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Transactions

of the

Baptist Historical Society.



Some Memorials of the Dendy Family.

By Sir William J. Collins, K.C.V.O., M.P.

IN a paper entitled "Memorials of the Treacher family," which appeared in *Transactions* of the Baptist Historical Society, in 1911 (Vol. ii., No. 4) reference was made to the connection between the Treacher family, belonging to the Buckinghamshire community of Baptists, and the Dendy family which was for several generations prominent among the Baptists of the Sussex group. The bond of union was the marriage, about 1750, between Sarah, daughter of Mr. Richard Dendy, of Horsham, and the Reverend Benjamin Treacher who was born at Berkhamstead in 1722 and became minister to the General Baptist Churches at Glass-house yard, Goswell Street and at the Park Southwark.

The family of Dendy, Dendys, Dendeys, Dendye or Dende were landowners in the counties of Sussex and Surrey, in the early part of the sixteenth century.

Researches made by the late Mr. Edward Stephen Dendy, Rouge Dragon and Chester Herald of the Herald's College, appeared to point to an earlier location of the family at Hayfield in the parish of Glossop in the County of Derby. Here according to this authority was born about 1450 Otwell Dende or Dendye who was later described as of the Blacke Sha in the chapelrie of Hayfielde. One son who took his father's name died without issue; a daughter, Agnes, married into the family of Bard or Beard of Ashenhurst (Stafford). The eldest son Oliverius (born about 1490) settled in Mansfield (Nottinghamshire) and married Margaret Godewynne, from whom came the Dendys de Mansfield Wodehouse and of Asheton in Yorkshire. The third son William (born about 1494) was, it is alleged, the forebear of the Dendys of Holmes Chapel (Cheshire) and of the Dendys of Sussex and Surrey who figured so prominently in the annals of the General Baptists during the seventeenth and eighteenth centuries. Anyway it is clear that in the reign of Elizabeth a family of Dendys owned lands on either side of the old Roman highway, known as Stane Street which ran from Dorking to Chichester. Of this family an authentic pedigree down to the present time exists and was printed in 1892 by the late Rev. John Dendy (B.A., Lond.) of Manchester.

The chief interest, from the point of view of the General Baptists, centres round the Dendys of Tower Hill, Horsham since that family supplied many ministers to the little meeting house at Horsham, which can claim an unbroken record from 1720 to the present day. It is moreover honourably associated with the name of Matthew Caffyn, with whose family the Dendys inter-married. Many medical men who practised in and around Horsham derived from this stock, as also did the well known physician and writer,

Walter Cooper Dendy (1794-1871) who was President of the Medical Society, of London. One of the most illustrious—or as others have said notorious—members of the family, was Edward Dendy, sergeant-at-arms to the House of Commons at the time of the execution of Charles I. and during the Commonwealth, of whom I will speak later. Another picturesque character was a younger brother of Walter Cooper Dendy who was successively, Earl Marshal's secretary, Rouge Dragon, and Chester Herald. By marriage also the Dendys are connected with many other notable families, and without naming those, happily still alive, who worthily maintain the distinguished characteristics of the stock, it is evident that there is ample material for some interesting memorials of the Dendy family towards which I offer this fragmentary contribution.

The *terrain* over which the Dendys of the sixteenth and seventeenth centuries were spread lay between the North and South Downs and within longitudinal lines running through Guildford and Reigate respectively. Different members of the family held lands in or around Ewhurst, Itchingfield, Rudgwick, Horsham, Capel, Charlwood, Warnham, Dorking, and Leigh.

The Horsham Parish Church registers record the birth of Elizabeth, daughter of John Dendy on August 24, 1572. Her father lived at Itchingfield (near the site of the new Christ's Hospital), and married Margaret, daughter of Thomas Bevill at Horsham in 1571. He also held land at Ewhurst and Rudgwick in Surrey. There were apparently two other children of this marriage—John (1572-1639) described as of Horsham, and George (died 1652) of Downhurst in Ewhurst; although another pedigree in my possession gives John's father as Nicholas Dendy (d. 1588-9). John the elder brother, in his will, speaks of his wife

Lettice, of his brother George, of his son Richard and daughter Betterice. He bequeathed gifts to the cathedral church of Chichester and to the poor of Horsham, and makes reference to his lands at Ewhurst. John Dendy's only son Richard, born in 1600, appears to have acquired the estate of Tower Hill, Horsham and from his two sons, Richard and John, the family of Dendy trace their descent. John the younger son, born in 1628, whose wife Elizabeth's surname has not been discovered, is the progenitor of the Dendys of Dorking, who for the most part appear to have continued in the Church of England. It was from the union of the elder son Richard (1627-1690) and his wife Joan, daughter and heiress of Thomas Holland of Courtland, Shipley, that the Dendys who embraced the General Baptist faith are descended. In the pedigree of the family compiled by the late Rev. John Dendy of Manchester and "derived (in part) from ancient bills, documents and monumental inscriptions, and the researches of Edward Stephen Dendy, of the Herald's College, Rouge Dragon" it is stated that Joan Holland, daughter and heiress of Thomas Holland, of Courtland in Shipley was "descended from Thomas, Lord Holland, and through him from Thomas Plantagenet, son of King Edward I. by Margaret, daughter of Philip le Hardi, King of France."

I recently discovered the grave of Richard and Joan Dendy in the yard of Horsham Parish Church. It lies close to the south wall of the church and is a brick sarcophagus covered with a fine slab of Sussex marble. I have had the inscription, which was only just decipherable, recut; it runs as follows:—"In memory of Richard Dendy of Tower Hill, yeoman, who died May 24th 1690 aged 63 years; also Joan his wife who died February 4th 1693 aged 70 years."

Although Richard and Joan are buried in the

parish churchyard, yet tradition relates that the house on Tower Hill, Horsham, in the occupation of the Dendy family from the close of the sixteenth century, was for a time used as the meeting place of the General Baptist church, known to-day, as the Free Christian church. This is of course quite distinct from the nineteenth-century Particular Baptist churches. It is supposed that this church dates from 1648, in conformity with which supposition there is a window dedicated to Matthew Caffyn as "the battle axe of Sussex" in the Horsham chapel where he ministered till his death in 1714. The first piece of contemporary evidence is in 1654, when Caffyn signed the minutes of the earliest assembly yet known. Next year two quakers, Thomas Lawson and John Slee, debated with Caffyn in his own house near Southwater, and subsequently published an account, styling him an "untaught teacher"; he promptly responded with a vigorous pamphlet, which elicited a reply from Nayler. In 1660 the church was represented in London not only by Caffyn, but by Samuel Lover, who is supposed to be the first Elder of the church, but of whom nothing else is known. The celebrity of Caffyn, and the connection of his family with the Dendys, necessitate a few words as to his career.

Matthew Caffin (or Caffyn) was born at Horsham in 1628, where an R. Caffyn had been vicar in 1560. With the aid of Lord Onslow he went to Oxford, intending to take orders; but his heterodoxy, in regard to the Trinity and infant baptism occasioned his expulsion from the university, and his imprisonment in Newgate, Maidstone and Horsham for heresy. He thereupon joined the General Baptists, whose faith he actively propagated in the south-east of England. He lived and died at Broadbridge Heath, some three miles west of Horsham, and was buried at Itchingfield. He sided with and indeed led the broader or more

advanced group of the General Baptists and gave a latitudinarian or anti-trinitarian tendency to that church, after his split with J. Wright in 1691. He was charged with Socinianism but in his preaching he was careful to avoid what he called "unrevealed sublimities." He was one of the few General Baptists who had had a university training; he engaged in a Latin disputation with a clergyman at Henfield and came off triumphant. "He was zealous for his own cause but was never guilty of narrow or illiberal views. . . . He lived an unspotted life and it was his happiness to survive the days of religious intolerance." (See. art: Caffyn. *Nat. Dic. Biog. The Worthies of Sussex*. M. A. Lower p. 342. *Matthew Caffyn* by Florence Gregg. *History and Antiquities of Horsham* by Miss Hurst 1889).

