, the church, and all that knew him.

Caleb Harris was their next minister. He was born in Newcastle, Carmarthenshire; was baptized and became a member of the Baptist church there, in 1738. He began to preach about 1742.

Benjamin Meredith, of whom some account has been given in the history of Llan-bryn-mair, was a son of William Meredith, one of the pastors of this church. He began to preach about 1730; was remarkably gifted, and very acceptable throughout the church. He was ordained in 1733. He differed, in some respects, from many of his brethren, respecting the Trinity. He returned from Llan-bryn-mair to Llanwenarth, but never was very much respected afterwards. Though he never gave the church any trouble on account of his sentiments or conduct, yet he never preached much after his return.

Francis Lewis began to preach about 1745; the next year

* Thomas's History of the Baptists in Wales.

We have not seen any thing concerning him in Benedict's History.—Ed.

went to Bristol college, and became the pastor of the Baptist church at Newbury, Berkshire, England.

James Edwards commenced the work of the ministry here, in 1750. He also went to the same college, and was afterwards chosen pastor of the Baptist church at Waterford, Ireland. He was a brother to Morgan Edwards, author of the *History of the American Baptists*.

David Jones was brought up a Presbyterian; but while in Abergavenny college, under the tuition of D. Jardine, he was convinced that believers' baptism is the baptism of the Bible. Therefore he endeavored to answer a good conscience towards God, notwithstanding the critical situation in which he was placed. He was baptized at Llanwenarth, in 1765, but he was soon obliged to leave the college, and return home to Carmarthenshire, his native place. He did not settle any where, but preached in the Baptist churches, in that county, until he died, in the year 1770.

Morgan Harris and John Price, were called by this church to exercise their gifts in the work of the ministry, on probation, in 1774. The former went to Bristol college in 1776.

William Parry began to preach here in 1747, but in the course of a few years gave up the ministry, and became what is called an occasional preacher.

This church built a new meeting-house in the town of Abergavenny, two miles from Llanwenarth, in 1769. It was in different dwelling-houses in this town, the church originally met for divine worship. The church is not so much scattered now, as there are so many of her brethren formed into separate churches. They broke bread at Llanwenarth, every month, and in the town of Abergavenny, every three months. The congregation in the town is not very numerous, but in the country, at Llanwenarth, it is exceedingly large. Most of the inhabitants, for several miles around, are favorable to Baptist sentiments.

Llanwenarth Ministers.

1. William Prichard. Died 1708.

Assistant, Anthony Harris.

“ John Edwards.

“ Christopher Price. Died 1697.

Abel Morgan went to America.

2. Joshua James. Died 1728.

Assistant, Timothy Lewis—ordained as an assistant.

“ John Spencer. Died 1728.

Assistant, William Meredith. Died 1742.

David Evans went to America.

3. Roger Davis. Died 1742.

Benjamin Meredith. Died 1749.

4. Thomas Edwards. Died 1746.

Francis Lewis went to Newbury, England.

James Edwards went to Ireland.

David Jones. Died 1769.

5. Caleb Harris.

Morgan Harris went to England.

John Price, probationer.

HENGOED CHURCH, Glamorganshire, was originally a branch of Llantrisant. It was constituted a church about 1654. Thomas Jones was their first minister, who labored among them, suffered with them, and for the best cause, as long as he lived. He died about eight years before the end of the persecution under Charles the second. When the church was formed, they met in a dwelling-house, called Berthlwyd, in the parish of Llanfabon, and in another place, called Craigyralt, in the parish of Eglwysilan. In the biography of Thomas Jones, the pastor of this church, we have made a few remarks, respecting one of the members, whose given name was Sappanaia, but known in Wales, in his time and even to this day, by the name of *Old Savin*. Once, in the time of persecution, as the members of this church held a religious meeting, in a private room up stairs, in the parish of Merthyr-Tydfil, the hired girl belonging to the house watching the door, Old Savin, who lived at a great distance, and knew nothing of the meeting until he came to the neighborhood, arrived late in the evening; but there was no admittance—the door was secured, and the girl keeping watch as a faithful sentinel. The old man, finding himself in a sad predicament, resolved to try the following experiment: He walked backward and forward, before the door, and said repeatedly, with a loud voice, “There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth is not made perfect in love.” The consequence was, that, though the girl knew him not, yet she readily opened the door; and great was the joy within the house, when they found it was Old Savin.

After the death of Thomas Jones, this church was destitute of a pastor for a long time, but they were often refreshed by the labors of that eminent man of God, Lewis Thomas, of Swansea.

About 1700, Morgan Griffiths, of Rhyd-wilim, was called to the pastoral office in this church, and remained among them many years. How long he was ordained, before he left Rhyd-wilim, we have not been able to ascertain. In a copy of the letter of his dismissal from Rhyd-wilim, it is said, that the church had a long trial of his highly becoming conduct; his grace, and ministerial gifts; that he had been ordained to the work of the ministry, by prayers, and fasting, and the laying on of the hands of the elders: but it does not mention the date. In 1710, the meeting-house was built—the congregation increased, and many were added to the church; so that there were no less than five hundred members at that time.

David Rees was a member of this church. He was born in 1683, of very pious parents, and was converted to God when very young. His lively qualifications—his diligence, together with his anxious desire to be useful, induced his parents to spare no pains nor expense in his education. He was first under the tuition of that notable man, Samuel Jones, M. A., near Neath, Glamorganshire. Soon the news of his promising talents reached the metropolis, and he was cordially invited there, by some of the greatest men in London; and he was unanimously called to the pastoral office, by the Baptist church at Lime-House, London. He was ordained by Joseph Stennet and John Piggot, about the year 1709. He was the pastor of that church about forty years, and was very useful in the city, as well as to his countrymen in Wales.

There was another assistant preacher in the church, of the name of William Davis, who was ordained over the church at Llantrisant. About this time, the debate about baptism was so hot, that both Baptist and Pedobaptist ministers thought it advisable to put a stop to it, by holding a friendly meeting together: which also they did, at Merthyr-Tydfil, in 1728.

Several of the members of this church went to America; among whom was Reynold Howell. He lived near Carphily, Glamorganshire. Though he was not a minister, yet he was a man of great knowledge in spiritual things.

Thomas Williams and Roger Davis, also were assistant preachers here at this time.

Evan Edwards was an assistant preacher, a godly man of good savor.

William Philips, an assistant preacher, preached constantly in a distant branch of the church, called Cosbach.

Charles Winter was an assistant preacher. He was a man of piety, parts, and prudence.

All these were of great help to their old pastor, Morgan Griffiths, who served them faithfully for the space of thirty-seven years. His sermons were short, comprehensive, and so methodical, that most of his hearers could recollect them. He finished his work on earth, on the 11th of June, 1738, being sixty-nine years old. He was buried in the burying-ground belonging to the church. The following epitaph is on his tombstone :

“ Here lieth the body of Morgan Griffiths, who was for thirty-seven years, a laborious and successful pastor of the church of Christ here. He departed this life, the 11th day of June, 1738, aged 69.

From these remains the soul hath fled above,
Who was the sinner's light, the godly's love.
All sorts he did admonish, and was kind ;
He many winn'd, and taught with humble mind.”

Their next pastor was Griffith Jones, from Penyfay. The work of the Lord prospered in his hand wonderfully; so that he was baptizing several almost every month, for a long time. Another meeting-house was built, called Bethesda, in 1746, and twenty-one of the members of this church dismissed to form a new church there. But in the midst of joy, here springs up sorrow. Griffith Jones, their beloved pastor, went to America, in 1749. He was born at the Allt-fawr, in the parish of Llanon, county of Carmarthen, in 1695. He began to preach when he was nineteen, in his father's church, meeting at Swansea, Llanon, Fagwyr, and Penyfay. In the time of persecution, after the return of Charles the second in 1660, Allt-fawr, became a city of refuge, to which pilgrims resorted, and often found themselves much refreshed both in their bodies and souls, while travelling the road to Zion. Under this consideration, the writer must acknowledge his weakness—the moment his eye caught the word Allt-fawr, he could not help shedding a tear. The church met here for a long time, before and after John Miles, their first pastor, went to America.

Morgan Jones, who began to preach in 1646, lived at Allt-fawr. Thomas, in his history of the Baptists in Wales, says, that his father held meetings here for a long time. Whether his father was a preacher or not, we are not positive. But it appears from the words, *held meetings*, that he was. The tradition that is generally believed in Wales, is this: That John Morgan—that is, Morgan Jones' father—was a wild young man, and being possessed of considerable property, (for

he was the sole proprietor of Allt-fawr,*) and fond of seeing the world, he travelled through some part of England, and spent his whole stock while at Exeter. Finding he could go no farther, he hired himself to one of the citizens of that place. However, it was not to feed swine, we presume. But, be that as it may, God was pleased to visit him in his sovereign grace and mercy; and, like the prodigal son, He brought him to himself in a far country. In a short time afterwards, he returned to Allt-fawr, and held meetings there for a long time. His son Morgan became a minister of the gospel, and in the time of persecution is supposed to have fled to England in disguise, to the spot where his father found the Lord gracious to his soul; and should the anecdote we related in his biography be applicable to him, we are bound to say,

“ Wonders of grace to God belong;
Repeat his mercies in your song.”

It appears that Morgan and Jones have been the names in this family, for many generations. They followed the ancient custom of the Welsh, viz.: when the father's name was Morgan Jones, the son's name would be John Morgan. But Griffith Jones, of whom we now speak, was named after his mother's father, and so the link was broken in the chain. For a wonder, his name was Griffith, and his son's name was Morgan Jones: more of him hereafter. His mother's father's name was Griffith Griffiths, a nobleman in the county of Carmarthen. His mother was a very pious woman; but her parents were so much opposed to the Baptists, that they disinherited her, and kept from her by force, what they could not deprive her of by law. When she was on her death-bed, she sent for her parents, and they came to see her. She requested them not to withhold from her dear husband and her motherless children, that which was their right by law. Her mother advised her not to think of the things of this world, but to think of another world to which she was hastening. The daughter replied: “ Dear mother, I have not left those important things to the hour of death. I know in whom I have believed.” And then she requested them to fulfil her request, as they would have to answer for their conduct before God, in the great day of judgment. Soon afterwards she cheerfully took her leave of them, her husband, her children, and others. She departed

* Allt-fawr is the name of a farm, or tract of land, with some houses built on it: how many we do not recollect.

with joy, and in the full assurance of faith. But her parents did not comply with her request.

John Morgan, the prodigal son, who went to England, was converted to God near Exeter. He returned to Allt-fawr, and held meetings there for a long time.

Morgan Jones, his son, a member of Swansea church, preached chiefly at Llanmadog; was ejected under Charles the second, and is supposed to have gone to America.

Morgan Jones, his son, the third pastor of Swansea, died at that place.

Griffith Jones, his son, began to preach in his father's church at Swansea, and afterwards, more particularly, to a branch of the same church at Penyfay. He became the pastor of the church at Hengoed, and afterwards to America.

Morgan Jones, his son, returned from America to Wales, and afterwards settled at Hampstead, England.

Respecting Morgan Jones, Griffith Jones's father, we have to say, that he was one of the best of men, a good preacher, and was universally beloved by all that knew him; and more especially by the church at Swansea, of which he was pastor. By reason of the most horrid persecution, which he and his forefathers endured, by heavy fines and imprisonment, he was not so rich in this world as his progenitors. The Allt-fawr has been sold: by whom and at what time we do not know. He was born in 1662—the full meridian of that bloody persecution. He had felt and seen so much of the troubles of the time, and heard so much of the persecutions of his father, grandfather, and others, that, by the grace of our Lord Jesus Christ, he was entirely weaned from the world and all its pomp and vanities. Griffith Davis, pastor of Swansea church, related to Mr. Thomas, of Leominster, the Welsh historian, the following anecdote respecting Morgan Jones. At a certain time, being in debt to an individual, who was determined to put him into prison if he did not pay him that day, he was in great distress; having not the least idea where he could get the money. In this agony of mind, he withdrew to a secret place, to pour out his soul to God in prayer, that he might not bring a reproach on the gospel. While he was at prayer, a certain man called, and told the family, that Sylvanus Beavan wanted to see Morgan Jones immediately. Accordingly, he went to Beavan's, who was a member of the society of Friends, (commonly called Quakers,) and a very respectable storekeeper, in the town of Swansea. "Well, friend Morgan," said the Quaker, "friend Pycard, of Barnstable, requested me to pay thee a

certain sum of money: here it is."* It was enough to pay the man, and a little over.

Though Morgan Jones was naturally mild, meek, and easy in his manners; yet he was a man of very ready answer. He happened to call at a house, at Swansea, where there were two men disputing about religion. One of them was an Episcopalian; the other had lately embraced the sentiments of the Roman Catholics. "Well, my neighbor," said the Episcopalian, "I never was so glad to see you in my life." "What is the reason," said M. Jones. "My friend here is turned Papist," and he has the impudence to say, that the church of Rome is the true church, and that the church of England is a bastard." "Ho!" said Jones, "I have no reason to say any thing—I don't belong to either of them." "A good reason why," said the Roman Catholic; "because you have nothing to say." "O yes!" said Jones, "I have something to say. If the church of England is a bastard, the church of Rome must be a harlot." Thus ended the debate.

On the 29th of November, it being their ordinance day at Swansea, the good old man was too weak to preach; but he administered the sacrament of the Lord's supper, and, at the close, exhorted them, and prayed in so pathetic a manner, that there was not a dry face in the house. He told them that it was the last time that they should ever see him on earth, gave his Bible to one of the poor members of the church, and requested two other members to assist him home. He felt himself too weak to walk. On his way home, he turned into a house belonging to one of his relatives, and there expired.

Griffith Jones, son of the foregoing, began to preach in 1714. About 1726, took charge of the church of Penyfay; removed to Hengoed; from there to America, as stated before. There he became a member of the Welsh-tract church, and assistant to David Davis, their pastor. He died in 1754, aged fifty-nine. There is an excellent elegy made on his death, in the Welsh language, by Benjamin Fraucis. He preached chiefly at Brynision, then a branch of the Welsh-tract.

Dr. Thomas Llewellyn, of London, was baptized and received a member of this church. He was a real friend to the Welsh people in many respects. In his last years, he spent the greater part of his time in Wales, though he resided in London. He was born at Gelly-gar, Glamorganshire, and was baptized about the year 1738. He took a very active

* It was a present from Friend Pycard to M. Jones.

part on behalf of the Welsh, in order to get Bibles for them, in 1769, when the Welsh Bible was printed in London. Soon after Griffith Jones went to America, there was a split in this church, on account of difference in sentiments. Charles Winter and several others, who imbibed the Arminian sentiments, left the church, and formed themselves into a general Baptist church at Craigyfargoed.

In 1753, Lewis James and Watkin Edward, both members of the church, who had been preaching for a considerable time before, were ordained. Lewis James became their pastor, and Watkin Edward his assistant. The former died in 1767. W. Edward was brought up a Presbyterian; but being convinced that believers' baptism is the baptism of the Bible, he went to Hengoed to be baptized and to join the church. Roger Williams, his former minister, wrote a very friendly letter, by him, to the Baptist church; and two of the Presbyterian members came with him, to see him baptized and received a member; and, on parting with him, they wept bitterly. He died in 1771, aged eighty-two.

The church meet, every Lord's day, at Hengoed; they break bread every month. They preach every month, and break bread every three months, at Romney; and often preach at the Berthlwyd.

Hengoed Ministers.

1. Thomas Jones.

Lewis Thomas, of Swansea, supplied them for many years.

2. Morgan Griffiths. Died 1738.

David Rees went to London. Died 1748.

3. Griffith Jones—went to America. Died 1754.

Assistant, Evan Edward. Died 1771.

“ Jenkin John. Died 1740.

William Davis and Thomas Williams went to Llantrisant.

Charles Winter went to Craigyfargoed. Died 1773.

Assistant, David Lewis. Died 1767.

Thomas Llewellyn went to London.

4. Lewis James.

Ordained assistant, Watkin Edward.

RHYDWILIM. William Jones, an ejected minister, a prisoner for preaching the gospel of Christ, being convinced in the prison of Carmarthen, that believers' baptism is the only baptism of the New Testament, as soon as he was liberated from the said prison, went immediately to Olchon, nearly one hun-

dred miles, to be baptized. Returning to the neighborhood of Rhydwlilim, (whence he was taken to prison in 1667,) in the warmest and most severe period of the bloody persecution under that monster, (commonly called king Charles the second,) he actually did baptize sixty-nine persons in six weeks; which was the beginning of the Baptist church at that place. In a short time, eleven were added to them by baptism. On the 12th day of the 5th month, they were regularly formed into a church, by William Prichard, of Llanwenarth, and Thomas Watkins, of Olchon. On the 13th day of the same month, William Jones and Griffith Howell were chosen elders, and Morgan Ryttrrech, or Prittroe, and Llewellyn John, deacons.

Like Israel in Egypt, the more they were persecuted, the more they increased. In the end of the year 1668, they numbered forty-eight members. In 1669, nine were added to them by baptism. In 1671, one by baptism. In 1672, ten by baptism. In 1673, six by baptism. Some were added to them every year. Of the first sixty-nine baptized, only two were known to have backslidden.

In 1689, there were one hundred and thirteen members: all of them coming out of that great tribulation—of that dreadful persecution, under Charles the second. Fifteen of them were the first constituents, who lived to see a glorious harvest after a most severe winter. They had no less than eleven ministers, most of them popular men, and all eminent for piety and usefulness. They broke bread every month, at Rushacre and Glandwr, and held their church meetings at Ynsfach, in the parish of Llandisilio, on the last day of the week, (as they called Saturday,) in every month. At that time, their marriage ceremony was performed in the meeting-house, and a certificate of the same entered on the church book, as follows:

“We, whose names are hereunto subscribed, do certify whom it may concern, that L. P. and E. J., of the parish of Ll., *did*, in the presence of God, and of us his people, enter into the honorable state of matrimony, to live together according to his holy ordinance, until death shall them both separate.

GRIFFITH HOWELL,
JAMES JAMES,
THOMAS JOHN,
July 1st, 1682.”

GEORGE JOHN,
HENRY GRIFFITHS,
Witnesses.

John Evans, one of the members of this church, lost his father when he was young. He was the youngest of three brothers. His oldest brother was entitled to the real estate—

the youngest was brought up for the church of England; but being brought to the knowledge of the truth, through the instrumentality of William Jones, the first pastor of this church, he refused the honor and emoluments belonging to that establishment; which so much displeased his mother, that she was determined to turn him out penniless; for he was not entitled to any of his father's estate. The title of some parish was intended for him; but before he was turned out, his mother happened to hear him pray in some secret place, for himself and for her, in such a fervent, affectionate manner, which had so much effect upon her, that John became her best son. She gave him money to buy a farm for himself, which also he did. In a short time, his mother and his brothers died, and he became the sole proprietor of his father's real and personal estate. He built a large and convenient meeting-house on his own estate, and altogether at his own expense. He called it Rhyd-wilim, conveyed it over to the Baptists forever, and became an honorable member of the church. Godliness is profitable for all things, having the promise of the life that now is, and that which is to come. He gave, also, several acres of land for the support of the ministry. He died in full assurance of faith, in 1704.

Elisha Thomas belonged to this church, and was one of the sixteen, belonging to that church, who emigrated from Milford Haven, in South Wales, to Welsh-tract, in Pennsylvania. He was born in the county of Carmarthen, in 1674. He was called to the work of the ministry, and ordained at Welsh-tract, and became their pastor after the death of T. Griffiths. Thomas, of Leominster, thinks he was a son of Thomas David Rees, minister of this church. He died, November 7, 1730, and was buried in the church-yard, where a handsome tomb was erected to his memory.

Enoch Morgan was born in the Alltgoch, in the parish of Llanwenog, county of Cardigan, South Wales, in 1676. He was brother to Abel Morgan, (author of the Welsh concordance,) whose father's name was Morgan Prothro, or Rydderch. He was a member of this church—arrived in America with the Welsh-tract church, whereof he was one of the constituents. He took on him the care of the church, after the death of Elisha Thomas. He died in 1740, and was buried in the grave-yard, where a handsome tomb was erected to his memory. His son Abel was a minister in some other place in America.

Owen Thomas was a member of this church. He was born at Gwrgodllys, Cilmanllwyd parish, county of Carmarthen, in 1691. He went to America in 1707, and took the pastoral

care of the church at Welsh-tract, after the death of Enoch Morgan; in which office he continued until 1748, when he resigned to go to Vincent, where he died in 1760, aged sixty-nine. He left behind him the following manuscript:

“I have been called upon three times, to anoint the sick with oil, for recovery. The effect was surprising in every case, but in none more so, than in the case of our brother, Rynallt Howell. He was so sore with the bruises which he received, by a cask falling on him from a waggon, that he could not bear to be turned in bed: the next day he went to meeting.”

David Davis was born in the parish of Whitchurch, county of Pembroke, in 1708—went to America when he was two years old—was ordained and became the pastor of Welsh-tract in 1734. He died in 1769. He was an excellent man, and is held dear in remembrance by all who knew him. His widow was a daughter of Elisha Thomas. He left behind him six children: three sons and three daughters. Two of his sons were preachers. Jonathan was a Seventh-day Baptist. His son John supplied his father's church.

Jenkin Jones was born at Llanfernach, within the bounds of this church, in 1690—went to America in 1710—was called to the work of the ministry, at Welsh-tract, in 1724—was chosen pastor of Penepeck church, in 1725—removed from thence to Philadelphia, in 1746, where he labored in word and doctrine, until he died in 1761.

James Davis, from this church, went to America, and formed a church at the Great Valley. He was one of the sixteen emigrants belonging to that church, mentioned before.

Hugh Davis, the first pastor of the Great Valley church, was baptized and ordained in this church, before he went to America.*

John Davis, the second pastor of the Great Valley church, was born at Llanfernach, in 1702. He went to America in 1713—called to the ministry in 1722—was ordained in 1732—was an assistant to Hugh Davis, until his death in 1753, and afterwards became the pastor of the church.

We have now before us, Thomas's History of the Baptists in Wales, (from which we translate,) and Benedict's History of the Baptist Denomination in America. Though they differ a little in two or three places, yet they are generally the same.

In many parts of his work, Thomas seemed to be very anxious to see the history of the Baptists in America. At the time he was writing the history of Rhydwillim, it is probable that he either had seen Morgan Jones, or received letters from America.—Ed.

* See more of him, in the history of Newcastle, and of Swansea.

Joshua Jones was born in the parish of Little Newcastle, Pembrokeshire, in 1721—went to America in 1726—was ordained over the church at New Britain, Pennsylvania, in 1761.

Morgan Griffiths went to Hengoed.*

About 1718, a new meeting-house was built within the bounds of this church, called Fynnonwellnabywch.

About the same time, David James and Philip John began to preach, and were ordained about 1718. Philip John died about 1720, and David James, about 1726.

John Philips was baptized in 1720. Having exercised his gifts for some time, he went to Bristol college. He was the second student, under the tuition of Mr. Foskett, in that college. He returned thence to Wales, and preached at Usk for some time. He went from that place to Wrexham, and thence to London; but he never settled any where. He was an excellent preacher, but of bad temper, which was against his ministry. He lived to be an old man, and finished his course in 1761.

Thomas Mathias was baptized in 1701—began to preach about 1704—was ordained about 1710—became the pastor of the church about 1733, after the death of John Jenkins, their late pastor. He was a pious, lively, and learned man. He was brought up for the church of England. He was well acquainted with both the English and Welsh languages; and his memory being like an ocean, he could interpret an English sermon into Welsh, or Welsh into English, after any preacher: as the congregation often, in some parts of Wales, are made up of both Welsh and English people. He died in 1745, aged seventy-three.

John Folk was baptized in 1702. He was an assistant preacher. Died about 1740.

Dr. Philip James was born in Carmarthenshire, and brought up for the church of England; but being under serious impressions, upon the most mature deliberation, he relinquished the idea of being an Episcopal minister; which so much offended his parents, that they turned him out of doors unprovided for, and entirely disinherited him. It was in the heat of persecution—1685. He went to Liverpool, and hired himself to one of the Baptists, of the name of Dr. Fabus; and, while in his house, he turned out to be very useful, both to the souls and to the bodies of his fellow creatures. In Liverpool he was baptized, and became both Dr. and minister of the gospel. He married Lawrence Spooner's daughter. He preached at War-

* See the history of Hengoed church.

wick for some time, and moved from there to Hampstead, near London, and was the pastor of that church for thirty years. He died in 1748, aged eighty-four. His son Samuel was a Baptist minister at Hitchin, in the same county.

After the death of J. Mathias, the church was without a pastor, though there were two ordained ministers among them—David Richards and John James: the former was ordained in 1726, and the latter in 1734. Daniel Garnon, Evan Davis, David Lewis, and John Griffiths, were assistant preachers.

In 1745, the church and congregation being too numerous to be contained in one house, they were divided. John James became the pastor of Rhydwilim, and D. Richards, the pastor of the new-formed church at Llanglophan. All the assistant preachers joined the new church, except John Griffiths. John James was a good preacher, but was by no means popular. He died in the Lord, rejoicing in the truth, and was buried at Castlebeith. The following words are on his tombstone:

“ Here lieth the body of John James, the preacher at Rhyd-wilim, who departed this life, the 4th of February, 1760, aged sixty-two years.

Earth on earth, discern me well,
When earth to earth shall go to dwell,
Then earth in earth shall close remain,
'Till earth from earth shall come again.”

David Thomas, of Llanglophan was their next pastor. The work of the Lord prospered in his hand. A great many were added to the church. In the space of the eight years that he was in Rhydwilim, he baptized one hundred and twenty-seven. But he most awfully fell, and was excluded. “ Let us not be high-minded but fear. Let him that thinketh he standeth, take heed lest he fall.”

