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13th [June, 1820]

At this meeting it was determined that the formation of an Association of the baptist Ministers & Churches in London & its environs is not only practicable but also desirable. It was then Resolved that on this day fortnight steps be taken to carry the foregoing determination into effect

A List of the present Members of this Body, June 27th 1820. [The list is in five columns; Date, Name, Station, Residence, From Whence. Semicolons are used here to show these columns. Two columns were also ruled to show subscriptions, but only casual pencil entries are in them, or the word "Dead" without a date. For eight or ten years corrections were made, and fresh entries added, which are indicated here when they can be read. In 1830 a new list was drawn up at the end of the book, and corrected in like fashion for six years.]

63. Leicester had had a G.B. church from 1656; its Elder, Thomas Davye, a scrivener, was just ending his pastorate of 31 years, and the cause was in very low water. But the P.B. people did not organize even yet for ten years.

64. Samuel Wilson died on 6 October 1750, Stennett spoke at the interment in Bunhill Fields on the 12th, Gill preached a memorial sermon at Prescott Street. Ivimey extracts that he had been to school with Dr. Hay, a London clergyman, and with John Ward, later the professor at Gresham; then had gone to the Academy of Ridgley and Eames. The preceding pages are evidence that he could neither spell nor compose in good English nor keep regular minutes. As a pastor he was successful, and he was often called upon for inter-denominational work; while his Scripture Manual is even yet reprinted. From his own church he prepared nine men for the ministry; and the cessation of his labours compelled Londoners at last to face the problem of united effort in this direction.

65. This minute is in a hand which had appeared intermittently. Samuel Stennett was at this time 24 years old; he had been trained at the Mile End Pedobaptist academy of the King's Head Society, and

was now assistant to his father Joseph at Little Wild Street. The minutes till his death in 1795 are in his hand, very neat and legible; a margin which has tempted various annotators appears with April 14, 1752; it is represented here by new paragraphs.

66. Edward Trivett was the successor of Richard Culley at Worstead, and in a pastorate of nearly sixty years trained eleven ministers.

67. Hill Cliff now had as its pastor a baker, John MacGowan, whose shop was in Warrington. He succeeded in organizing a branch church there, and showed such energy that he was called to Bridgnorth, and eventually to Devonshire Square.

Training of Ministers.

This matter was one aimed at in the Assembly of 1689, but when the Londoners dropped their annual meetings in 1693, only Terrill of Bristol showed any interest in the question. The P.B. Fund was established in 1717 with the following objects:—correspondence among Baptists, maintenance of worship, supply of ministers, augmentation of maintenance. In 1720 £300 South Sea stock was ear-marked for "the encouragement of persons in literature for the ministry." Mrs. Hemington augmented this, Thomas Hollis in 1731 left £500 more, Mrs. Elizabeth Booth in 1742 left £50.

In August 1752 there was formed the Baptist Society for Assisting Young Men in Grammar and Academic Learning: £356 was subscribed as capital, and £60 annual subscriptions were promised. Thomas Llewelyn was engaged as tutor, and students were boarded at £20 each. In 1760 Llewelyn acted as treasurer and trustee, the education being undertaken by Samuel Stennett. Interest dropped off rapidly, and subscriptions ceased with 1774. Later students were boarded with country ministers. Work stopped altogether with 1799, and six years later the capital and accumulated interest were paid over to the P.B. Fund. Henceforth the educational work was carried on through Stepney and Regent's Park. It is noteworthy that the plan was so distrusted by Professor Ward, that his trust of 1754 ignored it as well as the Fund, and provided for education at a Scottish University.