In 1711 Matthew Caffyn (junior) and Richard Dendy (the third) represented the Horsham Church at the General assembly of the General Baptists at Dunnings Alley, London; this annual assembly formed a connecting link between the scattered churches of the provinces in London, representatives proceeding thither from the S.E. counties, from the districts of Bucks and Herts as well as from the Midlands and East Anglia. There was a rule that marriage outside the circle of "the church" was to be deprecated, and these general assemblies doubtless were not seldom the means of promoting alliances between members of the family of "believers." The families of Caffyn, Dendy, Treacher, Mercer, Brittain, Chatfield and others whose names recur among the representatives at the annual assemblies afford instances of this tendency to marry within the faith.

When Caffyn senior died in 1714, his work was carried on by his son of the same name, who had been already associated with him for four years.

With the security felt by dissenters, after the

revolt of 1715 had served to assure the stability of the Hanoverian dynasty, the General Baptist Church at Horsham entered on a new lease of life. Richard Dendy, the third had two sons, Richard the fourth, and John, an apothecary. This John and two others in 1719 purchased the site "for a meeting place for the congregation of Protestants called Anabaptists, dissenting from the Church of England, residing in Horsham, Billingshurst, Slinfold, Shipley and Sullington, who maintained the faith of General Redemption and the practice of Believers' Baptism" (*Inquirer*, Feb. 8, 1890). The Church Minute Books are complete from 1720 to the present time and are well preserved.

Richard Dendy, the fourth, although he took out a grant of arms, did not forsake the General Baptist church. Not only did his daughter Sarah marry the Rev. Benjamin Treacher, but his eldest son, Richard Dendy the fifth, married Anne Caffyn, daughter and heiress of John Caffyn of Clayton, Sussex. Richard the fifth thus came into possession of an estate known as Leigh Place. This is an interesting old Tudor manor-house lying in the meadow-land three and a half miles from Reigate towards Charlwood. It is moated, and surrounded by gigantic oak trees. The old timber, fine carved wood panelling, seated chimney, corners, and Latin inscriptions, appear to date from Elizabethan times, or even earlier, though considerable alterations were made in the seventeenth and eighteenth centuries. Between the joists of the upper floors was found a silver porringer containing silver coins dating from Edward I. to William III.; from the moat have been recovered Roman coins of Domitian's time. I have a fine woodcut of the exterior as it was in 1810, showing its older gabled elevation, which appeared in Manning and Bray's History of Surrey.

The estate is alleged to have belonged to the

family of Braose, Brewse or Bruce, from the time of the Norman Conquest till 1419; then to have passed to the de Arderne family, in the reign of Henry VII., and from them to the Copley family. As John Dendy, eldest son of Richard V., inherited the Tower Hill estate, this Leigh Place formed an appanage for the second son, Richard Caffyn Dendy. From him it passed to his great-nephew, John Caffyn Dendy (1835-1856). He devised it to his father Stephen Dendy (1800-1861), second son of John Dendy the General Baptist minister. Stephen having outlived his three sons, transmitted Leigh Place to his daughter Ellen Sarah (1838-1889), who married Daniel Watney. Their descendant Sir John Watney, F.S.A., wrote "Some Account of Leigh Place, Surrey, and its owners" for the collections of the Surrey Archæological Society in 1893.

A quarter of a mile from Leigh Place is the village of Leigh with the church dedicated to St. Bartholomew which contains on the north wall of the chancel six marble tablets to members of the Dendy family and a fine hatchment with the Dendy arms. The Dendys buried here are Richard Caffyn Dendy (1758-1832); Stephen Dendy (1800-1861) and his wife Elizabeth (née Saunders) (1813-1881) and their children Stephen Walter Dendy (1840-1859); Ellen Sarah, wife of Daniel Watney (1838-1889); Edward Saunders Dendy (1854-1856). The Saunders family from whom Elizabeth wife of Stephen Dendy of Leigh Place derived is an interesting one. For 300 years they resided at Charlwood (Surrey) and were descended from the "antient Lords of Saunderstede" and more remotely, it is said, through Fitztho Carew from Rhodri Maur, King of Wales. The church and yard of Charlwood contain many memorials of the Saunders family, the last members of which died within living memory. The beautiful screen in the

church was presented by one of the family and is said to be of thirteenth century workmanship. A monument in the south aisle is supposed to be that of Sir Roger Salomons whose daughter and heiress married Ralph Saunders (*temp.* Edward III.). There is a fine brass to the memory of Nicholas Saunders Esquire, and Alys his wife, placed there by their son Sir Nicholas Saunders, knight in the first year of the reign of Queen Mary, 1553. Also in the yard there is the quaintly carved sarcophagus of Thomas Saunders of Hookwood (1708-1775), and of Ann Mary Saunders his wife (1709-1801), probably grandparents of Mrs. Stephen Dendy, (née Elizabeth Saunders of Hookwood).

As already stated Richard Dendy the second, of Tower Hill, Horsham, 1627-1690, married Joan, daughter of Thomas Holland of Shipley, 1623-1693. They had four children; 1. John (1659-1736) married Elizabeth Nash of Itchingfield, acquired Gulshaw estate on Tower Hill, and dying without issue, left it to his nephew Richard the fourth; he is buried in Horsham chapel yard: 2. Richard the third: 3. Thomas, died unmarried 1699: 4. William, born 1671.

Richard Dendy the third, of Tower Hill, 1664-1732, married Sarah, daughter of Richard Cragg of Shipley, Sussex, and had two children, John and Richard the fourth. He is the first on record as attending the Assembly in 1711. John the heir, 1691-1724, married Mary, (Pickett) widow of John Knight of Horsham. He practised as a surgeon in Horsham, was one of the original purchasers in 1719 of the site for the Baptist chapel, being described as an apothecary, and lies buried close to its entrance door. He had two sons: John, 1720-1782, also a surgeon at Horsham; he married Jane Constable of Horne in Surrey, who was descended from the Dendys of Ewhurst, they had no family; and William who by his

wife Joan (surname unknown) had issue. Our interest now lies with:—

Richard Dendy, the fourth, 1693-1756, armiger, who married Sarah, daughter of John Stovell, of Nuthurst, Sussex, and inherited the Gulshaw, in Tower Hill, estate from his uncle John. He had four sons and two daughters who survived infancy, namely:—1. Richard (the fifth) of Tower Hill (1724-1766) married Anne daughter and heiress of John Caffyn (1693-1754) of Clayton, Sussex. 2. Sarah (1725-1789) who married the Rev. Benjamin Treacher. [See "Memorials of the Treacher family," *Transactions of the Baptist Historical Society*, vol. ii. no. 4, 1911]. 3. Charles (1727-1814) married Martha daughter of John Tully, of Ashurst, Sussex; from whom are descended the Dendys of Chichester and Newcastle. One of a later generation of the former married the daughter of the Comte de Percy, a member of Chamber of Deputies and Chevalier of the Légion d'honneur. 4. Mary (1729-1802) married James Tully, of Capel, Surrey. 5. John (1736-1813) settled in Southwater, near Lewes and married Elizabeth, daughter and heiress of Samuel Cooper of that place. Their daughter Sarah married her cousin John, of whom, more below. 6. Stephen (1730-1788), of St. Olaves, Southwark, married Rebecca daughter of Edward Langton, High Sheriff of Surrey; both he and his wife are buried in Horsham Chapel yard. He often represented "Glass-house" church at the Assembly. Their only child Stephen (b 1777) went to France and married the Comtesse Anna Maria Victoire de Herouard of Rouen. Tradition relates that he was at Boulogne when Napoleon was there preparing for his invasion of England and that he won a prize presented by Buonaparte in a horse race—mounted on one of his own carriage horses.

Richard the fifth and Anne (Caffyn) Dendy had

four children; 1. John, 2. Anne (1757-1777). 3 Richard Caffyn Dendy of Leigh Place and Manor, Surrey (1758-1832) who is buried in the chancel of Leigh Church. 4. Thomas (1760-1782) a surgeon of Horsham. He is buried in the chapel yard there and a tablet is on the walls of the chapel to his memory.