Benjamin Morgan began to preach in 1761—went to Bristol college in 1762—went to Kingstanley in 1765—was ordained there in 1767—went to Cornwall in 1770, and thence to Gamlingay, one of the churches of John Bunyan. From that place he went to Ashford, in Kent, in 1777.

Joshua Thomas, a member of this church, having exercised his gifts for some time, went to Bristol college, in 1766, received a call from the church at Lymington, and was very prosperous, until he died in 1769.

Their next pastor was George Rees, from Llanglophan, who took charge of them in 1775.

Rhydwlilim Ministers.

William Jones.	Died 1700.
Griffith Howell.	“ 1705.
Thomas David Rees.	“ 1696.
George John.	“ 1700.
James James.	“ 1696.
Evan Davis.	“ 1696.
John Jenkins.	“ 1733.
Richard Williams went to Maesyberllan.	“ 1700.
John Davis, assistant preacher.	“ 1700.
Thomas Griffiths went to America.	“ 1725.
Samuel John.	“ 1704.

All these came from the persecution.

Morgan Griffiths went to Hengoed.	“ 1701.
Thomas Mathias.	“ 1745.
Philip John.	“ 1720.
David James.	“ 1726.
John Philips.	“ 1761.
Griffith Williams went to Moleston.	“ 1731.
John Folk.	“ 1740.
Evan Jenkins.	“ 1752.
Dr. Philip James went to Hampstead.	“ 1748.
John James.	“ 1760.
David Richard went to Llanglophan.	“ 1745.
Daniel Garnon.	“ 1745.
Evan Davis.	“ 1745.
David Lewis.	“ 1745.
Benjamin Morgan went to Kent, England.	
Joshua Thomas.	“ 1769.
David Thomas—excluded.	
George Rees.	
John Griffiths.	
Daniel John.	
James Williams.	

REHOBOTH CHURCH was a branch of Rhydwlilim. When this church was formed, in 1668, their chief place of worship was Glandwr, in the parish of Llandysul. They also met to worship in many other places, within the bounds of the church: such as, Tydanyralltfawr, Bwlchog, Felyndre, and Newcastle.

Mary Jones, of Llanllwny, was the first that was baptized in this region, on the 4th day of the 6th month, 1667. As Lydia was the first that was baptized in Macedonia, and so far

as we know, in Europe; so this good woman was the beginning of the Baptist interest in these parts, since the reformation. Elizabeth Griffiths, Thomas David Rees, Morgan Rydderch, and several more, soon followed.

Thomas David Rees was their first pastor.* Evan Davis was an ordained assistant.

Next to him was James James.†

Several of the members of this church went to America, and formed themselves into a church, at a place called Montgomery, Pennsylvania. Benjamin Griffiths became their pastor, and Joseph Eaton his assistant: the former was ordained in 1725; the latter, in 1727. Benjamin Griffiths was born in the parish of Llanllwny, in 1688—went to America in 1710—was baptized, in that country, in 1711. He was brother to Abel Morgan, on the mother's side, but not of the same father.

Abel Griffiths, his son, was born in 1733—baptized in 1744—ordained in 1761—the same year chosen pastor of the church at Brandywine—removed thence to Salem, in Jersey.

Nathaniel Jenkins, also, was a member and a preacher in this church. He preached mostly, at that branch called Llanllwny. He and his forefathers lived at the Bwlchog, where the meeting had been held for a long time. He was a very useful and acceptable preacher, throughout Wales. His name is in the minutes of the Rhydwlím association, in 1701. I have not been able to find where he was baptized, nor when he began to preach. While in Wales, he was truly a hospitable man, according to the Welsh sense of the word. We have heard but little of him since he went to America. Abel Morgan, in 1702, writing to one of his friends in Wales, says—"I have to go about one hundred and twenty miles, in the month of May, to form a church at Cape May, West Jersey, where brother Nathaniel Jenkins is to settle as pastor." Griffith Jones, in one of his letters, dated 1750, says—"I have been to Jersey, and have seen brother Nathaniel Jenkins: he is yet alive." Writing again, in 1754, he says—"Last May, Nathaniel Jenkins, a faithful servant of Jesus Christ, died." The three letters are now before me on the table. As I have not seen Morgan Edwards's History of the American Baptists; this is all that I can say about him. He has left many friends in Wales, whose children and grand-children would be very glad to hear something more of him.‡

Since writing the foregoing, we have consulted Benedict's His-

* See his biography.

† See his biography.

‡ Thomas's History of the Baptists in Wales, p. 374.

tory of the Baptist Denomination in America, and take the liberty, once more, of borrowing from brother Benedict, that which, we hope, will not make him, nor any of his posterity, the poorer.

“*Cape May.* The foundation of this church was laid in 1675, when a company of emigrants, from England, arrived in the Delaware, and some of them settled at the Capes. Among these were two Baptists, whose names were George Taylor and Philip Hill. Taylor kept a meeting at his house, until his death in 1701. Hill kept up the meeting until 1704, when he also died. After this, the few brethren who had been collected here, were visited by George Eaglesfield, Elias Keach, Thomas Griffiths, and *Nathaniel Jenkins*: the last of whom became the pastor of the church, which was constituted in 1712. Jenkins was a Welshman, born in Cardiganshire, 1678—arrived in America in 1710, and two years after settled at the Cape.

He was a man of good parts and tolerable education; and quitted himself with honor, in the loan office, whereof he was a trustee; and, also, in the Assembly, particularly in 1721, when a bill was brought in ‘to punish such as denied the doctrine of the Trinity, the Divinity of Christ, the Inspiration of the Holy Scriptures,’ &c. In opposition to which, Jenkins stood up, and in the warmth and accent of a Welshman, said—‘I believe the doctrines in question, as firmly as the promoters of that ill-designed bill, but will never consent to oppose the opposers’ by law, or with any other weapon, save that of argument,’ &c. Accordingly the bill was suppressed, to the great mortification of those who wanted to raise in Jersey, the spirit that so raged in New England.”

Thomas Davis, a brother to John Davis, of Great Valley, went from this region to America—was born in the parish of Llanfernach, county of Pembroke, in South Wales, in 1707—arrived in America in 1713—was ordained at Great Valley—preached at Hopewell about four years—then resigned to go to Oyster Bay, on Long Island. He died at Yellow Springs, on the 15th of February, aged seventy years.

After the death of Evan Davis, and Nathaniel Jenkins having gone to America, J. James, the pastor, lost most of his assistants. But in 1708, the Lord of the harvest was pleased to raise up in this church, one of the most pious, most popular, and most excellent men, that ever was in Wales, or, perhaps, in any other part of the world. His name was Enoch Francis. He was born at Pantyllaethdy, on the river Teify. He became a member of this church when very young, and began to preach at the age of nineteen, at a place called Pengwyn, in the parish of Llanllwny, from the 55th chapter of Isaiah. We

have not been able to ascertain at what time he was ordained, but it must have been some time before the year 1729; for he preached at the association of Llanglophan, that year, from Cant. 8:12. The ministers and messengers, there present, were so much delighted with his sermon, that they unanimously, and most urgently, requested him to publish it; and he reluctantly complied with their request. It is entitled, "The Work and Reward of faithful Ministers of the Gospel." Some time afterwards, he published a book on the peculiar sentiments of the Baptist denomination, called, "Gair yn ei bryd," (A word in Season): So called, because the sentiments of James Arminius were spreading in some parts of Wales, at that time; particularly about Hengoed and Newcastle. Perhaps it is the best on that subject, on account of the meek and lowly spirit, and the great and wonderful love to Christ, the truth, and souls of his fellow creatures, which is manifested therein. It is published, of course, in Welsh. At this time there was a great revival in the church, and people generally flocked to hear Enoch Francis, from twenty and thirty miles around. In that revival, he often baptized at that distance, in many places. This most wonderful work of God spread so rapidly, and so powerful was the sword of the Spirit, in the hands of Enoch Francis and others, that it became mighty through God, to pull down the strong hold of Satan. Young people, calling themselves members of the church of England, (for no other reason, than that they had been sprinkled in their infancy, in the steeple-house,) had been generally in the habit of meeting together on the Lord's day, to amuse themselves by drinking, dancing, and fighting, were excited, out of mere curiosity, to hear Enoch Francis, to see the baptizing, and to have something to say about the revival. But, to their great surprise, they heard him thundering, like a Boanerges, against cursers, swearers, fighters, liars, and Sabbath-breakers; and scattered, as it were, the sparks of hell in the midst of them, and directed them to look, by faith, to the bleeding Lamb of God, that taketh away the sin of the world; so that many of them were pricked to the heart. The news spreading about, that Saul also was among the prophets, induced many more to come out to see; and while returning home, they could say, that they had seen the glory of Christ, by the eye of faith, and felt the power of God in their souls.

At this time, Howell Harris, Daniel Rowland, William Williams, Peter Williams, Howell Davis, (all clergymen of the established church of England,) commenced preaching throughout the Principality; and much good was done through their

instrumentality. The Presbyterians, also, began to shake themselves from their lethargy, and to quit their stiff and formal manner of preaching. And many souls were added unto them, of such as are eternally saved;* so that all Wales seemed to be on fire.

At this very period, in the full meridian of that revival, Enoch Francis died and went to heaven, aged only fifty-one years. O what a shock! what consternation! what agitation! Fire and water seems to be in motion! The whole territory of Cambria trembles! But a voice from heaven says, "Be still, and know that I am God."

Death gave him the mortal blow, while he was preaching at Fishguard, from Psalm 73:25, 26. His dear wife died a few months before him. So he left six fatherless and motherless children behind him: all of them young—not brought up to maturity. But God, who has promised to be a husband to the widow, and a father to the fatherless, took care of his children, and made them all partakers of that godliness, which has the promise of the life that now is, and that which is to come.

Two of his sons, Jonathan and Benjamin, became Baptist ministers: the latter, it is said, was very much like his father. The other son, a very pious young man, died at the age of eighteen. One of his daughters was married to Stephen Davis, Baptist minister at Carmarthen. The other two daughters were married in the county of Glamorgan, in good circumstances. Some of his grandsons and great-grandsons, were also in the ministry.

After the death of Enoch Francis, three of the four assistant preachers were ordained—Thomas David Evans, John David Nicholas, and Rees Jones. They were ordained at the Tynewyddanyralltfawr, in 1740, Griffith Jones, assistant. In the same year, Evan Saunders, John Thomas, and Timothy Thomas, began to preach. The same God who took off the pillar held up the house. About the year 1742, Griffith Jones was ordained. In 1747, David Thomas was ordained. In 1755, Samuel George began to preach—was ordained at Wantage, England, and died there in 1767, aged thirty-three years: he was buried there. The following epitaph is on his tombstone:

"To the memory of the Rev. Samuel George, pastor of the Christian church, at Wantage, in this county. He lived, justly

* So far as we know, there was no other denomination in Wales at that time, except a few Quakers. Since that time, the Methodists commenced here.

esteemed for his piety and usefulness; and died, justly lamented, in the 33d year of his age, May 14, 1767.

The preacher, whose so early death we mourn,
Here, in deep silence, speaks our great concern."

In 1757, Zecharias Thomas began to preach, but soon moved to Bethel.* Hitherto, the main body of the church had no meeting-house, but as there was a great revival in the parish of Cilrhedyu, within three miles of the town, a meeting-house was built in that parish, called Panteg, in 1764.† There is a good burying-ground adjoining.

In 1765, David Evans was ordained.

In 1778, James Thomas was ordained pastor of the church—John Davis, assistant.

Rehoboth Ministers.

1. Thomas David Rees.	Died 1700.
Assistant, Evan Davis.	" 1706.
2. James James.	" 1734.
3. Enoch Francis.	" 1740.
Assistant, William Evans—joined the church of England.	
Assistant, Abel Francis.	" 1743.
Evan Saunders went to Aberduar.	" 1743.
Thomas David Evans went to Aberduar.	" 1766.
Rees Jones went to Aberdeen.	" 1767.
Ordained assistant, John D. Nicholas.	" 1763.
Griffith Thomas.	" 1763.
Timothy Thomas went to Aberduar.	" 1768.
Zecharias Thomas went to Aberduar.	
Samuel George went to England.	" 1767.
David Thomas.	
David Evans.	
James Thomas.	
John Davis.	

P. S. Some time after this, there was a division at Panteg, about doctrine. The party that imbibed Arminian sentiments kept the meeting-house; and the Regular Baptist church built a new meeting-house, and called it Rehoboth. It is within one mile of Panteg. Therefore the church is now known by that name.

* See the history of that place.

BLAENAU CHURCH, in the county of Monmouth was constituted in 1660. It had been a branch of Llanwenarth for many years. It was gathered by W. Prichard, Dr. Price, and Lewis Thomas.* This church suffered much by bitter persecutions. At that time, they were obliged to meet to worship God in the fields, the woods, and the rocks of the mountains, like many of their brethren. Sometimes, however, they ventured to meet in some private houses. They often met at the house of Nest Llewellyn. Though she was frequently dragged before the higher powers, to answer for her crimes; yet she was not at all daunted, but Lydia-like she invited the disciples of Christ to her house. She neither feared their threatenings and frowns, nor courted their smiles, let the consequences be what they might. Morgan Williams, an assistant preacher among them, sometimes held meetings at his own house, of course as secret as possible. Near his house they used to baptize. Afterwards the meetings were held in the house of Watkin Harris, until the meeting-house was built.

Their first settled pastor was Abel Morgan.† Their second pastor was William Philips, who had been a deacon of the church for a long time, and had been in the ministry for many years before. Abel Morgan went to America. He was ordained in 1711, and died in 1730. He was a very useful man, and much respected as a minister and as a citizen. He was a most excellent mechanic, and above all, he was a good minister of Jesus Christ.

The third pastor was John Harris. He was ordained in February, 1714, and took charge of the church in November, 1731. Miles Harris preached on the occasion, from Psalm 78:72. He died on the 28th of December, in 1737. He was firm in the faith; a great advocate for the truth; given to hospitality; and very laborious in the work of his heavenly Master. He had the honor of baptizing his own father. The meeting-house was built in 1715.

Their fourth pastor was Morgan Harris, son of their late pastor. He was baptized at the age of fifteen; began to preach when he was very young; was ordained in 1735; took charge of the church in 1737. On the same day, Thomas Edwards was ordained his assistant. He was a learned man, brought up at Bristol college, but he was not a healthy man. He was weak in body, but strong in mind. He was an acceptable preacher at home and through the Principality. He soon

* See their biography.

† See his biography.

finished the work the Lord gave him to do. He finished his course in 1746, aged forty-two.

The fifth pastor was Edmund Watkins, who had been a preacher among them several years. He was ordained in 1747; but he was not able to be so useful among them as was desirable, as he was living so far from them—at least twenty miles. At the same time, he was much beloved by them, and by all who knew him. He labored hard to serve them, until he died in the Lord, with his eyes seeing his salvation.

Assistant Ministers.

Morgan Williams.

Moses Llewellyn—baptized 1699—began to preach 1701—died 1745.

Henry Evans—baptized 1700—began to preach 1710—gave up preaching.

Miles Harris—died 1776.

Thomas Edwards—died 1759.

William Thomas—died 1757.

Evan Harris—baptized 1738—began to preach 1740—not known when he was ordained.

William Morgan went to Salop—died 1753.

Evan Jones—began to preach 1744—gave up preaching.

Rces Evans went to Penygarn—began to preach 1745—died 1768.

William Watkins went to Somerset, England—died 1768.

Rces Vaughan.

Maurice Jones was ordained in 1774.

William Thomas.

John Thomas.

MAESYBERLLAN CHURCH, in the county of Brecon, was gathered by Henry Morris,* in the time of persecution under Charles the second. At first they met, (even while the snow was deep,) in the open air, under the canopy of heaven, by night, to worship God; and terrible were their sufferings in many other respects. But they were not regularly formed until 1699. At that time, William Prichard, of Llanwenarth, preached often in this region. Most of the original constituents were originally under his pastoral care. Richard Williams, of Rhydwlilm, was their first pastor.†

* See his biography.

The second pastor was Philip Morgan, who began to preach about 1721, was ordained in 1731, being thirty-seven years old. Soon after this time, a revival commenced, and a great many were added to them. Now Zion's tent was enlarged, and the curtain of her habitation stretched forth. She broke forth on the right hand and on the left; and great was the labor of their pastor. All the Baptist churches in Wales, at this time, were in the practice of laying on of hands on the baptized. But while their minister was once examining the candidates for baptism, a certain young man said, that he was not satisfied respecting that practice. He did not believe that it was an ordinance ordained by Christ to be continued in his church. That he wished to have more time to consider it. This naturally led them all to think on the subject. The consequence was, that their minister, and William Herbert, the assistant preacher, and several of the members, became decidedly against it; and the other members were so much for it, that they could not be in fellowship. At last it was brought before the association, and finally considered not to be a bar of communion. In 1746, they built a meeting-house, and called it Maes-y-berllan. They met before in several dwelling-houses, in barns, and often in the open air, when the weather was favorable.

After the death of Philip Morgan, in 1776, John Thomas, from Aberduar, became their pastor. The cause was very low when he took their charge. Afterwards there was a gradual increase. After that, however, there was a decrease for four or five years, when quite a revival broke out suddenly.

Assistant Ministers.

Rees Williams—began to preach 1721—died 1759.

William Herbert was baptized 1731—began to preach 1736—ordained 1738—died 1742.

William Williams*—died 1771.

Rees Vaughan.†

John Morgan began to preach 1743.

Joshua Thomas‡—began to preach 1744—ordained 1749—went to Leominister.

* See Olchon.

† See Blaenau.

‡ Joshua Thomas was baptized at Leominister, in the county of Hereford, England—was regularly dismissed from there to Maesyberllan, in 1746—returned to Leominister, and became the pastor of the church there, in 1754. He wrote the History of the Baptists in Wales, and labored with much acceptance at Leominister, until his death. His son, Timothy Thomas, was the pastor of the church at Devonshire Square, London.

Zechariah Thomas.*

Thomas Philips—baptized 1762—began to preach 1764.†

William Williams—ordained 1768.

GLASCWM CHURCH, in the county of Radnor. It appears that the first Baptist minister that preached in this region, was Vavasor Powel, who commenced in 1636. After the year 1640, the gospel was regularly preached through the whole county, and many, by the grace of God brought to the knowledge of the truth. Among the many difficulties under which the Baptists labored at that time, not being suffered to bury their dead in the proper grave-yards, was considered by them a piece of cruelty. Sometimes their bodies were taken up from their graves, by those blood-thirsty hounds in human form, in many places—such as, Newbridge, Leominister, Pembridge, &c.; so that they were obliged to bury in their own gardens by night. To remove that difficulty, in this region, John Lewis, a man of considerable landed property, enclosed a piece, or spot of ground, for the Baptists to bury their dead; in which he and his posterity have been buried to this day. His son, Thomas Lewis, became the pastor of the church, and the only pastor it ever had, though it existed more than one hundred years. It is now extinct. The sum of one hundred pounds was bequeathed, by a relation of T. Lewis, for the support of the Baptist interest here, or the next Baptist church to it. The church of Builth enjoys the benefit of it now, on condition that their minister shall preach once a month in this region; which he has done for several years, apparently to no purpose. May the Lord revive his work in these parts. Thomas Lewis died in 1735.

CILFOWYR CHURCH, in the county of Pembroke. According to sacred and ecclesiastical history, it appears that a woman of the name of Lydia, was the beginning of the Baptist churches in Europe; and that a woman of the name of Claudia, was the means of introducing the gospel into Great Britain, among the Welsh nation. A woman of the name of Mary Jones, was the beginning of the Baptist interest in that region where Rehoboth church sojourned for many years; and a woman of the name of Lettis Morgans, was the first that was baptized in the neighborhood of Cilfowyr. She was baptized sometime before the year 1668, because her name is among the original constituents of the church at Rhydwillim, which

* See Aberduar.

† See Carleon.

was formed in that year. John Philips Cilcam, however, was the means of bringing Baptist preaching here. The meetings were held, and the church was formed at his house, in 1704. It had been a branch of Rhydwlilim for many years. The constituents of this church were thirty-six males, and thirty-two females—sixty-eight in number.*

Soon after a revival commenced, and a great many were added to them for three years, with a gradual increase to this day. Thus they travelled onward, under the shining beams of the sun, until the year 1714, when the clouds were darkened, and threatenings and fears increased in equal proportion; but most fervent and ardent prayer prevailed. Queen Ann died, and George the first ascended the throne, on the first day of August, 1714. The Baptists in Wales kept that day as a day of thanksgiving for many years. After these clouds were scattered, they built themselves a meeting-house, in 1716. James Morgans, the son of Edward Morgans, and the said Lettis Morgans, gave the ground for building the house, and for a large grave-yard. After the death of their first pastor, Samuel John, they became more like the troubled sea than the deep and still waters: not for want of means, but by reason of abundance. They had three ministers, James Williams, John Richards, and David Thomas. Part of the church wanted James Williams to be their pastor, and the other part wanted David Thomas. This dispute ended in a separation. Their case being before the association, and every means employed for their reconciliation to no purpose, it was therein unanimously resolved, that if either of the parties would not adhere to the advice of the association, they should have no fellowship with them; and if any minister, or any church, should countenance that party, they should have no fellowship with the association. It was also resolved, that a special prayer-meeting should be held in every church belonging to the connection, throughout Wales, on the same day, to pray for their reconciliation. These resolutions had the desired effect. The church considered the advice of the association. They met for prayer, on the day appointed, as well as other churches. They humbled themselves before God, confessed their sins, and were reconciled to one another, and agreed that the two ministers should be co-pastors of the church. In the next association, it was resolved, that all the churches should meet on the same day, to return thanks to Almighty God for the reconciliation of this church. Thus they progressed, until the old man,

* See the biography of Samuel John, the first pastor of this church.

James Williams, became weak and feeble. Then David Thomas was chosen sole pastor of the church. James Williams was baptized in 1696, and died in 1744. After this for many years, the church increased greatly in number and gifts. Several young men were called to the work of the ministry, and the pleasure of the Lord prospered in their hands.

David Thomas was a good, faithful, and able minister of Jesus Christ; much respected in the church and in the world, far and near; well received as an acceptable minister. He was of great service in the associations, and often manifested a great deal of patience blended with courage. He served the church, in the work of the ministry, forty-eight years. He died in 1773.

In 1769, this church built another meeting-house, called Ferwig, within two miles of the town of Cardigan. Preaching is held there every Sabbath, and the ordinance of the Lord's supper is administered every two months, by David Evans and Lewis Thomas, co-pastors.

Assistant Ministers.

John Morgan—baptized 1705—died 1760.

John Richard*—died 1768.

William Williams†—died 1771.

James Lodwig—began to preach 1742—ordained 1761—died 1762.

David Evans—began to preach 1742—ordained 1761—died 1773.

Nicholas Edward—died 1760.

William Williams—began to preach 1762.‡

Thomas Henry—began to preach 1763.§

David Evans—ordained 1771.||

Thomas Davis—began to preach 1763.

David Evans—began to preach 1763—became pastor after D. Thomas.

Lewis Thomas—began to preach 1742—ordained 1761—became co-pastor with D. Evans.

P. S. As several are gone from this region to America, we will mention a few of them.

David Philips, pastor of Peter's Creek church, was a native

* See Ebenezer.

† See Ebenezer.

‡ See Dolau.

§ See Olchon and Maesyberllan.

|| See Ebenezer.

of this part of Wales, and, we believe, of Cilcam, the very house where this church was formed.*

William Thomas was born at Llanwenarth, South Wales—went to America from the parish of Bedwelldy—arrived in the Western World in 1712—was a member of Blaenaugwent—became an assistant preacher in Montgomery church—and labored among them, until he died in 1757.

Francis Evan Francis, a cousin of Enoch Francis, went to America some time before the year 1689.

John Griffiths, in one of his letters dated 1760, says, that John Davis, the pastor of the Baptist church at a place called Baltimore, Maryland, was a near relation of the late Enoch Francis, in Wales. It is therein stated, that he was the first pastor of that church, and that he was an excellent preacher.

Lewis Richards was born in this region, in the parish of Llanbadarn, in the county of Cardigan. He belonged to Lady Huntington's connection. He was baptized, and became a noted preacher in North America.

Enoch Davis, a Seventh-day Baptist, preached chiefly at French Creek, thirty miles from Philadelphia.

“In the year 1737, the following Baptist members of the Welsh-tract church, which was then in the province of Pennsylvania, but now in the state of Delaware, arrived at Welsh-neck; viz.: James James, Esq., and wife, and three sons, Philip, who was their minister, Abel, Daniel, and their wives; Daniel Devonald and wife; Thomas Evans and wife; one other of the same name and his wife; John Jones and wife; three of the Harrys—Thomas, David, John and his wife; Samuel Wilds and wife; Samuel Evans and wife; Griffith Jones and wife; and David and Thomas Jones and their wives. These thirty members, with their children and households, settled at a place called Catfish, on Pedee river, but they soon removed about fifty miles higher up the same river, where they made a permanent settlement, and where they all, except James James, Esq., who died at Catfish, were embodied into a church, January, 1738.

James James, Esq., was the most distinguished of this company of emigrants, for he was the head of the party, and his son Philip became the pastor of the church. Of him I can learn no more, than that he died at Catfish. His son Philip, the first pastor of the Welsh-neck church, was born near Pennepeck, Pennsylvania, in 1701: he was ordained over the

* See George John's biography.

church in 1743, by Messrs. Chanler and Simmons, and died in 1753.