68. Spurgeon gives other instances of Gill's jealousy of young ministers at his own church.

69. No explanation is given of this decision. The church at Prescott Street was very hard to suit with a pastor, being five years without. The adherents of James Fall claimed, and were not contradicted, that they formed a majority. When the minority declined to

acquiesce in the call, Best and his friends did not quarrel, but withdrew and formed a new church which by June was housed in Little Alie Street. The list of ministers returning this blunt refusal shows only five churches concerned, Goat Street, Wild Street, Eastcheap, Devonshire Square and Unicorn Yard. The next minute shows that Cartwright was a country minister; so also was Tolley, from Northampton. Ministers not refusing were Anderson of Swallow Street, Brine of Curriers' Hall, Townsend of Curriers' Hall Seventh-day, Wallin of Maze Pond; besides Gifford of Eagle Street, Blunt of Limehouse, Davis of Petticoat Lane, Russell of White Street, all outside the Board. It would appear that the Board at this time was as narrow in its vision as in its theology and in its success. Gill had to go to a smaller building in 1757, Stennett had only 60 members, Dew's church collapsed in 1760, Thompson resigned in 1761 leaving the church almost dead; only Devonshire Square had much life in it.

70. The General Baptists had been at Netherton from 1654, and had recently won notoriety by the extraordinary views of Edward Elwall; they had rebuilt their meeting house in 1739. This application came from P.B., and does not seem to have been successful, for the church did not organize till 1772; in 1800 it got possession of the G.B. meeting-house, but yielded it in twenty years to the New Connexion. To-day it is styled Dudley.

71. The Hull church had used Henry the Eighth's Tower in Manor Alley; the present effort resulted in a home on Salthouse Lane. But Brown fell out with his father-in-law, a rich member, and left; Thomas Webb from Bristol was pastor at the opening.

72. These two churches were descended from the Commonwealth causes of Hexham and Stokesley. From David Douglas we learn that Isaac Garner from Great Broughton in Cumberland had succeeded William Carr in 1748 over the "church in Derwentwater," meeting at Hamsterley, Rowley and Hindley. From 1741 he had lived at Hamsterley, where he trained Christopher Hall of Black Heddon, who helped him in his wide circuit, preaching at the Juniper Dye House near Hexham, belonging to William Angus, at a new meeting-house in Stamfordham, at Styford, &c. Thence he crossed the range to take up work at Oulton in Cumberland, and then at Whitehaven. Garner replaced him by David Fernie from Scotland, who however split the church by promulgating the hyper-Calvinistic views of Gill and Brine. Hence arose the present application. It may be added that Fernie had won some staunch preachers, such as Robert, brother of Christopher Hall; the two brothers did good work at Leicester and Arnsby; also Rutherford, who went to Dublin; and Peden, who started at Sunder-

land. It should also be noted that Marton was existing in 1754, and does not date from 1780 as the Yorkshire Centenary Memorial states.

73. The old church at Trowbridge had felt the strain of Arrianism which first showed itself at Exeter about 1718. In 1736 the meeting-house was abandoned to that party, and separate worship was started at Studley, then in rented premises in Trowbridge. George Wickendon began preaching in 1747, and was ordained by Samuel Stennett in 1752. The present application resulted in a meeting on Back Street next year.

74. Yarmouth was a very old town for Baptists. Thomas Grantham had reorganized a General Baptist church, which rebuilt its house in 1734 on Row 85. At this time they had no Elder, Edward Trivett of Worstead preached once or twice and found them William Cole. A new church was organized, but speedily split on the question of Calvinism; the heirs of the old tradition appealed to the Assembly, and obtained William Young. The adherents of Trivett left, hired a house, and then built on Row 15. This is the account given by Browne, who however was very badly informed as to the G.B. church at any other period.

75. This is inconsistent with the contemporary minute of Jan. 30th, 1759, which seems to show when Larwell succeeded Blunt at Limehouse. Perhaps the dropping of Old Style had been forgotten, and "Feb. 1758" was meant to signify Feb. 1759.

76. Caleb Evans, lately a member at Wild Street, was now assisting Josiah Thompson at Unicorn Yard; but this same year was invited to assist his father, and went to Broadmead.

77. Fortunately this lazy resolution was soon forgotten, as a series of cases began again in 1767. Otherwise it is not easy to see why it was worth while keeping minutes at all, as the scandalous doings of ministers are the only other matters recorded at this period. Yet within five years such events as these occurred: Fall and Russell died, and other ministers followed at Alie Street and White Street; Joseph Jefferies joined the General Body; Gill had to find a smaller building for his shrinking church; Dew's church disbanded: all these affected ministers, and might well have had some notice, even though Gifford's appointment to the British Museum and the death of Professor Ward lay outside their purview.