The eldest son John (1754-1814) married his cousin Sarah (1759-1819) the eldest child of John and Elizabeth (Cooper) Dendy. He was heir both to the Tower Hill estate and to that of Ifield Court, Sussex; he was minister to the chapel at Horsham, and is buried in the adjoining yard. From their son John (1793-1830) are descended the Manchester Dendys of whom Professor Arthur Dendy, D.Sc., F.R.S., Miss Mary Dendy, and Mrs. Bosanquet are well known representatives.

John and Elizabeth (Cooper) Dendy, of Southwater had, besides the above mentioned Sarah, three other children who grew up and married, viz:—2. Elizabeth (b. 1762) who married Richard Bowls of Brompton. 3. Samuel (1766-1798) who married Sarah Eden of Thame and died in America. 4. Stephen Cooper Dendy (1771-1827) who married Marianne Dubbins of Horsham; he practised there as a surgeon, and they are both buried in the churchyard of the parish church near the Sarcophagus of Richard and Joan Dendy of the seventeenth century. Their eldest son Walter Cooper Dendy (1794-1871) was man of considerable distinction.

He was a student at Guy's and St. Thomas' Hospital and became M.R.C.S. in 1814. He practised in the City and at Stamford Street, Blackfriars. He was president of the Medical Society and was an admirable speaker. According to the Dictionary of National Biography, "Dendy was not a mere surgeon, he shone conspicuously by his superior acquirements, by his cultivated tastes and his polished manners."

He was a good draughtsman and illustrated his own works. It is also stated "he held some peculiar religious views;" in fact he embodied the mystic and liberal religious views held by the General Baptists. Among his chief works were *The Philosophy of Mystery* (1841), *Psyche* (1853), *Mystery* (1861), together with medical tracts and books of travel. I have in my library most of his works, inscribed to my father and mother, of whom he was a warm friend. He was in later years, after retiring from practice, a *habitué* of the reading room of the British Museum. I have a good daguerreotype portrait of him which shows his fine head and thoughtful face as well as the Spencer coat which he habitually wore.

The arms granted to Richard Dendy (1693-1750) the fourth of the name were "Quarterly first and fourth ar.; second and third az. a mullet erne.; over all a bend inverted cotise sa. three cinque foils or. crest, on a mount between two slips of lauristinus, vert, a bezant charged with a unicorn's head coupéd az. Motto: *Respice sine luctu.*" Another branch of the family descended from John the brother of Richard Dendy the second (1627-1690), who married Joan Holland, and previously referred to as the Dendys of Dorking, received, in the fourth generation, a new grant of arms in 1834. The new grant to Samuel and Arthur Dendy, Esquires of Dorking is emblazoned thus:—"Quarterly first and fourth vert and ermine, a griffin sergeant inter four escallops, three in chief and one in base, or, second and third quarterly, az. and or, in first quarter a mullet of the second. Crest, on a mount vert, a swan ar. beaked gu. resting its dexter claw on a pheon proper. Motto: *Per ardua stabilis esto.*"

Samuel and Arthur were the sons of Samuel Dendy (1748-1810), and Sarah, daughter and heiress of Arthur Foster of Rudgwick, Sussex. Samuel,

the fourth of the name married Anne the daughter of Sir Thomas Hyde, Kt, and both he and his brother had numerous issue.

Sergeant Edward Dendy who played a conspicuous part in the scenes which preceded the trial and execution of Charles I. was connected with the Dendys of Surrey and Sussex, probably with the Ewhurst branch of the family, but the exact connection is not quite clear. His father, Edward Dendy appears to have held the position of sergeant at arms and to have been ousted therefrom by his son about 1640;¹ he had been in the household of the Earl of Exeter and had been sent by James I. as envoy to Rome concerning certain accusations against the Countess, which however he showed to be groundless.² He appears to have been reinstated in office at the restoration³ and in 1660 when "very old and almost superannuated" he petitioned Charles II. to allow him to surrender his patent of sergeant at arms reciting that he "ever with great fidelity served your royal father" and adding that he "with great detestation abhorred the vile appearances of his ungracious son which he beseecheth your majesty not to reflect on him."⁴ He died in 1665 and was buried at St. Margaret's, Westminster. Sergeant Edward Dendy, junior, on the other hand in 1649 attended the commission for the trial of Charles I. riding in to Westminster Hall on horse back with the mace over his shoulder and there made

1. Heath's Chronicles of the late Intestine War.

James I).

2. Angelicus Coquinariæ p. 193 (vol. 2 of Secret History of

3. Calendar of State Papers 1659-60.

4. Ibid: 1660-1. p. 21. He appears to have been sent by Charles I to arrest the five members (Forster's Arrest of the Five Members p. 296).

the public proclamations on behalf of the Commissioners.⁵ On Jan. 30, 1649 preceded by trumpeters he proclaimed the execution of the king and that whosoever should proclaim a new king "shall be a traitor to suffer death."⁶ By order of the Court the officers of ordnance of the Tower of London, in whose custody was "the bright execution axe for the execution of malefactors" were directed to "forthwith deliver the same unto Edward Dendy, Esq., Sergeant at arms attending the Court or his deputies."⁷ He appears during the Commonwealth to have had a house at Lambeth in which John Rogers (b. 1627), the Fifth Monarchy man was confined. He was a kinsman of the Dendys, his aunt being Mrs. Rogers, daughter of Sir Robert Payne of Midloe, Hants.⁸ Dendy appears to have been intimate with Cromwell. In 1655 he petitioned the Commons to increase his salary of £365 a year as he had to give constant attendance and with a wife and eight children in town he was unable to lay by.⁹ In 1660, shortly after the restoration he had with other "regicides" to fly the country since the Commons on June 7 of that year resolved "that Edward Dendy be excepted out of this act of general pardon and oblivion for life and estate."¹⁰ He went first to Holland and thence to Switzerland. Clarendon through Downing secured a warrant from the States of Holland and West Friesland for his arrest; but pending its issue private information was conveyed to Dendy and in 1662 he with other "regicides" arrived, through Berne,

5. Whitelock's Memorials p. 362.

6. Carlyle's Oliver Cromwell, vol. 11, p. 360.

7. Life and opinions of a Fifth Monarchy Man 1867 (p. 131).

8. Ibid, (p. 216).

9. Calendar of State Papers; domestic (1655).

10. Somers' Tracts, vol. 7, p. 435.

at Lausanne.¹¹ Six of them went on to Vevey but Dendy and Broughton remained at Lausanne. In 1729 was published "*The Tryal of 29 Regicides—The History of Kingkillers or the Fanatick Martyrology, containing the lives of 365 Hellish Saints.*" The day assigned to the memory of Sergeant Edward Dendy is Oct. 21. He died in exile.

11. Ludlow's Memoirs, vol. ii, pp. 343-4. Life of Clarendon iii, pp. 152, 155, 169.

The General Baptists and the Friends.

Owing to a set of proofs being mislaid, several corrections made by Sir W. J. Collins in his paper entitled as above, did not appear in the July Transactions. The more important are as follows:—

Page 65, third line from foot: Separatist movements. Page 66, line 10: It was in truth among the Separatist Baptists that Fox found his "tender" people. Line 22: among the liberal Mennonites. Page 67, first line of note: John Treacher, of Stamford Hill (1755-1838), whose miniature is before me. Page 68, line 12: held lovefeasts. Page 69, line 7: he lodged in 1644, and associated with Baptists at Broughton, Leicestershire in 1647, while in 1649 he was in touch. Line 25: Augustus Charles Bickley. Last words: while he allows. Page 70, line 8: invidious comparison. Last sentence of note: These churches are represented to-day by Church Street, Deptford, and Borough Road. Page 71, line 17, last word: my. Page 72, lines 12 and 13: the Arminian Baptists and Mennonites along with their Quaker offshoot. Line 21: the life of the spirit is superior to and indeed begets the organization. Page 73, line 17: sacerdotalism. Line 27: represented and personified in John Smyth. Add at end: Of Smyth and his followers it might be truly said as of Whittier's Pennsylvania pilgrim:—

Within himself he found the law of right,
He walked by faith and not the letter's sight,
And read his Bible by the inward light.