This venerable man passed through a very singular scene about three months before his death; the narrative is related in full by Mr. Edwards, but we shall be able to give only the substance of it here, which is as follows: He was greatly afflicted for the death of a favorite child, and bewailed his loss in the language of David, 'O Abel, my son, my son, would to God I had died for thee,' &c. In the midst of his wailings he fell to the ground as if dead, and was taken up and put on the bed, where he continued for near an hour, without any signs of life. When he revived and saw the people about him weeping, he bid them desist, adding, 'had you seen what I have seen, you would not be in trouble about the dear little one.' His wife and the company urged him to tell what he had seen concerning the child. He was reluctant to it, but their importunity prevailed, and he went on, 'The child now enjoys more happiness in one moment, than compensates for all the miseries he endured through life, and the pangs of death also.' He then related how he had been transported by a celestial conductor to the paradise of God, where he was chided for his excessive grief, and saw his child in the full stature of a man, in company with the angelic hosts, and uniting in their songs of praise. At length his conductor said to him, 'I am one of that company, and must join them.' Having said this, the entranced spirit began to sink fast, and soon found itself united with the body. This account is preserved by the family, and signed by four respectable witnesses.* After this vision, the old man minded no worldly thing, but was full of heavenly joy, and attentive only to spiritual concerns.

Samuel Harris, of Welsh extraction, was born in Hanover county, Virginia, January 12, 1724. Few men could boast of more respectable parentage. His education, though not the most liberal, was very considerable for the customs of that day. When young, he moved to the county of Pittsylvania; and as he advanced in age, became a favorite with the people as well as with the rulers. He was appointed Church Warden, Sheriff, a Justice of the Peace, Burgess for the county, Colonel of the Militia, Captain of Mayo Fort, and Commissary for the fort and army. All these things, however, he counted but dross, that he might win Christ Jesus, and become a minister

* Edwards's MS. History, &c., pp. 19, 20.

of his word among the Baptists: a sect at that time every where spoken against.

His conversion was effected in the following way: He first became serious and melancholy without knowing why. By reading and conversation he discovered that he was a helpless sinner, and that a sense of his guilt was the true cause of his gloom of mind. Pressed with this conviction, he ventured to attend Baptist preaching. On one of his routes to visit the forts, in his official character, he called at a small house, where he understood there was Baptist preaching. The preachers were Joseph and William Murphy, at that time commonly called Murphy's boys. Being equipped in his military dress, he was not willing to appear in a conspicuous place. God, nevertheless, found him out by his Spirit. His convictions now sunk so deep, that he was no longer able to conceal them. He left his sword and other parts of his equipments, some in one place and some in another. The arrows of the Almighty stuck fast in him, nor could he shake them off until some time after. At a meeting, when the congregation rose from prayer, Colonel Harris was observed still on his knees, with his head and hands hanging over the bench. Some of the people went to his relief, and found him senseless. When he came to himself, he smiled; and in an ecstasy of joy, exclaimed, Glory! glory! glory! &c. Soon after this, he was baptized by Rev. Daniel Marshall, as mentioned above. This probably took place some time in the year 1758. He did not confer with flesh and blood, but immediately began his ministerial labors; which afterwards proved so effectual as to acquire him the name of the Virginia Apostle.

In 1759, he was ordained a ruling elder. His labors were chiefly confined, for the first six or seven years, to the adjacent counties of Virginia and North Carolina, never having past to the north of James River, until the year 1765. During the first years of his ministry, he often travelled with Mr. Marshall, and must have caught much of his spirit, for there is obviously a considerable resemblance in their manners. January, 1765, Allen Wyley travelled out to Pittsylvania, to seek for a preacher. He had been previously baptized by some Regular Baptist minister in Fauquier; but not being able to procure preachers to attend in his own neighborhood, and hearing of New Lights, (as they were called in North Carolina,) he set out by himself, scarcely knowing whither he was going. God directed his way, and brought him into the neighborhood of Mr. Harris, on a meeting day. He went to the meeting, and was immediately noticed by Mr. Harris, and asked whence

he came. He replied that he was seeking a gospel minister; and God having directed his course to him, that he was the man, and that he wished him to go with him to Culpepper. Mr. Harris agreed to go, like Peter, nothing doubting but that it was a call from God. This visit was abundantly blessed for the enlargement of the Redeemer's cause. Soon after he had returned, three messengers came from Spottsylvania to obtain Mr. Harris's services. He departed into North Carolina to seek James Read, who was ordained to the ministry. Their labors were so highly favored, that from that time, Mr. Harris became almost a constant traveller. Not confining himself to narrow limits, but led on from place to place, wherever he could see an opening to do good, there he would hoist the flag of peace. There was scarcely any place in Virginia, in which he did not sow the gospel seed. It was not until 1769, that this eminently useful man was ordained to the administration of ordinances. Why he was not ordained at an earlier period, is not certainly known: some say, that he did not wish it; others, that his opinions respecting the support of ministers were objected to by the leading elders. After his ordination, he baptized as well as preached.

In every point of view, Mr. Harris might be considered as one of the most excellent of men. Being in easy circumstances when he became religious, he devoted not only himself but almost all his property to religious objects. He had begun a large new dwelling-house, suitable to his former dignity, which, as soon as it was enclosed, he appropriated to the use of public worship, continuing to live in the old one.

After maintaining his family in a very frugal manner, he distributed his surplus income to charitable purposes. During the war, when it was extremely difficult to procure salt, he kept two waggons running to Petersburg, to bring up salt for his neighbors. His manners were of the most winning sort, having a singular talent at touching the feelings. He scarcely ever went into a house, without exhorting and praying for those he met there.

As a doctrinal preacher, his talents were rather below mediocrity, unless at those times when he was highly favored from above; then he would sometimes display considerable ingenuity. His excellency lay chiefly in addressing the heart, and perhaps even Whitfield did not surpass him in this. When animated himself, he seldom failed to animate his auditory. Some have described him, when exhorting at great meetings, as pouring forth streams of celestial lightning from his eyes, which, whithersoever he turned his face, would strike

down hundreds at once. Hence he is often called Boanerges. So much was Mr. Harris governed by his feelings, that if he began to preach and did not feel some liberty of utterance, he would tell his audience he could not preach without the Lord, and then sit down. Not long before the commencement of the great revival in Virginia, Mr. Harris had a paralytic shock, from which he never entirely recovered. Yet this did not deter him from his diligent usefulness. If he could not go as far, he was still not idle within that sphere allowed him by his infirmities. At all associations and general committees, where he was delegated, he was almost invariably made moderator. This office, like every thing else, he discharged with some degree of singularity, yet to general satisfaction.

For some short time previous to his death, his senses were considerably palsied; so that we are deprived of such pious remarks, as would probably have fallen from this extraordinary servant of God in his last hours. He was somewhat over seventy years of age when he died.

The remarkable anecdotes told of Mr. Harris are so numerous, that they would fill a volume of themselves, if they were collected. A part of them only we shall record.

Mr. Harris, like Mr. Marshall, possessed a soul incapable of being dismayed by any difficulties. To obtain his own consent to undertake a laudable enterprise, it was sufficient for him to know that it was possible. His faith was sufficient to throw mountains into the sea, if they stood in the way. He seems also never to have been appalled by the fear or shame of man, but could confront the stoutest sons of pride, and boldly urge the humble doctrines of the cross. Like the brave soldier, if beaten back at the first onset, he will still be ready for a further assault; so that he often conquered opposers, that to others appeared completely hopeless. With this spirit he commenced his career.

Early after he embraced religion, his mind was impressed with a desire to preach to the officers and soldiers of the fort. An opportunity offered in Fort Mayo, and Mr. Harris began his harangue, urging most vehemently the necessity of the new birth. In the course of his harangue, an officer interrupted him, saying, 'Colonel you have sucked much eloquence from the rum-cask to-day; pray give us a little, that we may declaim as well, when it comes to our turn.' Harris replied, 'I am not drunk;' and resumed his discourse. He had not gone far, before he was accosted by another, in a serious manner, who, looking in his face, said, 'Sam, you say you are not drunk; pray are you not mad then? What the d—l ails

you?' Colonel Harris replied, in the words of Paul, 'I am not mad, most noble gentleman.' He continued speaking publicly and privately, until one of the gentlemen received such impressions as were never afterwards shaken off; but he afterwards became a pious Christian.

Soon after this, Mr. Harris found a sad alteration as to his religious enjoyment. He prayed God to restore the light of his countenance, and renew communion with him, but his petition was deferred. He then went into the woods, and sought for the happiness he had lost; thinking that, peradventure, God would answer his prayer there, though not in the fort, where so much wickedness abounded; but no answer came. Then he began to inquire into the cause why God dealt so with him. The first that offered was his lucrative offices; upon which he determined to lay them down immediately, and settle his accounts with the public. Having now removed the Achan out of the camp, as he thought, he renewed his suit for a restoration of the joy which he had lost; but still 'the vision tarried, and the prophecy brought not forth.' He began to examine himself a second time. Then he suspected his money was the cause, and that he had made gold his trust. Accordingly he took all his money and threw it away into the bushes, where it remains to this day, for aught any one knows to the contrary. After this, he prayed again, and found that man's impatience will not shorten the time which infinite wisdom hath measured out for delays or beneficence. However, in due time, the wished-for good came. 'I am aware,' (says Morgan Edwards, from whose MS. history this anecdote is selected,) 'that this story will render the wisdom of the Colonel suspected. Be it so. It nevertheless establishes the truth of his piety, and shows that he preferred communion with God before riches and honors.'

Rough was the treatment which Mr. Harris met with amongst his rude countrymen. In one of his journeys in the county of Culpepper, a Captain Ball and his gang came to a place where he was preaching, and said, 'You shall not preach here.' A by-stander, whose name was Jeremiah Minor, replied, 'But he shall.' From this sharp contention of words, they proceeded to a sharper contest of blows and scuffles. Friends on both sides interested themselves; some to make peace, and others to back their foremen. The supporters of Mr. Harris were probably most of them worldly people, who acted from no other principle, than to defend a minister thus insulted and abused. But if they were Christians, they were certainly too impatient and resentful, and manifested too

much of the spirit Peter had, when he drew his sword on the high-priest's servant. Colonel Harris's friends took him into a house, and set Lewis Craig to guard the door, while he was preaching; but presently Ball's gang came up, drove the sentinel from his stand, and battered open the door; but they were driven back by the people within. This involved them in another contest, and thus the day ended in confusion.

On another occasion, he was arrested and carried into court, as a disturber of the peace. In court, a Captain Williams vehemently accused him as a vagabond, a heretic, and a mover of sedition every where. Mr. Harris made his defence. But the court ordered that he should not preach in the county again for the space of twelve months, or be committed to prison. The Colonel told them that he lived two hundred miles from thence, and that it was not likely he should disturb them again in the course of one year. Upon this he was dismissed. From Culpepper he went to Fauquier, and preached at Carter's Run. From thence he crossed the Blue Ridge, and preached at Shenandoah. On his return from thence, he turned in at Captain Thomas Clanathan's, in the county of Culpepper, where there was a meeting. While certain young ministers were preaching, the word of God began to burn in Colonel Harris's heart. When they finished, he arose and addressed the congregation, 'I partly promised the devil, a few days since, at the court-house, that I would not preach in this county again, for the term of a year: but the devil is a perfidious wretch, and covenants with him are not to be kept, and therefore I will preach.' He preached a lively, animating sermon. The court never meddled with him more.

In Orange county, one Benjamin Healy pulled Mr. Harris down from the place where he was preaching, and hauled him about, sometimes by the hand, sometimes by the leg, and sometimes by the hair of the head; but the persecuted preacher had friends here also, who espoused his part, and rescued him from the rage of his enemies. This, as in a former case, brought on a contention between his advocates and opposers; during which, a Captain Jameson sent Mr. Harris to a house where was a loft with a step-ladder to ascend it. Into that loft he hurried him, took away the step-ladder, and left the good man secure from his enemies.

Near Haw-river, a rude fellow came up to Mr. Harris, and knocked him down while he was preaching.

He went to preach to the prisoners once, in the town of Hillsborough, where he was locked up in the gaol, and kept for some time.

Notwithstanding these things, Colonel Harris did not suffer as many persecutions as some other Baptist preachers. Tempered in some degree peculiar to himself, his bold, noble, yet humble manner, dismayed the ferocious spirits of the opposers of religion.

A criminal, who had been just pardoned at the gallows, once met him on the road, and showed him his reprieve. 'Well,' said he, 'and have you shown it to Jesus?' 'No, Mr. Harris, I want you to do that for me.' The old man immediately descended from his horse, in the road, and making the man also alight, they both kneeled down; Mr. Harris put one hand on the man's head, and with the other held open the pardon, and thus, in behalf of the criminal, returned thanks for his reprieve, and prayed for him to obtain God's pardon also.

The following very interesting narrative was published by Mr. Semple, in his History of the Virginia Baptists; it has also been published by Mr. John Leland, in his Budget of Scraps, under the title of 'Prayer better than Law-suits.' As there is some little variation, not as to matters of fact, but in the mode of expression, in these two relations, I have selected from them both this singular and instructive story. When Mr. Harris began to preach, his soul was so absorbed in the work, that it was difficult for him to attend to the duties of this life. Finding at length the absolute need of providing more grain for his family than his plantation had produced, he went to a man who owed him a sum of money, and told him, he would be very glad if he would discharge the debt he owed him. The man replied, 'I have no money by me, and therefore cannot oblige you.' Harris said, 'I want the money to purchase wheat for my family; and as you have raised a good crop of wheat, I will take that article of you, instead of money, at a current price.' The man answered, 'I have other uses for my wheat, and cannot let you have it.' 'How then,' said Harris, 'do you intend to pay me?' 'I never intend to pay you, until you sue me,' replied the debtor, 'and therefore you may begin your suit as soon as you please.' Mr. Harris left him, meditating: 'Good God!' said he to himself, 'what shall I do? Must I leave preaching to attend to a vexatious law-suit! Perhaps a thousand souls will perish in the mean time, for the want of hearing of Jesus! No, I will not. Well, what will you do for yourself? Why, this I will do; I will sue him at the court of Heaven.' Having resolved what to do, he turned aside into a wood, and fell upon his knees, and thus began his suit: 'O blessed Jesus! thou Eternal God! Thou knowest that I need the money which the man owes me, to

supply the wants of my family; but he will not pay me without a law-suit. Dear Jesus, shall I quit thy cause, and leave the souls of men to perish? Or wilt thou, in mercy, open some other way of relief?" In this address, the Colonel had such nearness to God, that, (to use his own words,) Jesus said unto him, 'Harris, I will enter bonds-man for the man—you keep on preaching, and omit the law-suit—I will take care of you and see that you have your pay.' Mr. Harris felt well satisfied with his security, but thought it would be unjust to hold the man a debtor, when Jesus had assumed payment. He, therefore, wrote a receipt in full of all accounts which he had against the man, and dating it in the woods, where Jesus entered bail, he signed it with his own name. Going, the next day, by the man's house to attend a meeting, he gave the receipt to a servant, and bid him deliver it to his master. On returning from the meeting, the man hailed him at his gate and said, 'Mr. Harris, what did you mean by the receipt you sent me this morning?' Mr. Harris replied, 'I meant just as I wrote.' 'But you know, sir,' answered the debtor, 'I have never paid you.' 'True,' said Mr. Harris, 'and I know, also, that you said you never would, except I sued you. But, sir, I sued you at the court of Heaven, and Jesus entered bail for you, and has agreed to pay me; I have, therefore, given you a discharge!' 'But I insist upon it,' said the man, 'matters shall not be left so.' 'I am well satisfied,' answered Harris, 'Jesus will not fail me; I leave you to settle the account with him another day. Farewell.' This operated so effectually on the man's conscience, that in a few days he loaded his waggon, and sent wheat enough to discharge the debt.

A complete history of the life of this venerable man, would furnish still a lengthy catalogue of anecdotes of the most interesting kind.

John James, the minister of a church of Seventh-day Baptists in London, was put to death in a most barbarous manner, in 1661. To take away his life was not sufficient to satisfy the rage of his blood-thirsty enemies; but after being hung at Tyburn, he was drawn and quartered; his quarters were carried back to Newgate on the sledge, which carried him to the gallows; they were afterwards placed on the gates of the city, and his head was set on a pole opposite his meeting-house. This innocent man was exposed to these terrible sufferings, on the charge of speaking treasonable words against his Majesty's royal person at a private meeting, &c. Some of the treasonable words were, that the king was 'a bloody tyrant, a blood-

sucker, a blood-thirsty man, and his nobles the same; and that they had shed the blood of the saints,' &c. To these charges, he pleaded not guilty, neither in form nor matter; but had he acknowledged these charges against the infamous Charles II. and his bloody associates, they would have been the words of truth and soberness.

But there appears to have been a malicious combination against this harmless man, and he was convicted upon evidence, which the court with all its prejudices, at first thought not worth regarding. It was proved afterwards, by four respectable persons, that one Bernard Osborn confessed that he had sworn against Mr. James, he knew not what. His wife, by the advice of her friends, presented a petition to the king, stating her husband's innocency, and the character of the witness. When his inexorable Majesty saw the paper endorsed, 'The humble request of Elizabeth James,' he replied, holding up his finger, 'Oh! Mr. James—he is a sweet gentleman!' And when the afflicted woman followed him to get some further answer, the door was shut against her. The next morning, as the king entered the park, the distressed wife again entreated his Majesty to answer her request, and pardon her husband; but, deaf to her cries, he again replied, 'He is a rogue, and shall be hanged!' Thus the poor woman was obliged to retire, without even being heard by her pitiless sovereign. Mr. James went to the gallows with Christian fortitude, and finished his course in a joyful manner. 'If,' says Crosby, 'there was any undue combination against this poor man; if it was for some reason of state, rather than for any real guilt on his part; if his judgment and conscience, rather than any true crime, were the cause of his sufferings, his blood must be innocent blood.'*†

Richard Jones, a native of Wales, arrived in America, and became the pastor of the church of Burley, Virginia, in 1727. R. Jones was bordering on Arminianism when he left the Principality; but by a letter sent from the church to the Philadelphia association, signed by him and other members, we find they were confessing themselves to be under clouds of darkness concerning the faith; questioning whether they were on the right foundation or not—that they were unsettled in their minds—and requesting alliance with the said association, and their assistance to rectify what was wrong among them. What was done for them, we have not ascertained.

* Crosby, vol. 2, p. 165. Ivimey, pp. 320—327.

† Benedict, vol. 2, pp. 130, 331, 416.

PENYFAY CHURCH, in the county of Glamorgan, was a branch of Swansea. It was gathered through the instrumentality of John Miles and Lewis Thomas. In the time of persecution, it was noted for its rich and respectable members. Colonel Prichard and Captain Evans were both members of this church. In 1659, Mr. Davis, Pemnaen, was high sheriff; his brother, deputy Sheriff; another brother, recorder of the county of Glamorgan; and another brother, David Davis, A. M., was the minister of the judges in the county town of Cardiff—all belonged to the Baptist church here; and all had their share of the wrath and indignation of his most gracious Majesty, Charles the second. But as they were great men in the world, they were men of great influence in the country.*

After the death of Lewis Thomas, Morgan Jones, of Swansea, and Morgan Griffiths, of Hengoed, labored in word and doctrine in this region. In 1718, a gentleman in the neighborhood, made them a present of a meeting-house, where they meet to worship to this day. In 1726, they were formed into a regular church, and Griffith Jones became their pastor. Thomas Jones, an elder from this church, went to America, in 1737. He was born in Nottais-y-Dref-newydd, in 1703. He had some landed property, near Mr. Price of Ty'nton, the father of Dr. Price, of London, who wrote the history of the American war. His wife was a daughter of one of the leading members of Rhydwlilim. She was from the parish of Manachlogddu, county of Pembroke. He became the pastor of the church of Tulpehokon,† Pennsylvania, and was ordained there in 1740. His son, Samuel Jones, was pastor of the church at Penepeck, whom we have mentioned already.

After Griffith Jones, their pastor, left them, and went to Hengoed, they were a long time without a minister. At last they obtained Rees Jones, of Aberduar, to be their minister. They very unwillingly lost their late pastor, and got the other quite as much against the will of the church of Aberduar. Ministers of the gospel ought to be very cautious in these things. He continued but a short time with them.

Their next pastor was Jonathan Francis, who was baptized

* William Davis, of New Britain, Pennsylvania, was of this family, and supposed to be the rightful heir of a large estate in this region. Whether any of his posterity, (if there be any,) know any thing of it, we cannot tell. The estate ought to have been in their possession since the year 1760. The increase from that time to the present must be great.—N. B. 110 years of quiet possession, in England, will avail nothing, if the plaintiff is a foreigner; if not, 60 years will cut him off.

† Sixty miles from Philadelphia. Several of the members of this church went to America at this time.

at Newcastle, (now Rehoboth,) but was at that time at Pontypool, in school, and a member at Penygarn. He was there, on probation, for two or three years. After they gave him a call to be their minister, he was for years before he gave them an answer. But he was ordained at Penygarn, and continued a member there, but supplied them and Penyfay, which was not considered altogether regular. The church increased but very little under his ministry for fifteen years. Afterwards there was a revival in the church for a short time, and a great deal of something which ought not to have been. The best of men are imperfect, and the best ministers can only speak to the outward hearing. Paul may plant, and Apollos may water; but it is God alone that can give the increase; it is his sole prerogative to speak to the heart, so that sinners who are dead in trespasses and sins, may hear his voice and live. May he, of his infinite mercy, add to their number, of such as shall be eternally saved.

Assistant Ministers.

William Davis—went to America.

Thomas Jones—went to America.

William Thomas—began to preach 1740—went to Bromsgrove—died 1747.

Job Davis, Senior—baptized 1730—died 1766.

Enoch Francis—began to preach 1770—ordained 1776.

Rees Davis—began to preach 1771—went to Norwich.

Richard Watkins—began to preach 1772.

John Owen—began to preach 1773.

NEWBRIDGE CHURCH, in the county of Radnor, was formed about the year 1650. Thomas Evans was their first minister.* His eldest son joined the church, and about 1700 began to preach. He was ordained about 1703. His name was Caleb Evans. In the year 1705, he was qualified according to the law of the land to preach, by taking the oaths, and subscribing to the declarations required by the act of toleration. He kept a regular correspondence with Samuel Jones, and George Eaton, who went from the Dolau church to America. Several of those letters are now before me. In one of them, Samuel Jones writes thus; "I can truly say with the apostle, I rejoiced greatly that I found so many of your father's children walking in the truth. I cannot help observing the

* See his biography.

goodness of God towards his people, in calling their children to the knowledge of the truth. May the Lord grant me assistance to improve the exhortations that your father gave me. I well recollect how sharp, plain, and convincing his sermons were, and how urgent and pathetic he was in his applications. I also recollect what a dear brother he was to me. May the Lord help you to walk in your father's footsteps, and give you a double portion of his spirit, and bless your labors in his vineyard." This letter is dated, "Pennsylvania, 1708"—twenty years after the death of Thomas Evans.

In 1727, Caleb Evans became the pastor of the church, and John Evans, his brother, assistant. Hugh Evans, Caleb Evans's son, was baptized at Bristol, while he was there visiting his aunt, in 1730. He began to preach in 1731. In 1734, he received a very pressing invitation to become the pastor of that church in London, which had been so long under the pastoral care of the celebrated William Arnold, deceased. But it appears that the bounds of his habitation was the city of Bristol. He became an assistant of Mr. Fosket, in Bristol college, while that gentleman lived; and after his death, he took the lead in the church and in the college. Caleb Evans, Hugh Evans's son, became an assistant to his father in Bristol. Caleb Evans, Hugh Evans's brother, went to Bristol college about 1735, and became a sensible and methodical preacher, but he was by no means popular. He was many years at Usk, in the county of Monmouth, preaching and keeping school, until he moved to Bristol, where he followed the same employment as long as he lived.

Soon after the year 1739, five young men began to preach in this church, Thomas Davis, John Evans, Rees Evans, Rees Jones, and John Evans, of Masdorglwyd. Thomas Davis was baptized in 1738—went to Bristol college for his education, and settled as pastor at Fairfax, England. Rees Evans was baptized in 1740. Having exercised his gifts for some time, he went to Bristol college in 1749; and supplied the church at Lcominister for three years. He went from there to Salop, in 1753—was ordained there, in 1754—went from there to Chester—and ended his days at Tewkesbury, England, in 1760.

John Evans was not only illiterate when he began to preach, but was in such poor circumstances in the world, that there was no hope of his ever becoming eminent. But the ways of God are above our ways. Though he could not be recommended to college, on account of having no preparatory education, yet he went to the city of Bristol, of his own accord, and

by some means worked himself into the college, in 1747. He turned out to be a most fluent and excellent preacher. He was ordained over the church of Foxton, Leicestershire, England, 1750. He married a pious woman, of a very respectable family, with whom he obtained no small portion of the things of this world, which, in addition to other advantages, under the blessing of God, was much in his favor.

John Evans, of Masdorglwyd, became the pastor of the church here—was ordained in 1744. He was a learned man, brought up in Bristol college, but he was unhealthy. He soon finished his labors, being happy and comfortable in his mind, in 1775.

Rees Evans married a daughter of Howel Meredith, of Trallwm. He lived with his father-in-law, and was the means of raising a Baptist interest in that region.

Peter Evans was a grandson of old Caleb Evans, the second pastor of this church, and a great-grand-son of Thomas Evans, the first pastor of the church, and a brother to Hugh and Caleb Evans, mentioned above. He began to preach in 1750—went to Bristol college in 1751—settled at Yeovil, England—died in 1771.

John Evans, a brother to Peter Evans, of Yeovil, became an assistant to his father at home.

Caleb Evans, A. M., was brought up by his uncle, Hugh Evans, tutor of Bristol college—his father having died when he was young. He finished his education at Aberdeen, Scotland. He was born in the parish of Llanafonfawr, in the county of Brecon, South Wales, in 1743. He went to America, and settled at Charleston, South Carolina, in 1778, and died in 1772. Though he was a good young man, yet his ministry was not so acceptable in Wales, as was desirable.*

Morgan Evans began to preach in 1756. He was an acceptable preacher, though not very gifted. He was a good, solid, and substantial minister.

Isaac Jones, the only son of Rees Jones, of Trallwn, began to preach about 1771. He had a very liberal education, and settled at Lynn, Suffolk, England. The meeting-house was built in 1760.