78. The church also expelled him. He took a lease of a new meeting-house in Red Cross Street, where he preached till he died in 1778.

79. Woolwich had been an artillery centre for a century, and a dockyard for more than two. Yet no nonconformist place of worship arose till about now. The facts are rather hard to discover; this minute speaks of the church as newly gathered. When in 1838 records were taken to Somerset House, the earliest entry proved to be 1786, but the minister stated the church was founded in 1774. Eight years later, the next minister gave to the Baptist Union the date 1754, which tallied fairly well with the date 1757 given to the Baptist Magazine in 1835, and the date 1756 assigned to the first building on Hog Lane. MacGregor was still pastor in 1798.

80. Thomas Craner had lately brought a new Baptist church to an old meeting house at the head of an alley opposite Stevens' meeting in Red Cross Street

81. The necessity arose by leaving Blackwell's Coffee House and going to the Jamaica. Ivimey tells us that there was another change when Thomas Watson of Curriers' Hall died; he had been accustomed to entertain all the ministers of the Three Denominations every Tuesday before they went to their Coffee-Houses. He made his last codicil in April 1767, and the Baptist Fund gained £1,500 at his death; but there was no provision for ministers' dinners.

The accounts were begun among the minutes, then transferred to the end of the book. They are not printed here, but they show the following changes in the financial standing. Gill never paid. List of Lady Day 1765; Anderson, Burford, Clarke, Crayner, Flower, Larwell, Messer, Stennett, Thompson, Wallin. Flower never paid again, but he was not dropped till Christmas 1767. Anderson, Larwell and Messer stopped after Midsummer 1766, Thompson after Michaelmas, Burford after Lady Day 1767. Jenkins began Michaelmas 1766, Reynolds at Christmas, Booth and MacGowan Midsummer 1769, Jenkins stopping with Lady Day. At Midsummer 1771 Baskerville joined but Crayner made his last payment; and as there were but seven members, Stennett was out of pocket. Chandler joined in 1773, Rippon, Martin and Button in 1774, when even Gill paid eight shillings; but next year only Wallin, Clarke, Reynolds, Thompson, Stennett and Button paid. The accounts close in a lamentable state of debt. They show quite clearly that at this period the so-called Board consisted really of eight men, who diminished in 1772 to only five.

82. This list is nearly the only sign, outside the accounts, that the board met for several years. A blank page follows, and then are some notes of 1771-1774 copied from some mutilated pages at the end of the book. It is hard to guess when really contemporary minutes were kept again. The book is good evidence of the extreme deadness of

London Baptist life at this time. After three entries of 1776 and 1777 is another ominous silence for five years.

The list throws a little welcome light on the energy in the country. Bewdley had come into touch by John Allen coming to "Angel Alley" at Petticoat Lane in 1765, and being expelled in 1767.

Sevenoaks was a district rich with Baptists; the old G.B. church of Bessels Green has entries dating from 1650; in 1747/8 several members were dismissed to form a new church, but the G.B. Assembly censured Amos Harrison of Croydon for helping it; this is the church now applying to the P.B. ministers for help to build. A third church arose when John Stanger in 1769 left the first, and joined the New Connexion at its foundation next year.

Sutton-in-Ashfield was a church of 1760; it was in this town that Abraham Booth changed his views and became P.B. Nottingham had the old G.B. church, whence George Eaton had dismissed Gifford to London; but Hopper's in Friar Lane dated only from 1740. At both these places the Leicestershire preachers were soon to show the vigour of the New Conneixon.

Oakham presents a curious case. The old G.B. church of 1651, then called Burlŷ, had built in the county town, but by 1747 those premises were disused, and the church amalgamated with the G.B. church at Morcot, where the Stanger family maintained the cause, and presently started again services at Oakham on alternate Sundays. For the intervening days William Smith and John Sharp asked Robert Hall to come over from Arnsby and use the vacant meeting-house. This naturally led to the idea of a new P.B. church, which did organize in 1770, and did erect a house of its own in face of much opposition. Sharp was its second minister, leaving for Manchester in 1786. From his biography this account is derived.