Baptists in the State Papers.

The Public Record Office, between Chancery Lane and Fetter Lane contains documents of all sorts which belong to the King as King, from Domesday Book onwards. Since 1854 they have been brought into the custody of the Master of the Rolls, and calendars are being prepared and published to guide searchers. Those who study for historical purposes are afforded every facility, freely.

For Baptist purposes, the series of most value are the State Papers, Domestic, from Charles I. to William and Mary; while occasional papers are to be found in the Irish series and the Colonial series. From the calendars certain items have been selected by the editor, and are being copied from the originals, a few by Mr. Horace Warde, M.A., others by Mr. J. Leslie Chown. The editor supplies a heading to each extract, and occasional notes in brackets.

THE HIGH COMMISSION.

... **W**E . . . do by these our letters patents under our great seal of England give and grant full free and lawful power and authority unto . . . any three or more of you . . . to enquire . . . of all and singular apostasies, heresies, great errors in matters of faith and religion, schisms, unlawful conventicles tending to schism against the religion or government of the Church now established; and also of all persons which have [refused] or shall refuse to have their children baptized . . .

§ iii, *repeated from Patent Roll, 9 Jac. I, Part 18; printed by Prothero, Select Statutes, Oxford, 1898, page 425.*

[Similar commissions were issued from 1559, and the commissioners formed the supreme ecclesiastical court. Laud became archbishop of Canterbury and head of the commission in 1633; next year he turned his attention specially to Protestant conventicles. To this he was prompted by a letter from Joseph Hall, bishop

of Exeter, who had been troubled about Separatists for more than twenty years, having known Smyth and Robinson. Of the eleven churches he had heard of in London, two are known to be Baptist, and a third became such. The others are not identified as having survived the enquiry, instigated by Laud. The three interesting to us are:—The 1612 church of Helwys and Murton, which then met in Spitalfields, the leaders being soon confined in Newgate prison; General Baptist. The 1616 church of Henry Jacob, in 1632 under John Lathorp; Calvinist Separatists; as to these see *Transactions*, i. 203-250, and a document below. The 1624 church of Elias Tookey in Southwark; General Baptist; as to this see iv. 228. Most of the High Commission records have been deliberately destroyed, after the abolition of the court; but a few have survived.]

SARAH JONES, MARK LUCAR, SAMUEL EATON, &c.

IN THE COURT OF HIGH COMMISSION, 3 MAIJ, 1632
 This day were brought to the Court out of prison divers persons (and some of them appeared by bond) which were taken on Sunday last at a Conventicle mett at the house of [Humphrey] Barnett, a brewer's clarke, dwelling in the precinct of Black Fryars: by name, John Latroppe their minister, Humphrey Bernard, Henry Dod, Samuell Eaton, [William] Granger, Sara Jones, Sara Jacob, Pennina Howse, Sara Barbon, Susan Wilson; and divers other there were which appeared not this day. . . . Samuel Eaton and two women and a maid appeared, who were demanded why they were assembled in that Conventicle when others were at church? *Eaton*. "We were not assembled in contempt of the Magistrate." *London* [*Laud*]. "Noe, it was in contempt of the church of England. *Eaton*. "It was in conscience to God, (May it please this Hono^{ble} Court) and, we

were kept from Church, for we were confyned in the house together by those that besett the house, els divers would have gone to Church and manie came in after the sermons were done." *London*. "These were first discovered at Lambeth, and then at other places and now taken heere, they have in their meetinge bookes printed against the Church of England": [*Abbot*] *Archbishop of Canterbury*. "Where were you in the morninge before you came hither to this house?" "We were in our owne families." *Canterbury*. "What did you?" "We read the Scriptures and catechized our families" saith Eaton: "and may it please this honourable Court to heare us speake the truth, we will shew you what was donne, and, free us from the contempt of authority, wee did nothing but what you will allow us to doe." *London*. "Who can free you? These are dangerous men, they are a scatterd companie sown in all the citty, and about St Michaell of the Querne, St Austins, Ould Jury, Redriffe, and other remoter places. Hould them the booke." *Eaton*. "I dare not sweare, nor take this oath, though I will not refuse it, I will consider of it." *St Henry Martin*. "Heare, heare, you shall sweare but to answeare what you know, and as far as you are bound by law. You shall have time to consider of it, and have it read over and over till you can say it without booke if you will, when you have first taken your oath that you will make a true answeare." *Eaton*. "I dare not, I know not what I shall sweare to." *King's Advocate*. "It is to give a true answeare to articles put into the Coart against you, or that shallbe put in touching this conventicle of yours, and divers your hereticall tenents, and what wordes, and exercises you used, and things of this nature." *Eaton*. "I dare not."

Archbishop of Canterbury. "What say you, woman?" *S. Jones*. "I dare not worship God in

vaine." But saith *The Bishop of London*, "will you not sweare and take an oath when you are called to it by the Magistrate?" *S. Jones*. "Yes, I will answeare upon my oath to end a controversy before a lawful magistrate." *Earle of Dorsett*. "What, doest thou thinke woman of these grave Fathers of the church, that these heare be not lawful Magistrates?" [*Sara Jones*.] "I would doe any thing that is according to God's word." [*Harsnet*] *Archbishop of Yorke*. "Would you? Then you must take your oath, now you are required by your governours, you must sweare in truth, in judgement, in righteousnes." *S. Jones*. "Yes, and they that walk in righteousnes shall have peace, but I dare not forswear my selfe." . . . Soe they were all committed to the New Prison, and it was appointed, that at the next Court, being a fortnight after this, because of Ascention Day, they should be brought again to the Consistorie at Paules, because of trouble and danger in bringinge so manie prisoners as there were over the water to Lambeth.

IN THE COURT OF HIGH COMMISSION
AT THE CONSISTORY IN PAULES, 8 MAY, 1632.

. . . Then was called Marke Lucar: who was asked of what parish he was and when he was at church? *M. Lucar*. "I am yet to chuse of what parish to be; and I doe not remember the day of the moneth when I was at church." *London*. "He doth not remember, I dare say, the day of the moneth nor the moneth of the yeare when he was at church, but he dwelleth in St. Austin's parish. Offer him the booke." *M. Lucar*. "If I may knowe a law and ground for takeing this oath, I will take it, but I desire to know my articles before I take my oath." *Archbishop of Yorke*. "Whether doe you know or noe that the King hath power to take an account of your proceedings?" . . .

Samuell Eaton being demaunded whether he

would take the oath: he answered, "I doe not refuse it, though I doe not take it: it is not out of obstinacie, but, as I shall answere it at the Last day, I am not satisfied whether I may take it."

"*Samuel Howe!*" saith the *King's Advocate*, "you are required by your oath to answere to the articles." *Howe*. "I have served the King both by sea and by land, and I had been at sea if this restraint had not been made upon me. My conversation, thank God, none can tax." *Register*. "*Will you take the oath?*" *How*. "I am a yong man and doe not know what this oath is." *King's Advocate*. "The King desires your service in obeying his lawes." . . .

Abigail Delamar, a Frenchman's wife, was brought from the New prison to the Court, and required to take the oath. . . . *London*. "Her husband is the Queene's servant, and a stiffe Romanie Catholique, and she a deepe Familiste and Brownist, and one of the Conventiclars taken at Black Fryers, the last weeke there was a generall fast held in the prison, that they might be delivered out of prison. I gave order that all that came to them that day should be stayed. This woman came. . . . *Ab. Delemar*. "You persecute us without a cause: you have sent 26 of us to the prison, but since we were imprisoned what course have you taken to informe us? Which of you have sent anie man to us, or taken any paines to informe us? *London*. There was a day sett for them to answere at the Consistorie in Paules: but they have the last Sunday petitioned his Ma^{tie} shewing that it is not out of obstinacie, but they decline the Ecclesiasticall jurisdiction altogether." *King's Advocate*. "Woman, take your oath." *Ab. Delamar*. "Noe, this oath is condempned by the law of the land, and I refuse it as an accursed oath, and appeale to the Kinge." . . .