* Our Welsh historians give no reason for his ministry not being acceptable. We believe that it was on account of his sentiments. See Benedict's History of Charleston, South Carolina.

Newbridge Ministers.

Thomas Evans—died 1688.

His sons. { Caleb Evans—died 1739.
John Evans—died 1748.

His grand-sons. { Hugh Evans, A. M.—went to Bristol.
Caleb Evans—went to Bristol.
Peter Evans—went to Yeovil—died 1771.
John Evans.

His great-grand-sons. { Caleb Evans, A. M.—went to Bristol.
Caleb Evans, A. M.—went to America—
died 1772.

Thomas Davis—went to Fairfod, England.

John Evans—died 1775.

Rees Evans—went to Trallwn.

Morgan Evans—went to Trallwn.

Isaac Jones—went to Lynn.

John Williams, of Welsh extraction, was born in the county of Hanover, in the year 1747. He was of a very respectable family, and received a tolerable education. In the month of June, 1769, when acting as a sheriff of Lunenburg, he was awakened to know and to feel his sin and his danger. He became a convert; and shortly after, lifted up his voice to exhort his fellow men to flee from the wrath to come. He was not baptized until the first Sunday in February, 1770. He continued to exhort, until some time the following summer; when he ventured to take a text; and from that time commenced preacher. December, 1772, he was ordained to the ministry, and took the care of Meherrin church. His gifts, at first, were far from being auspicious. Many pronounced that he would never be a preacher: so delusory are the first efforts of the mind.

He not only succeeded in becoming a preacher, but in becoming a first-rate preacher, at least, in the estimation of most of his acquaintances.

He was exceedingly fond of reading and writing; and, indeed, was generally studious: by which means, he greatly improved his mind.

When he first commenced preacher, he was zealous, active, and laborious in the ministry; travelling and propagating the gospel in different parts. He may well be numbered among the fathers in Israel. His talent, however, was not employed so much in breaking down the bars of prejudice in new and

unenlightened places, as in directing and regulating the young converts, when gathered by others. Pleasing, affable, and refined in his manners, he had a hand to smooth off some of those protuberances left by rougher workmen. In associations he was expert with his pen, as well as wise to offer counsel. He acted as clerk to the general association; and when they divided the association into districts, a unanimous vote of thanks was offered to Mr. Williams, for his faithful and skilful services as clerk of the association. He also discharged the duties of clerk to the Roanoke association, until a little time previous to his death. He introduced several excellent regulations, both into the general and Roanoke associations, for the government of churches, &c. Few men understood church discipline better, or were more successful in building up large respectable churches wherever he attended. For many years he acted as pastor to four churches, whom he attended monthly. He was in high estimation both as a man and a minister. Even the enemies of the Baptists, would often except Mr. Williams from their reproaches. In his temper towards those of other religious persuasions, he was remarkably liberal. Indeed, by some of his acquaintances it is said, that he was friendly to open communion; but that he was restrained from putting it into practice, by his tenderness for his brethren, most of whom differed from him on this head. This liberality of spirit did not prevent him from maintaining his own principles with great firmness, whenever an occasion offered. It was such an occasion as this, which drew forth his reply to Mr. Patilloe's* sermon on infant baptism. He committed his arguments to writing, with an intention of printing them in the form of a pamphlet; but as nothing came out on the other side, and as so much had been already published on that subject, it was not put to press.

In his preface he makes the following remark:

“I hope I have sufficiently demonstrated to my countrymen, for a series of years, that I am not overbearing on others, or bigoted to my own principles which are not essential to salvation; but have uniformly endeavored to promote a catholic spirit, with peace and concord, in the Israel of God. But, nevertheless, I am set for the defence of the gospel; and as such, circumstances often occur, that involuntarily lead me forth to contend for the faith and order of Christ's church.”

He was generally upon the best terms with the Presbyterians; who were pretty numerous in his neighborhood,

* A celebrated Presbyterian preacher.

His talents, if not equal to any, were certainly very little inferior to those of the first grade.

His appearance in the pulpit was noble and majestic, yet humble and affectionate. In the beginning of his discourses, he was doctrinal and somewhat methodical: often very deep, even to the astonishment of his hearers. Towards the close, and, indeed, sometimes throughout his sermon, he was exceedingly animating. His exhortations were often incomparable. At an early period, he became very corpulent. At an association, in the year 1793, he accidentally fell by the turning of a step, as he was passing out of a door, and became, for a year or two, a cripple; being under the necessity of going on crutches. Notwithstanding this, he would still go in a carriage to the meetings, and preach sitting in a chair in the pulpit. During several of the last years of his life, he was afflicted with a very painful disease. Under his severe suffering, he was not only patient, but, when he could have any mitigation of his pain, he was also cheerful. About ten days before his death, he was attacked by a pleurisy; from which, no medicine could give him relief. His work was finished; and his Master had called for him. On the 30th day of April, 1795, he fell asleep.

Nothing very remarkable transpired at his death. He was pensive and silent. He told his wife, that to live or die was to him indifferent: he had committed this to God, who, he knew, would do right. He said he felt some anxiety for his numerous family; but that these also, he was willing to trust in the hands of a gracious Providence.

January, 1768, he was married to Miss Frances Hughes, of Powhatan county; by whom he had fourteen children; of whom eleven were living, at the time of his death: and of these, four professed religion, and were baptized.

PENYGARN CHURCH, in the county of Monmouth. The history of this church might be called a continuation of Llantrisant. When their old meeting-house fell, it was never rebuilt, and as there was a new meeting-house built at Penygarn, and several members of different churches living in that region, they all joined together in one church, and ever since went by the name of Penygarn. However, this church might have been organized before the Llantrisant members joined them. Much preaching has been in this neighborhood for near one hundred years before this time—by William Jones, William Thomas, Robert Morgan, William Prichard, Christopher Price, Abel Morgan, Joshua James, Timothy Lewis, William Mere-

dith, William Philips, John Harris, Morgan Williams, Morgan Griffiths, Thomas Quarrel, and others. They began to build the meeting-house in 1727. It was three years in building. What was the reason of that we have not been informed. Two years after, they were regularly formed. Miles Harris, of Blaenaugwent, became their pastor, in the month of May, 1732. John Harris, of Blaenau, preached on the occasion. There were about two hundred members, and there was a gradual increase for many years, until 1747, when twenty-five members were dismissed to form a new church at Bethesda. In 1771, several were dismissed to form a new church at Carleon. Many were dismissed to form a new church at Usk, and a great many of their members went to America at that time; and some unpleasant things crept in among them; so that their number became less. But, however, these difficulties soon vanished away, like the morning dew before the heat of the sun, and this church became noted for brotherly love and friendship.

Miles Harris was a very useful and acceptable preacher. He labored much in different places about Penygarn—such as, Pontypool, Blaenafon, Rhisga, Glasgoed, and Goedtre. He held regular meetings in those places, as well as at home, as long as he lived. He preached at Penygarn the last Sabbath he was upon earth. He was baptized at Blaenaugwent, on the 1st of April, 1724. He was the first who was baptized in that great revival at Blaenaugwent. Soon after he began to preach he was ordained on the 29th of November, 1729—took the pastoral care of the church at Penygarn, in 1732—and died in 1776. He kept up a regular correspondence with several in America.

David Jones was their second pastor. He had been preaching in the church as an assistant for many years before. He was a great revivalist—quite an eccentric character, bordering on enthusiasm. The whole of his design in preaching seemed to be, to work on the passions of his hearers—at which he was a complete master. He could make a congregation of fifteen hundred people, laugh and weep in two or three minutes. He was very popular, notwithstanding many people did not like him.

Assistant Ministers.

Benjamin Vaughan—went to Chesham—turned a Sandemanian.

Thomas Rogers—went to Bristol in 1720, and died soon after.

Joshua Andrews—took charge of Olchon in 1745.

Morgan Edwards.*

Jonathan Francis—went to Penyfay.

Evan Jenkins—went to Wrexham.

Henry Philips—went to Salisbury.

Daniel Thomas—went to Henley—died 1769.

James Drewett—went to Honiton—died 1770.

Thomas Lewis—went to Exeter—died 1774.

Charles Harris—went to Bridgewater—died 1775.

Thomas Philips—went to Carleon.

Miles Edwards—went to the Werm.

MOLESTON CHURCH, in the county of Pembroke. Griffith Howell was the first that was baptized in this region, by William Jones, in 1667. He lived at a place called Rushacre, in the parish of Narberth, where the church of Rhydwilim met for upwards of forty years.

About 1727, they began to preach at a place called Moleston, about two miles below the town, on the premises of Mr. George. The inhabitants of these parts, speaking the English language,† and being far from Rhydwilim, they formed themselves into a regular church, in 1730; having been a branch of Rhydwilim for many years.

Their first minister was Griffith Williams, one of the members of the church, who had been preaching among them for some time. He was baptized at Rhydwilim, in 1714, and began to preach about 1725; but in 1733, their minister and deacons died, and this, new church was left in a deplorable state. But, by divine assistance, one of their own sons took them by the hand, and taught them the way in which they should walk. His name was Evan Thomas, who was baptized in 1731, and ordained on the 4th of September, 1736. Enoch Francis, Miles Harris, and other ministers officiated. Evan Thomas served them faithfully in the work of the ministry, for many years. His conduct was exemplary, and his preaching truly evangelical and sweet.

In 1763, this church built themselves a meeting-house, about two miles from the town of Narberth.

* See his biography.

† In 1111, some part of Flanders being overflowed by water, many of the inhabitants came over to England. The king of England sent them, and some Englishmen with them, to settle in any part of Wales they could. They took possession of the lower part of Pembrokeshire. They speak what they call English; and their posterity have been residing there ever since.

Assistant Ministers.

David Evans—baptized 1734—began to preach 1736. He went to Hooknorton—thence to Ireland—thence to Newport-pagnel—thence to Biggleswade.

David Jones—baptized 1753—went to Wrexham, and afterwards became an itinerant.

Samuel Griffiths—began to preach 1761—went to Bristol—died 1765.

Stephen Arley.

George Thomas.

David Davis.

LLANELLY CHURCH, in the county of Carmarthen. There were some Baptists in, and about this town, before the year 1640. How long before that time, we cannot tell. In 1653, they used to meet to worship at the lower Mill in the town. They had two preachers at that time, of the names of Meredith and Prosser.* As for Meredith, we know not what became of him in the persecution. It is supposed that he went to America; but we have heard nothing of him since. The members residing in this country then, belonged to the church at Swansea, under the pastoral care of John Miles. In the time of persecution, the meeting was held chiefly at the Alltfawr, Llanon parish. Preaching was also held at Gelly'r-cnyw, and other places, until they built a meeting-house, within a mile of Llanelly, called Felynfoel, in 1709. Anthony Mathews, Simon Mathews, and Simon Butler, members of the Swansea church, living at Llanelly, went to America.

This church was constituted, or re-organized, in 1735. It had been a branch of Swansea for many years.

David Owens was their first pastor, as far as we know, who had been preaching among them about ten years before. He was ordained some time before he became the pastor of the church. He was a very acceptable preacher, and provided well for the church, and for his family, and died 1765.

John Morgan, the son of Robert Morgan, was a learned man, very gifted and popular. He received a call to go to Warwick, England, and about a week after he arrived there, he died, in 1703, aged twenty-four.

Soon after the church was regularly formed, Evan Thomas began to preach, and went to Bristol college. He went from

* See Prosser's biography.

that place to Warwick, in 1742—thence to Birmingham, in 1743—thence to Trowbridge, where the Lord blessed his labors abundantly for a short time. He removed from there to Bridgewater, in 1746; and was ordained there, in 1749. At Bridgewater he finished his labors, in the month of August, 1757.

About this time, David Morgan began to preach. He was a good, substantial preacher, for the building up of Zion; but his principal talent was, to regulate and maintain the discipline of the church. In that respect he was very useful, though his gifts as a preacher were but small. While they were talking about ordaining him, the Lord called him home to his eternal rest, in 1748.

Morgan J. Rees and John Duckfield, began to preach in 1744. They were both ordained at the same time, in 1761. John Duckfield died in 1766. Morgan J. Rees was left alone, and the church was so large, and the places of worship so numerous, that it was impossible for one man to serve them.* But it was not long before God was pleased to raise up two of their members to assist in the ministry—William Hughes and David Owens. William Hughes was ordained as an assistant to Morgan J. Rees, in 1774.

Samson Davis, also, who had been a preacher of the Presbyterian order, was baptized and became a member of this church about this time, and often preached here and at Swansea and Llangafelach.

Respecting Robert Morgan and Morgan Jones, see biography, and the history of the churches of Swansea and Hengoed.

ABERDUAR CHURCH, Carmarthenshire. There were several Baptists in these parts, soon after the Reformation, brought to the knowledge of the truth, through the instrumentality of that eminent man and faithful minister of Jesus Christ, Vavasor Powel. Though not formed into regular churches, they were called Powel's congregations; so that the Welsh people of this region, at that period, could say, that though they had many ministers, yet they had not many fathers. To cut down the timber was his work—the building of houses he left for other men. Had the builders made use of all the good materials in his time, there would have been many more churches; but he went forward so rapidly in the chopping work, that they could not keep up with him. There were hundreds and thou-

* See Morgan John Rees's biography.

sands of sinners, in different parts, converted to God, without any form or order whatever. He had a great many congregations, each consisting of five or six hundred people, who were brought to the knowledge of the truth.

But the most excellent men have their deficiencies. The most perfect men on earth have their imperfections. As he was an advocate of mixed communion, he paid but very little attention to the form and order of the house of God. These things, in addition to the want of time to regulate matters, are the only reasons that can be given for so many large and numerous congregations being in some parts, where there was not a church. After all, it is probable, that the good, the great, and worthy man, Vavator Powel; intended to return to bind up and gather his sheaves, after he had done reaping a certain quantity, but the infernal-demon of persecution commenced a most furious and violent hurricane, and made a most dreadful havoc on the field of his labors, before the grain which he had cut down was bound up and gathered together.

Once as Vavator Powel was preaching in this region, in the open air, on a large meadow, the agents of Lucifer hearing of it, gave out their appointments to be there that day kicking foot-ball; and they were faithful to their engagement. There were two large congregations in the field. A young man, a gentleman's son, a leader in the foot-ball party, who had just finished his education abroad and lately returned home, thought that he must do some exploits on that day. He fixed on a plan, to run the ball among the congregation, and to kick it into the minister's face; and being an exceedingly fast runner, he seemed to succeed in putting his plan into execution, had it not been for some cross fellow, who tripped up his heels, so that he fell and broke his thigh in a dreadful manner. But that was not all; for God was pleased to break his heart, by the operation of his Spirit, in his conviction and conversion. The strong man armed was cast out, and his house spoiled by one mightier than he. The blasphemer became a praying character on the green meadow, and an exhorter of the thoughtless crowd to flee from the wrath to come. He sent for the minister, and made a public confession of his evil designs, and requested him to come home with him; which, also, he did. Through the mercy and goodness of God, the young man recovered, made a profession of religion, and became a preacher of the gospel; and endured his part through the whole persecution, which commenced soon after his conversion.

About the year 1720, Enoch Francis baptized a great many in these parts. Some time after, one of the inhabitants, Tho-

mas David Evans, began to publish salvation free in Jesus' name, and sinners flocked to the house of God, as doves to their respective windows.

Enoch Francis, at this time, was living at Capel-Iago; but after he moved to Newcastle, the meeting was held at a farmhouse, called Aberduar, where Evan Saunders lived.

About this time, T. D. Evans began to preach at Bwlchyrhyw. He had a long mountainous road to go, but he continued going there once a month, for some years, apparently to no purpose—there being very few hearers. Often he made use of these words in his prayers: "Though we have toiled all the night, and have taken nothing, nevertheless, at thy word we will let down the net." At last, he gave them his farewell sermon, from Matt. 23:38, 39—"Behold your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord." He closed the meeting, and gave out no appointment. This was in 1737. Some time after, as he was returning from Radnorshire, by the house, he found that there was a young woman, of the name of Harris, keeping school in it. He turned in, and in the course of their conversation, she requested him to come and preach there once more. He told her he would. At the time appointed, there was a very large and attentive congregation. He visited them twice in the month, and in a short time, a great many submitted to the ordinance of baptism. The first who was baptized was the father of J. Thomas, of Leominster. Enoch Francis, though he was so much engaged in the revival in other parts of the church, attended to administer the ordinances. But in the heat of this revival, he died. The Lord carried on the work, notwithstanding his death was a great loss to them, and to thousands more in other parts. Most wonderful was the mourning and lamentation after that man.

Evan Saunders, of Aberduar, was a deacon of the church, and a most excellent, wise, and prudent man—well qualified for that office. Immediately after the death of Enoch Francis, he began to preach, but in the course of two years he died also; so that we might say, that, in a certain sense, the church suffered a greater loss in consequence of his death, than that of Enoch Francis.

On the day that Enoch Francis died, being from home, Timothy Thomas began to preach at home, at the age of nineteen. He was a very acceptable preacher, and, in the opinion of many, capable to fill up the place of their late pas-

tor. John Thomas began to preach soon afterwards, and was well received as a worthy minister of Jesus Christ.

The church of Aberduar, which was a branch of Newcastle and Panteg, now Rehoboth, was regularly formed as a separate church, in 1742. This was an infant grown-up church, on the day it was constituted. There were four branches belonging to it—that is, Penycoed, Argoed, Bethel, and Bwlchyrhyw. Bethel meeting-house had been built, the year before this friendly separation took place.

In 1743, Timothy Thomas and John Thomas were ordained—both of them the same day.

Towards the latter end of the year 1743, Joshua Thomas, a brother of Timothy Thomas, and the author of the History of the Welsh Baptists, began to preach. Though he was baptized at, and was an original member of, Leominster, in the county of Hereford, England; yet he was at home, at his father's house, when he began to preach. He preached his first sermon at the request of the church at Penycoed—the branch above named—from Rev. 3:2: “Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.” He continued preaching there, until 1746, when he removed to the Hay to live, and was received by letter, a member of the church of Maesyberllan. He labored there and at Olchon with acceptance, until the year 1754, when he returned to Leominster, and became the pastor of the church there. He was highly esteemed, and well provided for, all the days of his life.

His son, Timothy Thomas, was born in Wales—became a member of the Baptist church in London—received his education in Bristol college—and became the pastor of the Baptist church at Devonshire Square, London.

Moses Davis received his education in London, under the tuition of Dr. Jennings and Dr. Savage. He married a young woman of very respectable family, in Essex. He lived with her parents, but did not take the charge of any church. He preached considerably in various places, until he died, in 1765.

In 1758, John Thomas, before-mentioned, left here, and became the pastor of the church of Maesyberllan.

At the same time, William James began to preach in this church, but soon left it and joined the Presbyterians.

In 1761, the meeting-house at Aberduar was built, and a great revival commenced. Between sixty and seventy were added to them in a short time.

Zechariah Thomas began to preach in the church of Newcastle, now Rehoboth, in 1757. He was invited to assist his brother Timothy in 1762, when he moved from Newcastle to his native place.

Samuel Evans began to preach in 1763. Having received his education at Bristol, and supplied various places in England, he settled at Downton, England.

David Saunders began to preach in 1764.

Soon after, David Davis began to preach. He was brought up for the church of England.

Zechariah Thomas, David Saunders, and David Davis, were ordained on the same day, in 1771.

This church has four good meeting-houses :

Penycoed, built in 1735.

Bethel, built in 1741.

Bwlchyrhyw, built in 1748.

Aberduar, built in 1761.

They administer the ordinances, in regular rotation, once a month, in each of them.

USK CHURCH, in the county of Monmouth, was a branch of Llantrisant, was formed into a regular church about 1654; and therefore had its part of the persecution which commenced in 1660.

Thomas Quarrel was their first minister.* After the death of T. Quarrel, Nathaniel Morgan, an assistant preacher, supplied this church. He was a pious, gifted, and wealthy man. He was a hospitable, liberal, and useful man, in the church and in the world. Joseph Stennett, D. D., married one of his daughters. Samuel Stennett, D. D., was a grandson of this good Welshman.

Nathaniel Morgan bequeathed the sum of five pounds per annum, for the support of the gospel in this place. He died in sure hope of the resurrection of the just, on the 21st of November, 1722, aged 71 years.

Some time after, Caleb Evans and several other ministers, supplied them; so that they had regular preaching in the town, and at Caerfawr in the country; but the cause was growing weaker and weaker. By this time the inhabitants of this part of the vale of Carleon, whose forefathers had been so noted for religion in past ages, became careless, indifferent, and extremely ignorant; and what was still more wonderful, they were great zealots for the establishment.

* See his biography.

In 1755, Edmund Watkins, the pastor of the church at Blaenau, moved to this region to live. He preached to them as often as he could, but very few came to hear him. He felt much for them, and often poured out his soul with tears before God, on their behalf. He exhorted and admonished them personally, to flee from the wrath to come. They considered him as a good citizen, and a good meaning man, but pitied his ignorance very much. Thus continued the state of things here, for the space of fifteen years after Edmund Watkins came among them. But in 1770, a revival commenced, and a great many were added unto them, which so enraged certain individuals, that they were likely to lose their meeting-house in the town, for which they had no title. However, Edmund Watkins with some difficulty bought the house and paid for it. The old house at the Garfawr was also enlarged by E. Watkins. Though he was the pastor of Blaenaugwent, yet as he lived in this part, he was really a father to this church for many years. Other ministers supply them, so that they have preaching every Lord's day, or some part of the day, in both places; and the ordinance of the Lord's supper administered every month, in one of the places, in regular rotation.

LLANGLOPHAN CHURCH, in the county of Pembroke, was a strong branch of Rhydwilim for many years. About 1690, the preaching was held at Trefbwrnallt, in the parish of Castlehaidd. It was afterwards moved to Castlemorris, in the parish of Mathri, to the house of William Garnon, the father of the famous Daniel Garnon, minister of the gospel. About 1705, the press-gang was very troublesome in this country, and particularly to religious people. They would take any young man from the meeting, and send him to the army. It is astonishing to think of all the stratagems and schemes invented by the prince of darkness, to hinder the rapid increase of Immanuel's kingdom.

The meeting-house at Llanglophan was built about the year 1706. The church and congregation increased most wonderfully, and soon became very strong, wealthy, and liberal. They were regularly formed into a church in 1744. Their first minister was David Richards, one of the original constituents of the church, who had been preaching among them nearly thirty years before. He was a very skilful man in managing the discipline of the church; and was well respected by the congregation and the world in general, although he was but a poor man. He was well versed in Scripture—a warm and lively preacher—very ready to give an answer to any man.

He was such a strong advocate for believers' baptism, that some of his friends thought that he was sometimes too strict and severe. His answer to such was, that to bear testimony for the truth afforded him peace of conscience. He was very comfortable in his soul in his last illness, under the consideration of his interest in Christ through the free grace of God, and the nearness of that eternal glory to which he was hastening. He finished his race with joy, in 1749.

After the death of their pastor, they were not left destitute, for they had three good preachers—Daniel Garnon, David Lewis, and Evan Davis: these three were ordained at the same time—the same year their late pastor, David Richards, died. By this time, they were rich, numerous, and prosperous. There was another very promising young preacher among them, by the name of Henry Morgans. He was educated in Bristol college, and returned home, but soon died, in 1747, aged twenty-seven years.

About 1745, three young men began to preach—John Williams, George Rees, and David Thomas. By this time, they had six preachers, of no small talents, who were constantly employed in the work of the ministry, in every direction, all around, far and near, like an army with banners; and Jesus, the Captain of their salvation, was their Leader. No wonder that almost the whole region are Baptists.

In 1751, Evan Davis took the pastoral care of the church at Bethesda, Monmouthshire.

In 1758, John Williams, George Rees, and David Thomas, were ordained. In 1756, they built another meeting-house, called Middlemill, near St. David's. About this time, David Thomas went to Rhydwillim.* David Garnon also went to Ebenezer. He was born in 1702—baptized when he was sixteen years old—and began to preach at the age of eighteen. In 1776, they built another meeting-house at Fishguard. Respecting George Rees, see Rhydwillim. At the same time, Thomas Lewis and William Evans began to preach. Before the branches of this church were formed into distinct churches, the number of members was one thousand.

BETHESDA CHURCH, in the county of Monmouth. About 1700, there was regular Baptist preaching at Casbach, by the ministers of Llanwenarth, Hengoed, and Blaenaugwent. Several were baptized, and they had the ordinance of the Lord's

* See history of Rhydwillim.

supper administered every month, by those ministers, in regular rotation.

After them, Miles Harris of Penygarn, labored much, and baptized many in this region. Griffith Jones, also, was very useful here in his time. In 1742, they built a meeting-house, and called it Bethesda; but it is now known by the name of Baselic, from the name of the parish in which it is built—notwithstanding the proper name is St. Basil. It is about four or five miles from Cas-bach, where the preaching was held at first. William Philips, one of the members, preached occasionally to them at this time. And Rees Jones, who moved from Aberduar to Penyfay, and married a widow who held a farm called Ty'n-y-pwll, settled in this part. But, in a short time, both of them were found guilty of something that was not becoming the gospel of Christ.

On the third day of February, 1747, they were formed into a church—consisting of twenty-six members from Penygarn; twenty-one from Hengoed; and thirty baptized lately in this region—in the whole, seventy-seven: but they were a long time after this, before they had a minister of their own.

At last they obtained David Evans, of Llanglophan, in the county of Pembroke, who settled with them in the month of August, 1751. Edmund Watkins preached on the occasion, from 1 Thess. 5:12, 13—“And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them highly in love for their work's sake.”

He was a godly, laborious, and diligent man, in the ministry, but not very successful.