Ingham had another singular career. In the commonwealth times it was Fifth-Monarchy, and quieted down into a Seventh-day Baptist church. From 1734 to 1736 it had John Rudd as pastor, but he conformed, like Sayer Rudd, and took a Dorset living. He was succeeded by Benjamin Stennett, in whose time Luke Allen presented a manse and land, on which a meeting-house was built. But under Jonathan Brown the cause ran down and the books were lost. Alexander Sparkhall had come in 1764, and evidently transformed it to an ordinary P.B. church.

Isaac Hann is rather mysterious. The Loughwood records show he had been there lately as pastor, and imply also that he was living at Up Ottery, where a church had existed since 1655. The exact relation of the two places, and of him to each, is not clear.

Northampton is interesting. The Baptist church had broken up some time after 1748, and its house on the Green had been sold to the

Wesleyans. College Lane then called a Baptist to the pastorate, Tolley; but it was the appearance of John Collett Ryland, the school-master from Warwick, which first put some real energy into it, and printed a Baptist stamp upon it.

83. MacGowan had been eight years at Devonshire Square, Booth five at Prescott Street, Baskerville four at Limehouse.

84. About 1772 Josiah Thompson, late of Unicorn Yard, took a census of dissenting churches and ministers throughout England. He reckoned nineteen churches within the walls, and 68 within the bills of mortality; but he made mistakes, putting Devonshire Square within the walls, and quite omitting two churches which had no pastors. He also copied the list of the Approved Ministers of the Three Denominations at Dr. Williams's Library, Red Cross Street, December 1772; and he supplemented it with some names of "eccentrick irregular Preachers" actually in charge. This valuable contemporary information is here digested and rearranged chronologically to match the list in note 50. General Baptist churches are marked *, ministers on the approved list †, additional information is bracketed.

1. *Barbican, Aldersgate Street; [Charles] Bulkley.†
2. *Pinner's Hall; [Joseph] Brown.†
3. Rosemary Branch Alley, Goodman's Fields; [Abraham] Booth.†
5. Devonshire Square; [John] MacGowan.†
8. Cripplegate; [John] Reynolds.†
11. Ratcliff Street; Ende; [Church Lane, Whitechapel; John] Brittain.†
12. Queen Street, Southwark; [W. Summers].
13. Mill Yard, Goodman's Fields Seventh Day; [Daniel] Noble.†
"Ditto, Scot not in the list." [Of this church nothing else is known, except as in note 97.]
- [19. *Barbican, Aldersgate Street; Daniel Noble.† This church was not recognized by Thompson as a distinct organization; it shared a building with 1, and a minister with 13; but it was the Glass-house church, which had moved here in 1768, absorbing the former Barbican church, and with a remnant of lease, running out at Michaelmas 1777.]
22. Unicorn Yard, Tooley Street; [William Nash] Clark.†
23. Pinner's Hall. Dr. [Caleb] Fleming,† Presbyterian. [James Foster the Baptist had died 1753.]
27. Cripplegate Seventh-day. [Samuel Stennett taking the morning service, but refusing to be pastor.]
32. Rose Lane, Ratcliff, or Limehouse; Baskerville.†
34. Maze Pond, Southwark; [Benjamin] Wallin.†

36. Petticoat Lane; [Christopher] Hall.
 38. [Sheer's Alley had closed, but Thompson still catalogues, as having no settled congregation:] Russell.†
 40. Little Wild Street; Dr. [Samuel] Stennett.†
 41. Pinner's Hall; Dr. [Joseph] Jeffries.†
 43. [Grafton Street; Messer died June 1772.]
 44. [Carter Lane, Southwark; Gill died October 1771.]
 50. Eagle Street, Holborn; [Andrew] Gifford.
 51. Snow's Fields, Southwark Independent; not in the list.
 52. Little Aliff Street, Goodman's Fields; [William Dowars.]
 54. Gainsford Street, Black Fields; [John] Langford.
 55. Red Cross Street; [John] Stevens excluded the list.
 56. Rotherhith Road [Greenwich; Richard] Hutchin.
 57. Woolwich; [John] MacGregor.†
 59. Jewin Street; [John] Hughs.
 Battersey, Surrey, Independent; the minister Baptist [Brown?]
 Red Cross Street Independent [Meeting House Alley]; Thomas Craner,† Baptist.
 Bull and Mouth near Aldersgate Street, Sandemanian; [William] Tolley, from Meeting House Alley, whither he came from College Lane, Northampton] not in the list.
 [Joseph] Jenkins.†
 [Josiah] Thompson.†

