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**A Biographical Sketch of the Baptist Pioneer
Preacher, the Rev. Thomas Patient,
Who Visited the American
Continent in 1630**

BY
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It is claimed, and with considerable warrant, that the Baptist folks are invariably so busily engaged in the making of history, that they pay little or no attention to repeating of it, notwithstanding the great American historian, Bancroft, places the Baptist in the forefront of every movement that has for its object the moral, civil and religious development of the race. Indeed, it was Bancroft who paid the splendid tribute to the Baptist worthy, Roger Williams, by saying: "He was the first person, in modern Christendom, to assert the doctrine of liberty of conscience in religion," and further, Bancroft declares: "The distinguishing contribution to human progress and happiness in the securing to the individual soul-liberty, is the trophy of the Baptist." With such splendid recognition of Baptist effort and contribution to the civil and religious betterment of humanity, we venture to ask our readers to consider the subject of this Historical Sketch, Thomas Patient, the Pioneer Baptist Preacher, who contributed no little share toward that magnificent accomplishment of soul liberty, the Keystone of our American Institutions and Liberties.

There were few, indeed, among the glorious galaxy of our Baptist forefathers of his day, who merited recognition more than this able, eloquent and scholarly Baptist pioneer preacher, Thomas Patient, who blazed the way "in the woods and read the Big Book to the wild Indian" in those early formative times of our Colonial history.

This heroic champion of the Doctrines of the Grace of God lived in a remarkable time. There were changes in the ecclesiastical and civil affairs of the British and the Continental peoples. The great political upheaval that followed in the wake of the Reformation had not subsided, and the multiplied sects that appeared

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upon all sides, were in evidence, with their fanatical notions, and the authorities were called upon to deal with the advocates of the various newly launched fads, and the conduct of their half-baked leaders. It was in this remarkable era of the world's history that Thomas Patient was born, and later became a man among men.

The great and rapidly changing conditions of those formative times, challenged all that was best in those men of stout heart, iron will, and strong, red blood, who dared to express their convictions and demand soul-liberty for themselves and for all men. These were men of stirring worth. They attempted and did bring "things to pass." They had become aroused to the imperative necessity of shaking off the oppressive and tyrannical yoke of their "over-lords," both temporal and spiritual. They entered into the fray, with the enthusiasm of men who had caught the vision, that had wafted before the mind's eye of Zeno, the stoic, when he taught the Brotherhood of Mankind. It was beginning to break through the big, black, dark night of ignorance. Zeno had made known his thought to the race, long ere the Grecian philosophers taught their Greek philosophy, or the Roman legions had subdued and conquered their opponents. The superstition and mediæval sacerdotalism of the Roman hierarchy had been defeated by the red-hot shot of Luther, and the great Reformation that followed in his wake. The printing-press, which under God became such a mighty engine for the circulation of the sacred Scriptures, that had been so long prohibited by the Romanists, was now effectually enabling the preachers to distribute in the common tongue of the people, the Bible, and Bible reading became the order of the day.

The vision of Zeno began to take on tangible shape, ideas became actualities, brotherhoods were forming. Throughout the British Isles, and upon the Continent, men became alive to their inalienable right to worship God according to their understanding, freed from all civil and ecclesiastical interference.

The advanced ideas of Sir Walter Raleigh, on his return from the land beyond the sea, had attracted public attention. The British public became restless for change. New enterprises were planned. Commercial and religious companies were formed, and that iniquitous blot on the human escutcheon, Slavery, was engaging the attention of the various governments, and to their eternal shame they all more or less connived at, and openly encouraged, the traffic by regulating it with legislative enactment that gave the sin-embruited traffic a legal status before the world.

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place in the public eye. His name had been the common topic in church and chapel alike. The "Roadside Inn," and ye 'Bus Driver, going up to ye "London Towne," all vied in the praise of Sir Walter Raleigh and his wonderful report of the great new world beyond the sea. Sir Walter's account created the greatest enthusiasm in the little newly-formed communities. (See Green's English People.) (Macaulay's History.) The Continent and the British Isles were in the throes of seething unrest. Both the ecclesiastical and civil authorities were resorting to excessive measures. Parliamentary enactments of severe and unduly provocative character were enacted. Much disorder and suffering followed, especially among the non-conformists and Roman Catholics. They were the subjects of especial disfavor. The landed nobility, strongly aided and encouraged by the Anglican clergy made the life of the non-conforming tenantry all but unbearable. The petty annoyances, coupled with the favoritism and jealousies were the order of the day, especially in the rural life, "where the Vicar and the Squire" held full sway.

The entire machinery of the High Commissioners' Court had been instituted to enforce upon the non-conformist, conformity. So flagrantly cruel and unjust was the Court of the High Commissioners toward the non-conformist, that it became the one great outstanding blot on the British escutcheon. Fines were imposed from £20 to £260 per annum for simply staying away from the services of the Established Church, and very often the Commission sentenced the absenting non-conformist to prison, in addition to heavy fines. The record of the Anglican Church in Britain leaves no place for criticism of Roman Catholic cruelty. Anglican Episcopacy was not Christian in practice toward the non-conformist for over two hundred years, from the days of the Landian Fiasco of the Historic Episcopate, to the close of the Eighteenth Century, and as late as 1912 non-conformist ministers were imprisoned for not paying taxes for the support of Church schools agreeable to the so-called Bishop's Bill. Drs. John Clifford and F. B. Meyer, et al., have been arrested and fined under the iniquitous Parliamentary Act known as the Bishop's Bill, and engineered by the Bench of Anglican Bishops. (See Prof. Hearnshaw's History, page 9, published in London, 1914.)

The British Government, assisted and encouraged by the Anglican clergy, collected one fiftieth of the total revenues of the kingdom in recusancy fines. The great Mansion House of London, the seat of the Lord Mayor, was built from the fines imposed upon non-conformists under the iniquitous Corporation Act. In the

reign of Charles II, every person taking office was compelled to take Communion at the Established Church, or pay a fine of £500. The Anglican clergy and their boon companions in crime, the brewers, controlled the British Government and influenced all its legislation.

It was conditions like these that confronted the non-conformists that made their lives insufferable, and created that spirit of unrest that has ever characterized the liberty-loving non-conformist of the British Isles. The sparks of discontent, that had been smouldering only too long, burst into flame. The little group of Separatists and Independents that gathered at Scrooby Manor, Nottinghamshire, developed into a community whose protests against tyranny, civil and ecclesiastical, have long since encircled the civilized globe. The foundation of American liberty had its beginning at Scrooby Manor. The little group of sturdy non-conformists decided in 1606 to leave the land of their birth, and about this time some heroic spirits joined the little group, and among the number was that great dominating character, John Robinson, the sainted, able and eloquent preacher, who gave poise and direction to the undertaking of the "men of Scrooby."