CRAIGFARGOED CHURCH, in the county of Glamorgan. In 1750, Charles Winter, and twenty-four members of the church at Hengoed, imbibing the sentiments of the general Baptists, left that church, and built a new meeting-house, of the above name, within four miles of the former house. C. Winter preached and administered the ordinances to them, until he died in 1773, aged seventy-three. He was baptized in 1726—ordained about 1738. He was a pious and intelligent man, of a mild, easy, and peaceable disposition.

Thomas Williams was an assistant preacher in the church for a short time. Morgan Thomas, from Newcastle, was an assistant, and died in 1774.

After the death of these ministers, the particular Baptist ministers were invited to supply them, but they refused to ad-

minister the ordinance to them, on account of the difference in sentiments.

In 1777, one of the members of the church, who had been regularly called to the ministry among them, and educated in Carmarthen college, was ordained. His name was Jacob Isaac. He was a good preacher, and a man of good moral character; but notwithstanding all this, the congregation is very small, and very few added to the church. It appears that Arminianism cannot agree with the soil of this Principality.

GLYNCEIRIOG CHURCH, North Wales. About the year 1700, there were several Friends, (the people called Quakers,) about Newbridge, in this region. They built a meeting-house, and called it the Cefn. However, as they decreased in number, they let the Baptists have the house in 1715. The Baptists met in the house for many years, for prayer, reading, and religious conversation, having no minister to preach to them. In 1740, they invited Evan Jenkins, of Wrexham, to preach to the Cefn, which he did occasionally as long as he lived.

David Jones, his successor, at Wrexham, often preached at the Cefn. Some of the people from the Glynceiriog, having heard him preaching at the Cefn, invited him to preach in their neighborhood, which was as dark and ignorant, in divine things, as the regions of Asia or Africa. But out of curiosity many of them came to hear, and some of them were converted to God and yielded obedience to his commands. In 1758, several were baptized, and the work of the Lord prospered. A great revival commenced. Forty-eight were added to them by baptism, in a short time. The whole region seemed to be in a sort of fermentation. Some were converted—some were convinced—some were alarmed, and others enraged—and some were determined to put a stop to these things. Those who would not go to church were put into the Bishop's court; but, to their great surprise, when Dr. Drummond, bishop of St. Asaph, came through on his visitation, he told them to let the Baptists alone to worship God according to the dictates of their own consciences; and charged them not to disturb them. This, in a measure, put an end to that sort of persecution; but as yet there was no peace: The sword of the father was against the son, and the son against the father; the mother was against the daughter, and the daughter against the mother. Several instances occurred, of parents having turned their children out of doors, because they made a profession of the religion of Christ. At that time, the law required that every

house for religious worship should be licensed, but some of the great men in the neighborhood were determined to refuse them a license, and had done so repeatedly, until they sent to London to ask the aid of the Society for the Protection of Religious Liberty. The consequence was, that the license was immediately granted, and the Baptists were no more persecuted, but much respected by the greatest men in the land. In 1761, they built a meeting-house, which was opened in August, 1762. In 1764, they were constituted a church; for they had been a branch of Wrexham before that time.

John Hughes, a member of the church, was their first pastor. He was baptized in 1765, began to preach in 1768, and was ordained in 1770. In the same year, he baptized his brother-in-law, Maurice Jones, who had been preaching in the Calvinistic Methodist Connection for some time. However, he soon removed from there to Blaenauwent; and some time after, John Hughes left them, and settled at Brassey Green, Cheshire.

About this time, Edward Jones, brother to Maurice Jones, began to preach—and they are supplied by other ministers. They break bread at Glynceiriog and Cefn-bychan, every other month.

EBENEZER, in the county of Pembroke. In 1766, there was a dispute in the church of Cilfowyr, about laying on of hands on the baptized; and though it was considered by the association, no bar of communion, yet it was the cause of the beginning of the church at Ebenezer, as they were not for it they had their dismissal from Cilfowyr, and formed themselves into a church in 1767.

John Richards, one of their original constituents, was their Pastor—William Williams and Thomas Henry, assistants. Soon after this separation, William Williams was ordained, and many were added unto them. In 1768, they built a meeting-house, and had the pleasure of administering the ordinances of baptism and the Lord's supper, on the day it was opened. The same year, their aged pastor, John Richards, died. He began to preach with the Presbyterians at Llechryd. He was a good preacher, but always shut his eyes in preaching as well as praying. He was baptized at Cilfowyr in 1714, and ordained at the same place in 1743. Though he was not popular, yet his gifts and talents were well calculated to edify the saints. He died in a good old age, and in full assurance of eternal bliss, through Jesus Christ. He was buried at Cilfowyr. The following epitaph is on his tomb-stone:

“Underneath, lieth what was mortal of the Rev. John Richards, who began in the ministry of the gospel about 1713, had a share in the pastoral at Cilfowyr for many years, and was the first pastor at Ebenezer—in which charge he finished his course June 27th, 1768, aged 79.”

He gathered materials for the history of the Baptists in three counties in Wales—Carmarthen, Pembroke, and Cardigan—some years before his death.

About this time, Daniel Garnon removed from this place to Llanglophan, and became an assistant in that church, until he died, on the 18th of February, 1777, aged 75 years.

Thomas Lewis and Benjamin Davis began to preach in this place, about this time. Both of them went to Bristol college, and settled at Bridgewater, England.

In 1775, this church built a large meeting-house in the town of Cardigan.

William Williams was their second pastor. He was a nobleman of considerable landed property, and a magistrate of the Quorum. As such, he acted in three counties—Carmarthen, Pembroke, and Cardigan. He was the only dissenting minister, as far as we know, that ever was thus honored, in that country. His church and congregation were also rich and very respectable, although there were many poor members among them, to whom he was very liberal. However, he taught the church a bad habit. Instead of receiving some money from them, at every church meeting, he always took out his purse, and laid it on the table, and then divided the contents among those that were considered worthy of having assistance. When this church was obliged to act, after his death, it was a difficult work with them at first. William Williams was truly a good and pious man, much respected by the poor, and both respected and dreaded by the richest men in this region: so well qualified was he as a justice of the peace—so well acquainted with the law of the land—and so majestic was he in his appearance on the bench in court, that he was never contradicted. In the house of God, however, he was quite another man. Here he looked more like the criminal than the judge—so free and affable, so meek and humble was he, that every one of his flock loved him dearly, and there was nothing more dreadful to the feelings of any one guilty of a crime, than the thought, that Williams of Cardigan would be there. Oh! how could he bear to look at him.

TABERNACLE CHURCH, in the town of Carmarthen, belonged to the Welsh Baptist association, held at Abergavenny on

the 14th and 15th days of May, in 1653. How long before that time it had existed and belonged to that association, we do not know. William Thomas was appointed to preach there every third Sunday.* In the association held at Aberafon, within the bounds of Swansea church, in 1653, the following ministers were appointed to preach at Carmarthen, in regular rotation, throughout the year: William Prichard, William Thomas, Thomas Joseph, John Miles, Howel Thomas, David Davis, Walter Prosser, Thomas Jones, and Morgan Jones.

Robert Morgan was a member and a preacher in this church.† On the restoration of Charles the second, many of the members of this church were imprisoned, and most dreadfully persecuted in many respects, too horrid and too tedious to be mentioned. We know but very little about it from this period to the time of the great revival, through the instrumentality of Enoch Francis and others, except that Vavasor Powel preached often here, and near the town, in his time. It is said that Vavasor Powel, hearing of a poor man in this region, who was in the habit of working on Sunday, went to him and asked him what was the reason he did not keep holy the Sabbath-day. "It is as much as I can do to support my family while I work hard seven days in the week," was the answer. Vavasor Powell asked him, whether he would come to meeting, if he would pay him as much as he was getting for his labor per day. He said he would. For a considerable time the man was as good as his word, and was paid regularly. After a while, V. Powel was in debt to him for two or three Sundays; and calling on the man to turn and receive his money, he refused to take it, and said—"I can now depend upon God. I find that he is able to bless the labor of six days, and make it equal to seven. I hope that I shall be enabled henceforth to keep the commandments of God from a principle of love."

In 1762, they rented a house for divine worship in the town of Carmarthen, and a great many were baptized in the river Towy and added to this church. And at this time, also, they were supplied by ministers from other churches. Stephen Davis and Timothy Thomas, of Aberduar, chiefly supplied them. In 1765, Stephen Davis removed to the town.

David Evans was their first pastor. He was ordained in 1765. Stephen Davis, Owen Rees, and William Bowen, were assistants.

In 1775, Evan Davis began to preach in this church. He was a relation of Enoch Francis. He went to Bristol college.

* See his biography.

† See his biography.

PRIORY STREET CHURCH, Carmarthen. In 1775, there was a split in the first church at Carmarthen. Stephen Davis and several of the members left here, and formed themselves into a church at Tycoch. Stephen Davis was ordained their pastor in 1776. That year a great many were added to them, and Edward Evans, John Rees, and William Harris, began to preach.

They have two meeting-houses—Priory Street, Carmarthen, and Tycoch in the country, about four or five miles from town.

Thus we have given a short account of some of the Baptist ministers, and of the churches with which they were connected. Some of these ministers died in prison for conscience' sake—others came to their end, by various methods of legal persecution and lawless outrage. Many of them suffered by fines, scourging; and imprisonment—others were driven into exile, starvation, and wretchedness. Of these sufferers we have obtained but little information, while the history of others must be unknown until the day of judgment. What the Rev. David Benedict said is really a fact: "The reign of Charles the second was, indeed, a series of oppression; but that guilty nation was then visited with sore calamities. In 1665, a plague broke out, one of the most dreadful within the memory of man. The number which died in London only, amounted to about one hundred thousand. Eight or ten thousand died in the city and suburbs in one week. This calamity was preceded by an unusual drought, and it was succeeded in 1666, by a most destructive fire, which in three or four days consumed thirteen thousand and two hundred dwelling-houses, eighty-nine steeple-houses, (commonly called churches,) and many other public buildings. Thus, that guilty nation, which had committed to the flames so many of the saints of the Lord—which had starved and tormented so many in various ways, was, in quick succession, visited with three of the most terrible messengers of divine vengeance—famine, plague, and fire."

Wales has been a nursery of Baptists. Hundreds of them have been, and now are, in many parts of England. Beside those who have joined English churches in England, there are two Welsh Baptist churches in London; one in Bristol; one in Liverpool; one in Manchester; and several in other places. Many of the American churches were founded, either wholly or in part, by Welsh emigrants. And there are several Welsh churches in America. Wales has also supplied the American churches with many useful ministers, many of whom are gone

home to receive their reward, while others are now actively engaged in the western department of the Lord's vineyard. Indeed, most of the Baptists in the state of Pennsylvania, for a great number of years from the beginning, (except the Tunkers and the Mennonists, were either emigrants from Wales, or their descendants.

RECAPITULATION.

The religion of Jesus came from God, and is a most glorious dispensation, not only for the sublime wonders of its doctrine, and the divine purity of its precepts, but because it excels all other religions in the strength of its motives, the richness of its promises, and the sufficiency of the divine aid attending it.

Remote antiquity sanctions the erection and occupancy of suitable places for the public worship of Almighty God. The renowned patriarchs had their sacred altars, though of rude construction, upon which they offered acceptable sacrifices. The Israelites, during their eventful peregrinations through the Arabian desert, had their tabernacle of meeting, in which the Lord their God condescended to favor them with visible tokens of his gracious presence. When conducted to the fruitful land of Canaan, and settled there according to divine appointment, they erected a magnificent temple, whose form, dimensions, and elegance, rendered it for many ages the wonder of surrounding nations. In addition to which they built numerous synagogues, over all the country, for more general convenience; as well as constructed houses of prayer, in which pious persons might assemble more privately, and there pour forth the warm effusion of their devout hearts.

The primitive Christians, whose religion was rejected by the unbelieving Jews, as well as accounted "foolishness" by the learned Greeks, were so far from enjoying splendid temples for religious worship, that they scarcely had places where to hide their heads, and did frequently avail themselves of the nocturnal season quietly to enjoy the communion of saints. As soon, indeed, as the heat of persecution had abated, and the roaring billows of boisterous passions had been hushed into silence, so that the Christians could enjoy peace and security, not only in their retreats of solitude, but also in their public assemblies, —then they looked out for better accommodations, and were industrious in procuring them. Especially when Constantine the Great embraced the Christian faith, and Rome pagan became Christian: then were many heathen temples converted into places for Christian worship, and the Christians were pro-

ted by the civil authority in the performance of their religious duties.

Before the advent of Christ, the progress of his religion, and prosperity of his kingdom, had long been the animating theme of prophetic inspirations. JEHOVAH, speaking to the Messiah, says, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." The prophet Isaiah, contemplating the flourishing state of the Messiah's kingdom, breaks forth in the most lively strains, as though he had personally realized it, saying, "Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and he shall be called the Prince of Peace. Of the increase of his government and peace there shall be no end." And looking forward to the extent and effects of his reign, he adds, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Daniel, in explaining Nebuchadnezzar's dream, after describing the Babylonian, the Persian, the Grecian, and the Roman empires, subjoins, "In the day of these kings," namely, the Roman emperors, "shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not," like the former, "be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Again, he says, "I saw in the night visions, and behold one like the Son of Man came to the Ancient of Days, and there was given to him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Long before the appearance of John the Baptist, the Jews had been taught to expect that "the God of heaven" would, at a certain time, "without hands, set up a kingdom which should never be destroyed." This heavenly kingdom was the economy of assortment which John introduced, and the baptism of John is called the *beginning* of the gospel, the epoch from which the New Testament is to be computed. "The law and the prophets were until John: since that time the kingdom of God is preached."* This came to pass in the fifteenth year of the reign of Tiberius Cesar, when Pontius Pilate was governor of Judea, Herod tetrarch of Galilee, and Annas and Caiaphas were high priests.

From the beginning of the world to this period good men

* Mark 1:1, 2. Luke 3:1, 2. Acts 1:21, 22.

had been in a condition of comparative imperfection. They were individuals mixed and confounded with numerous persons of opposite characters, in family, tribal, and national divisions. They never had been A PEOPLE, but John was sent to associate individuals, to form a people, or, as an evangelist expresses it, "to make ready a people prepared for the Lord," and the revolution effected at this time was so substantial, that it is called a creation, a new age, a new world, of which Jesus, whom John proclaimed and introduced as chief, was declared the Creator and Lord, for John professed himself only a messenger of Jesus, employed indeed in his service, but "not worthy to unloose the latchet of his shoes."

John, it is supposed was born at Hebron, and, if a judgment of his education may be formed by the character of his parents, he was trained up in habits of piety and virtue, for "they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless."

When he was about thirty years of age, in obedience to the heavenly call, he entered on his ministry, by quitting the hill-country, and going down by the wilderness to the plains of Jordan, by proclaiming the kingdom of God, the near advent of the Messiah, and the necessity of preparing to receive him by laying aside sin and superstition, and by an exercise of universal justice, and lastly, by identifying the person of Jesus as the Messiah. He distributed various rules of righteousness among the different classes that attended his ministry. He said to soldiers, Do violence to no man; he exhorted publicans to avoid exaction, and he taught the people benevolence, Let him that hath two coats impart to him that hath none; and he directed all to Jesus as Master and Lord, in manifesting whom his ministry was to cease. His dress was plain, his diet abstemious, and his whole deportment grave, serious, and severe. Multitudes, both of provincials and citizens, flocked to hear him, and all held him as a prophet, and such as renounced their former sinful practices, and believed his predictions concerning the Christ, were baptized by him in the river Jordan, but the Pharisees and lawyers are to be excepted; for "they rejected the counsel of God against themselves, and were not baptized of him."

While John was employed in preaching and baptizing at Bethabara beyond Jordan, various reports were spread abroad of him, and as the people were in expectation of the Christ, all men mused in their hearts whether he were the person or not, and the Jews of Jerusalem sent a deputation of priests and Levites to him to inquire what account he gave of himself. He

fully answered all their questions, and informed them that he was not the Christ, but the person, spoken of by Isaiah, sent before to prepare the way of the Lord, who stood then among them, but who was not then known. This was the day of the manifestation of Jesus.

It is uncertain by what means John obtained an interview with Herod; but, certain it is, he reprov'd him for living in adultery with Herodias his brother Philip's wife, and his language was that of a man who well understood civil government, for he considered law as supreme in a state, and told the king, "It is not lawful for thee to have thy brother's wife." Herodias was extremely displeas'd with John for his honest freedom, and determin'd to destroy him; but though she prevail'd on the king to imprison him, yet she could not persuade him to put him to death. Two great obstacles oppos'd her design. Herod himself was shock'd at the thought, for he had observ'd John, was convinc'd of his piety and love of justice, he had receiv'd pleasure in hearing him, and had done many things which John had advis'd him to do; and, as there is a dignity in innocence, the qualities of the man had struck him with an awe so deep and solemn, that, tyrant as he was, he could not think of taking away the life of John. Herod also dread'd the resentment of the public, for he knew "the multitude held John as a prophet." Herodias therefore wait'd for a favorable opportunity to surprize the king into the perpetration of a crime, which neither justice nor policy could approve, and such an one she found on the king's birth-day. The story is at large in the gospel. Dreadful is the condition of a country where any one man is above control, and can do what this absolute king did! Whether he felt, or only pretended to feel, great sorrow, the fact was the same, he sent an executioner, and command'd the head of the prophet to be brought, and John was assassinated in the prison.

The murder did not sit easy on the recollection of Herod, for, soon after, when he heard of the fame of Jesus, his conscience exclaim'd, It is John, whom I beheaded, he is risen from the dead! Certainly, John the Baptist will rise from the dead, and Herod the tetrarch must meet him before an impartial Judge, who will reward or punish each according to the deeds done in the body. In the present case, the Judge hath declar'd the character of John. "John was a burning and a shining light. Among them that are born of women there hath not risen a greater than John the Baptist."

It was for just and noble reasons, worthy of a wise and benevolent mind, that Jesus estimat'd John so highly as to pro-

nounce him as great a man as had been born of women: to which he added, the least in the kingdom of heaven was greater than he. It was a comparison between John and his predecessors, and John and his successors, in framing the new economy. He was greater than his predecessors, because he first introduced a moral assortment of Jews, a kingdom of heaven upon earth: he was less than the apostles, his successors, because under the direction of Jesus, they brought his plan to perfection, by assorting and incorporating Jews and Gentiles in societies, expressly united for the improvement of the mind, the meliorating of the heart, and the regulation of the life, a compact practice of piety, and an uniform course of virtue, and so extending and establishing personal excellence, tending to unite all mankind in one family of universal love; and he who under God gave a sketch of a design so pure, and so generous, ought to be reputed one of the first characters among mankind. How great then must he be, the latchet of whose shoes this great man was not worthy to unloose?

Whether John baptized by pouring on water, or by bathing in water, is to be determined chiefly, though not wholly, by ascertaining the precise meaning of the word baptize. Native Greeks must understand their own language better than foreigners, and they have always understood the word baptism to signify dipping; and therefore from their first embracing of Christianity to this day they have always baptized, and do yet baptize, by immersion. This is an authority for the meaning of the word baptize infinitely preferable to European lexicographers; so that a man, who is obliged to trust human testimony, and who baptizes by immersion, because the Greeks do, understands a Greek word exactly as the Greeks themselves understand it; and in this case, the Greeks are unexceptionable guides, and their practice is, in this instance, safe ground of action.

The Syrians, the Armenians, the Persians, and all Eastern Christians, have understood the Greek word baptism, to signify dipping, and agreeably to their own versions, they all, and always administer baptism by immersion.

There is a propriety in acknowledging a believer in Christ, a real character by baptism. It is giving him the name who hath the thing. To this sense of the word all circumstances and descriptions agree, as baptizing *in* the river Jordan—*going down into* the water—*coming up out of* the water, *buried in* baptism, and the rest—so that the proper answer to the question, How did John administer baptism? is, By immersion.

John baptized at Bethabara beyond Jordan. Here he received the messengers from Jerusalem, and bore that testimony of Jesus which is recorded in the first of John; then he crossed the river, and baptized on the opposite side, which belonged to Reuben or Manasseh; and thus his ministry was extended through the *region round about* Jordan; and here he delivered that testimony concerning Christ, which is recorded in the third chapter of John; and this is what some call his second baptismal station. The word Bethabara signifies a passage-house, and such there were on both sides of the river near the fords, and most likely they were houses to accommodate and direct travellers in times of low water, and ferry-houses for the convenience of passage, when floods and high waters rendered boats necessary. In the arabah, or plain sloping towards the ford, where the abutments of Judah, Benjamin, and Reuben met, near the mouth of the river, a little above the north bay of the lake Asphaltites, stood the town called Bethabara.

No places could be chosen more convenient for the baptism of immersion than these. Here was a gentle descent into water of sufficient depth; here were houses of accommodation; and fords were public roads.

The third station of John was at Enon, near Salim. Salim is differently written, as Saleim, Salem, Salom, Schiloh, Zaleim, and so on. Enon was chosen for a place of baptism by John, because there was *much* water there.

In the kingdom of heaven which John was forming, rank was nothing, superior faculties were nothing, moral excellence was all in all, and faith and repentance were indispensable qualifications for baptism; for on John's part there was no collusion, on that of his converts no blind credulity, and the individuals whom the Baptist formed into a people were distinguished by three characters, a character of freedom, a character of piety, and a character of virtue.

1. A character of *freedom*. John taught, but he employed no force, he used no allurements, offered no bribes, nor did any thing to give an unworthy bias. He published a fact, of the truth of which all the world was left free to judge, and it was a circumstance highly favorable to his doctrine, that no power in being took it under patronage. It was left in the country among the common people, wholly to itself; at a distance from the court, the temple, and the army, and many of his hearers fully examined, and freely entered on the economy; for they had nothing but conviction to induce them to act as they did.

2. A character of *piety*. The fact was contained in the prophecies, and the disciples of John believed them, giving themselves up by baptism to the guidance of him whomsoever God had appointed Lord of the economy, whenever it should please God to make him known.

3. A character of *virtue*. I baptize you, said John, *at*, or *upon* your *repentance*, your invincible abhorrence of sin, manifested by fruits meet for repentance, that is, by reformation. Except in one instance, John baptized only persons having these characters.

This one instance was the baptism of Jesus. In perfect freedom, with eminent piety and virtue, but without any profession of repentance, Jesus was baptized. By this he entered on his public ministry.

To Bethabara, amidst a great multitude of spectators, in presence of those who had been baptized, and were now in waiting for him, "a people prepared for the Lord," and while John was conversing with the deputation from Jerusalem, Jesus came to be baptized, giving by his conduct, as well as by his language to John, the most unequivocal proof of his entire approbation of water baptism. Thus it becometh us to fulfil all righteousness. The very handsome and respectful manner in which John received Jesus, and the conversation that passed between them, no doubt, held up Jesus to the multitude as some person of singular merit, produced a pause, and a profound silence, and attracted every eye to behold the man. Immediately after John, had baptized Jesus, he went up out of the water praying, and while he was going up, the clouds parted, and a bright line appeared hovering over him, falling and rising, rising and falling, as a dove hovers when it is about to alight, and at length settling on him. This was placing his whole person in full view, so that his features could not be mistaken, and, to those who saw him, his face must ever after have been the best known face in Judea. While the spectators were beholding this new and strange appearance, a voice from heaven said, "This is my beloved Son, in whom I am well pleased." John seeing the promised sign, exclaimed, addressing himself to the deputation from Jerusalem, "This is he of whom I said, he that cometh after me is preferred before me;" and he repeated the same record the two succeeding days, on seeing Jesus walking, and so engaged his disciples to deliver themselves up to the Son of God, which was the chief design of his ministry.

Jesus Christ, before his death, promised his apostles, that after his resurrection he would meet them on a mountain in

Galilee.* Immediately after his resurrection, the angel, who informed the women at the sepulchre that he was risen, directed them to go quickly and tell his disciples that he was risen from the dead, and that he was going before them into Galilee, and that there they should see him.† As they were going to deliver the message, Jesus himself met them, and repeated the order, "Go tell my brethren, that they go into Galilee, and there they shall see me." In the forty days between his resurrection and ascension, he had many interviews with his disciples, in which he instructed them in the things pertaining to the kingdom of God. Baptism was one of these things, and of this he chose to speak in the most public manner on the mountain in Galilee to above "five hundred brethren at once." It is not very material whether this were the third, the eighth, or the last appearance of Christ to his disciples, in which "he showed himself alive after his passion by many infallible proofs, and spoke to them of the things pertaining to the kingdom of God."‡

To the assembly on the mountain, "Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and I am with you alway, even unto the end of the world."§ It is a glorious example of that benevolence with which Jesus used the vast powers committed to his trust.

The authenticity of this passage is allowed by all Christians, but they differ very much in expounding it; and three classes of expositors deserve attention; the first enlarge, the second diminish, the third supersede the meaning of the passage.

Without entering into verbal criticisms, upon which the Christian religion doth not stand, for it is supported by facts true and demonstrative, and not by hypothetical reasonings confined only to a few learned men, it is observable, that one class of expositors so expound the text, as to give it a much wider extent than Jesus intended, for they make it an authority from him to baptize infants, though they are not mentioned, and though there is not either precept or precedent for the practice. The order runs, "teach all nations, baptizing them." The thing speaks for itself, the style is popular, the sense plain, and it must mean either to baptize whole nations, or such of

* Matt. 26:32. Mark 14:28.

† Acts 1:3.

‡ Matt. 28:7—10.

§ Matt. 28:18, &c.

all nations as receive your instructions, and desire to be baptized. The first is too gross to be admitted, because it cannot be effected without force, and the grossness of the one instantly turns the mind to the other, the plain and true sense. In the principles of the kingdom of Christ there is neither fraud nor force, nor is it suitable to the dignity of the Lord Jesus to take one man by conviction, and his ten children by surprise.