Thus Thompson catalogued thirteen regular Baptist congregations in the cities of London and Westminster and the borough of Southwark; and eight eccentric irregular ones; besides a few others within the bills of mortality. There were seventeen ministers who mutually approved one another, and eleven others; three of the mutuals and one other were over General Baptist churches; that left fourteen P.B. ministers on the list and ten others. Of these only Booth, Clarke, Reynolds, Stennett, Wallin, paid their subscriptions to the Board for 1772, and only MacGowan was hoped for in the draft list prepared to acknowledge the subscriptions. Jenkins, Russel and Thompson were without pastoral charge.

85. This Particular Baptist church emerges first when Charles Rodgers went from Northampton in 1749. It is not known what relation it bore to the G.B. church which flourished there a century earlier, and which was under Samuel Neal 1751-1793. There was a young baker in Chatham, John Knott, son of the General Baptist Elder at Eythorn; and the people under the care of Brindley were already attracting him, rather than Neale's church; in 1776 he did follow Brindley: clearly there was need for the Board to enquire, for Knott senior, though evangelical, was in the New Connexion.

86. Walter Wilson does not record this episode. On the death of John Hughes in 1773, the congregation would have neither Stevens nor Clarke nor three pedobaptist candidates, but chose a pedobaptist from Chatham. The result evidently was this secession.

87. Tenterden invited enquiry; this church on High Street was P.B., but another organized in 1777, Honey Lane, proved to be Unitarian. The old G.B. régime in Kent and Sussex was breaking down, the Southern Association of the New Connexion was a fiasco, and so in 1779 a P.B. association was organized, which lasted till 1843.

88. Rowles was perhaps pastor of Rotherhithe at this time, having succeeded Hutchins, compare note 84, church 56. But the dates of the changes are uncertain.

89. No pages are missing, and there is nothing to suggest why no minute was made for five years. They were eventful enough:—1778 Booth published his Apology, Stevens of Red Cross Street died, John Langford from Blacks Fields succeeded Baskerville at Limehouse: 1779 Pinners' Hall lease expired, and so did the church which held it, the church of the Hollis family and James Foster: 1780 MacGowan and Thompson died, Curriers' Hall Sabbatarian called to the ministry Robert Burnside, a bachelor schoolmaster living in Snow's Fields, who took over the afternoon service, Stennett continuing the morning: 1781 Timothy Thomas settled at Devonshire Square, and Thomas Mabbot at Red Cross Street with the reconstructed church of Stevens: 1782 Wallin died, Llewellyn next year.

90. Dore was at Maze Pond: Powel was at a new church in Great Mitchell Street, St. Luke's.

91. The fourth Joseph Stennett, assistant to his father Samuel at Wild Street. This church had baptized Joseph Hughes in 1784, destined to bring Battersea thoroughly into the Baptist orbit, and to found two great societies. And in 1785 the church admitted John Thomas, who went to India as surgeon to the Governor-general, and urged the formation of a Missionary Society to the heathen.

92. Thomas Hopkins from Frome had come to Eagle Street, where Gifford had died in 1785. There was a Thomas Arnold who between 1794 and 1798 succeeded Michael Bligh at Sevenoaks.

93. William Nash Clarke, 1732-1795, A.M. Providence 1769, acted as tutor for the P.B. Fund, both in London and in Exeter: a biography appeared Rippon ii. 272-280, with portrait. He is to be distinguished from William Augustus Clarke of Red Cross Street.

94. Williams succeeded W. Nash Clarke at Unicorn Yard.

95. Bulkeley was pastor of the "White's Alley" G.B. church, now meeting in Worship Street: Dan Taylor had come in 1785 to Church Lane, Whitechapel, as co-pastor with Brittain; that church rejoined the New Connexion next year.