This man of God, John Robinson, gave up his "living" in the "Establishment" and began his great ministry among the so-called dissenters. His influence was far-reaching in its effect, and only equalled by his sweet-spirited, gracious bearing. John Robinson was preëminently Christian, noble and lovable in temperament. His views of Truth, while highly pronounced Calvinistic, were well mixed with that wider view of the "Grace of our Merciful God toward all mankind."

Following immediately in the wake of John Robinson, and identifying themselves with the "Men of Scrooby," several other spirits of strong and sturdy worth joined their fellowship, and not the least in point of influence and social standing was a naval officer who had become tired of the spiritual indifference and worldly minded clergy of the Anglican Church. This godly, seafaring man, John Patient, was born at Barnstable, Devonshire, of good family, who were locally known as being "gentle folks that mixed with the quality." John Patient was a man of resolute character, and strong religious conviction. He left England after some difficulty with his naval superiors, and went to La Rochelle, France, where the exercise of the Reformed religion was temporarily allowed at that time, but singular to relate, John Patient was not satisfied with his associates. The lives of his French co-religionists and their manners and customs, were foreign to him; he

was an Englishman, and his countrymen he still a comparatively short time after his arrival in England, at Scrooby Manor, and finally cast a cold and dreary temperament. "In Amsterdam, where he was a navigator, Captain Korte was the earliest navigator to cross the sea. John Patient joined him as first lieutenant. After a brief stay in the Netherlands, Captain Mey, of the company, known as the Dutch East India Company, by the Merchants of Amsterdam, induced settlers to the American Colonies.

Captain Mey's knowledge of the character in those formerly formed Dutch Colonies. (On his arrival in the Dutch Colonies, and later to the beloved Netherlands was published in the "British Standard," p. 9.) Captain Mey became strongly attached to the company, and accompanied Captain Mey to the group of Scrooby men known as the "Men of Scrooby."

The Dutch were an energetic and well organized and equipped people, and of high range in the commercial world. Their influence in those early days was the celebrated Dutch East India Company. Their ships ploughed all the seas, and their masthead of her mercantile flag was the celebrated Dutch East India Company. Their ships were sent to the Cape of Good Hope, and up the Delaware Bay, and named it Fort Nassau. Captain Mey associated with the early Dutch East India Company, and his brave navigator formed the nucleus of the Dutch East India Company. His life and his history is much interesting.

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was an Englishman, and with those distinctive characteristics of his countrymen he still longed for old England, and returned after a comparatively short stay with the Huguenots at La Rochelle. On his arrival in England, he visited the "Men of Scrooby" at Scrooby Manor, and finally cast in his lot with those heroic spirits of kindred temperament. "Being a sea-going man," he later went to Amsterdam, where he became acquainted with the noted Dutch navigator, Captain Kornelius Jacobus Mey, who was among the earliest navigators to seek the wonders of the land beyond the sea. John Patient joined Captain Mey's crew and crossed the Atlantic with him as first mate, and came up the Delaware in 1614. After a brief stay in the New World, he returned to Holland with Captain Mey. On their arrival at Amsterdam, the famous Dutch company, known as the Holland Company, had been organized by the Merchants of Amsterdam. The company offered great inducements to settlers and other intending emigrants to the American Colonies.

Captain Mey's knowledge and experience made him a noted character in those formative times, and he was engaged by the newly formed Dutch Company, and he crossed the Atlantic again. On his arrival in the Delaware he opened up communications with the Indians, and later the cape that looked so much like his own beloved Netherlands was named in his honor, Cape May. ("English Standard," p. 9.) This same Dutch navigator, Captain Mey, became strongly attached to John Patient, and he (Patient) accompanied Captain Mey back to Holland on his return. The little group of Scrooby men had formed their company and were known as the "Men of Scrooby."

The Dutch were an enterprising and a colonizing people. They organized and equipped companies that finally had a very wide range in the commercial life of the times, and exerted a wide influence in those early days. Among the larger companies formed was the celebrated Dutch West Indian Company, of Holland. Their ships ploughed all seas, and the "Dutch broom was at the masthead of her merchantmen," (meaning she swept the sea). Their ships were sent to the New World under command of Captain Mey, who extended his exploration and influence along the Capes, and up the Delaware, where he constructed a fort, and named it Fort Nassau. His name became very prominently associated with the early history of our Colonial times. In 1623 this brave navigator formed a settlement at Gloucester Point and fortified its approaches. (See Watson's Annals.) Our early American history is much indebted to Captain Mey.

John Patient, having returned to Holland with valued information of the New World, soon became a prominent figure in the councils of the Pilgrims. His advice was sought. Just how much his judgment and opinion was a factor in determining the return of the Pilgrim Company from Leyden to England, with a view of embarkation for the land beyond the sea, is now only conjectural, but at any rate it is a reasonable supposition that a man of his calibre was influential in determining the matter of the Pilgrim emigration.

John Patient returned to the land of his birth immediately after the sailing of the ill fated Francis Blackwell and his companions. The ill-fated expedition of Francis Blackwell, which left Amsterdam in 1618, with 180 emigrants, for Virginia, was doubtless a great shock to the little Pilgrim Company at Leyden. The Blackwell expedition lost 130 of their number, and Blackwell himself perished before the American coast was reached. The effect of the sad tidings of the Blackwell expedition, and their sufferings can readily be understood upon the Pilgrim Company.

John Patient's return to England and his staunch support of the cause of the "Independents" is a matter of record. His estate was seized by the High Court Commissioner, he was heavily fined and imprisoned at Exeter. His family suffered the common lot of all the "non-conforming folks" of that day who opposed the ecclesiastical authorities. John Patient died in 1637. (See Barton's History of the Independents, p. 192.)

What effect, if any, John Patient's return to England and the sad tidings of the sufferings of Francis Blackwell's expedition had upon the little group of Separatists at Leyden, it could only have been of a temporary character, because they soon after appointed some of their number, led by John Carver and Robert Cushman, to again visit England, to more fully arrange and complete the business they had undertaken in September, 1617, when the aforesaid Messrs. Carver and Cushman visited the officers of the Virginia Company at London, to arrange for the emigration to the New World of the entire Pilgrim Company.