The practice of the apostles, who understood the words, no doubt, is the best exposition of the language. Did they baptize any whole nation, or city, or village? yet they described the baptism of individuals in a style similar to that of the words in question. The following is an example: "Philip went down to the city of Samaria, and preached Christ unto them," and such as believed Philip, preaching "the things concerning the kingdom of God, and the name of Jesus Christ, were baptized, both men and women."* The history of this is thus described by Luke. "The apostles which were at Jerusalem heard that Samaria had received the word of God," not the whole country called Samaria, not the whole city of the same name, not Simon and his adherents, inhabitants of the city, but such only as *believed Philip*, had received the word of God, and were baptized.

The same Philip baptized the Eunuch, but not his servants; for Christianity is a personal, not a family, or national affair.† Some families were baptized, but it was only when each person of each family was a believer, and not always then. Crispus,‡ the chief ruler of the synagogue at Corinth, "believed on the Lord with all his house," yet Paul "baptized none but Crispus;" for there might be very good reasons for the other believers in his family to defer their baptism.§ The Jailer at Philippi "believed in God with all his house," therefore "he was baptized, and all his straightway."|| The household of Lydia were brethren who were comforted by the apostles.¶ The family of Stephanas of Corinth, which Paul baptized, were the "first fruits of Achaia, and addicted themselves to the ministry of the saints," that is, to assist the deacons in relieving the poor.**

In the days of the apostles, it was argument to tell, "multitudes were added both of men and women.†† The word of God increased, and the number of the disciples multiplied in Jerusalem, and a great company of the priests were obedient

* Acts 8:5—14.

† Acts 18:8.

‡ Acts 16:31—33.

** 1 Cor. 1:16; 16:15.

† Ibid, verse 30.

§ 1 Cor. 1:14.

¶ Acts 16:16, 40.

†† Acts 5:14.

to the faith.* The same day there were added unto them about three thousand souls.† What is the reason that this is no argument now? Further, it is inquired, whether the turning of whole nations into Christian churches, so that there is no world, but all is church, have not deprived Christianity of that noble argument which the purity of the doctrine of Christ afforded. The few upright lose the evidence of their “shining as lights in the world” in the vast multitude of wicked characters, among whom they are obscured, confounded, and lost. Of what national church can it be said, the people are “holy, harmless, undefiled, and separate from sinners?” What nation, if they observe the direction of apostolical epistles, durst claim a letter directed “to them that are sanctified in Christ Jesus, called to be saints?”‡ To such a change, say they, it is owing that infidelity abounds; and a Christianity of this kind admits of no defence.

The state of baptism during the lives of the apostles, is to be gathered from the book of Acts written by Luke, the first ecclesiastical historian. It extends from the ascension of Christ to the residence of Paul at Rome, a space of more than thirty years. The book is full of information, and in regard to baptism, it informs by what it does not say, as well as by what is reported. For example: The historian relates the baptism of many proselytes—as Cornelius, the Ethiopian Eunuch, and others—on their profession of Christianity; of course, the administrators did not know of such a custom as proselyte-baptism, or they did not understand proselyte-washing to be baptism, or they practised anabaptism, which is not credible.

There are frequent narrations of the baptism of believers, but not one infant appears in the whole history; yet, no doubt, some Christians had married, and had young families within the thirty years between the ascension of Jesus and the settlement of Paul at Rome.

There is no mention of any of the ceremonies which modern Christians have affixed to baptism: no consecration of water, no sprinkling, no use of oils and unguents, no sponsors, no kneeling in the water, no trine immersion, no catechumen-state, no giving a name, no renunciation of any demon, none of the innumerable additions, which, under pretence of adorning, have obscured the glory of this heavenly institute. It belongs to those who practise such additions, to say how they came by them, and under what master they serve.

In conformity to these predictions concerning the kingdom

* Acts 6:7.

† Ib. 2:41.

‡ 1 Cor. 1:2.

of the Messiah, our Savior also declares the extensive spread of his religion. "The gospel of the kingdom shall be preached in all the world, for a witness to all nations." Accordingly when he gave his apostles their commission, he said, "Go ye into all the world, and preach the gospel to every creature." The Jewish economy was like a light whose feeble rays are confined to one house: but Christianity resembles the glorious orb of day distributing his bright beams to the whole of the human family. Though it was certain, from the sublimity of the doctrines of the gospel, the spirituality of its precepts, its tendency to humble the pride of man, its contrariety to the idolatry and superstition which had for so many ages existed in the world, that the apostles would meet with much opposition in the faithful and zealous discharge of their ministerial duties; yet our Savior, in his address to Peter, concerning his excellent confession, says, "Upon this Rock will I build my church; and the gates of hell shall not prevail against it." Gamaliel, speaking to his fellow senators, reasoned wisely and conclusively, "If this counsel or this work, be of men, it will come to nought: but if it be of God, ye cannot overthrow it."

On the first promulgation of Christianity at Jerusalem, the capital of Judea, its progress was rapid and considerable. Our Savior, at the beginning of his public ministry, chose twelve persons to attend him, and then seventy disciples, whom he sent by two and two before his face, into every place whither he himself would go. The ministry of the seventy disciples was successful, for he says, "I beheld Satan as lightning fall from heaven;" and they "rejoiced, that the devils were subject unto them, through his name." At the ascension of our Savior, probably the most part of the members of his church were present, for "he was seen of above five hundred brethren at once." On the day of Pentecost, such was the power of divine grace attending the ministry of the word, that "there were added about three thousand souls." Soon after, such was the efficacy of the gospel, that the sacred historian uses this language, "Many of them who heard the word, believed; and the number of the men," exclusive of the women, "was about five thousand." Again, he says, "Believers were the more added to the Lord, multitudes both of men and women." Nay, what is still more remarkable, that "a great company of the priests were obedient to the faith." Thus the promise of our Savior to his apostles was accomplished, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist."

On the death of Stephen, the proto-martyr, many of the members of the Christian church at Jerusalem, were "scattered abroad throughout the regions of Judea and Samaria, except the apostles." Soon after, Saul of Tarsus, afterwards called Paul, who had been an active agent in this persecution, became a sound convert to the faith of Christ, and a zealous apostle in propagating the Christian religion among the Gentiles; to whom our Savior sent him, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." His zealous exertions in the cause of Christianity were attended with such happy results, that from the testimony of his enemies it is stated, "Ye see and hear, that not alone at Ephesus, but almost through all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands." And such were the effects produced by the ministry of all the apostles and their associates, in various countries, that, as Dr. Paley observes, before the end of thirty years from the death, resurrection, and ascension of our Savior, the Christian religion had spread itself through Judea, Galilee, and Samaria, almost all the numerous districts of the Lesser Asia, through Greece, and the islands of the *Ægean* sea, the sea coast of Africa, and had extended itself to Rome, and into Italy. At Antioch in Syria, at Joppa, Ephesus, Corinth, Thessalonica, Berea, Iconium, Derbe, Antioch in Pisidia, at Ludda, Saron, the number of converts is intimated by the expressions, "a great number—great multitudes—much people." Converts are mentioned, without any designation of their number, at Tyre, Cesarea, Troas, Athens, Philippi, Lystra, and Damascus.

Thus the apostles, through the divine blessing, though destitute of the advantages of birth, education, fortune—without secular terrors to affright, pecuniary rewards to bribe, or dazzling eloquence to enchant—armed with nothing but faith, truth, goodness—yet encountered the power of princes, the bigotry of priests, the learning of philosophers, the rage of the populace, the prejudices of all—and were honored with amazing success! All the literary acquirements and sarcasm of the Greeks and Romans were employed to ridicule the gospel, and prevent its progress; and the potentates of the earth drew the sword against it, armed their legions for effecting its overthrow, but without their accomplishing their malicious designs; which evidently proves an extraordinary interposition of God. Had the infidel wits of the present age seen the apostles, when entering on their arduous and unexampled labors, they would

snœeringly have derided the attempt, saying, as Sanballat did long before, "What will these feeble Jews do?" But had they seen the astonishing event, surely they must have owned, with the Egyptian magi, in a less illustrious miracle, "This is the finger of God!"

Tacitus, in giving a relation of a great fire that happened at Rome, in the tenth year of Nero, which concludes with the thirtieth after Christ's ascension, speaking of the Christians, says, "They had their denomination from Christ, who, in the reign of Tiberius, was put to death as a criminal, by the procurator Pontius Pilate."

The doctrine of uninterrupted succession is necessary only to such churches as regulate their faith and practice by tradition, and for their use it was first invented.

But a Baptist has not the least trouble about what is called a lineal or apostolical succession. His line of succession is in faithful men, and it is a matter of indifference with them, when or where they lived, by what name they were called, or by whom they were baptized or ordained.

Notwithstanding all that has been said to the contrary, we still date the origin of our sentiments, and the beginning of our denomination, about the year of our Lord twenty-nine or thirty; for at that period John the Baptist began to immerse professed believers in Jordan and Enon, and to prepare the way for the coming of the Lord's Anointed, and for the setting up of his kingdom.

A Baptist is one, who holds that a profession of faith, and an immersion in water are essential to baptism.

Christ's disciples began to congregate into churches, soon after he left the earth. The church at Jerusalem was formed the evening of the glorious day of his ascension, in an upper room, and consisted of about a hundred and twenty believing men and women. The persecution, which arose about the time of Stephen's death, caused all the disciples of Jesus, except the apostles, to leave Jerusalem. They proceeded out every way, like the radii of a circle from the centre, and formed churches in many places—first in Palestine, then in other parts of Asia, and lastly in Europe.

Mr. Robinson has shown that the apostles and primitive preachers gathered churches in between sixty and seventy different cities, towns, and provinces, and in many instances a number were gathered in each. These churches were all composed of reputed believers, who had been baptized by immersion on the profession of their faith. Their bishops and elders were merely overseers of their spiritual flocks; they

claimed no right to lord it over God's heritage; every church was an independent body, and no one claimed a right to regulate the affairs of another. If they met in council, as they did at Jerusalem, it was to advise, not to give law.

Christians of these sentiments have existed in every age, and their number has been larger than their friends generally imagine, or than their opposers are ever willing to acknowledge. The first Christians were undoubtedly all Baptists, and we believe they will all be Baptists again, when they are all brought to keep the ordinances of Christ as they were first delivered to the saints. For almost three centuries, baptism was in the main rightly administered by all parties, for they all required a profession of faith, and all immersed.

We do not pretend that the primitive saints were called Baptists; all went under the general denomization of Christians, and when they began to file off into parties, they took the names of the men by whom they were led. It is not the history of a name, but the prevalence of a principle, of which we are in search. No denomination of Protestants can trace the origin of its name farther back than about the time of the Reformation, and most of them have originated since that period. And I suppose it was about this time that our brethren began to be called Baptists. And I am inclined to think that they assumed the name in opposition to that of Anabaptists, with which their enemies were continually reproaching them. But that all the primitive Christians would have been called Baptists, if sentimental names had then been in use, and that there always has been a people on earth, from the introduction of Christianity, who have held the leading sentiments by which they now are, and always have been peculiarly distinguished, is a point which I most firmly believe, and which I shall now attempt to prove.

I know that all denominations take this ground, and attempt to prove that their sentiments have existed from the Apostles through every age. The Catholic pretends that his church is of Apostolic origin, and was founded by St. Peter, and he can easily prove that a very large portion of the Christian world has, for many centuries, been, and now is, of his belief. The Churchman pleads that all the first Christians were Episcopalians, and that Bishops Paul, Peter, Timothy, and Titus, governed the churches; and he moreover supposes that Paul's parchment, which he left at Troas, contained his episcopal authority. The Presbyterians, Independents, Congregationalists, Quakers, Methodists, and all, contend that their churches are built after the Apostolic model. And even the Shaking

Quaker, although he can make no good pretension to Apostolical succession, yet claims relation to the hundred and forty-four thousand who have not defiled themselves with women. I am not about to dispute the pretensions or proofs of any one sect in Christendom. It is not my object to show what is not true respecting them, but what is true respecting ourselves. The Episcopalian can find Bishops, and the Presbyterian, Elders or Presbyters, among the primitive Christians, and the Congregationalist and Independent, have good grounds for saying that the Apostolic churches, were of their belief respecting church government. The Baptists believe in Episcopacy and Presbyterianism or Eldership, when explained according to their sense of the terms. They hold to the zeal of the Methodists, and the inward light of the Quakers, when regulated and explained according to their sense of propriety and correctness. With most denominations they find something with which they agree. But in the article of baptism they differ from all. While their brethren all around admit infants to baptism, (the Quakers excepted,) they have always confined the rite to professed believers, and a baptism without an immersion is, in their opinion, "like a guinea without gold."

The Baptists have been distinguished from other sects, not only in their views of the subjects and mode of baptism, but they have always held to other sentiments peculiar to themselves, and which they consider essential important truths, but which their opponents have branded with the name of dangerous errors, or damnable heresies.

The supporters of believer's baptism have, under every form of government, been the advocates of liberty; and for this reason, they have never flourished much except in those governments where some degree of freedom has been maintained. Arbitrary states have always oppressed them, and driven them for refuge to milder regions. They cannot live in tyrannical states, and free countries are the only places to seek for them, for their whole public religion is impracticable without freedom. In political changes they have always been friendly to the cause of liberty, and their passion for it has at different times led some into acts of indiscretion, and scenes of danger. But with a few exceptions, we may say in truth, that the Baptists have always adhered to their leading maxim, to be "subject to the powers that be;" and all the favor they as Christians have asked of civil governments, has been—to give them their *Bibles, and let them alone*. The interference of the magistrate in the affairs of conscience, they have never courted, but have always protested against. Classical authority and priest-

ly domination, they have ever opposed and abhorred, and the equality of Christians as such, and the absolute independency of churches, they have most scrupulously maintained. Learning they have esteemed in its proper place; but they have also uniformly maintained, that the servants of God may preach his gospel without it. The distinction between their ministers and brethren is less than in almost any other denomination of Christians; whatever abilities their ministers possess, they reduce them to the capacity of mere teachers; and they consider all not only at liberty, but moreover bound to exercise, under proper regulations, the gifts they may possess, for the edification of their brethren.

From the New Testament account of the primitive Christians, we believe that they were Baptists. But we will quote the accounts given of them by two authors, and then the reader may judge for himself. Mosheim was no friend to the Baptists, and yet he has made many important concessions in their favor; and in relating the history of the primitive church, he has given a description, which will not certainly apply to his own church, the Lutheran, nor to any sect in Christendom except the Baptists. "Baptism," he observes, "was administered in the first century without the public assemblies, in places appointed for that purpose, and was performed by immersion of the whole body in water." By this account it appears that the first Christians went "streaming away, (as Dr. Osgood would say,) to some pond or river" to be baptized. Respecting church discipline, the same writer observes: "The churches in those early times were entirely independent, none of them subject to any foreign jurisdiction, but each one governed by its own rulers and laws. For though the churches, founded by the Apostles, had this particular deference shown them, that they were consulted in difficult and doubtful cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them. Nothing on the contrary is more evident than the perfect equality that reigned among the primitive churches,"* and so on. "A

* Respecting the council of Jerusalem, Mosheim has the following note, Vol. 1, page 105:—"The meeting of the church at Jerusalem, mentioned in the 15th chapter of the Acts, is commonly considered as the *first Christian council*. But this notion arises from the manifest abuse of the word *council*. That meeting was only of one church; and if such a meeting be called a *council*, it will follow that there were innumerable councils in the primitive times. But every one knows, that a *council* is an assembly of deputies or commissioners sent from several churches associated by certain bonds in a general body, and therefore the supposition above mentioned, falls to the ground." Mosheim appears to understand the word *council* in a high ecclesiastical sense, and in this point of view his observations are doubtless correct;

bishop, during the first and second centuries, was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house. In this assembly, he acted not so much with the authority of a *master*, as with the zeal and diligence of a faithful *servant*,"* and so on.

"There was," says Robinson, "among primitive Christians, an uniform belief that Jesus was the Christ, and a perfect harmony of affection. When congregations multiplied, so that they became too numerous to assemble in one place, they parted into separate companies, and so again and again, but there was no schism; on the contrary, all held a common union, and a member of one company was a member of all. If any person removed from one place to reside at another, he received a letter of attestation, which was given and taken as proof; and this custom very prudently precluded the intrusion of impostors. In this manner was framed a catholic or universal church. One company never pretended to inspect the affairs of another, nor was there any dominion, or any shadow of dominion, over the consciences of any individuals. Overt acts were the only objects of censure, and censure was nothing but voting a man out of the community."

Let any candid man compare the different denominations of Christians, of the present day, with these descriptions of the primitive church, and he will, we think, be at no loss to determine which comes the nearest to it. But Mr. Robinson goes farther, and determines the matter just as a Baptist believes. "During the three first centuries, Christian congregations all over the East, subsisted in separate, independent bodies, unsupported by government, and consequently without any secular power over one another. All this time they were Baptist churches, and though all the fathers of the four first ages down to Jerome, were of Greece, Syria, and Africa, and though they gave great numbers of histories of the baptism of adults, yet there is not one record of the baptism of a child till the year

but according to the ideas which a Baptist would affix to the term *council*, I see no impropriety in applying it to this assembly. But I find our brethren differ in their opinions respecting the nature of this council, whether it was advisory or authoritative. Dr. Gill gives the decisions of this assembly, no higher name than *advice*, sentiments, determinations, &c., and in this point of view, I think it proper to consider them. But it ought to be observed, at the same time, that the advice of so respectable a body as the apostolic mother church at Jerusalem, assisted in its deliberations by the apostles and elders, and all acting under the influence of the Holy Ghost, became a law or a rule of action to the church at Antioch, and to other Christians in the primitive ages. "This advice," says Dr. Gill, "was regarded as a law," &c.

* Mosheim, Vol. 1, pp. 103, 104, 105, 126.

370, when Galatez, the dying son of the emperor Valens, was baptized by order of a monarch, who swore he would not be contradicted. The age of the prince is uncertain, and the assigning of his illness as the cause of his baptism indicates clearly enough that infant baptism was not in practice."

But the primitive Baptist churches, in process of time, became corrupted with many errors, and with infant baptism among the rest. And when Constantine established Christianity as the religion of his empire, errors, which before had taken root, soon grew up to maturity, the Christian church, as established by law, became a worldly sanctuary, and those who would maintain the gospel in its purity, were obliged to separate from the great mass of professors, and retire to the best refuges they could find.

Pliny, the younger, in a letter written to the emperor Trajan, concerning the Christians, not quite eighty years after Christ's ascension, says to him, "Suspending all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering: for many of all ages, and of every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country."*

Justin, surnamed the Martyr, who embraced Christianity about the year 132, in his dialogue with Trypho, a noted Jew, (which he wrote about thirty years after Pliny, and 106 after the ascension,) has these remarkable words: "There is no nation, whether of Barbarians or Greeks, or any others, by what names soever they are called, whether they live in wagons, or without houses, or in tents, among whom prayers are not made, and thanksgiving offered up, to the Father and Creator of all, through the name of the crucified Jesus."†

Irenæus, who was made bishop of Lyons, in the year of our Lord 179, states, "This preaching of the gospel, and this faith, the church scattered up and down the whole world maintains, as inhabiting one house, and believes it with one heart and soul, teaches and preaches it as with one mouth; for though there be different languages in the world, yet the force of tradition, or of that doctrine that has been delivered to the church, is but one and the same."‡

Tertullian, of Carthage, who flourished about the middle of

* C. Plin. Trajano, Imp. lib. x. ep. 97.

† Dial. cum Tryph. p. 345.

‡ Adversus Hæreses, lib. 3, cap. 3, pag. nn. 39.

the second century, and wrote probably not more than twenty years after Irenæus, gives a larger account, and mentions Britain by name. Quoting the words of David, Psalm 19:4, as applicable to the apostles, "Their line is gone out through all the earth, and their words to the end of the world." "In whom," says he, "have all the nations of the earth believed, but in Christ? Not only Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia and Cyrene, and strangers at Rome, Jews and proselytes, and the other nations; but also the boundaries of the Spaniards, all the different nations of the Gauls, and *those parts* of BRITAIN which were inaccessible to the Romans, are become subject to Christ." He goes on to say, after enumerating other nations, "In all which the name of Christ reigns, because he is now come; before whom the gates of all cities are set open, and none shut; before whom doors of brass fly open, and bars of iron are snapt asunder; that is, these hearts once possessed by the devil, by faith in Christ are set open."*

Origen, who flourished about the year of our Lord 220, speaking of the prophecies which the Jews themselves allowed to refer to the advent of the Messiah, and particularly on the words, "the whole earth shall shout for joy," he says, "The miserable Jews acknowledge that this is spoken of the presence of Christ; but they are stupidly ignorant of the person, though they see the words fulfilled. 'Quando enim terra Britannia ante adventum Christi, in unius Dei consensit, religionem;' *when*, before the advent of Christ, did the *land of Britain* AGREE *in the worship of one God?* When did the land of the Moors—when did the whole globe at once agree in this? But now, on account of the churches, which are spread to the uttermost bounds of the world, the whole earth, with rejoicing invokes the God of Israel."† Origen tells Celsus what was the cause of this extensive and rapid spread of the Christian religion: "The first preachers who planted Christian churches, their sermons had a mighty force of persuasion above those who taught the philosophy of Plato, or of any other man endowed only with the power of human nature; but the persuasion of the apostles of Jesus Christ was given of God, persuading men to believe by the efficacy and power of the Holy Spirit; and therefore quickly and swiftly did their word run through the world, or rather the word of God, by their minis-

* Adversus Judæos, cap. 7, pag. m. 92.

† Origen Op. vol. —, pag. 370.

try converting many sinners from the evil of their ways, whom no man could have changed by whatever punishments, but the word of God converted them according to the will of God."*

Eusebius, a learned and inquisitive historian, says, "Innumerable multitudes of people, in all cities and countries, like corn in a well-filled granary, being brought in by the grace of God that brings salvation. They whose minds were heretofore distempered and overrun with the error and idolatry of their ancestors, were cured by the sermons and miracles of our Lord's disciples: so after shaking off these chains of darkness and slavery, which the merciless demons had put upon them, they freely embraced and entertained the knowledge and service of the only true God, the great Creator of the world, whom they worshipped according to the rites and rules of that divine and wisely contrived religion which our Savior had introduced."† In the third book of his Evangelical Demonstration, having named Romans, Persians, Armenians, Parthians, Indians, and Scythians, as people among whom the apostles preached the gospel of Christ, he mentions particularly that some of them passed over the ocean to the British islands. That some of the apostles preached the gospel in the British islands, he was probably informed by Constantine himself, to whom he was well known; or received it from some of the emperor's countrymen, who were then in his court; or of the British bishops, summoned to the council of Nice, where, in all likelihood, some of them made their appearance.

While the red horse of war was prancing in wanton fury on the banks of Britain, trampling on the full ripe blossoms of its youth, and in the glory of its strength—while the sleepless sword was extending its ravages, and while miseries were multiplying, without any prospect of a suitable remedy, behold, the feet of them that bring good tidings of great joy, that publish peace and salvation, that say unto Zion thy God reigneth, advance toward the British isle. Yea, behold the heralds of the Redeemer, carrying in their hands the torch of everlasting truth, and in their hearts the zeal of the Lord of hosts, enter Wales, and commence their labors of love in Llanillyd Vawr,‡ in the vale of Glamorgan.§

* Contra Celsum, lib. 3, p. 129.

† Hist. Eccl. lib. 2, cap. 3.

‡ Lantwit major, the port where the missionaries first landed and entered on their mission.

§ A county of South Wales. The vale of Glamorgan is a rich and extended district of the county, proverbially called the garden of Wales.

The names of the missionaries were Iltyd, Kyndaf, and Arwystly. While in Rome as prisoners of war, they were brought to the glorious liberty of the children of God, and became teachers of the Christian religion.

These missionaries of the cross became instrumental in turning many Britons from their ignorance to the knowledge of Christ; and Druids, not a few, became obedient to the faith.

The supposition that Paul preached the gospel in Britain is not altogether without foundation. About six years ago, a polished stone, of about eight feet in length, was found embosomed eight feet deep in the earth, near Llandilo Vawr, in Carmarthenshire, with this inscription upon it in the Welsh language: "Near this place has the apostle Paul been preaching the gospel—A. D. 64."

While the missionaries were incessant in labor, and indefatigably exercising their ministrations among their benighted countrymen, some informed the British king that certain persons were spreading a new religion, altogether different from the ancient religion of the country. The king, consequently, summoned the preachers to appear before him and his princes, on a certain day, which summons they obeyed. When the accused made their appearance before the court, the king inquired of them what were their principles, and whence they had been taken. One of them replied, "Ye honorable men, the God of heaven and earth, the Creator of all things, whether visible, or invisible, hath sent us to declare unto you, that he is the only object of worship, and that if you believe in him, and cast away your idols, you shall have eternal life in heaven." Then he proceeded to describe the condition of man by nature, and our salvation by Jesus Christ. Then the king and his princes answered, "We find no fault in your offers, and could we believe that they were true, we would, peradventure, submit ourselves to what you require. But we, (praise to the tutelary gods,) live secure by following the religion of the country. And we may be rash and unwise, if we renounce the religion of the fathers and listen to your tales; but as we have been informed that you are intelligent, peaceable men, we declare unto you, that you shall not be in need of support. And as many as you may prevail upon to become proselytes, peace be to them. But we will adhere to the religion of the state." Thus the missionaries were dismissed from the British throne with almost Gallio-like indifference. Yet the British king had no disposition to stop them in their career of benevolence, but encouraged them in the continuance of well-doing, with a promise of protection and patronage.