Rawlinson manuscript A 128, Bodleian, Oxford.

JOHN WHARTON, BEFORE THE HIGH
COMMISSION.

DEC. 14. 1635. OFFICIUM DNORUM CONT JOHEM
WHARTON DE BOW LANE LONDON CLOATHPRESSER

This day, & place the said John Wharton appeared personally, and being charged with receavinge & dispersing sundry seditious & schismaticall pamphletts & writings some abstracts whereof were lately found in his house, and being asked from whome he had them & to whome he had dispersed and delivered any of them, he refused to give any direct aunswere thereunto, and being demaunded whether he would give any sufficient bond for his apparance the next tearme to aunswere these premises, he absolutely refused to put in any, whereuppon he was for such his contempt committed to the prison of Newgate, and was ordered there to remaine untill he shall give bond with sufficient suretyes in one Hundred Marks to his Ma^{ties} vse for his forthcoming to aunswere Ar[ti]cles touching these premises.

State Papers Domestic, Charles I, 1635. Vol. 261, folio 307.

FRANCIS JONES RE-BAPTISED.

JAN 11-1635-6. OFFICIUM DNORU CONT FFRANCISCUS
JONES DE RATCLIFFE IN YE COM^t MIDDLE BASKET
MAKER

This day appeared personally Francis Jones of ye parish of Ratcliffe in the County of Middle Basket-maker, and being charged that he is a Scismatick Recusant and that hee hath long forborne to come to his Parish Church to heare divine Service said and to receive the holy communion asby the lawes of this realme is required, and hath & doth use to keepe private Conventicles and exercises of Religion by the lawes of this Realme prohibited, and that he is an

Annabaptist and being required to take his oath to make trew aunsweres to such Articles touching the premises only as are or shallbe obted against him so farr forth as hee knoweth & beleeveth & is bound by lawe according to ye tenour of his Ma^{ties} Comission under the great seale of England, he expressly refused to take his oath or to aunswere the said Arles, for which his contempt & for that he confeseth he had beene rebaptized was committed to Newgate

S.P.D. 261, 307*b*.

II FEBY 1635-6 OFFICIUM DNORU CONT JOHEM
WHARTON ET FFRANSICU JONES RAPTINOS
IN NEWGATE

They are to appeare under custody of the keep. Wharton appeared this day psonally and was comanded [back] because he refused to aunswere Articles

His wife desires her petitō to bee read. This day ye petitō of the said Wharton's wife was publicly read in Court declaring the great age & weake estate of the said Wharton. Upon consideration had whereof it was thought meete & so ordered by the Court, that in case the sd Wharton shall give sufficient bond for his apparance before his Ma^{ties} Comissioners the first Court day of Easter Tearme next & soe from time to time untill he shalbe licensed to departed that then paying his fees he should bee enlarged forth of prison.

S.P.D. 324, folios 3*b* and 8.

SEARCH FOR CONVENTICLES.

SEARCH-WARRANT GIVEN TO JOHN WRAGG
20 FEBY 1635-6

Whereas credible information hath bin given vnto vs of his Ma^{ties} Commissioners for causes ecclesiasticall, that there are at this present remaining in or neere the Cittie of London or suburbs thereof, and in manie

other parts within this kingdome of England, sundrie sorts of Separatists and sectaries, as namely Brownists, Anabaptists, Arrians, Thraskists, Familists, Sensualists, Antinomians, and some other sorts of sectaries & schismatiques, who refuse upon Sondaies and other festivall daies to come vnto their parish churches, there to joyne and participate with the parochiall congregation in diuine Service Sacraments and hearing of God's word preached, but have and doe ordinarily vse to meete together, in great numbers, on such daies and at other times in priuat houses, and places, and there keepe and maintaine priuat Conuenticles and exercises of Religion by the lawes of this Realme prohibited, to the corrupting and peruerting of sundrie his Ma^{ties} good subjects and the manifest contempt of his Highnes lawes, and the disturbance of the peace of the Church. For reformation whereof; These are to will and require you in his Ma^{ties} name by vertue of his Highness Commission for causes ecclesiasticall under the great seale of England, to vs and others directed; that taking with you, a high or pettie Constable, and such other conuenient assistance as you shall think meet, you doe enter into anie house or place where you shall have intelligence, or probably suspect that any such priuat Conuenticles or meetings are held, kept, and frequented by anie such sectaries or schismatiques, and therein and euerie roome thereof you doe make diligent search for them as also for all vnlawfull and vnlicensed bookes, and seditions and vnlawfull writings and papers. And all and euerie such persons writings papers and bookes so found, to seize, apprehend and attache, or cause to be seized apprehended and attached, wheresoever they may be found, as well in places exempt as not exempt and that thereupon you deteine them in safe custodie, and bring them forthwith before vs, or others our Colleagues, his

Ma^{ties} Commissioners in that behalfe appointed, to be examined, dealt withall and disposed of, as shall be thought meet and agreeable to justice. And if it so fall out, that you cannot presently bring vnto vs the said persons, that then you committ them vnto the next Prison or common gaole of the Countie or Cittie, where anie such persons shall be found and forthwith to acquaint vs therewith, that wee maie send for them, or giue order for their enlargement as the cause in justice shall require; Vnles they shall forthwith enter good bond with sufficient sureties to his Ma^{ties} vse, to appeare before vs or other our Colleagues, at a certaine daie to be by you limited according to the distance of their abode; all which bonds, with your particular informations against the seuerall parties, you shall in convenient time att or before the daies of their appearances retorne into the office of our Register.

And for the better performance of this service, wee doe in his Ma^{ties} name, by authoritie aforesaid, straitly charge require and commaund all Justices of the peace, Maiors, Sheriffs, Bayliffs, high and pettie Constables, and all other his highnes officers ministers and subjects whatsoever, to yelde you their best aide, help, and assistance herein, as often and in such manner and forme as you shall see cause to require and direct the same; And also all Gaolers and keepers of Prisons, to receiue and safely to keepe all such persons as shalbe by you committed and brought or sent vnto them, according to your direction aforesaid. And these presents shall be a sufficient warrant, as well vnto you, as all those that shall aide and assist you herein; and also vnto euerie such Gaoler and keeper of prisons in that behalfe.

Giuen at Lambith this twentithe of
February Anno Domini, ju

W^m Cant W^m London Mathew Norvic John

Lambe Charles Cesar Na Brent Wat (or Nat)
 Balcanquall Tho Goade Bas Wood Ro Aylett
 To John Wragge gent, one of the
 sworne Messengers of his Ma^{ties}
 Chamber

S.P.D 314, manuscript 34.

[The above is followed in the volume of MSS by the rough draft on paper of the warrant which is on parchment: this draft or copy is identical in terms with the parchment warrant save for a few abbreviations and differences in spelling. But the copy is complete accordingly, the date is given as twentieth of February, 1635-6 and the signatures are as above. The draft has four notes on the back:—

1635

A Copie of a warr^t do^{cnt} made by ye Aepiscop of Cant & ye high Com^{rs} by folowing w^{nt} M^r Burtons bookes were taken

Nota

S^r John Lambe affirmed^d yt they vsed once in 2 or 3 yeres to make such lyke warr^t as yis

Nota that ye high Com made a warr^t to Crosse for taking M^r Prinn's bookes & for ye () to enter into search in any house or place whatever with a command^d of assistance in ye king's name to all Justices of ye peace Maiors & all ye kings subjects & by ye s^d warr^t M^r Prinns bookes weare taken

Nota. Y^t W Aepisc in his () epistle to ye king before his speech in ye starre chamber made at M^r Prinn's sentence sayde to ye king that it is not fitt to have always one rule for govement or words to yat effect
 vide libru

Early Documents Relating to
Hill Cliff, Warrington,
Chiefly Communicated by O. KNOTT, Manchester
[with notes by the Editor].