The reverses of the "Men of Scrooby," at Leyden, were indeed painful in the extreme toward the closing years of their stay among the Dutch. The British Ambassador in Holland had received instructions from the Secretary of State in London to have the Dutch Government suppress the Pilgrim Press and issue a warrant for the arrest of William Brewster because of the widely circulated literature in England of the Pilgrims' books. The Court of Star Chamber of England brought great pressure

to bear on the Dutch and his adversaries, and the Anglican clergy were the Pilgrims, because of the conduct of the Ang

It is worthy of note, trying and distressing when they had grown in Leyden, they had grown in leaving the Magistrate and tribute to their churches, and now these twelve years of accusation against any one it is commendatory, and edge it. Yet the Pilgrims, having a meeting-house and longed to depart. For greater soul liberty. But had in a measure paved the way of Sir Walter Raleigh beyond the sea. They by committee had completely boarded the "Speedwell" in England, where the "Mayflower" had arrived in Southampton. The Pilgrims landed, bringing the sainted John Robinson. The Pilgrims in arranging to extended for this little Hearnshaw's story, "I through it all "God will provide for us, to contrary wind and God," and with stout adieu forever to the land of their birth. (Pittsgrrove Historical)

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to bear on the Dutch Government and Brewster was hounded by his adversaries, and kept in hiding until they left Holland. The Anglican clergy were the aiders and abettors in the persecution of the Pilgrims, because of their literary productions and exposure of the conduct of the Anglican clergy to the English people.

It is worthy of note, however, to say that notwithstanding the trying and distressing experiences of the Pilgrims while at Leyden, they had grown in favor with the authorities and on their leaving the Magistrates of Leyden bore this splendid testimony and tribute to their character: "These English have lived among us now these twelve years, and yet we have never had any sort of accusation against any of them." Here is a tribute as graceful as it is commendatory, and as merited as it was gracious to acknowledge it. Yet the Pilgrims desired to depart in spite of their owning a meeting-house and increasing numbers. They were restless and longed to depart. They gave reasons why: They longed for a greater soul liberty. Robert Harcourt's book, published in 1614, had in a measure paved the way, coupled with the glowing account of Sir Walter Raleigh and John Patient, et al., of the land beyond the sea. They busily arranged their affairs at Leyden, the committee had completed the arrangements and the little group boarded the "Speedwell" at Delfshaven, Holland, for Southampton, England, where they arrived in the early summer of 1620. The "Mayflower" had been hired to meet the "Speedwell" on her arrival in "Southampton Water." The little heroic group of Pilgrims landed, bringing with them the prayers and benediction of the sainted John Robinson. The trials and vexatious delays of the Pilgrims in arranging their final details of their expedition are too extended for this little narrative. The reader should see Prof. Hearnshaw's story, "Pilgrim Fathers." It suffices to say, that through it all "God was in their midst, to deliver," from leaking ships, to contrary winds, and unscrupulous men. "The Lord was God," and with stout hearts and prayer on their lips they bid adieu forever to the land of their birth, August 15th, 1620. (See Pittsgrove Historical Sketch, p. 47.)

"The sailing of the 'Mayflower' down the 'solent' from her anchorage in midstream on that memorable August morning in 1620 was the beginning of a new world's history. The nucleus of the great Yankee Nation was born there. When that little group left the old, historic 'West Gate,' Southampton, to board the 'Mayflower' from the Quay, a change took place in the great heart-throb of the civilized world." The eloquent and scholarly Anglican Bishop of London, the late Dr. Mandell Creighton said, "Few

promptings of heroism rank higher in human annals than the courageous resolve which led the little band to seek in the unknown Western World a new home where they might worship God according to the dictates of their conscience, and found a pure and regenerate society, unfettered by the surroundings of a degenerate past." (See Hearnshaw's History of the Pilgrim Fathers, p. 18.)

Of the Pilgrims' subsequent life and times in America, it has been said: "Theirs was among the most valued contribution of those formative times in our Colonial history."

After sidetracking the subject of our sketch, coupled with the somewhat extended recital of historic incidents, associated with the early days of our American history, and the further reference to the family and associations, and the contributory causes, both civil and religious, that led up to and finally developed in the changed allegiance from the old world customs and authority to the adoption and recognition of those distinctive American principles, "that every man is born free and equal," we will proceed to present the biographical sketch of the Baptist Pioneer Preacher,

THOMAS PATIENT

Thomas Patient was the second son of John Patient, the British ex-naval officer, to whom reference has been made. Thomas Patient was born at Barnstable, Devonshire. He was christened at the Parish Church in 1591, owing to the very decided Anglican views of his mother's family, who belonged to the "Maldens," and were pronounced "Church Folks." The Maldens and the Patient family were not congenial, owing to the widely separated views on Religion and the "Establishment."

Thomas Patient early became interested in religious matters, and his uncle, John Malden, being Lord of the Manor, had in his "gift" a "living," and was secretary to Sir Thomas Wentworth, later Earl Strafford, and sent Thomas Patient to the William of Wyckham Collegiate School, Winchester, after his leaving Totness. Newnam says nothing further about Patient's school and college days.

It is more than a mere incident in the life of the writer,—indeed it is a remarkable coincidence, that I should be a Baptist minister laboring in the pastorate of New Jersey, and a direct descendant of Lemuel Wills, a fellow divinity student and companion of Thomas Patient in his college days at Wyckham School, and further should have in my possession the old family Bible, published in 1610 (A. Breeches Bible) with Lemuel Wills' initials carved in the leather covers, and containing much valued historic matter.

This old Breeches Bible Philadelphia Baptist M April 24th, 1916. The P on the rarity of the val E. Wills to give further toric old Book. A num were Drs. A. J. Rowland

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This old Breeches Bible of 1610 was exhibited to the members of the Philadelphia Baptist Ministers' Conference of Philadelphia on Monday, April 24th, 1916. The President, Rev. O. P. Eaches, D.D., made remarks on the rarity of the valued old Breeches Bible, and called on Dr. Joshua E. Wills to give further extended information on the history of the historic old Book. A number of the ministers examined it. Among them were Drs. A. J. Rowland and John Gordon.

The Baptist Commonwealth of April 27th, 1916, referred to the Bible in the following note: Bro. J. E. Wills exhibited a Bible to the Conference that was published in 1610 and a Bible used at Southampton when the Pilgrims boarded the Mayflower."