96. Hopkins died November 1787, Smith resigned Shrewsbury and was invited here 1788.

97. The Mill Yard premises had been provided by the Trustees of Joseph Davis's Charity for the Arminian Seventh-day Baptists. These rented it out for Sunday use, at first to a Presbyterian congregation; then to the old G.B. church from Virginia Street, which went to Church Lane under Brittain. The church now in question seems to have been gathered by John Matlock, from Daventry; Pike has an account of the church wrong in two or three respects. Thomas Thomas was son of Timothy Thomas of Aberduar, according to his uncle Joshua; History of Welsh Association, 63, 69. He studied at Bristol, and settled at Pershore 1780. In 1787 he came to Mill Yard. He stayed till his death in 1808, says Pike, who adds that after the fire which destroyed the meeting-house in 1790, this church went elsewhere; but Rippon called it still "Mill Yard" in 1794 and 1798.

In 1790 John Rippon began a Baptist periodical, and gave a census of the churches and ministers; this was criticised, and revised. The corrected list shows the following Particular Baptist churches in and near London, those constituting the Fund printed in capitals:—

- 54. Black's Fields, Southwark; Michael Brown.
- 73. Bow; John Knott senior.
- 44. CARTER LANE, Southwark; John Rippon junior.
- 77. Chapel Street [Southwark?]
- 8. CRIPPLEGATE; John Reynolds.
- 27. CRIPPLEGATE SEVENTH-DAY; Robert Burnside.
- 61. DEAN STREET, Southwark; William Button.
- 5. DEVONSHIRE SQUARE; Timothy Thomas.
- 50. Eagle Street; William Smith.
- 63. Ewer Street, Southwark;
- 3. GOODMAN'S FIELDS; Abraham Booth.
- 43. GRAFTON STREET; John Martin.
- 65. Great Ayliffe Street.
- 72. Green Walk, [Blackfriars]; James Upton.
- 56. Greenwich, Kent; Richard Hutchings.
- 66. Hammersmith, Middlesex [Daniel Gillard: dissolved, refounded 1793.]
- 78. Kingston, Surrey.
- 67. Lincoln's Inn Fields.

- 34. MAZE POND, Southwark; James Dore.
- 70. Mitchell Street; Thomas Powell.
- 69. Piccadilly; Joseph Gwennap [1784-1798.]
- 63. Red Cross Street;
- 60. Snow's Fields, Southwark.
- 52. Spitalfields [Little Alie Street.]
Staines, Middlesex; [Burnham left 1780.]
- 22. UNICORN YARD, Southwark; Daniel Williams.
- 40. WILD STREET; Dr. Stennet and Joseph Stennet.
- 36. Windmill Hill, Moorfields;
- 57. Woolwich First; Robert MacGregor.
- 75. Woolwich Second; Adam Freeman.

To these might be added:—

- 85. Battersea open-communion, under Brown; to be refounded in
1797; see Rippon iii. 34.
 - 76. Clapham.
 - 64. Edward Street, Soho; Richard Burnham.
 - 71. Fetter Lane; Abraham Austin.
 - 74. Glovers' Hall Scotch.
 - 68. Mill Yard; Thomas Thomas.
 - 58. Rotherhithe, Jamaica Row; George Philips.
- And four General Baptist buildings may be counted:—
- 11. Church Lane, Whitechapel; Brittain and Taylor.
 - 12. Duke Street, Southwark; Edward Rowcliffe.
 - 13. Mill Yard Seventh-day; William Slater.
 - 1. Worship Street: Charles Bulkley.
 - 2. " " Joseph Brown.
 - 19. " " vacant

98. John Penny was assistant to MacGregor of Woolwich.

99. Thomas Sowerby had been called to the ministry at Unicorn Yard in 1788. There was a tendency now to have only pastors on the Board, but he did not settle with the infant society at Battle Bridge, or King's Cross, till the beginning of 1794.

100. From Unicorn Yard to Fairford; Hutchins followed next year.

101. This evening lecture was delivered in the Independent Meeting House near New Broad Street, where Dr. Stafford was pastor. The subscribers and managers were different from those who maintained the Tuesday Merchants' Lecture, which since the Pinners' Hall lease had expired, was also delivered here. For this latter, see Rippon iii. 231.