Minute at Hexham, 21 July, 1652, by Thomas Tillam.

“ **A**T my desire and testimonial of my wife, as a member of the church of Christ in Cheshire, they gave her the right hand of fellowship.”
Records of . . . Fenstanton, Warboys, Hexham, page 290.

I think that Hill Cliff may have been called the church in Cheshire, since it included the Baptists of Frodsham and Runcorn, at both of which places we hear of members. The Baptists were at that time found all along the Cheshire side of the Mersey. In those days Warrington was closely associated with Liverpool, not so much with Manchester, the road being bad.

Open Letters from Hexham, and reply.

[On 23 August 1653, Hugh Hesloppe, baptized 15 December 1652, was given an open commendation to all the churches of Christ. On 11 September 1654, Elizabeth received a similar letter. Ibid. pages 291, 292, 332, 365. These were evidently honoured by the church in Cheshire. On 26th day of the 4th month 1654, a letter was sent from Warrington by this church, signed by William Booth and eight other men who can be identified by their wills. Ibid. page 359.]

Register of Daniel Dunbavand's Marriage 1656, February 19.

Daniel Dunbaven of Warrington Draper son

of John Dunbaven of the same place deceased and Elizabeth Wigan of Manchester daughter of John Wigan of the same Clerke were married at Manchester. Witness. John Wigan, John Maddocks.

Several families of this name are found both in Warrington and Liverpool in the sixteenth century. Anthony Dunbabin, a woollen draper of the former town died in 1597. A hundred years later the name became Donbavand. The name does not appear in Mr. H. Harrison's excellent "Dictionary of Surnames," but on reference he replied, "I should say that it is almost certainly Gaelic in which case the first element would be the Gaelic "dun" a hill, and the second element might be Gaelic "babhunn" (plural sometimes babhainn) a rampant, bulwark.

On 12 April 1639 Thomas Dunbabin of Warrington married Ellen Leigh of Runcorn and on August 8 of the next year John Dunbabin married Jane Widdows also of Runcorn.

There were two Samuel Dunbabins (contemporary) who suffered fines under the Acts of Charles II., one a Baptist and the other a Friend.

The last of the family so far as Baptists were concerned was Thomas Donvaband a surgeon in Warrington who married Ellen Brooks daughter of Alderman John Brooks, Mayor of Liverpool (1747). They had no issue.

The Family of Morris.

Unfortunately, little information has been preserved respecting this family who took such a prominent part in establishing the Baptist cause at Hill Cliff. They had settled in this suburb of Warrington before the dawn of the seventeenth century when "William Morris of Grappenhall, gent," appears among local residents. At the Visitation of Cheshire held in 1613 the Herald of Richard St. George Norroy,

King of Arms by public proclamation at the Cross in Chester disclaimed Mr. Morris's right (among others) to be styled Esquire and included him among those who were not entitled to a coat of arms.

Mr. J. Paul Rylands, editor of the Harleian Society publications wrote in respect of this action: "Sometimes the heralds were very arbitrary and disclaimed worthy yeomen who never claimed such distinctions."

This William Morris died in 1634 leaving, it would appear, his youngest son of the same name a child of a few years of age. It was only likely that Emmanuel College, Cambridge, should be chosen for young William Morris, since a Lancashire man, Dr. Laurence Chaderton its first master, had there established a strong Puritan influence.

Register of William Morris's Marriage.

1658 June 10. William Morris of Manchester Clerke and Lydia Wigan daughter of John Wigan Clerke married at Manchester by John Harrison, Minister at Ashton-under-Lyne. Witness, John Wigan, Edward Gathorne, &c &c.

John Wigan, Clerk.

[He ought to figure as the hero of a romance. He was an episcopal clergyman, who became Baptist and founded the church at Manchester. He was also Colonel of the Guards to Cromwell, having cleared Lancashire of royalists before the Scottish invasion of 1652. Opposing Cromwell's desire to be king, he retired from the army & returned to watch over Baptist interests in south Lancashire; but was commissioned again after Cromwell's death in 1658.]

Will of William Morris, M.A., extract.

25th December 1662. Will of William Morris of Grappenhall in the County of Chester.

To my brother John Morris £100 in money to be paid within two years after my decease. And whereas there is a debt of £100 owing to me by John Herron of Gorton County Lancaster, I give the same to Edward Rowe, Mary Rowe and James Rowe sons and daughter of my brother-in-law Edward Rowe of Scotland House near Newton Heath, County Lancaster equally. Remainder of all kinds of property to my wife Lidia Morris. Executors. Robert Roscove of Bolton, co. Lancs. Chapman, and Richard Davies of Woolston. Witnesses: Daniell Donbavand, John Naylor, Jeremiah Legh, Henry Cockson.

Proved 4th Marth 1662-3 by Lydia Morris before William Seddon Rector of Grappenhall who, in company with Thomas Bradshawe of Lymm, Clerk, was deputed to receive the oaths.

Memorial Brass in the Parish Church.

HIC JACET CORPUS GULIELMI MORRIS DE GRAPENHALL
 IN AGRO CESTRIANSI GENEROSI NECNON ARTIUM
 MAGISTRI E COLLEGIO EMANUELIS CANTABRIGIÆ
 QUI EX HAC VITA DISCESSIT VICESSIMO SECUNDO
 DIE FEBRUARIJ ANNO ÆRÆ CHRISTIANÆ MDC
 LXII SUÆ ÆTATIS TRICESSIMO
 Coelum animam eripuit jacet hoc sub marmore corpus
 Perpetuum nomen circulus orbis habet.

Entries of Burials at Grappenhall.

1662-3 February 26 Mr William Morris of Grapnall gentleman

1663 April 27 Mr Morris his daughter unbaptized

1663 October 3 Mr John Morris of Grapnall gentleman

Lease of 1661 and sub-lease of 1663.

[On February 2 1660-1, William Morris of Grappenhall granted a lease of land at Stockton to Peter Daintith of Stockton for the lives of Peter Daintith (died 1663), William son of William Middleton

(died 1663), and Mary sister of Peter Daintith (died 1699). The consideration was 2/- a year and a man to work the harvest. On June 3 1663 Peter granted a sub-lease to Peter Clare of Hatton for 90 years if his term proved so long.] The Lease by William Morris is witnessed by Nicholas Hough, Thomas Dunbabin, Richard Middleton, John Leigh & John Marshall.

Deed of 1663 by John Morris.

[John having succeeded to William as freeholder, and two of the lives being extinct, John on 23 September granted the reversion to Thomas Millington of Appleton, gent., and Wm. Rowlinson of Burtonwood, yeoman, and their heirs. On the falling in of the third life, the ground] "shall be used and employed and shall continue remayne and bee for the use of a Buriall place for all such person and persons and those people which are comonly called Anabaptists with such other of the Congregratonall people way, or persons as shall desire to bury their dead there being in the said Counties of Cheshire and Lancashire or either of them for ever. And concerning the house, housing and building upon the land it was declared that the same was to be converted to such use and uses as by the said Thomas Millington and William Rowlinson and their heirs should be thought meet for time to time for ever." Witnesses to trust deed, Jo Wigan, Lydia Morris, John Heawood, Jo Wigan junr. Henry Cockson.

[Thomas Cockson and Richard Midleton were appointed attorneys to take seizin and hand over. On 23 September they did take seizin and give it. Richard Caldwell, personal tenant, then attorned and gave sixpence as token. Witnesses: John Wigan Junior, W. Booth, W. Cowper of Appleton, Richard Latchford (both signing by marks). Signed also by

Hy. Cockson and Richard Middleton, attorneys. Richard Caldwell made attornment as above.]