This Lemuel Wills was the eldest son of Chancellor Wills, of Beer, Devonshire. He became a very distinguished Anglican Churchman, and was noted for his defense of the Anglican Party. He was Vicar of Allhallows Exeter, for many years. A large tablet in the north wing was dedicated to his memory. He was for some time Canon of Exeter Cathedral. He became involved in difficulties of the times by resisting the "Commissioners." In January, 1641, by refusing to "put away all images, altars and things altarwise," he was arrested and imprisoned, with several other followers of Archbishop Laud. His "living" was taken, and his property attached. "His eldest son, Daniel Wills, emigrated to the Colonies in America," and became one of the Proprietors in (New Caesarea) now New Jersey. (See pp. 440-41, Bradford's History) and Laws of New Caesarea (New Jersey.)

Lemuel Wills' grandson was Rev. Thomas Wills, Rector of St. Agnes, Cornwall, and became noted for his connection with the Lady Huntingdon movement. He became her Ladyship's Counsellor and Secretary, and finally married her Ladyship's favorite niece, Selina. It is due to the influence of this Rev. Thomas Wills with Lady Huntingdon that the Church of England's services were read by an Anglican clergyman at Christ Church, London, for many years, and it is further worthy of note that this Church was the scene of Thomas Wills' labors. He gathered the congregation and effected the organization. (See "Coronet and Cross," pp. 335, 355, 362, 374, 390, 400.)

This same Thomas Wills, Rector of St. Agnes, Cornwall, was the progenitor of my grandfather, Rev. Thomas Daniel Wills, who was educated for the Anglican Church, and became the well known Rector of Beerholsten, Devonshire.

It may further interest the reader to know that the Rev. George E. Rees, D.D., while pastor of the Tabernacle Baptist Church, Philadelphia, baptized me in October, 1872, and this same Dr. Rees preached for several months in Christ Church, London, in 1913, the scene of my progenitor's ministry, and I was privileged to have correspondence with Dr. Rees during his ministry at Christ Church, London. Dr. Rees has since returned to Philadelphia, Pa. (1916).

Little or nothing is known of Thomas Patient, from the time of his leaving Winchester until he is found at Hursley, near Southampton, the old Manor-house of the Major family. Newnam says: "It was more than probable that Thomas Patient became acquainted with the 'Roundhead' movement at the home of John Major, Lord of the Manor of Hursley. Oliver Cromwell's son, Richard Cromwell, married Dorothy Major, the heiress of Hursley." (See Macaulay's History), (Newnam's Notes) and (Shore's Southampton.) Thomas Patient is mentioned as having been at Southampton in 1616, when James I confirmed the town in its privileges, by the Charter, which is now on exhibition at the Hartley Museum. (See Shore's, Southampton.) The great panic

which followed in the town, owing to the "Worthy Folks'" worry about the gunpowder being stored in "ye ancient castle," and "ye great fear of ye French setting light to it, caused ye town folk great upset." Thomas Patient was evidently engaged on some mission in the interests of the Virginia Company, whose office was at London, and was interested in financing the proposed emigration of the "Men of Scrooby" to the New World. Thomas Patient is found at ye towne of London in 1625, where he is advocating immersion, regardless of the "anti-succession theory" of the "Visible Church, Ministry and Ordinance." The exact date of his submission to the ordinance and the place of administration are not stated. We are informed, however, that the administrator of the ordinance was Thomas Helwys, who ministered to a little group of Baptists, who had returned to England from Amsterdam in 1611 and formed a Baptist Church in London. This little company suffered all manner of persecution and adversity. Notwithstanding their trials, they grew in numbers and influence. It was with this little company Thomas Patient cast in his lot. "His listening to a course of thirteen sermons, preached by a leading Anglican divine, in favor of infant sprinkling, led to Thomas Patient's decision, and Patient himself, with a touch of dry humor, remarks that at the end of the thirteenth sermon he arose and was baptized." (See *The Past and Future of Baptists in Ireland*, p. 6.)

Of Thomas Helwys' ministry in London, see Crosby's reference to this noble man, and the sainted spirits Helwys labored with from the beginning of 1611 to his death, which occurred in 1626.

John Morton assisted Thomas Helwys and wrought effectively, establishing churches in London and in several places in the South and Southwest of England. On Thomas Helwys' death, John Morton succeeded as the recognized leader of the general Baptist movement, and engaged extensively in missionary effort throughout England until his death, which occurred in 1630.

What part Thomas Patient took, if any, in the local church of Thomas Helwys, while he remained in London, is not stated, but record is made by Newnam that Thomas Patient was decidedly opposed to the Mennonites, or "New Tryclers," and the Anglican Church, whose authorities were very pronounced against him. Being of a controversial temperament, he engaged freely in the religious controversies of the times. His ability and scholarship were recognized by his opponents in his defense of Baptist principles. His vigorous stand for liberty occasioned no little concern among his friends for his personal safety. The ecclesiastical authorities were becoming more and more tyrannical in their op-

pressive measures. No in particular, were especially pleasure, and to the deniers the opportune time.

John Winthrop had settled in 1629, and a hundred souls embarked at the number of choice a Baptist Preacher, Thomas Patient.

The expedition reached town in the early summer which they named Boston not long in the Puritan and opposition of the Puritanic Company. Winthrop Patient's view of government having been educated and received his education at their views were very the two poles. Winthrop Patient of the Englishman, the governorship had Thomas Patient had in who had proclaimed the London, when he declared soul liberty in 1611: "The form of religion, because Church and conscience of Baptist truth has the trail of history. I who championed freedom.

With this view of a little Baptist group at brave and loyal a student trophy of the Baptist pioneer in the Puritanic.

Thomas Patient's view man John Winthrop and Pilgrims had not caused their Puritanic, erroneous those unique and form

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pressive measures. Non-conformists in general, and the Baptists
in particular, were especial objects of the Anglican clergy's dis-
pleasure, and to the delight of Thomas Patient's friends and ad-
mirers the opportune time arrived.

John Winthrop had been appointed Governor of Massachu-
setts in 1629, and a company of emigrants numbering fifteen hun-
dred souls embarked and set sail for the New World, and among
the number of choice and heroic spirits was the dauntless Pioneer
Baptist Preacher, Thomas Patient.