102. The London ministers had long combined to maintain a "Monthly Meeting." Although it was suspended about 1739, according

to Crosby, it flourished in 1748; the list for that year is printed in Ivimey, iii, 276. At this period, the arrangements seem to be just the same; to judge from the lists printed annually by Rippon. It is significant that when in December 1797 the messengers met to draw up the list for 1798, they were unable to find three ministers who would conduct service at Martin's meeting: next year his place was dropped, and Newman's church at Bow replaced it. A specimen service was that held on Thursday March 21, 1799, at the meeting-house in East Street, Walworth, at eleven o'clock. Thomas Thomas prayed, Robert Burnside preached, Dr. Rippon prayed, and Dr. Jenkins, pastor of the local church, concluded the service. The present temporary arrangement would be based on the same rota of ministers.

103. Rance was ordained on 3 October 1798 over a church dismissed from Prescot Street, worship having been maintained in Hackney from November 1796. Coxhead was ordained in 30 October 1800 over Wild Street. Rippon iii, 23, 244.

104. Ashlin had built a new meeting-house in Store Street, off Tottenham Court Road, and presented it to Martin's church, of which he was a member; Smith and his son-in-law Gutteridge belonged to Booth's church; so that the peace-makers seemed well qualified. They failed utterly, and those who read Martin's statement as quoted in Ivimey, iv, 345-349, will see how difficult most people found him to work with.

105. Rippon ceased publishing his Register with number 41, January 1, 1803. He had great visions of other works, but the only book which really appeared was his Selection of Hymns. Thus for a few years there was no Particular Baptist periodical, but with 1809 Thomas Smith of Tiverton enlisted thirty contributors and began the "Baptist Magazine"; after three years he shifted to London, where Joseph Ivimey of Eagle Street had published a History of the Baptists to 1700, and was preparing a second volume with notices of the churches and leaders in the same period. But for the period 1803-1809 there is no contemporary periodical, whence to draw notes.

106. This minute has been altered two or three times, and the final annotator appended a note:—"N.B. J. B. Shenston was not reported, having (as a General Baptist) been a member of the General Body in 1800." This annotator has altered the original records also in 1808, 1810, 1817, 1820, and 1830, making the whole to be consistently wrong. That the original entry here was of William Shenstone appears from the fact that John Brittain Shenstone was a General Baptist till Ladyday 1809, as is shown by his being then dismissed from

the pastorate of Gravel Lane New Connexion church (formerly the Duke Street, Park; now the Borough Road) on the ground of his turning Calvinist. That accords with the fact that in January 1810 a second Mr. Shenstone was admitted here. But William Shenstone was always Calvinist; originally a member of Eagle Street, in 1798 re-opening Little Alie Street, as Rippon recorded at the time. There is no difficulty in believing that he was admitted here in 1805, along with James Upton who had been at Blackfriars even longer. The reason for the action of this Society in 1810 was that the name would no longer be vouched for by the General Baptists, and would need fresh sponsors.

107. The name John is written over an erasure. It probably read originally William.

108. Waters had been ordained in July over Wild Street. The secretary had not seen any incongruity in sending him to the committee in 1808 before he was a member here.

109. The annotator who has been so busy erasing, scratched out the original Christian name, substituting Wm, and adding the note:— "John had been as a G. Baptist Minister a Member from 1800 was recd here March 5. 1805. This is William Shenston. See p. 160," namely the entry of May 5, 1805 as falsified by himself.

110. Austin had been pastor of Fetter Lane about twenty years. William Bradley was at Hackney 1808-1810.

111. There is no more mention of the Academy at Stepney, to which Newman had just been appointed, than of the preceding Education Society: much less did such provincial enterprises as the B.M.S. or the Baptist Magazine call for notice here.

112. William Stephens had left Prescott Street, and was ordained in February over the new church at Manchester, New York Street. The seceders to Artillery St., after their rebuff here, found a pastor in a Mr. Young from Edinburgh. The ordination was on 16 April 1813, by Thomas Smith, Shenstone, Ivimey, Austin. Smith is aggressive in recording the fact, just after the paragraph as to the ordination of Griffin at Prescott St., on the same day. But he never again refers to either the church or the man; nor does Ivimey allude to either in his history.

