


*Heare o King, and despise not the
 counsell of the poore, and let their
 complaints come before thee.*
*The King is a mortall man, not God
 therefore hath no power, over y^e immortall
 soules of his subiects, to make lawes &
 ordinances for them, and to set spirituall
 Lords over them.*
*If the King have authority to make
 spirituall Lords or lawes, then he is
 an immortall God, and not a mortall
 man.*
*O King, be not seduced by deceivers
 to sinne against God, whom thou
 oughtest to obey, nor against thy
 poore subiects who ought and will
 obey thee in all things, with body
 life and goods, or els let their lives
 be taken from y^e earth.*
God Save y^e King

*Spittelsfield
 near London.*



Tho. Helwys

Dramatic Distinctives

Lesson from Our Baptist Heritage



Passages Used by Thomas Helwys for Religious Freedom

Luke 9:51-56

Punishment for Unbelief?

Mark 5:1-10

I'm your God or else?

Mark 6:6b-13

More than a warning?

Thomas Helwys: Prisoner No More!
 Religious Freedom

Thomas Hewlys
(b. 1574, d. 1616)

Early Life

Broxtowe Hall,
Nottingham County

Student at Gray's Inn

Love and Marriage

Religious Inquiry

Move toward Separatism

Gainsborough Church

Persecution and Exile

The First Baptist Church,
Amsterdam

Break with John Smyth

Return to England

The Mistery of Iniquity

King James

Newgate Prison



**The discouery of a London Monster
called, *the Black Dog of Newgate* :
profitable for all Readers to take heed by.**

Vide, Lego, Certe.
Time bringeth all things to light.



Imprinted at London by G. Eld, for Robert Wilson, and
are to be sold at his shop at the new gate
of Grayes-lane. 1612.

We bow ourselves to the earth before our Lord the King in greatest humbleness beseeching the King to judge righteous judgment herein; whether there be so unjust a thing and of so great cruel tyranny under the sun to force men's consciences in their religion to God, seeing that if they err they must pay the price of their transgression with the loss of their souls? Oh, let the King judge, is it not most equal that men should choose their religion themselves, seeing they only must stand themselves before the judgment seat of God to answer for themselves, when it shall be no excuse for them to say we were commanded or compelled to be of this religion by the King, or by them that had authority from him? And let our lord the King, that is a man of knowledge, yet further consider that if the King should by his power bring his people to the truth and they walk in the truth and die in the profession of it, in obedience to the King's power, either for fear or love, shall they be saved? The King knows they shall not. But they that obey the truth in love, whom the love of God constraineth, their obedience only shall be acceptable to God.

Thomas Helwys, *The Mistery of Iniquity*, 1612