The expedition reached New England and landed at Charles-
town in the early summer of 1630, and finally settled in Shawmut,
which they named Boston. Thomas Patient, Newnam claims, was
not long in the Puritanic Company before he attracted the atten-
tion and opposition of John Winthrop and the leaders of the Puri-
tanic Company. Winthrop was especially opposed to Thomas
Patient's view of government, both civil and religious; Winthrop,
having been educated at Cambridge, resisted Patient, who had re-
ceived his education at Winchester and left the Anglican Church.
Their views were very decidedly different and as wide apart as
the two poles. Winthrop still maintained much of the characteris-
tics of the Englishman, namely, officialism, and his appointment to
the governorship had its effect supported by his early training.
Thomas Patient had imbibed the teachings of Thomas Helwys,
who had proclaimed the keynote of soul liberty in his ministry at
London, when he declared for, and sounded the first keynote of
soul liberty in 1611: "The Magistrate is not to meddle with relig-
ion or matters of conscience, nor to compel men to this or that
form of religion, because Christ is the King and Lawgiver of the
Church and conscience." This masterful and heroic presentation
of Baptist truth has never been preceded or succeeded all down
the trail of history. It was the soul cry of a noble, heroic spirit
who championed freedom and liberty to worship God unhin-
dered.

With this view of soul liberty taught by Thomas Helwys, the
little Baptist group at London naturally had its effect upon so
brave and loyal a student as Thomas Patient, and this distinctive
trophy of the Baptists was held and clung tenaciously to by this
pioneer in the Puritanic Colony.

Thomas Patient's views soon clashed with the great and good
man John Winthrop undoubtedly was. Winthrop and his fellow-
Pilgrims had not caught the vision of soul liberty, and true to
their Puritanic, erroneous, domineering spirit so characteristic of
those unique and formative times, the Puritans punished Thomas

Patient for what they regarded as a "contumacious act." He was whipped for having dared assert those God-given inherent rights of soul liberty. (See Dr. Brown, Past and Future of Baptists, p. 6.) "Having left old England and the Anglicans, seeking freedom to worship God, he, Patient, now was forced for the same reason to quit New England." Nothing daunted, "this heroic spirit, smarting from the lash," started across the wilds, wended his way over mountains, and crossed rivers, often resting in Indian camps, and finally reached the old Colony of Virginia, tired and footsore, only to receive a fate, if anything, worse, at the hands of the hyper-Anglican Colonists of Virginia, than he had suffered from his anti-prelatical, hyper-fanatical Puritanic brethren of Massachusetts.

Shaking the dust from his feet, we later find Thomas Patient in the "Indian Lands" of the wilds of what is now South Jersey, ministering to the Cohansey Tribe of Indians, by "reading the old Book in the woods and with the wild Indians." (Past and Future, Baptists in Ireland, Dr. Brown.) Here in Jersey, either in the late 1630 or the early 1631, Thomas Patient ministered to the Indian natives, prior to the labors of John Eliot, the so-called "Apostle to the Indians," who began his labors in 1646. Thomas Patient had lived among and labored for the Indians, especially the Cohansey Tribe, some ten or fifteen years before John Eliot began his splendid labor of self-sacrificing love. John Eliot emigrated from England, and rendered a noble and heroic service to the Indians, not only by his ministry of preaching the gospel, but by his translating the old and new Scriptures for them. Eliot's Bible is a monument to his loyalty and fidelity to his Lord.

Thomas Patient returned to the Old World with the celebrated Peter Minuet, who had planted a settlement of Swedes on the Delaware, and built Fort Christian, in 1638, and returned to Europe in 1639. Thus Thomas Patient wrought a mighty work by "reading the old Book, in the woods, and with the wild Indians" of the New World. (See pp. 56, 57, Historical Sketch of Pittsgrove.) Reference is made to Thomas Patient's labors with the Cohansey Tribe of Indians, and of the great Baptist preacher and jurist, Rev. Thomas Killingsworth, visiting and preaching among the Indian Tribes at Cohansey at a subsequent date. This sainted man, Killingsworth, was rejoiced to find the old men of the tribe telling in their traditional way about the "pale-faced Deep Water Preacher who had gone many moons."

This testimony is in itself sufficient to corroborate Dr. Hugh D. Brown's reference to the ministry of Thomas Patient's "reading

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World with the celebrated ment of Swedes on the 638, and returned to Eu- rought a mighty work by id with the wild Indians" istorical Sketch of Pitts- Patient's labors with the reat Baptist preacher and ing and preaching among quent date. This sainted . the old men of the tribe "pale-faced Deep Water

corroborate Dr. Hugh D. homas Patient's "reading

the old Book in the woods with the wild Indians." (See Past and Future of Baptists in Ireland, p. 6.)

Mr. George B. Macaltoner, the well known authority on the American Indian, and especially of the Indian Tribes of his own native State of New Jersey, renders a valuable service and contribution in his work, when he calls attention to the exemplary lives and Christian conduct of the Cohansey Tribe of Indians, who so surprised Thomas Killingsworth on visiting them by referring to the "Big Speak, Deep Water Jesus Man of Many Moons," referring to the pale-faced Baptist preacher, Thomas Patient, whose ministry and labor of love to the poor native Indian was ever fresh in their memory, and kept alive by tradition of him who labored, "reading the old Book in the woods with the wild Indians."

Mr. Macaltoner informed me, April 3d, 1916, in a personal interview, that the Cohansey Indians were very free from the crimes common to Indians of that time.

The year 1639 witnessed great and striking changes in the civil, religious and commercial life of the British Isles. There had been no Parliamentary enactments since March, 1629 to 1640. Charles had held full sway with his henchmen, Sir Thomas Wentworth in civil power, and Archbishop Laud vested with ecclesiastical authority. The "Petition of Right" was flagrantly ignored and violated. Revenue was raised without any concern or regard for legal authority. The non-conformists were at the mercy of that arch-tyrant, Archbishop Laud, whose proud boast was that no dissenting minister should live in England. This hyper-Anglican fanatic toiled laboriously to ignore the teachings of the Reformed divines, and substitute the Romish ceremonial observances. In the Establishment, his pet hobby, the "Historic Episcopate," which became known as the "Laudian Fiasco," occasioned much unrest and suffering throughout the British Isles, Macaulay says: "Laud, of all the prelates of the Anglican Church, departed farthest from the principles of the Reformation, and drew nearest to Rome." Laud completely reversed the Anglican position, and widened the breach beyond repair in the English Church life. He stultified her history and violated her homilies. He longed to catch the favoring wind to waft the Anglican ecclesiastical craft back into the harbor of Rome, from whom she had seceded. The Anglican Church, possibly more than any other communion in Christendom, have changed their policy and doctrine to suit the winds and changing thoughts of the times,—one time Romish, another time anti-Romish, but ever living at the cost of the English taxpayer,

ably sustained in their claims by the "Trade" or "Bung." Her Book of Common Prayer teaches that "the Mass is a vain thing, fondly invented, without any warrant in Scripture," yet a large portion of the Anglican clergy, in direct violation of their ordination vows, celebrate Mass in Protestant Episcopal Churches throughout the British realm and the United States.

