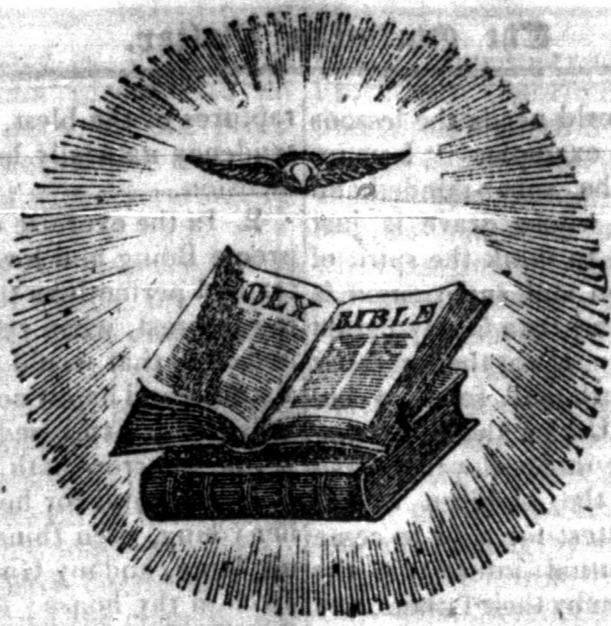


# CHRISTIAN



# VISITOR.

A Family Newspaper: devoted to

Religious & General Intelligence.

REV. E. D. VERY,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

EDITOR.

Volume IV.

SAINT JOHN, NEW-BRUNSWICK, FRIDAY, APRIL 4, 1851.

Number 11.

## A WORD ON ARRIVAL.

WRITTEN IN NEW YORK HARBOUR, ON BOARD THE ASIA.

Not with cold scorn, or ill dissembled sneer,  
Ungraciously your kindly looks to greet,  
By God's good favor safely wafted here,  
O, friends and brothers, face to face we meet.

Now, for a little space, my willing feet,  
After long hope and promise many a year,  
Shall tread your happy shores; my heart and voice  
Your kindred love shall quicken and shall cheer.

While in your greatness shall my soul rejoice—  
For you are England's nearest and most dear!

Suffer my simple fervors to do good,  
As one poor pilgrim haply may and can,  
Who, knit to heaven and earth by gratitude,  
Speaks from his heart, to touch his brother man.  
MARTIN F. TUPPER.

March 14, 1851.

## APPEAL TO THE DESCENDANTS OF THE PILGRIMS.

The following interesting appeal speaks for itself. It needs only to be read and considered, to awaken admiration, respect and sympathy for a church, which for more than two hundred years has borne a suffering, a constant and joyous testimony to the truth, as it is in Jesus.

The present members, successors to those who were subjected to scoffs, poverty, imprisonment and exile for conscience sake, are anxious to erect a building which shall at once be a house of worship and a worthy monument to the memory of those who thus hazarded even their lives, and sacrificed every thing which the world esteems dear, good, or great. They would also have a library in the proposed building for the manuscripts, the printed publications, and the narratives of those men of a persecuting age. They cannot accomplish these objects themselves.—Hence they call upon the descendants of the Pilgrims in this country to help them. It would be a pleasant, honorable, and profitable service, if those who owe so much to the first settlers of New England, would respond to the call of their Christian brethren in Southwark, London, Old England. Brethren of different denominations read, ponder, consult together and then act as God may give you charity and wisdom.

D. S.

**BRETHREN OF NEW ENGLAND—DESCENDANTS OF THE PILGRIMS:** As representatives of the "Church in Southwark," formed by HENRY JACOB, the friend of ROBINSON, and his companion in exile, we turn to you with fraternal regard and confidence in the present juncture of its chequered history. From the following rapid sketch of the past,—necessarily circumstantial, but not, we hope, even in the detail, devoid of interest,—you will recognize the validity of our claim to affinity with you; and, in this, our title to a participation of the glorious patrimony secured to us by the tears, the toils, the sufferings, and the virtues of our heaven-distinguished ancestry. The chain of connection is unbroken; you will not wonder that we should be concerned for its perpetuity.