Mary Daintith and Peter Clare were evidently members of the Baptist community, and took the lease in order to be in possession prior to the execution of this trust deed; a purely legal compliance.

The beginning of burials; diary of Matthew Henry.

Mrs Hannah Amery, my children's schoolmistress died on the 2d. December 1709. She was an Anabaptist, but in constant communion with us [at Chester]. She was a very truly good woman. She was ready in the scriptures, and delighted in good discourse. On the 6th I attended her funeral, out of town, towards Hill Cliff, the Anabaptist burying-place, near Warrington, where her father was the first who was buried, &c. Life, edition 1841, I.123.

Comments by the Editor.

[Beamont's History of Appleton, 1877, asserts that William Morris senior had leased the land; no proof is offered; it is improbable. It also wrongly dates these deeds as 1660 or earlier. The object of this study is to nail down modern inaccuracies & to present contemporary evidence. Beamont is very inaccurate, as the editor has verified in many details; moreover he calls Roger Holland the martyr of 1558 a Baptist, forgetting that "he caused master Rose to baptize his said child in his own house." Beamont is only named here to show that he has not been overlooked. There is another assertion that the church met sometimes] at premises of Richard Davies in Woolston just outside Warrington in Lancashire, and sometimes at the barn of William Morris senior at Hill Cliff on the Cheshire side of the Mersey. [This is quite probable in itself, for there are other instances of churches preferring the borders of two counties so as to evade the magistrates of either. And the next

pieces of evidence heighten the probability. The law as to conventicles in 1663 was that of Elizabeth, under which John Bunyan feared a sentence of death, which was actually passed on several Baptists at Aylesbury. This so revolted the popular feeling, that a new Conventicle Act was passed in 1664, toning down the penalties.]

Baptists still suspected in 1663.

In the letter book of Sir Roger Bradshaigh of Haigh Hall Wigan, a reference to the plot of the Independents includes the names of Mr. Ditchfield and Sergeant Will Booth, both living in Warrington.

Will of John Morris of Grappenhall, gentleman.

10 September 1663. After leaving various pecuniary legacies To the two children of my uncle Davies of Woolston by my aunt Elizabeth £10. To my sister-in-law Mrs. Lydia Morris £30 and all my apparel, linen, woollen to be at her disposal. To my friend Mr. John Wigan the younger [her brother] £10. To the children of Mr. Daniel Donbavand of Warrington [and Elizabeth, sister of John and Lydia] £10. Executors. My brother-in-law Mr Edward Rowe, my uncles Mr. Robert Roscove of Bolton and Mr. Richard Davies of Woolston. Witnesses: Jo. Wigan Junior. Richard Middleton. Henry Cockson. I expect £40 or £50 to be expended and laid out in and about my funeral in my decent homebringing. Witnesses to a codicil: Lydia Morris. Jo. Wigan jun.

[26 July 1664. Will proved at Chester. Inventory £387: 16: 8 appraised by John Heawood and Thomas Yates.]

Presentations of 27 August 1664.

Conventicle in the house of Richard Davies, Wooston or Poulton. Hugh Haslop, Warrington, apothecary. John Seddon, Burtonwood, husbandman.

Thomas Holland, Budworth, husbandman. Ralph Earlom, Poulton, webster. John Barrow, Poulton, webster.

The Earliest Tombstone found by the Editor.

Maria: Heslopp

Exit: Febr: 18

1664

The New Conventicle Act.

In August 1665 Peter Legh made a raid upon a conventicle in Woolston and hurried off the preacher "who denyed to give his name" to his uncle Sir Henry Sclater. This unlawful gathering was held in the house of Richard Davies. The following names were taken:—Hugh Haslope, Warrington (Apothecary) John Seaden of Burton Wood [Threatened to rescue if taken without warrant under hand and seale] John Barrow Ralph Earlom both linen websters. Thomas Holland Thomas Holland's wife John Sadon and wife Margaret Spruse Elis Spruse Jane Murey, of Warrington, widow. "Another woman who I know not" "A smale boy whom I know not" The number being with the speaker, 13.

The Family of Seddon otherwise Sedan.

More than one family of this name were associated with Hill Cliff Church during the time of persecution. When the Baptist conventicle at the house of Richard Davies outside Warrington was raided John Seaden of Burton Wood and another entered in the charge as John Saden with his wife were of the assembly.

Their surname was derived from the ancestral home since their forebears had come from Sedan. That town on the Meuse had long been famous for its manufacture of woollen goods, and Flemish clothiers had two centuries before begun to settle in Bolton

and Rochdale where they introduced wooden clogs and jannock or oatmeal loaves.

And as a matter of fact, though hardly found elsewhere, the names which finally became "Seddon" was common in South East Lancashire.

Proceedings in the Bishop's Court.

Records at Abbey Gate, Chester. Cited as *Anabaptists*, 1665:—James Winterbottom, John Ditchfield, John Morres, Ann Bent, William Booth, John Ditchfield Junr, Robert Massey, Samuel Dunbabin, (Anabaptists). John Barron, Samuel Dunbabin, John Crowchley, Susanna Crowchley, Brian Sixsmith (Quakers).

Cited in Bishops Court as *Anabaptists*, 1666:—James Winterbottom and his wife, John Ditchfield and his wife, Jane Murray, Anna Bent, Hugh Hisleop, William Booth, Samuel Dunbabin, William Savory, Thomas Whipham, John Nichols, John Ditchfield Junr, Robert Marsh.

Comments by A. Mounfield, "Warrington Nonconformity."

"The names of Ditchfield, Winterbottom, Savory, Pickering, Booth occur repeatedly as unyielding Anabaptists and those of Brian Sixsmith, Dunbabin, Cocken and Smith as Quakers, and they are fined year after year. In 1674 a mixed batch were brought before the Bishop for refusing to pay a Church 'ley,' imposed to raise money for the repair of the Church. The list reads, John Gibson (3^d) John Winterbottom 4^d, John Burrows 3^d Thom Whitehouse 1/- W^m Booth 1/-, Samuel Dunbabin (Quaker) 6^d Samuel Dunbabin, Anabaptist 4^d, Maria Cocker 4^d, John Sandiforth 4/- Rich Richardson 8^d.

From Winwick & Ashton, Edward Winstanley, Roger Lowe Junr, Peter Lealand, John Robinson, John Marsh of Ashton (in Makerfield) for not coming to Church.

From Croft & Risley, Richard Birchall of Croft, Jacob Pilling, Catherine Smith, Richard Lythgoe, Thomas Lythgoe, John Withington, George Boydell.

William Aspinwall of Crofts for preaching at Conventicles or unlawful meetings.

Five others from Riseley appear against a charge of not bringing their infants to be christened. They were

John Bate, W^m Middleton, Charles Higinson, George Boydell, Geo Monkes."

The next Stones dated.

Joshua Seddon 1672

Here lyeth the body of [Joseph?] Witter son of John Witter interred ye 10 Aug 1676.

[Copied by J. Owen thirty years ago. The Witter stone, in the judgment of Earwaker, was the earliest which had not been tampered with. The illegible Christian name is supplied by the editor from the will.]

Evidence from the Civil Courts.

Warrington men presented at Quarter Sessions 1675 for not coming to Divine Service being Paptists or Anabaptists:—John Burrows, Thomas Whitham, Marie his wife, Hugh Crosby, Hannah Crosby, John Pickering, William Booth, Thomas Turbitt, Alecia Southworth, Maria Southworth, John Pinnington, Joseph Smith, Tabitha Smith, John Oldham, Ann Holcroft, Jacob Wright, John Ditchfield, Thomas Pape, Catherine Halton, Jeremiah Tomkinson, Brian Sixsmith, Eliz his wife, William Sixsmith, Ana Holcroft, Nathan Smith, John Allen, Sam^l Dunbabin a Quaker, and wife, Sam^l Dunbabin, Anabaptist, John Wilson, John Dichfield Maria his wife, Eliz Barnes, Ric^d Richardson, Thomas Hall, Hannah his wife, Richard Barnes & wife, Nathan Abram, Richard Rachburne, John Leech of Church St, Richard

Nichols, Margaret Leigh, Sam^l Leech, Sam^l Lathom, Peter Peake. All fined 2/6.