Changes indeed had taken place in Britain during Thomas Patient's labors in the New World. Milton had written his famous "Lycidas." Its grave and tender lament was broken by a sudden flash of indignation. Wentworth, Laud and Charles realized that the storm had gathered about them. The Covenanters had resisted his Majesty's authority in the North, and the Roundheads of the South had laughed at the Royal Cavaliers, and demanded the carrying into effect of the Parliamentary enactment of 1629, which Charles and his henchmen had resisted so resolutely. Charles reluctantly consented finally to the gathering of a free Assembly and a Scotch Parliament. France was seething to engage Britain in war. A Spanish fleet had been attacked by the Dutch Admiral, and run for shelter and refuge under the guns of Dover. Richelieu encouraged the Scotch revolt. Much to the embarrassment of Charles, France and her Dutch allies blocked British commerce. Strafford had visited Ireland and returned with anything other than a flattering report to Charles. April, 1640, saw Parliament refuse any subsidy until "religion and common liberty" were assured. The three weeks' sitting of the "short Parliament" was dissolved, and Britain was seething with unrest from "Land's End to John O'Groat." Thomas Patient's arrival in England from the New World was most opportune. The Star Chamber had been remodeled, and the High Commission created, and under the guiding hand of Wentworth, England became almost as despotic and intolerant as France. When, lo! the Church of England was becoming more and more like the Church of Rome, Laud recognized that a "fragmentary Bishopric like Canterbury" should submit to the "older Prelatical Episcopate at Rome." The storm gathered and finally burst, when Oliver Cromwell seized the reins of government. Strafford had fallen and was sent to the Tower, and the ecclesiastical tyrant, Laud, was given into the hands of the "Usher," and Episcopacy met its Waterloo. The doctrines of Cartwright had suddenly become popular. Episcopacy was abolished altogether, and Presbyterianism once more received recognition. The solemn remonstrance became the order of the day. Bishops were committed to the Tower, Marston Moor, and Edgehill, with the gallant "Ironsides,"

in glorious triumph, who is declared Proctor. So far, briefly stated, the rival in England in 163

Cromwell put life and with a strong and Episcopal usurpers than the National Church, a divines, led by Cranmer the Romish ceremonialists in religious thin England of the Royalist, religious, and a destroying either of these

The Baptist folk, in bodies, rejoiced at the Patient were alive to the was devoted, faced the spirits of "like faith and

Of Thomas Patient's time of immersion in the churches of that day, I Ivimey, Gould, et al. Patient was an immersion actively engaged in the associated with William the Congregationalists: of the great outstanding The prominence and in and aggressive, spirits whose every taste and William Kiffin's caliber, and abiding friendship, and socially, and signed 1644, and again in 1646 Historic Society, London in Historical Sketch of tended account is there

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in glorious triumph, when, lo! Charles is a prisoner, and Cromwell is declared Proctor. Such are some of the civil and religious af- fairs, briefly stated, that confronted Thomas Patient on his ar- rival in England in 1639, and continued until he visited Ireland.

Cromwell put life and character into the Non-conformist cause, and with a strong and relentless hand dealt with the Anglican Episcopal usurpers that had so flagrantly violated the homilies of the National Church, and set aside the teachings of the Reformed divines, led by Craumer, Ridley, Jewell, et al., and had substituted the Romish ceremonial observances. Cromwell trained his fol- lowers in religious things. To them it was a sacred duty to clear England of the Royalist Cavaliers. His "Ironsides" were a politi- cal, religious, and a military organization, all in one, without de- stroying either of these distinctive characteristics.

The Baptist folk, in common with all the Non-conformist bodies, rejoiced at the changed condition. Kiffin, Jessey and Pa- tient were alive to the situation, and with a zeal as heroic as it was devoted, faced the task confronting them with other noble spirits of "like faith and order."

Of Thomas Patient's part in the question of the revived prac- tice of immersion in the English General Baptist Association in churches of that day, I would refer the reader to others—Crosby, Ivimey, Gould, et al. It is evident, however, that Thomas Pa- tient was an immersionist, and freely stated his convictions while actively engaged in the very forefront of Baptist effort. He as- sociated with William Kiffin, the great merchant prince, who left the Congregationalists and their ministry in 1638, and became one of the great outstanding figures in the Baptist life of his time. The prominence and influence of Kiffin readily attracted a live and aggressive, spiritually minded man like Thomas Patient, whose every taste and temperament would appeal to a man of William Kiffin's caliber. Kiffin and Patient soon formed a strong and abiding friendship. They were mutually agreed doctrinally and socially, and signed the Conference together at London in 1644, and again in 1646. (See Dr. Whitley, Sec. English Baptist Historic Society, London. Account of Thomas Patient, published in Historical Sketch of Pittsgrove, pp. 54, 55, 56. A very ex- tended account is there given.)

Dr. Whitley writes, under date of April 28th, 1915: "As to Thomas Patient, his career falls into three parts. The Colonial Edwards says he was not suffered in New England. Crosby has a brief notice of him, drawn from Sennett manuscript, now to be seen at Regent Park. His association with Kiffin is well estab-

lished, and Patient, in 1650, signed Heartbleedings, a London Baptist manuscript against the Quakers. Next year he went to Waterford and Kilkenny with the army. A letter to Cromwell has been printed in the Hansard Knolby's Confession of Faith, p. 310. He settled in Dublin. In 1654 he published the Doctrine of Baptism, which ran to a second edition. In 1653 he joined in a circular letter from the Irish Churches, which precipitated the formation of the English Baptist Association.

"Thomas Patient preached in December, 1655, a funeral sermon for Mrs. William Allen, which occasioned considerable discussion in Dublin and throughout Ireland.

"In May or June he joined in another letter to be found in Confession, p. 339.

"In the Ana-Baptist Recantation, 1660, he is classed as an orthodox. In 1663 he returned to England, and went to Bristol and was with Henry Hyman. In 1666 he returned to London, and helped Kiffin, but died in July, 1666." This is Dr. Whitley's account, gathered from the Baptist Historical Society of England, of which Dr. Whitley is the honored and esteemed secretary.