Mr. Jacob (whose name is mentioned with honour in the "Chronicles of the Pilgrims") returned from Leyden in 1616, resolved to maintain on English ground the principles which he had embraced, and for the sake of which he had relinquished orders and emolument in the State Church. In Southwark, one of the strongholds of the Anglican priesthood, a faithful band, whom he had gathered

round him, and who had received the truth from martyrs and confessors, united with him in the observance of primitive discipline, and in the maintainance of a scriptural faith.—They held their first meeting in a private dwelling on the southern bank of the Thames, not far distant from the spot where Udal and his companions in faith and patience suffered for the "testimony of Jesus." The names of Staismore, Browne, Prior, Almey, Troughton, Allen, Gilbert, Farre, and Goodal, are mentioned as being present on the memorable occasion. "These, with others," we are told, "having observed a day of solemn fasting and prayer for a blessing on their undertaking, towards the close of the solemnity, each of them made open confession of their faith in our Lord Jesus Christ; and then standing together, they joined hands, and solemnly covenanted with each other, in the presence of Almighty God, to walk together in all God's ways and ordinances, according as He had already revealed, or should farther make them known to them. Mr. Jacob was then chosen pastor by the suffrage of the brotherhood, and others were appointed deacons, with fasting, and prayer, and imposition of hands." A declaration of their principles was printed in the same year, accompanied by a petition to James I. Challenging an answer from every impartial Christian, "What false things," they ask, "have we here affirmed? What, on our part, is evil? What is wicked in all this? If nothing—as we are firmly persuaded in our own souls there is nothing,—then we pray and earnestly entreat, in the bowels of mercy in Jesus Christ, every one to pardon our consciences in that, thus doing, we stand to give active obedience to our heavenly Lord and Saviour in His own commandments and ordinances." In their petition to the King,—enforced, among other reasons, by the consideration that the Church of England "giveth great and most apparent advantage to the Papacy and Church of Rome, and leadeth many in this land directly thither back again"—they say to his Highness that, "to meet for worship in the public places with peace and protection, would be, in this world, the greatest blessing which our hearts desire, or which could come to us. But we dare not expect, neither do we ask so great a favour at your Majesty's hands; only, that in private, peaceably, we might serve God with clear and quiet consciences according to the effect of our fore-mentioned 'confession' we, in all lowliness, crave but your toleration. This duty we cannot, in any safety of conscience, relinquish, or neglect; neither can our meeting thus, only in a competent congregation, any way in the least measure be prejudicial or suspicious to your Highness's peace or dignity."

No concession, however, was made to them by the first of the Stuarts. Yet, in the spirit of faith and meek endurance, they combined together in Christian fellowship, and at the hazard of property, personal freedom, and even of life itself, they bore their testimony to the truth. Mr. Robinson, in a letter dated 5th April, 1624, recognised them, in the name of the brethren in Amsterdam and Leyden, as a "true Church." After a service of eight years, Mr. Jacob with consent of his congregation, crossed the Atlantic to join the Pilgrims in America, where he soon after died. A faithful successor was found in John Lathrop, who, like the first pastor was originally a clergyman in the Establishment. His zealous and instructive ministry awakened great interest, and, in consequence, excited active hostility on the part of the ecclesiastical authorities. A determined effort was now made effectually to suppress this congregation of faithful men." On the 29th April, 1632, while assembled at the house of Humphrey

Barnet, in Blackfriars, they were disturbed by Tomlinson, the bishop's pursuivant, and out of sixty (the number present) forty-two of the members, including the minister, were apprehended and sent to prison, where they remained for two years. They were only liberated on bail. Even this partial indulgence was denied to Mr. Lathrop. Prevented from preaching Christ in the country of his birth, he petitioned the King to be allowed to join the exiles in New England. With thirty of his congregation he went, in 1634, to reinforce the "church in the wilderness." Tho' deprived of the counsel of their pastor, the brethren in Southwark were not left without the means of spiritual sustenance. Mr. Canne, author of the "Marginal Reference Bible," in the earlier part of his career, as well as Mr. Jessey, sometime rector of St. George's, Southwark, ministered to their comfort and instruction. "After Mr. Canne," says Mr. Neal, the historian of the Puritans, "Mr. Samuel How undertook the pastoral care of this little flock." During his ministry the church endured great affliction, and to avoid the violence of persecution, its members were often compelled to meet in the fields and woods. On the death of Mr. How, after an interval of bereavement, Mr. Stephen More, a beloved and faithful deacon, at the request of the brethren, accepted the oversight of them. He was a man of property, and had valuable connections in the city; but at the hazard of his estate, and of personal liberty, he did not shrink from the duties of his self-denying office. [An interesting work written by him, entitled "The Wise Gospel Preacher is still extant."] The face of affairs beginning now to change, this poor congregation, which had subsisted almost by a miracle for above twenty-four years, shifting from place to place to avoid the notice of the public, ventured to open their doors in Deadman's-place; but it was long before they were discovered, and many of them committed to prison.