Meyric Gwawdrydd, the sovereign of Britain, together with his son Coel, and Arivog, the chief prince of his host, were almost persuaded to become Christians; but still they loved the honor which cometh from men rather than that which cometh from God, by adhering to Druidical superstitions and rejecting the claims of the Christian religion. "Not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen, yea, and things that are not to bring to nought things that are." Thus it was in Britain: while the king and many of his princes and nobles were following their heathenish practices, the common people, seeing the miracles wrought, and witnessing the power of divine grace exemplified in the lives of those who had been, heretofore, the most abandoned and desperate characters, were melted into submission to the faith of Jesus Christ, and vast numbers rallied around the standard of the cross; and in contrasting the present peaceful habits of these Christian converts with their former warlike exercises, one might have justly exclaimed, **THIS IS THE OUTSTRETCHED ARM OF GOD.**

The word of God mightily increased in Britain, by the divine influence which accompanied the preaching of the truth. Such was the rapid march of the gospel, that in the space of a few years nearly all regions of the country heard the "gladly solemn sound." About the year 197, Tertullian, an African divine, makes honorable mention of the Britons by the abundant success which accompanied the preaching of the gospel. It is true that Tertullian lived at a great distance from Britain, and made these statements from the reports he had received. Nevertheless, the gospel must have taken a deep root in Britain, since the report of its success had extended to Africa.

In the year 180, Lles ab Coel,* the British king, was converted to Christianity. In his conversion we have the first accomplishment of the promise, "And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the Lord, for they shall not be ashamed that wait for me." Lles was the first of all the princes of Christendom that received Christian baptism.

* Lucius. His name in the British language signifies *benefit*, because of the true benefit which his subjects derived from his Christian benevolence.

Although his own country was supplied with Christian teachers, yet in embracing Christianity he sent for direction to Elutherius, the Bishop of Rome. Because the Romans were then so powerful in Britain, and the mutual commerce and intercourse of the two nations so extensive, he chose to send to the capital of the world. At that time the streams of divine truth were not corrupted there with the traditions of men, and with gross superstitions. Here is a copy of the letter:

“Lles ab Coel, the king of Britain, to Elutherius, the bishop of Rome, sendeth greeting: I have endured, for some time, a wounded spirit and a troublesome mind, because I hesitated in regard to the best religion for me and my subjects to adhere to. Now I begin to feel the wretched state of my ignorance of God, and of his religion. I know that idols can do nothing, and doubtless that all are fools who trust in them. Therefore, I beseech thee to send over to Britain some of your pious teachers, to instruct us in the Christian faith.—Farewell”

God, the wise disposer of all human events, in his inscrutable wisdom, permits the wrath of man to fly on the wings of speed, and to fix its deadly talons on the excellent of the earth. But in his own time, he restrains the remainder of wrath, curbs the foaming rage of the tyrant, and tells the cruel persecuter, “Hitherto shalt thou go, and no farther.”

After Dioclesian had satiated himself with the blood of saints, he abdicated his throne, retired to a secluded spot, where he spent the residue of his life in painful reflections and keen remorse. Having dragged a miserable existence, for the space of nine years, by the stings of a guilty conscience, he committed suicide by swallowing a chalice of poison. He was succeeded by Constans, a man famous for his clemency and equity, and who was married to Helen, the daughter of Coel Godebog, of Britain; by whom he had a son, known by the name of Constantine the Great, who was the first of the Roman emperors that received the faith of Christ. Constans was favorably disposed towards Christians. He interceded for them, though unsuccessfully, with Dioclesian; yet by his authority in Britain, the persecution there did not exceed a year; whereas, in other countries it continued for ten years.

Constans, although not a professor of Christianity, was yet decidedly partial to Christians; and his decided esteem for them was strikingly manifested on all occasions. On a certain occasion, he made a trial of the sincerity of his chief officers, and he determined to know whether his courtiers were real Christians or hypocrites. He therefore convened them together, and said that his will was, that whosoever would sacri-

fice to the gods should continue in his favor, and enjoy their privileges in court, but that those who would not submit should be dismissed from his service. Consequently, the Christians, bowing their heads, resigned their offices, and departed; but the hypocrites remained with the emperor, and declared their willingness to sacrifice. The emperor caused the Christians to be recalled, and exalted them to still more honorable offices and privileges; but the hypocrites he banished from his presence, as unworthy of confidence; justly inferring that those who could prove treacherous to their God, could never be his faithful subjects.

No Roman was ever so endeared to the Britons as Constans, and the affection of the latter to the former was no less ardent and distinguished. It is difficult to know which of the two parties showed the most signal marks of attachment; whether they, in their respect and obedience, or he, in his mildness and kingly benevolence. For the sake of establishing permanent peace between the two nations, and in order to remove all jealousies and inveteracy, he married Helen, or Ellen, a lady of rare beauty and of shining virtues, who was the daughter of Coel, king of Britain, by his wife Stradwen, daughter of Cadvan ab Conan, prince of North Wales. Helen became the mother of a prince, whose name will be remembered as long as the world standeth, not only as the warm advocate of the Christian faith, but as one who injudiciously amalgamated the church with the state.

During the dissemination of Pelagian doctrines, the Britons were in a state of weakness and religious decline. The country was frequently involved in troubles, by the inroads of Picts, Hibernians, Franks, and Saxons, whose depredations kept the natives in perpetual alarm, and tended effectually to obstruct the progress of religion. While Agrigola and his exhorters were preaching salvation through Christ, their doctrines were well received, and relished as doctrines in which they had been taught in the gospel. But when they asserted and maintained that man could be saved by exerting his own ability, independent of the aid of divine grace, they were either heard with suspicion or rejected as heretical. And when the ingenuous auditors demanded proofs, they could not be adduced from Scripture; but Agrigola and his followers attempted to prove their new doctrines from the principles of false philosophy. The unsophisticated Britons not being prepared to meet them on this illegitimate ground, they sent over to their neighbors in Gaul (France), requesting them to furnish them with a few pious, able, and learned ministers, who would enter into a pub-

lic discussion with those sanctimonious novices, who sought to deprive them of their hope, and to overturn their faith.

The deputies were received by the Gallic church with respect and honor; and, to express their willingness to serve their brethren, they held a council, in order to fix on men of good report, full of the Holy Ghost and of wisdom, to meet the wishes and supply the wants of the churches in Britain, in their present exigency. Two ministers, Garmon, bishop of Alet-y-sodor, and Lupus, bishop of Trecastle, men of superior intelligence, of excellent moral character, and of sound and firm principles, were chosen by the council to be sent to Britain. As soon as they arrived in Britain, they were actively, zealously, and warmly employed in preaching the gospel of truth to the body of the people in Welsh, and to the learned in Latin. The then moral and religious state of Britain demanded their indefatigable labors and most zealous efforts. Besides the erroneous principles disseminated by the false teachers among avowed adherents to Christianity, idolatry and Druidism had been restored in many sections of the country, but the accumulation of obstacles only augmented the labors of the bishops and brightened their confidence in God. It was their invariable custom to traverse the country in all directions, preaching the necessity of divine grace to aid their hearers to glorify God, and showing that good purposes and resolutions are merely the offspring of selfishness, presumption, and folly, if proceeding not from a principle of sanctifying grace. The Lord gave of his Spirit to co-operate with their diligent ministrations. Thus, by the blessing of God, unbelievers were brought over to the faith, the feeble were strengthened, and those who had before despised the doctrines of grace saw their error, and were brought to adopt the language of Paul, "Not I, but the grace of God which was with me."

Garmon and Lupus having ascended high in the public esteem, and become distinguished for their popular talents, the false teachers retired for a season from public observation, perhaps to screen themselves from the arrows of enthusiasm, or rather to prepare themselves for a public oral discussion with their reverend opponents.

The tide of public feeling against the advocates of Pelagianism having diminished by their silence and disappearance, the false teachers and their exhorters took courage, re-entered on their labors, and challenged the Gallic bishops to enter with them into a public discussion, on the points at issue. The place of their rendezvous was London. There the false teachers, who composed the majority, commenced by making their

harangues, in which they magnified the powers and faculties of man, and asserted how many meritorious works man could perform, if he only followed the dictates of reason, and consulted his own judgment, and that transgressions were merely the effects of carelessness and pliability. Garmon, in reply, explained systematically, the change which had been effected in the moral essence of the mental faculties of Adam, posterior to his transgression. Instead of uprightness of heart, he became prone to a wayward course; and instead of the calm, the composure, and comfort, which were before a perpetual feast to his soul, his breast was now the seat of tumultuous passions, such as carnal desires, perturbation of mind, anguish, and remorse. "Now," said he, "this is what is intended in the Scriptures by the old man—namely, the base passions, the lusts, the evil propensities that are in us, which we have inherited from Adam our progenitor; for, as the branches partake of the nature of the stock, so we, being of Adam's race, partake of his corrupt nature, which he acquired by the fall. Thus it is evident that the first work of a Christian's new birth is to cast away the unruly passions and lusts, which so extensively now domineer and exercise authority over him. But he cannot enter upon such an important work merely by his own ability and efforts; for our nature is frail and corrupt, and the imaginations of man's heart are evil from his youth; but by seeking the aid of God's grace to stand with our good purposes, as it is written, "My grace is sufficient for thee, my strength shall be made perfect in thy weakness." The auditors were highly satisfied and greatly comforted by the defence of Garmon, and such were the angry feelings manifested towards the false teachers and their exhorters, that they would have been roughly treated, had it not been for the interposition of the two bishops.

The two bishops systematically carried forward their operations in the moral amelioration and conversion of the Britons. They first established schools for the attainment and diffusion of religious and useful knowledge, as far as means rendered their object practicable. Several of the British clergy were then unlearned and unstable. They were but children in understanding, and but partially and superficially acquainted with the Holy Scriptures, and the branches of theology. This state of ignorance and insufficiency induced them to send over to France* for suitable men to resist the false teachers. In those

* France at that time was called Gaul, and the inhabitants were Welsh people, who spoke the Welsh language. But after the Romans invaded Gaul

academies established by Garmon and Lupus, young men studied in the higher branches of literature, and in theology, to aid them in the sacred ministry. The two principal men chosen as superintendents over these nurseries of learning, were Dyfrig and Illtyd, men of distinguished talents, both natural and acquired, and of ardent zeal in the dissemination of knowledge and promotion of piety, and who were in all respects qualified for their important charge. Dyfrig opened his school at the city of Caerleon, in South Wales, where not only the sons of farmers and mechanics received his tuition, but the sons of the nobility, who studied the sciences—namely, philosophy, astronomy, &c. It is stated that, on some occasions, his pupils amounted to a thousand in number. Teilo Vawr, who so strenuously defended the grace of God in an assembly held at Llandewi-brevi, in South Wales, was his pupil. Another pupil of his was Cadoc, the son of Kynlas, the lord of Glamorgan. Dyfrig, having extensively sown the seed of knowledge, and having seen the rapid progress of literature, resigned his charge as a tutor, and was made the first bishop of Llandaff, and was translated thence to the bishopric of Caerleon. Illtyd also ably acted his part in Llanilltyd, in Glamorgan, in restoring literature and exerting a moral influence. His pupil was Samson, a man of extensive knowledge, who, nevertheless, greatly injured his country, by collecting many rare and precious manuscripts, and taking them with him to Bretagne. Gildas was one of his pupils, who wrote an ecclesiastical history of Britain in Latin. Dewi and Paulin were among his pupils; beside many others, who in point of genius, learning, and piety, were ornaments to their country, and who would have been an honor to any country in the age in which they lived, and perhaps would shine during the present march of refinement.

Bangor-is-y-Coed, in North Wales, also experienced the benevolent care, and efficient encouragement and support of Garmon; for he appointed Adian as the principal and superintendent of the college, who was the son of Gornew, and the grandson of Urien Reyed, prince of North Wales. Bangor-is-y-Coed and Caerleon, were the principal fountains of learning in Great Britain at that period. The reason why Wales surpassed England, as it regarded its literary institutions, was,

and Britain, the nobility of both countries learned the Latin language; so that it was necessary for Garmon and Lupus to preach in both Latin and Welsh to the ancient Britons. Though it was not the native tongue of either preachers or hearers, yet no man was considered learned, at that time, except he could speak fluently in Latin; which is, in some measure, the case in Wales to this day.

that the latter was often the scene of foreign inroads, while the former was but seldom annoyed with savage invaders.

Garmon and Lupus, having established order in Britain, returned to France. As soon as the news of their departure was generally announced, the false teachers re-entered upon their labors, and soon filled the country with the sound of their insipid doctrines. A messenger was sent to solicit the return of Garmon to the former scenes of his ministerial labors, inasmuch as the advocates of Pelagianism were throughout the country loudly decrying the fundamental principles of Christianity, and, by all the art and cunning of errorists, were attempting to erect their own standard of faith. Garmon proceeded to Britain without delay, and took Severus with him, an able and eloquent man in the Scriptures.

Nothing deserving of peculiar notice transpired in Britain, between the final departure of Garmon thence, and the coming of the Saxons thither.

See Extracts from the Parish Church, in the Religious Magazine.—Benedict's History of the Baptist Denomination in America.—Hanes Prydain Fawr, by Rev. Titus Lewis; Hanes Crefydd yng Ygymry, by Rev. Prof. D. Peter: Translated by Evans Martyn, and published in the Christian Herald, Vol. 6.

WELSH ASSOCIATIONS.

We have every reason to believe that the Welsh Baptists had their associations, and that Dyfrig, Illtyd, and Dynawt, were the leading men among them, long before Austin's attempt to convert them to Popery, in that association which was held on the borders of England, about the year 600.

The first association after the reformation, as far as we can find, was held at Abergavenny, on the 14th and 15th days of the sixth month, in the year 1653; when the ministers and messengers of five of the old and apostolical Baptist order, met and calmly and deliberately considered the best means to be adopted for the furtherance of the gospel of Christ. They represented the churches of Olchon, Llantrisant, Llanwenarth, Swansea, and Carmarthen.* They unanimously agreed that the church of Olchon should ordain more elders and deacons, and assist the church of Llanwenarth to support their minister. The names of the delegates are not recorded. It is only stated, that twenty-four of them signed the minutes; and J. Thomas, the Welsh historian, has given us only the names of seven of them—namely: Howel Vaughan, Walter Prosser, Thomas Parry, Howel Watkins, Charles Garson, and Stephen Brace.

The next association was held at Aberavon, within the bounds of the church of Swansea, in the year 1654; wherein it was resolved, that the church of Carmarthen being destitute of a pastor, should be supplied by other ministers in regular rotation; and that John Miles, David Davis, Walter Prosser, and William Prichard, should prepare writings to be presented to the next association, on the duty of pastors, deacons, and members of churches; which also they did. John Miles was appointed to visit the churches of Olchon and Llanwenarth, as often as he could during the year, to assist them, and to endeavor to ascertain whether there were any among them that were likely to be useful in the work of the ministry, and to form his

* From the history of the above churches, we find that each of them had several branches; and that every minister was both a pastor and a missionary, within the bounds of his own church. The distance from Llanwenarth to Carmarthen is about one hundred miles, and nearly as much from Olchon to Swansea.

judgment of the gifts and qualifications of such as had commenced preaching.

The next association was held at Llantrisant, in the same year; when the subject of laying on of hands on the baptized, first came under their consideration. The above named ministers, and William Thomas also, were appointed to write on the subject against the next association, to be held at the Hay, within the bounds of the Olchon church.

We have not seen the account of that association, but soon afterwards Messrs. Rider and Hopkins, who were great advocates for it, were sent down from Glaziers' Hall church, London, to Wales, and laid their hands on some of the children of Gomer, for the first time since the introduction of Christianity into the Isle of Britain. By degrees, it became a universal practice. Some years afterwards, the question was agitated again in the churches of Maesyberllan and Ebenezer, and finally settled by the association that it should not be a bar of communion.

The associations were held afterwards in the following places :

Year.	Places.	Year.	Places.
1650	Swansea.	1691	London.
1651	Carmarthen.	1692	Do.
1653	Fenni.	1693	Bristol.
1654	Aberafon.	1694	Do.
1654	Llantrisant.	1695	Do.
1655	Gelli.	1696	Do.
1656	Brecon.	1697	Do.
1689	London.*	1698	Taunton,
1690	Do.	1699	Do.

Year.	Places.	Ministers appointed to preach,
1700	Llanwenarth	
1701	Do.	
1702	Swansea	
1703	Llanwenarth	Richard Williams,
1704	Swansea	Philip James.
1705	Llanwenarth	Abel Morgan.
1706	Swansea	Morgan Griffiths.
1707	Llanwenarth	Nathan Davies or Caleb Evans,
1708	Rhydwlilim	John Jenkins or Samuel Jones.
1709	Maesyberllan	Minutes lost.
1710		Do.

* This year the association published their Confession of Faith, which was adopted by the Philadelphia Baptist association in 1742.

Year.	Place.	Ministers appointed to preach.
1711	Hengoed	Minutes lost.
1712	Llanwenarth	Do.
1713	Rhydwilim	Nathan Davies.
1714	Swansea	
1715	Blaenau	
1716	Llanwenarth	John Jenkins or Nathan Davies.
1717	Blaenau	Morgan Griffiths or John Harris.
1718	Llanelli	
1719	Rhydwilim	John Jenkins or John Harris.
1720	Maesyberllan	John Harris or Enoch Francis.
1721	Coomb	Enoch Francis or W. Meredith.
1722	Hengoed	David James or Nathan Davies.
1723	Llanwenarth	Nathan Davies or Samuel Jones.
1724	Blaenau	Samuel Jones or W. Meredith.
1725	Llanelli	Caleb Evans or William Philips.
1726	Cilfowyr	N. Davies or Morgan Griffiths.
1727	Swansea	Morgan Jones or Enoch Francis.
1728	Rhydwilim	Enoch Francis or John Philips.
1729	Llanglophan	John Jenkins or Caleb Evans.
1730	Hengoed	
1731	Llanwenarth	Griffith Jones or John Jenkins.
1732	Blaenau	John Jenkins or Miles Harris.
1733	Penyfay	Enoch Francis or Roger David.
1734	Penygarn	Enoch Francis, Matt. 24:45. Bern'd Foskett, Bristol, 1 Tim. 4:7.
1735	Llanelli	Roger David, 1 Tim. 4:16.
1736	Rhydwilim	Miles Harris, Rom. 10:15. Hugh Evans, Eph. 3:8.
1737	Newcastle	Morgan Griffiths, Acts 26:28.
1738	Hengoed	Thomas Mathias, Jer. 3:15.
1739	Llanwenarth	Griffith Jones, 1 Cor. 4:1, 2. Hugh Evans, Phil. 4:8.
1740	Cilfowyr	Morgan Harris, Job 33:23. Hugh Evans, 2 Kings, 2:14.
1741	Blaenau	David Owen, 1 Cor. 16:10. Bern'd Foskett, Bristol, 1 Thes. 1:5.
1742	Llanglophan	Griffith Davies or Hugh Evans.
1743	Cilfowyr	Miles Harris, Jer. 15:19. Evan Jenkins, 2 Tim. 2:19.
1744	Penygarn	D. Thomas, Cilfowyr, 1 Chron. 29:1. Hugh Evans, Isaiah 62:6, 7.
1745	Pentref	Thomas Edwards, 2 Tim. 2:15. Evan Jenkins, Heb. 12:15.
1746	Swansea	Griffith Jones, 2 Chron. 15:7.

Year.	Place.	Ministers appointed to preach.
		Evan Jenkins, Jude 21.
1747	Brechfa	Evan Thomas, John 21:17. Evan Jenkins, 1 Thes. 2:12.
1748	Garth	Griffith Jones, 1 Cor. 2:2. Hugh Evans, 2 Cor. 5:20.
1749	Llanelli	G. Thomas, Newcastle, 2 Cor. 5:11. D. Thomas, Cilfowyr, Matt. 22:4. Griffith Jones, 2 Cor. 13:2.
1750	Moleston	Evan Jenkins, Matt. 16:11. John Thomas, 2 Tim. 4:5.
1751	Hengoed	Griffith Davis and Evan Jenkins.
1752	Aberduar	Edmund Watkins, Mark 16:15. Caleb Harris, Col. 4:3, 4.
1753	Maesdorglwyd	D. Thomas, Cilfowyr, 1 Tim. 4:16. Griffith Davies, Eph. 3:8.
1754	Rhydwilim	Caleb Harris, 2 Tim. 2:25. Miles Harris, 1 Cor. 15:34.
1755	Bethesda	Richard Jones, 2 Tim. 4:2. Hugh Evans, 2 Tim. 2:1.
1756	Llandyssil	Miles Harris, Rev. 14:6, 7. Griffith Davis, Acts 5, 42.
1757	Llanwenarth	T. Thomas, Aberduar, 1 Cor. 9:16. Hugh Evans.
1758	Llanglophan	David Owen, Col. 4:17. Hugh Evans, 1 Cor. 1:23; 24.
1759	Blaenau	Evan Thomas, Luke 12:42. Hugh Evans, Acts 4:24.
1760	Cilfowyr	Edmund Watkins, Luke 14:23. Benjamin Francis, Tit. 2:14.
1761	Penygarn	D. Thomas, Newcastle, Matt. 21:42. Hugh Evans, Rom. 1:16.
1762	Pentref	John Williams, Col. 1:28. Benjamin Francis, 1 Peter, 2:2.
1763	Swansea	D. Thomas, Rhydwilim, Ps. 51:13. Hugh Evans, Eph. 4:12, 13. Caleb Evans, D. D., Phil. 2:1.
1764	Maesyberllan	James Lewis, 2 Tim. 2:15. Hugh Evans, Hos. 14:5.
1765	Dolau	George Rees, 1 Peter, 5:2. Benjamin Francis, Micah 2:7.
1766	Llanelli	T. Thomas, Aberduar, Isa. 27:13. Hugh Evans, Zech. 14:20.
1767	Moleston	Griffith Davies, Col. 1:28. Caleb Evans, D. D., Col. 3:11.

Year.	Place.	Ministers appointed to preach.
1768	Hengoed	D. Thomas, Newcastle, 2 Cor. 4:5. Sam. Stennett, D. D., Mat. 28:20.
1769	Aberduar	D. Thomas, Rhydwilim, 2 Cor. 5:14. Benjamin Francis, Rev. 3:19.
1770	Capelyffin	John Williams, Acts 6:22, 23. Hugh Evans, Mal. 2:15.
1771	Penyfay	William Williams, 2 Cor. 5: 11. Benjamin Francis, Psalm 126:6.
1772	Rhydwilim	Griffith Davies, 2 Cor. 5:20. William Williams, Heb. 12:2.
1773	Bethesda	John Williams, Matt. 22:4. Hugh Evans, Zech. 1:5.
1774	Ebenezer	Edmund Watkins, Acts 20, 26, 27. Benjamin Francis, 1 Cor. 15:58.
1775	Brynbyga	William Williams, Hos. 7:9. Hugh Evans, Heb. 12:22, 23. Thomas Hiller, Luke 8:35.
1776	Panteg	John Thomas, Deut. 33:3. Benjamin Francis, Phil. 1:27. Joshua Thomas, Psalm 42:5.
1777	Caerlëon	George Rees, 1 Cor. 5:18. Hugh Evans, Luke 12:43. Benjamin Francis, 1 Cor. 2:2.
1778	Salem	Thomas Philips, Acts 15:16. Benjamin Francis, Luke 10:2.
1779	Glyn	John Williams, John 1:1, 3. S. Medley, Liverp'l, Zech. 9:16, 17. Stephen Davies, Matt. 16:24. George Rees, Acts 11:21.
1780	Llanwenarth	Zecharias Thomas, Gal. 6:14. Caleb Evans, D. D., 1 Tim. 1:15. Benjamin Francis, 1 Thess. 2:13. David Evans, Eph. 1:23.
1781	Llanglophan	William Williams, Heb. 3:7, 8. John Thomas, Jer. 3:23. Benjamin Francis, Matt. 25:21.
1782	Blaenau	George Rees, Zech. 3:4. Benjamin Francis, Zech. 14:3.
1783	Cilfowyr	Morgan Rees, 1 Pet. 2:4. Miles Edwards, Psalm 23:5. T. Thomas, Peckham, Rom. 5:11.
1784	Penygarn	David Evans, Graig, Zech. 9:9. Caleb Evans, D. D., Ps. 119:129. John Richard, Graig, Luke 2:10.

Year.	Place.	Ministers appointed to preach.
1785	Graig	H. Davies, Llanglophan, John 1:14. Benjamin Morgan, Zech. 4:8. Zechariah Thomas, Cant. 2:9. David Jones, 1 Tim. 1:10.
1786	Pentref	T. Thomas, Peckham, John 8:32. Miles Edwards, Psalm 36:7. H. Davies, Llanglophan, Jer. 15:19. Caleb Evans, D. D., 1 John 4:10. Josh. Thomas, same text in Welsh. George Rees, 2 Cor. 5:4.
1787	Heol y Prior	David Jones, Mal. 1:11. T. Thomas, Peckham, 1 John 2:3. Job Davis, Frome, 2 Cor. 4:7. T. Thomas, Aberduar, Isa. 53:10.
1788	Llanerchymedd	Morgan Rees, Hab. 3:9. D. Powell, Matt. 17:26. Gabriel Rees, Luc. 24:26. Benjamin Philips, Eccles. 3:3. David Evans, Dolau, Rev. 1:20. B. Davies, Hwlfordd, John 3:19. H. Davies, Llanglophan, Eph. 3:8. David Evans, Cilfowyr, Ps. 149:2. T. Thomas, Aberduar, Is. 14:32.
1789	Maesyberllan	William Williams, Neh. 8:2. Caleb Evans, D. D., Acts 15:9. George Rees, 1 Tim. 6:6. Benjamin Francis, Rom. 6:15.
1790	Dolau	Edmund Watkins, Luke 14:22, 23. Benjamin Francis, Phil. 3:16. John Evans, Roe, 2 Cor. 4:7. David Jones, Isaiah 40:7. Joshua Thomas, Josh. 21:45.

SPECIMENS OF WELSH PREACHING.

Here it may not be improper to make a few preliminary remarks.