Dr. Hugh D. Brown, the Spurgeon of Ireland, and a much beloved brother in the Lord whose gracious courtesy is only equalled by his sweet-spirited regard for his brethren, tells us in his valued work, "The Past and Future of Baptists in Ireland," on p. 6, to which reference has been made: "Thomas Patient, having left old England and the Anglicans, seeking freedom to worship God, was forced for the same reason to quit New England, and, coming home, found his ministry and liberty in Ireland, preaching with Christopher Blackwood, called by a contemporary historian, the oracle of the Ana-Baptists in Ireland. They founded churches in many parts of the country, notably at Waterford, Kilkenny, Cork and other places.

"Thomas Patient, for some years, preached with much acceptance in Christ Church Cathedral, ministering to large congregations, and built the first Irish Baptist meeting house in Swift's Alley, which still exists as a Mission Hall The doctrinal views of Thomas Patient, and his co-religionists, are amply proved to be those of the Calvinistic order, inasmuch as he was actively identified with Alderman William Kiffin, the great apostle and honorary pastor of Devonshire Square Church, London, with whom, indeed, he spent his last days, being carried away from the exercise of a successful pastorate through the ravages of the great plague.

"During Patient's Irish ministry, the 'Independents' being

alarmed at the progress General Fleetwood and approached Patient and should be a fusion or received with somewhat because the Baptists were Scriptures." Page 7, "Thomas Patient, in common knew the grace of God fusion with a Pedobapt upon administering the Patient had been an anti-Scriptural, fallacious was a student at Winton Roman rite of infant Puritans of New England. Dr. Hugh D. Brown to this phase of Thom (referring to Patient, Thomas Patient, however of the Independents, and outlook thereby, but the very satisfactory nature

The Lord has ever the Commandment.

Dr. Hugh D. Brown "The Cromwellian Army appeared from Ireland likewise, while some of which remain unto the famine and emigration this period, and for so passed to and fro bet and more particularly in a great awakening and much closer fellowship sides of the Channel." ing loyalty of Thomas fearless stand for the polity and doctrine the blessed of the Lord in which followed immediately Cromwell had punished

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alarmed at the progress of Baptist principles in Ireland, Governor General Fleetwood and many others belonging to that persuasion approached Patient and Blackwood, with the suggestion that there should be a fusion or union of the two denominations, but were received with somewhat scant courtesy by our Baptist brethren, because the Baptists were closer students of the New Testament Scriptures." Page 7, "Past and Future of Baptists in Ireland": "Thomas Patient, in common with all loyal Baptist ministers who 'knew the grace of God in Truth,' could not enter into a union or fusion with a Pedobaptist fellowship, that insisted in and persisted upon administering the Romish rite of infant sprinkling. Thomas Patient had been an eye witness to the pernicious effect of this anti-Scriptural, fallacious, sacerdotalistic hallucination when he was a student at Winchester College. It was because of this Romish rite of infant sprinkling he suffered at the hands of the Puritans of New England and the Cavalier Anglicans of Virginia. Dr. Hugh D. Brown very forcibly and significantly refers to this phase of Thomas Patient's experience in America: 'They (referring to Patient, et al.) saw their clear-cut duty. Possibly Thomas Patient, however, his back still smarting with the stigma of the Independents, may have been somewhat narrowed in his outlook thereby, but the issue, however, ultimately turned out of a very satisfactory nature for Baptists.'

The Lord has ever honored loyalty to His revealed Word and Commandment.

Dr. Hugh D. Brown further says significantly of this refusal: "The Cromwellian Army, with its chaplains and emoluments, disappeared from Ireland. The Independents of that day vanished likewise, while some thirteen Baptist Churches survived, four of which remain unto the present, but some have fallen a prey to famine and emigration. It is interesting also to know that for all this period, and for some years after, letters of hearty fellowship passed to and fro between Irish brethren and those in London, and more particularly in Wales, one of which especially resulted in a great awakening of religious life, and for a time at least in a much closer fellowship in spiritual things among Baptists both sides of the Channel." It is due to the unflinching and unwavering loyalty of Thomas Patient to the Scriptures and his heroic, fearless stand for those distinctive truths characteristic of Baptist polity and doctrine that the cause was so singularly owned and blessed of the Lord in Ireland, in that remarkably trying time which followed immediately in the wake of Cromwell's campaign. Cromwell had punished with severity the Romanists for the awful

massacres that raged at Dublin and elsewhere throughout Ireland. "The design of this horrid Irish conspiracy was that a general insurrection should take place at the same time throughout the Kingdom, and that all Protestants without exception should be murdered. The day fixed for this horrid massacre was the 23d of October, 1641, and the chief conspirators in the principal parts of the Kingdom made the necessary preparations for the intended conflict."

The massacre of the defenseless Protestants in Ireland by the Romanists, on that awful and ever to be remembered 23d day of October, 1641, will ever be classed among the most brutal and revolting that has darkened the pages of history. In point of brutality it equalled, if not surpassed, the shamelessly inhuman massacre of the so-called St. Bartholomew's Day, in Paris, France, of August 24th, 1572. (See Dowling's Romanism, p. 587.) (Christian Martyrs, 73.) (Cromwell's Campaign, 119-21-27.)

It was following in the wake of this awful massacre that Thomas Patient went to Ireland with several other ministers, and began his great ministry to the poor sin-embroued Irish, who had been only too long under the oppressive hand of the Romish priesthood. His ministry extended from Dublin to the South and West of Ireland. The villagers of the Galtee Mountains, as well as the elite of Dublin city, heard the Gospel Message.

The Rev. Lewis E. Deems, pastor at Waterford, writing under date of December 7th, 1914, calls attention to Crosby's History of English Baptists, Vol. 3, p. 43. Thomas Patient is mentioned as having founded the Baptist Church at Clough Keating.

Mr. Thomas Warner, Secretary of the Irish Baptist Missionary Society, writing under date of December 12th, 1914, says: "In writing my successor, Pastor F. W. Tracy, asking him to look over the Church Book, I notice in 1816, the Clough Keating Church met in Cork. I enclose the notice."

I received the following from Pastor F. W. Tracy, Camden Place, Cork, Ireland, December 11th, 1914: "Extracts from old Minute Book, Cork Baptist Church. Find reference to Clough Keating in an account of the life of a Mrs. Riggs, third wife of Major Riggs, who formed the Baptist Church in Cork in 1653. Mrs. Riggs was a daughter of Mr. and Mrs. Allen, of Killooney, Baptists, whose descendants were for many years of the Baptist Church at Clough Keating. Mrs. Riggs was born 1652 and died in 1741. This is the Mrs. Allen for whom Thomas Patient preached the noted funeral sermon at Dublin.