On the 18th of January, 1641, the church being assembled on the Lord's-day for religious worship as usual, though not with their former secrecy, they were discovered and taken, and by Sir John Lenthall, Marshal of the King's Bench, committed to Clink prison. The next morning, six or seven of the men were summoned to appear before the House of Lords; their names are given in the Journals of the Lords, Vol. iv. p. 133: Edw. Chillon, Nic. Tyne, John Webb, Richard Sturges, Thomas Gunn, Jo. Ellis. The Lords examined them strictly concerning their principles, and they as freely acknowledged that they owned no other head of the church but Christ Jesus; that no prince had power to make laws to bind the consciences of men: and, that laws made contrary to the law of God were of no force. "Therenpon the House did order that the said sectaries should receive for this time an admonition from the House, that they shall hereafter repair to their several parish churches to hear divine service, and to give obedience thereunto according to the Acts of Parliament of this realm. To that purpose the order was read unto them, made by the House the 16th of January, 1640, and to be told that, if hereafter they do not observe these commands, they shall be severely punished according to law." Some of the peers inquired where the place of their meeting was, and intimated that they would come and hear them. And accordingly three or four of the peers did go to their meeting on the Lord's-day following, to the great surprise and wonder of many. The people went on in their usual method, having two sermons, in both of which they treated of those principles for which they had been accused, grounding their discourses on the words of our Saviour, "All power is given unto me in heaven and in

earth;" Matt. xxviii. 18. After this they received the Lord's Supper, and then made a collection for the poor, to which the Lords contributed liberally with them, and at their departure signified their satisfaction at what they had heard and seen, and their inclination to come again. But this made too much noise, and gave too great an alarm to the mob, for them to venture a second time.

After this excitement the church seems to have enjoyed an interval of rest. The calm, however, was but temporary, and was followed by a succession of persecuting enactments, aiming at nothing less than annihilation of Nonconformity. Within twelve years the parliament passed six laws for this object: the Corporation Act in 1661; the Act of Uniformity in 1662; an act to suppress Seditious Conventicles, 1664, declaring it to be a transportable offence for more than five persons to unite in religious worship, except according to the forms of the Church of England; the Oxford, or Five Mile Act, in 1665, banishment to all Nonconformists from towns; the Conventicle Act in 1670, with some severe additions; and the Test Act in 1673.

The storm was violent and of long continuance, but the immortal confessors of religious freedom braved it out. Strong in their weakness, and sheltered in their obscurity, they could not be subdued. Amid the desolation caused by the plague, and the fire of London, in 1666, they found an entrance for the Gospel. In the absence of the court and clergy, who fled from the infected capital, these "spiritual heroes" gained converts from the afflicted remnant.

Thomas Wadsworth, the successor of Stephen More, we find at that calamitous period making collections for his distressed brethren at Deadman's-place, and dispensing to the people the word of life. Richard Baxter says, "the churches being burnt, and the parish ministers gone (for want of place or maintenance,) the Nonconformists were more resolute than ever to preach till they were imprisoned." Mr. Wadsworth and others, (he tells us) "did keep their meetings very openly, and prepared large rooms, and some of them plain chapels, with the pulpits, seats, and galleries, for the reception of as many as could come." [The timber edifice at Deadman's-place was of this character, and stood on the present site of the Park-street Brewery, at a short distance from the Globe Theatre.] In 1677, the author of the "Saint's Rest" occupied himself the pulpit of this ancient sanctuary. Referring to this interesting circumstance he writes "It pleased God to take away that excellent faithful minister (Mr. Wadsworth) in Southwark; and just when I was kept out at Swallow-street, his flock invited me to Southwark, where, (though I refused to be their pastor) I preached many months in peace, there being no justice willing to disturb us." Calamy gives this short account of the next minister, Mr. Lambert:—"he was a celebrated preacher in Southwark, and had a considerable congregation of Dissenters there. He succeed Mr. Wadsworth. He died August 9th, 1689, and was buried at Bunhill." His successor, Jonathan Owen, published a sermon in 1700, dedicated to his congregation in Deadman's-place. During his pastorate, the four silver cups (still used by the church were introduced; the date, 1691, is engraven on each cup. Mr. Killinghall was chosen pastor about 1702, and was followed in 1740, by Dr. Zephania Marryat, who died Sept. 15th, 1754, not many hours after having preached to his congregation from this text: "Casting all your care upon Him for he careth for you." Mr. Lamb was pastor from 1755 to 1761. His identity in this honorable lineage, like that of Mr. Owen, is proved by a discourse published with a dedication to the