113. Thomas Smith had removed from Tiverton to London, where he not only edited but printed and published the "Baptist Magazine." In September 1812 news had arrived of the fire at Serampore; a meeting of the B.M.S. in June had already awakened London to take some

interest in Foreign Missions, and form auxiliaries at Maze Pond. The country ministers had also been urging for a year that there should be a more general Union of the Particular Baptist churches, and therefore this Society "of the pastors of 17 churches, and other ministering brethren" appointed a committee to arrange. On 25 June, 1812, the day after the B.M.S. sermons, a meeting was held at Carter Lane with Rippon in the chair, when the Baptist Union was organized, with this Society as a committee till 25 June 1813 when the first meeting was to be held. It is extraordinary that this minute book is perfectly silent as to this; fortunately Smith now registered such affairs fully and promptly in his magazine.

114. John Cole was ordained first minister on 5 November 1813. The annotator says of Kingsford "He was a Member of the General Body as a General Bap. 1802." The list of 1817 omits him altogether. The list of 1820 calls him Joseph Kingsford, stationed at Battersea Fields, living in Savage Gardens. The annotator who has done so much mischief by altering and erasing, substituted "John" for Joseph. The early minutes of the Battersea church are lost, but it is known that some of the earliest members came from Portsea, and that John Kingsford from Kent drew off the evangelicals from the old G.B. church there, organizing a New Connexion church in 1801; this obscure Battersea man may be a member of his family, assisting Hughes. The list of 1830 calls him John.

115. According to the Baptist Magazine for 1812, page 358, Ivimey was joint-secretary even then, and the new book with its list of Secretaries drawn up by Ivimey himself appears to have given 1812; but Shenston altered the date to correspond with this minute, and interpolated that Thomas Thomas had acted previously. Button had resigned the pastorate of Dean Street in 1813, his book business needing more attention. Hoby succeeded Dore at Maze Pond at the end of 1814. This Young is not the pastor of Artillery St., but the tutor at Stepney Academy, Solomon Young, who had been pastor at Olney and Truro. An annotator of the index in this book has however confounded him with a third man, William Young, pastor of Alfred Place 1821-1874, who joined only in 1828.

116. Samuel Bligh had been pastor at Waltham Abbey and at Potter's Bar.

117. John Edwards came from Accrington to Wild Street. Waters had gone to Pershore.

118. George Pritchard had been at Shouldham Street since 1813, and succeeded Martin at Keppel Street in 1817.

119. Thus the impulse was given which led to the founding in the same year of the Society for the Relief of Aged and Infirm Protestant Dissenting Ministers, with Gurney, Gutteridge, Hughes, and Newman on the committee.

120. On 25 December, W. Belsher late of Worcester was ordained over this church of Burton Street, which had been formed on 17 September 1817 by the dismission of 31 members from Keppel Street. Shenston blundered in making up the list of 1820; some corrector has put it right, and inserted here the Christian name.

121. A blank page follows, then the new rules in the handwriting of new secretary A, annotated and altered by C. New secretary B wrote half the minutes on April 25 and kept on till September, after which neither entered anything for 26 months, when A began again. A study of many phenomena suggests that A is Pritchard, B is W. Shenston, C is J. B. Shenston.

TREASURER'S STATEMENT FOR 1917.

	£	s.	d.
Credit balance from 1916	11	3	3
Annual Subscriptions	86	10	0
Sales of Smyth's Works	19	15	2
Total receipts ...	<u>£117</u>	<u>8</u>	<u>5</u>
Printing and Publishing <i>Transactions</i> , Vol. V., Parts 2 and 3	65	8	8
<i>Bibliography</i> , part purchase money	25	0	0
Part Repayment of Loan	21	0	0
Printing, Stationery, Stamps, &c.	1	18	9
Balance in hand, 31st December	4	1	0
Total ...	<u>£117</u>	<u>8</u>	<u>5</u>
LIABILITIES.			
On <i>Bibliography</i> Vol. I.	23	16	8
Balance of Loan	29	0	0
Total due ...	<u>£52</u>	<u>16</u>	<u>8</u>

J. W. THIRTLE, *Treasurer*.

Examined and found correct, HAROLD KNOTT,

Feb. 28th, 1918.