"The pastor of the Clough Keating Church, in the year 1764,

was the able James W. Allen, of the General Association of the Lower Ormond."

Dr. W. G. Whitley Patient, in December, 1841, was in the Cathedral of the Holy Spirit, Cork, Ireland, which gives an account of the same.

This Mrs. Allen's name is also mentioned in a reference has already been made to the Cork B. M. S. Church.

An item of more interest is found in Dr. Brown's History of the Baptist Church on p. 5: "When the Church was first founded, a their advent meant a new era in the principles. With them came the principles of the Baptist Church.

Here Dr. Brown points out that the Baptist Church was duly organized in 1653, during Cromwell's campaign. He also points out that in view of the revival of the Baptist Church in the revived New Testament Church.

The New Jersey Baptist Church at Clough Keating Baptist Church to the cause in the "with three Shepard brother with Sir Robert Carr formed the nucleus and grew, that finally developed into the Mother Church of the New Jersey Baptist Church.

The Pittsgrove Baptist Church of the relation it sustains to the historical documentary evidence there are descendants of the Baptist Church who have in their possession a grant of land conveying a grant of land is given:

"This Indenture, made the Sixteenth year of the Second, by the King of Great Britain and Ireland, King, in the year 1664, between His Royal Highness, Earl of Ulster, I

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testants in Ireland by the e remembered 23d day of ig the most brutal and re- istory. In point of bru- hamelessly inhuman mas- Day, in Paris, France, of manism, p. 587.) (Chris- gn, 119-21-27.)

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Church, in the year 1764,

was the able James Worth. On Friday, May 23d, 1760, the General Association of the Baptists was held at Clough Keating, Lower Ormond."

Dr. W. G. Whitley states that "the records show that Thomas Patient, in December, 1655, preached a funeral sermon for Mrs. Allen in the Cathedral at Dublin. A letter is printed in Thurlo IV which gives an amazing account of it."

This Mrs. Allen was a relative of the Mrs. Riggs to whom reference has already been made in the notice of Pastor F. W. Tracy, of the Cork Baptist Church.

An item of more than passing historic interest to Baptists is found in Dr. Brown's "Past and Future of Baptists in Ireland," on p. 5: "When the Cromwellians came to Dublin in 1650 they found, not founded, a church of our faith and order. Of course their advent meant a great accession and stimulant to Baptist principles. With them came one Thomas Patient."

Here Dr. Brown presents to our notice the fact that a Baptist Church was duly organized and worshipping at Dublin prior to Cromwell's campaign. This is valued historic testimony to Baptists in view of the recent controversy in Baptist circles relative to the revived New Testament ordinance of baptism.

The New Jersey Baptists will be for all time indebted to the Clough Keating Baptist Church for the valued contribution made to the cause in the "wilds of the New World" when they gave the three Shepard brothers, David, John and Thomas, who emigrated with Sir Robert Carr in 1664, and settled in South Jersey, and formed the nucleus around which the little group of Baptists gathered, that finally developed into an organized Church in 1690, at Cohansey, the Mother Church of all the Baptist Churches in South Jersey.

The Pittsgrove Baptist Church is especially interested, because of the relation it sustains to this early Baptist group, and if historical documentary evidence is believable and trustworthy, then there are descendants of the Shepard brothers in the neighborhood who have in their possession a deed bearing date July, 1665, conveying a grant of land. In the recital the following extract is given:

"This Indenture, made the four and twentieth day of June, in the Sixteenth year of the Reign of our Sovereign Lord Charles the Second, by the Grace of God of England, Scotland, France and Ireland, King, Defender of the Faith, &c., Anno Domini, 1664, between His Royal Highness James, Duke of York and Albany, Earl of Ulster, Lord High Admiral of England and Ireland,

Constable of Dover Castle, Lord Warden of the Cinque Port and Governor of Portsmouth, of the one part, John Lord Berkeley, Baron of Stratton, and one of His Majesty's Most Honourable Privy Council, and Sir George Carteret, of Saltrum, in the County of Devon, Knight, and one of His Majesty's Most Honourable Privy Council, of the other part, John Lord Berkeley, Baron of Stratton, and Sir George Carteret, of the first part, to his Majesty's subjects, greeting."

This old document bears the signatures of John Lord Berkeley and Sir George Carteret, &c.

Still another old Deed of Conveyance is made under date of December 5th, 1681, to "Daniel Wills, with greetings." These old deeds have some unique reference to some of the worthies who settled in South Jersey and identified themselves with the Baptist Church at "ye old Meeting House." A corner stone with this superscription bearing date 1683, is in the possession of the descendants of the Nelson family, whose name appears with the Shepard and Gray families in these old documents.

A rare old book published in 1682 by the Printer to His Gracious Majesty, contains many extracts of title, and other items of historic interest relating to the Colonial days, and many of the noted colonists of those formative times, also the First Legislative enactments of the Colony, and Lord John Berkeley and Sir George Carteret.

"To the Pretended Representatives of Elizabethtown, Newark and New Piscatawny, and all others whom it may concern Act of the General Assembly at Woodbridge, 5, 6, 7, 8 of October, 1676." The salary of the Governor was to be paid in good merchantable peas and wheat, &c., &c. Woodbridge would appear to have been the place of gathering of the Assembly prior to Elizabethtown, 1716.

This little side glimpse into the records of our Colonial history is simply presented to the reader's notice, with a view of calling attention to the striking and remarkable development of the Colony, made during the lifetime of Thomas Patient, and the reading of the "Big Book to the wild Indians in the woods" had wrought effectively in their lives, and the Shepard brothers whose labors in the civil and religious life of the Colony, that became such a valued contribution, is unquestionably due to the magnificent and heroic labor of the sainted Thomas Patient, who organized the Clough Keating Baptist Church, of which the Shepard brothers were such conspicuous members, and to whom the South Jersey Baptists are so much indebted, for becoming among the first of the constitu-

ent members of the ministry lives to-day will be cherished by the blessed "Well done into the joy of thy Lord."

I gladly acknowledge authors or authorities are contributed to make Patient possible and of F. J. C. Hearnshaw, University; William for copy of "Newnam ampton"; Rev. W. T. Historical Society of Dublin, Ireland; also 'tist Missionary Society chan Davidson, Oxford President Balliol Coll

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ent members of the Old Cohansey Church. Thomas Patient's
ministry lives to-day on both sides of the Atlantic. His memory
will be cherished by future posterity, and his labors well merit
the blessed "Well done, thou good and faithful servant, enter thou
into the joy of thy Lord."

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