The ministry of the gospel, through the instrumentality of Welsh preachers, has produced a most wonderful effect, which is visible in the ornament of evangelical knowledge, and the beauty of that morality, that brodered garment of pure gold in which the Principality is clothed. Notwithstanding many of her ministers go out to preach without any golden rings and precious diamonds on their fingers, and even without the learning of Athens and Rome—the oratory of Demosthenes, the chief orator of Greece, or of Cicero, the chief orator of Rome; yet, by the influence of the Holy Spirit of God inflaming their gifts, and firing their zeal and love to Christ and the souls of men, they have set the land of Cambria on fire. There is no portion of the terrestrial globe, of its size and containing the same number of inhabitants, where the religion of Christ has been and now is so flourishing, and where it has had such an universal effect, as the Principality of Wales—where the flowers of morality decorate its hills and dales, and ungodly and heathenish customs are flying away, like the demons of Gadara before the Son of God in the days of his flesh.

However excellent the written sermons of Welsh ministers might appear in any language whatever, the effect is nothing, comparatively, to that produced by the living speakers. Their superiority as preachers may be ascribed, measurably, to their pathetic, warm, and masterly manner of delivery, and their prepossessing appearance and compass of voice, which enables them to command the attention of thousands. Much of the original force and beauty of their sermons, therefore, are lost in translating.

The Fall of Man, and his Recovery by Christ.

At a meeting of ministers in Bristol, the Rev. Mr. — invited several of his brethren to sup with him. Among them was the minister officiating at the Welsh meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on

which they were discoursing was the different strains of public preaching. When several had given their opinion, and had mentioned some individuals as good preachers, and such as were models as to style of composition, &c. Mr. ——— turned to the Welsh stranger, and solicited his opinion. He said he felt it a privilege to be silent, when such men were discoursing, but that he felt it a duty to comply with his request. "But," said he, "if I must give my opinion, I should say that ye have no good preachers in England. A Welshman would set fire to the world while you were lighting your match." The whole company requested the good man to give them some specimen of the style and manner of preaching in Wales. "Specimen," said he, "I cannot give you. If John Elias were here, he would give you a specimen INDEED. I cannot do justice to the Welsh language! Your poor, meagre language would spoil it; it is not capable of expressing those ideas which a Welshman can conceive; I cannot give you a specimen in English without spoiling it." The interest of the company was increased, and nothing would do but something of a specimen. "Well," said the Welshman, "if you must have a piece, I must try, but I don't know what to give you—I recollect a piece of Christmas Evans. He was preaching on the depravity of man by sin—of his recovery by the death of Christ, and he said—'Brethren, if I were to represent to you, in a figure, the condition of man as a sinner, and the means of recovery by the cross of Jesus Christ, I should represent it something in this way: Suppose a large grave-yard, surrounded by a high wall, with only one entrance, which is by a large iron gate, which is fast bolted. Within these walls are thousands and tens of thousands of human beings, of all ages and classes, by one epidemic disease bending to the grave—the grave yawns to swallow them, and they must all die. There is no balm to relieve them—no physician there—they must perish. This is the condition of man as a sinner. All have sinned, and the soul that sinneth shall die. While man was in this deplorable state, Mercy came down and stood at the gate, looked at the scene and wept over it, exclaiming, "Oh that I might enter, I would bind up their wounds, I would relieve their sorrows, I would save their souls." While Mercy stood weeping at the gate, an embassy of angels, commissioned from the court of Heaven to some other world, paused at the sight, and Heaven forgave that pause; and, seeing Mercy standing there, they cried, "Mercy, Mercy, can you not enter? Can you look upon that scene and not pity? Can you pity and not relieve?" Mercy replied, "I can see;" and in her tears she added, "I can pity, but I cannot relieve."

“Why can you not enter?” “Oh,” said Mercy, “Justice has barred the gate against me, and I cannot, must not, unbar it.” At this moment Justice himself appeared, as it were to watch the gate. The angels inquired of him, “Why will you not let Mercy in?” Justice replied, “My law is broken, and it must be honored—die *they*, or Jesus must!” At this, there appeared a form among the angelic band like unto the Son of God, who, addressing himself to Justice, said, “What are thy demands?” Justice replied, “My terms are stern and rigid: I must have sickness for their health—I must have ignominy for their honor—I must have death for their life—*Without shedding of blood there is no remission.*” “Justice,” said the Son of God, “I accept thy terms. On me be this wrong, and let Mercy enter.” “When,” said Justice, “will you perform this promise?” Jesus replied, “Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person.” The deed was prepared, and signed in the presence of the angels of God. Justice was satisfied, and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the patriarchs, by them to the kings of Israel and the prophets—by them it was preserved until Daniel’s seventy weeks were accomplished—then, at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important deed. “Where,” said Justice, “is the Son of God?” Mercy answered, “Behold him at the bottom of the hill, bearing his cross”—and then she departed, and stood aloof at the hour of trial. Jesus ascended the hill, while in his own train followed his weeping church. Justice immediately presented him with the deed, saying, “This is the day when this bond is to be executed.” When he received it, did he tear it in pieces, and give it to the winds of heaven? No; he nailed it to his cross, exclaiming, “It is finished.” Justice called on holy fire to come down and consume the sacrifice. Holy fire descended—it swallowed his Humanity, but when it touched his Deity it expired!—and there was darkness over the whole heavens—but glory to God in the highest, on earth peace and good-will to men.’

“This,” said the Welshman—“this is but a specimen of Christmas Evans.”

The Victory of Calvary—By the same.

After the prophets of ancient times had long gazed through the mists of futurity, at the sufferings of Christ, and the glory that should follow, a company of them were gathered together

on the summit of Calvary. They saw a host of enemies ascending the hill, arrayed for battle, and most terrific in their aspect. In the middle of the line was the Law of God, fiery and exceeding broad, and working wrath. On the right wing, was Beelzebub with his troops of infernals; and on the left, Caiaphas with his Jewish priests, and Pilate with his Roman soldiers. The rear was brought up by Death, the last enemy. When the holy seers had espied this army, and perceived that it was drawing nigh, they started back, and prepared for flight. As they looked round, they saw the Son of God, advancing with intrepid step, having his face fixed upon the hostile band. "Seest thou the danger that is before thee," said one of the men of God. "I will tread them in mine anger," he replied, "and trample them in my fury." "Who art thou?" said the prophet. He answered: "I that speak in righteousness, mighty to save." "Wilt thou venture to the battle alone?" asked the seer. The Son of God replied: "I looked, and there was none to help; and I wondered there was none to uphold; therefore mine own arm shall bring salvation unto me; and my fury it shall uphold me." At what point wilt thou commence thy attack?" inquired the anxious prophet. "I will first meet the Law," he replied, "and pass under its curse: for lo! I come to do thy will, O God." "When I shall have succeeded at the centre of the line, the colors will turn in my favor." So saying, he moved forward. Instantly the thunderings of Sinai were heard, and the whole band of prophets quaked with terror. But he advanced, undaunted, amidst the gleaming lightnings. For a moment he was concealed from view; and the banner of wrath waved above in apparent triumph. Suddenly the scene was changed. A stream of blood poured forth from his wounded side, and put out all the fires of Sinai. The flag of peace was now seen unfurled, and consternation filled the ranks of his foes. He then crushed, with his bruised heel, the Old Serpent's head; and put all the infernal powers to flight. With his iron rod he dashed to pieces the enemies on the left wing, like a potter's vessel. Death still remained, who thought himself invincible, having hitherto triumphed over all. He came forward, brandishing his sting, which he had whetted on Sinai's tables of stone. He darted it at the conqueror, but it turned down, and hung like the flexile lash of a whip. Dismayed, he retreated to the grave, his palace, into which the conqueror pursued. In a dark corner of his den, he sat on his throne of mouldering skulls, and called upon the worms, his hitherto faithful allies, to aid him in the conflict; but they replied, "His flesh shall see no corruption." The sceptre fell from his hand, The conqueror seized

him, bound him, and condemned him to the lake of fire; and then rose from the grave, followed by a band of released captives, who came forth, after his resurrection, to be witnesses of the victory he had won.

The Demoniac of Gadara.

The writer heard the following, at an association held in the county of Carmarthen, in 1817. It has been considered one of the weakest efforts of Christmas Evans. He said it was his desire to arouse the attention of the congregation, which had not been excited during the whole meeting, though many excellent sermons had been delivered. It indicates thorough knowledge of human nature, and great power in drawing pictures of real life for practical purposes. The effect produced was astonishing. His pictures would instruct, and sometimes amuse, but his applications would shock the congregation like electricity. We are sorry that our limits will not allow us to publish the whole sermon.

“And when he went forth to land, there met him out of the city a certain man, which had devils a long time, and wear no clothes, neither abode in any house but in the tombs.”

I imagine that this Demoniac was not only an object of pity, but he was really a terror in the country, so terrific was his appearance, so dreadful and hideous his screams, so formidable, frightful, and horrid, his wild career, that all the women in that region were so much alarmed that none of them durst go to market.

And what made him still more terrible was the place of his abode: It was not in a city, where some attention might be paid to order and decorum—(though he would sometimes ramble into the city, as in this case). It was not in a town, or village, or any house whatever, where assistance might be obtained in case of necessity; but it was among the tombs, and in the wilderness—not far, however, from the turnpike road. No one could tell but that he might jump at them, like a panther, and scare them to death. The gloominess of the place made it more awful and solemn. It was among the tombs—where, in the opinion of some, all witches, corpse-candles, and hobgoblins abide.

One day, however, Mary was determined that no such nuisance should be suffered in the country of the Gadarenes. The man must be clothed, though he was mad and crazy. And if he should at any future time strip himself, tie up his

clothes in a bundle, throw them into the river, and tell them to go to sea, Abraham, he must be tied and taken care of. Well, this was all right—no sooner said than done. But, so soon as the fellow was bound with chains and fetters, Samson-like, he broke the bands asunder, and could not be tamed.

By this time, the devil became offended with the Gadarenes, and in a pout he took the Demoniac away, and drove him into the wilderness. He thought the Gadarenes had no business to interfere and meddle with his property; for he had possession of the man. And he knew, that “a bird in the hand is worth two in the bush.” It is probable that he wanted to send him home; for there was no knowing what might happen now-a-days. But there was too much matter about him to send him as he was; therefore, he thought the best plan would be to persuade him to commit suicide by cutting his throat. But here Satan was at a nonplus—his rope was too short—he could not turn executioner himself, as that would not have answered the design he has in view, when he wants people to commit suicide; for the act would have been his own sin, and not the man’s. The poor Demoniac, therefore, must go about to hunt a sharp stone, or any thing that he could get. He might have been in search of such an article, when he returned from the wilderness into the city whence he came, when he met the Son of God.

“Jesus commanded the unclean spirit to come out of the man. And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not.” Here is the devil’s confession of faith. The devils believe and tremble, while men make a mock of sin, and sport on the brink of eternal ruin. To many of the human race, Christ appears as a root out of dry ground. They see in him neither form nor comeliness, and there is no beauty in him that they should desire him. Some said he was the carpenter’s son, and would not believe in him; others said he had a devil, and that it was through Beelzebub the chief of the devils, that he cast out devils; some cried out, Let him be crucified—let him be crucified; and others said, Let his blood be on us and on our children. As the Jews would not have him to reign over them; so many, who call themselves Christians, say that he is a mere man: as such, he has no right to rule over their consciences, and demand their obedience, adoration, and praise. But Diabolus knows better—Jesus is the Son of God most high.

Many of the children of the devil, whose works they do, differ very widely from their father in sentiments respecting the person of Christ.

Jesus commanded the legion of unclean spirits to come out of the man. They knew that out they must go. But they were like Scotchmen—very unwilling to return to their own country. They would rather go into hogs' skins than to their own country. And he suffered them to go into the herd of swine. Methinks that one of the men who fed the hogs, kept a better look out than the rest of them, and said, "What ail the hogs? Look sharp there, boys—keep them in—make good use of your whips. Why don't you run? Why, I declare, one of them is gone over the cliff! There goes another! Drive them back." Never was there such running, and whipping, and hallooing; but down go the hogs, before they were aware of it. One of them said, "They are all gone!" "No, sure, not all gone into the sea!" "Yes, every one of them—the black hog and all! They are all drowned!—the devil is in them! What shall we do now?—what can we say to the owners?" "What can we say?" said another. "We must tell the truth—that is all about it. We did our best—all that was in our power. What could any man do more?"

So they went their way to the city, to tell the masters what had happened. "John, where are you going?" exclaimed one of the masters. "Sir, did you know the Demoniac that was among the tombs there?" "Demoniac among the tombs!—Where did you leave the hogs?" "That madman, sir——" "Madman!—Why do you come home without the hogs?" "That wild and furious man, sir, that mistress was afraid of so much——" "Why, John, I ask you a plain and simple question—why don't you answer me?—Where are the hogs?" "That man who was possessed with the devils, sir——" "Why, sure enough, you are crazy!—you look wild!—tell me your story, if you can, let it be what it may." "Jesus Christ, sir, has cast out the unclean spirits out of the Demoniac; they are gone into the swine; and they are all drowned in the sea; for I saw the tail of the last one!" The Gadarenes went out to see what was done; and finding that it was even so, they were afraid, and besought Jesus to depart from them.

How awful must be the state and condition of those men, who love the things of this world more than Jesus Christ!"

The man out of whom the unclean spirits were cast, besought Jesus that he might be with him. But he told him to return to his own house, and show how great things God had done unto him. And he went his way and published through.

out the whole city of Decapolis, how great things Jesus had done unto him. The act of Jesus casting so many devils out of him, was sufficient to persuade him that Jesus was God as well as man.

I imagine I see him going through the city, crying—"O yes! O yes! O yes!—Please to take notice of me, the Demoniac among the tombs. I am the man who was a terror to the citizens of this place—that wild man, who would wear no clothes, and that no man could bind. Here am I, now, in my right mind. Jesus Christ, the friend of sinners, had compassion on me. He remembered me, when I was in my low estate—when there was no eye to pity, and no hand to save. He cast out the devils, and redeemed my soul from destruction."

Most wonderful must have been the surprise of the people, to hear such proclamation. The ladies running to the windows—the shoemakers, throwing their lasts one way and their awls another, running out to meet him and to converse with him, that they might be positive there was no imposition; and found it to be a fact that could not be contradicted. O, the wonder of all wonders!—Never was there such a thing!—must, I think, be the general conversation.

And while they were talking, and every body having something to say, homeward goes the man. As soon as he came in sight of the house, I imagine I see one of the children running in, and crying, "O, mother! Father is coming—he will kill us all!" "Children, come all into the house," said the mother. "Let us fasten the doors. I think there is no sorrow like my sorrow!" said the broken-hearted woman. "Are all the windows fastened, children?" "Yes, mother." "Mary, my dear, come from the window—don't be standing there." "Why, mother, I can hardly believe it is father! That man is well-dressed." "O yes, my dear children, it is your own father. I knew him, by his walk, the moment I saw him." Another child, stepping to the window, said, "Why, mother, I never saw father coming home as he does to-day. He walks on the foot-path, and turns round the corner of the fence. He used to come towards the house, as straight as a line, over fences, ditches, and hedges; and I never saw him walking as slow as he does now."

In a few moments, however, he arrives at the door of the house, to the great terror and consternation of all the inmates. He gently tries the door, and finds no admittance. He pauses a moment, steps towards the window, and says, in a low, firm, and melodious voice—"My dear wife, if you will let me in, there is no danger. I will not hurt you. I bring you glad

tidings of great joy." The door was reluctantly opened, as it were between joy and fear. Having deliberately seated himself, he said: "I am come to show you what great things God has done for me. He loved me with an eternal love. He redeemed me from the curse of the law, and the threatenings of vindictive justice. He saved me from the power and the dominion of sin. He cast out the devils out of my heart, and made that heart which was a den of thieves, the temple of the Holy Spirit. I cannot tell you how much I love the Savior. Jesus Christ is the foundation of my hope, the object of my faith, and the centre of my affections. I can venture my immortal soul upon him. He is my best friend. He is altogether lovely—the chief among ten thousand. He is my wisdom, righteousness, sanctification, and redemption. There is enough in him to make a poor sinner rich, and a miserable sinner, happy. His flesh and blood is my food—his righteousness, my wedding-garment—and his blood is efficacious to cleanse me from all my sins. Through him I can obtain eternal life; for he is the brightness of the Father's glory, and the express image of his person—in whom dwelleth all the fullness of the Godhead bodily. He deserves my highest esteem, and my warmest gratitude. Unto him who loved me with an eternal love, and washed me in his own blood—unto him be the glory, dominion, and power, for ever and ever! For he has rescued my soul from hell. He plucked me as a brand out of the burning. He took me out of the miry clay, and out of a horrible pit. He set my feet upon a rock, and established my goings, and put in my mouth a new song of praise and glory to him! Glory to him for ever!—Glory to God in the highest!—Glory to God, for ever and ever! Let the whole earth praise him!—Yea, let all the people praise him."

It is beyond the power of the strongest imagination to conceive the joy and gladness of this family. The joy of seafaring men delivered from being shipwrecked—the joy of a man delivered from a burning house—the joy of not being found guilty to a criminal at the bar—the joy of receiving pardon to a condemned malefactor—the joy of freedom to a prisoner of war,—is nothing in comparison to the joy of him who is delivered from going down to the pit of eternal destruction. For it is a joy unspeakable and full of glory.

In speaking from these words—

I. We would notice Christ's mission into the world to destroy the works of the devil.

II. His qualifications for that important work: He is both God and man—the Son of God most high.

III. The awful state and condition of those people, who love the things of the world more than Jesus Christ—who join the Gadarenes in saying unto Christ, Depart from us.



According to the best information we can obtain, there are at present in Wales, 250 Baptist meeting-houses, and about as many other stated preaching places, for lectures on Sunday and week day evenings, which are regularly supplied with the preaching of the gospel by Baptist ministers, not once a month, but *every week*, and in some places, three or four times a week, besides Lord's-days. This is owing, not only to the number, but also to the *diligence* of the Welsh preachers, and to a plan which is there adopted to defray their travelling expenses, as well as an acknowledgment of gratitude from the churches for their labors of love. Although the Welsh churches do not give much to their ministers, yet an instance has never occurred of their letting a regular minister, in good standing, go from them without giving him *something*.

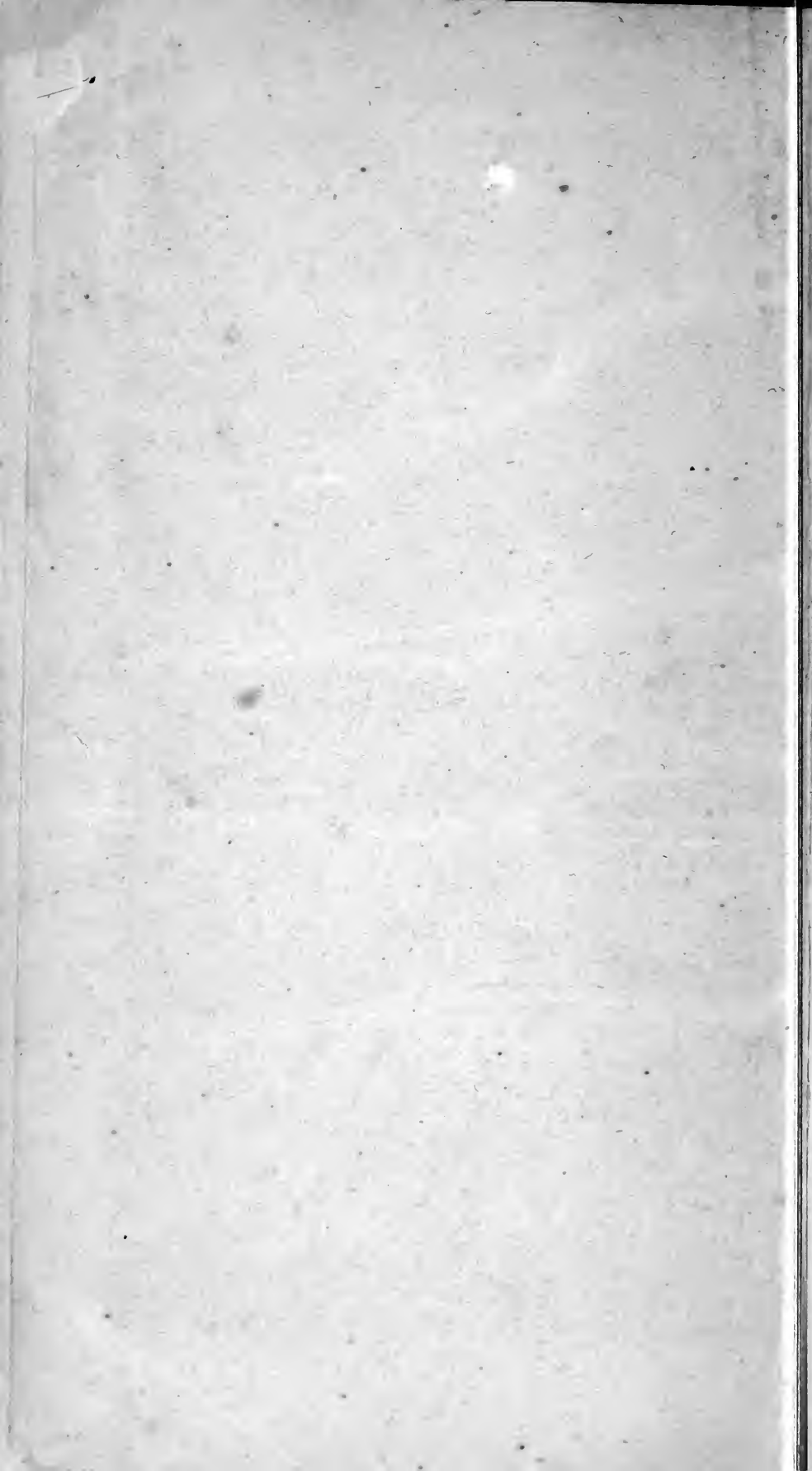
The travelling preachers receive a stated sum for each sermon, so that a man of strong constitution, who can preach twice every day, as Christmas Evans, John Elias, and others do, would receive a considerable amount for his services. For this purpose the churches have a fund, or treasury, into which the people cast their contributions, so that no collection is made when the minister is present. The whole number of Baptist communicants in Wales, is about 35,000.

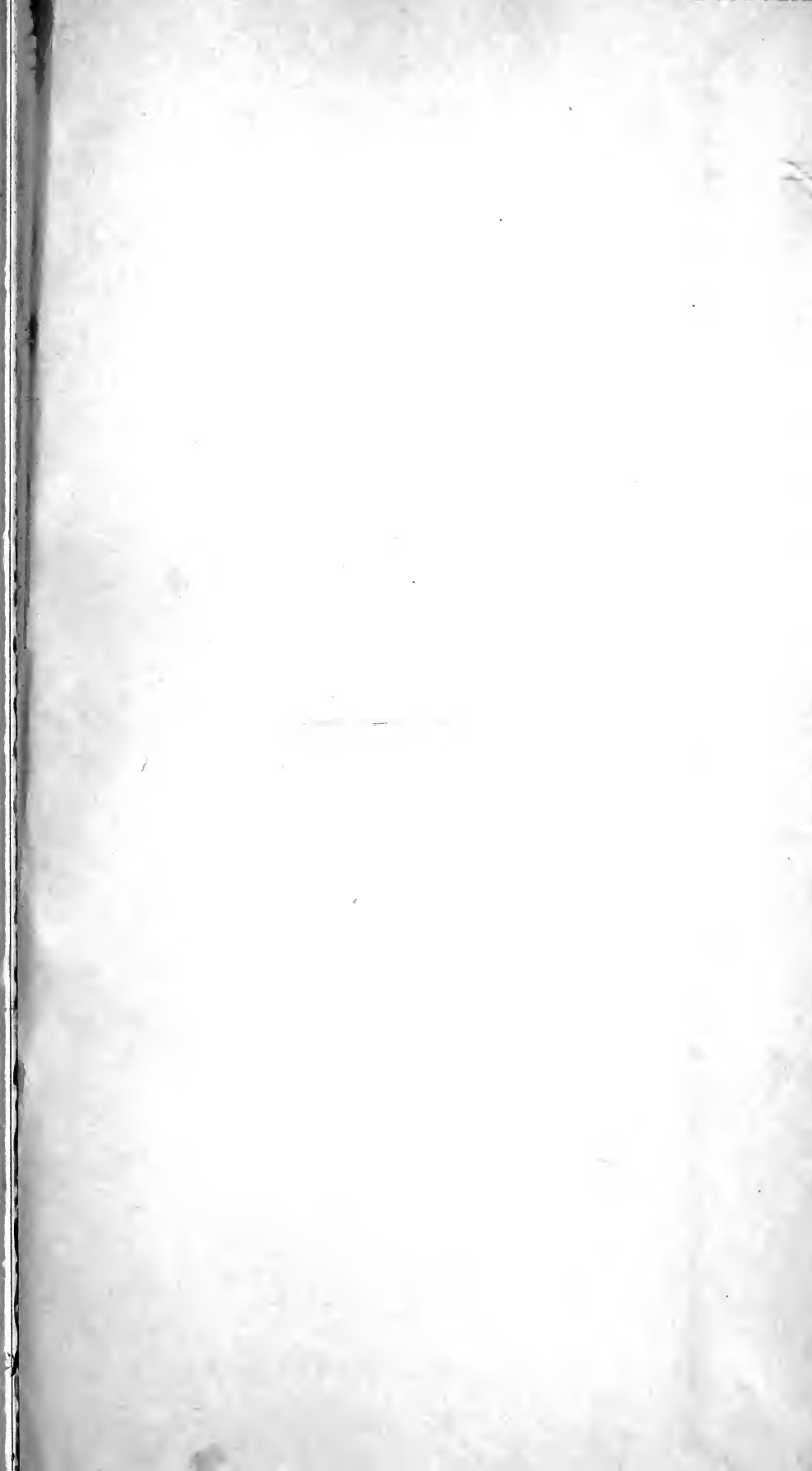
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