Form of excommunication passed on some of them August 29, 1675 and March 3rd 1676.

Rich^d Richardson said to have been previously proceeded against in the High Court in 1674.

The visitation of 1677 gives the usual batch of Anabaptists:—W^m Booth, John Ditchfield sen, John Ditchfield Jun^r, John Pickering, Samuel Dunbabin.

In 1678 the leading Warrington Nonconformists are fined half a crown each for not coming to Sacrament. [Mr. Mounfield gives long list].

Early Tombstones corroborated by Wills.

John Witter / died the 10th / Avgvst / 1679 /

Elizabeth S / eddon the wife / of Joshua Seddo / N[ovember] 1679 /

[These are only copied from Beaumont's Appleton, pages 49, 50, and were sought in vain by the editor on two visits. But the wills of both are extant; John was of Cheshire, Elizabeth of Withington, doubtless in Cheshire. So also with another, which has been strangely overlooked, but which the editor found:—]

Here lyeth the body / of Thomas Naylor / who departed this / Life Avgvst the 18 / ano dni 1684 / HN SN /

Five more Inscriptions at third-hand, per O.K.

Here lieth the / body of Katherine / wife of William / Hall of Newton / who was buried / the of Febru / ry 16 3 /

Here lyeth the body, of / William Batho / of Chester / who died Nov 17 168 /

Here lyeth / the body of / John Witter / of Nether-ton / who deceased / February, the / second 1688 /

Here lyeth the body / of Dorothy Jones / of Frodsham / who was interred the 10 June / 1692 /

Here lyeth the body, / of Elizabeth the widow /

of John Witter of Netherton / who was interred Oct 21
1692 /

Two pillars of the church.

Ebenezer Fabivs 1691

[He was a Dutch immigrant, a token of the new
dynasty which gave the Toleration Act. His family
settled in Liverpool, retaining their membership here.
The pastor of Hill Cliff was Thomas Lowe, a husband-
man of Coppull, who often got into trouble with
Bradshaigh at Haigh; he persistently declined to pay
fines, & returned to his work directly he was out of
prison. He often visited Wrexham, where there was
a pedobaptist pastor, to baptize members of his mixed
church; Wrexham notes his presence in 1665. He
twice went to the Assembly in London, 1689 and 1692.
He had the joy of seeing the old premises of Morris
replaced by a regular meeting-house erected on the
ground, and certified, not to the bishop but to the
Quarter Sessions at Chester on 17 April 1694. Within
two years he died near Burton, and his stone, now
partly illegible, reads:—]

Here lyeth y^e body / of the faithfvll / and [emine]nt
ser / vant [of Christ] Thomas / Lowe Pastor of the /
Baptist Congrega / tion [at] Warrington / who di[ed] at
Dra]ke / ley y^e [21 Feby. 1695 &c]

[A few months later, Manchester as well as Liverpool
claimed its right of burial, and we find:—]

[Here] lyeth the / [body, of] Sarah wife / of John
Pycroft / of Manchester / bvried the 7th / of Avgst
1696 / the 56 year / of her age /

A few interesting memorials.

[There is a stone to the memory of Hannah Amery
1709, whose funeral was attended by Matthew Henry.
Also another to Hannah Fabius of Liverpool who
died June the 7th 1709, after taking a great part in
establishing the cause there. Daniel Slater of Ley-

land, who had been Elder of the Barnoldswick church, was buried February, 1725/6. Thomas Dunbabin in 1759 showed the persistence of the family religion. A London family, who had settled about 1683, kept up their ties even longer:]-

Here lyeth the /body of mr Row /land Hall of Lach /ford who Departed /this Life on the 3rd /of ian^{ry} 1722 in ye /75th year of his /Age / William Hall his Son /was interred A D 1717 / Mary Higginson / Daughter of W^m Hall /and Widow of Rich^d / Higginson of Warrington /died 27th June 1811 /Aged 87 Years /

Pycroft of Manchester 1714.

Here Lys ye body /of Elizabeth pycroft /who dyd Decembr /22 1714 /

[The accuracy of that statement can be verified by seeing her will at Chester, which has been duly calendared by the Lancashire and Cheshire Record Society. But the last line was first improved into **1522** 1714. Then it was copied into printed books without the 1714. And within the last few years it has been very neatly made to read, 14th **1522** age 14. There are evidently some local people with a taste for antiquity; it is a pity they did not stop with adding a 5 instead of 15; that would have proved that the Britons were Baptist in 522 before the English came. It would not be very hard to show when the legend started of 1522; it had not arisen in 1819, when an article in the Baptist Magazine names 1663 as the earliest date then known for the church's existence.]

Simson of Chester 1719.

[This cemetery was now famous for Baptists, though at Liverpool the Fabius family provided another, while Brassey Green, Mottram, Warford also had little God's acres. A merchant-pastor of Chester

was laid to rest here, and a learned inscription keeps his memory alive:—]

M.S. / Samuelis Simson. / Cestriensis Viri Oblin-
dolis / et Morvm Facilitatem / Omnibus Nec Immerito
/ Chari Civis Spectatæ Fidei / Mercatoris Seduli et
Probi / Mariti Olim Dilecti Admodum / At Nunc Heu
Desiderati / Christiani Denique Non Nisi / Subselli.
Qui in Christo Placide / Obdormivit Die VII mo.
Martii / A.D. 1719, ætat Svæ 59 / Posuit Mœrens
Uxor. Ejus / Ex. Parte Tantum Superstes /

Winterbottom of Coldhouse.

[The name Winterbottom has occurred in many documents. Lawsuits of 1876 and 1877 caused careful research to be made for many generations back, with the following result:—]

Elizabeth Winterbottom, married—Moult of Manchester, and had four children, Emmanuel, Susannah, William, John, all being taught in 1748. John was in Brazenose Street 1788, was trustee of Coldhouse Baptist chapel; his will was proved 17 September 1803.

James Winterbottom her brother married Sarah Bent. He was a smallware manufacturer and pin-maker in Cable street, Manchester. He was also pastor of Coldhouse [qualifying at Quarter Sessions 1724, died May, 1759]. Will dated 30 June 1755, proved 1764. Two children: Nathaniel, trustee of Coldhouse 1748, died without issue 20 March 1788, and:—

John Winterbottom, married Elizabeth, daughter of Joseph Greaves. In 1748, with his brother, trustee of Coldhouse. Died 17 December 1764, will proved next year. Five children; Nathaniel, James, & another, died unmarried: Elizabeth (1756-1787) married Joseph Priestley who pre-deceased her, and left three children who all died unmarried; also:—

John Winterbottom M.D. (1758-1826). Married

(a) Ann Withers, who died December 1789 leaving a daughter who died unmarried, (b) Ann Townsend of Newbury on 21 September 1799. She died 26 September 1840. They had eight children who died unmarried, also:—

John Frederick Winterbottom, married Jane Charlotte, baroness Weld. He died 3 December 1868, intestate as to large estates in Manchester, Leeds, Huddersfield, Hants and Berks.

[There is at Hill Cliff a large tombstone with a short and very legible inscription:—]

Here Lies the Remains of / James Winterbottom of Manchester / [The editor formerly supposed this to commemorate the pastor of Coldhouse; but Mr. Knott shows good reason to believe that he was buried in that chapel, and suggests that this is for his grandson of Brazenose Street, who died in 1801 away from home.]

John Leeds of Manchester.

A note in last volume, page 256, is supplemented by Mr. Knott. At St. John's College, Cambridge, there is an entry that John Leeds junior was admitted sizar, not earlier than 1666. "John Leeds, born at Manchester, Lancashire, son of John Leeds, gent. School, Manchester (Mr. Wiggan). Admitted sizar for Mr. Ashton, tutor and surety Mr. Verdon. 2 July. act. 17." The school of John Wigan junior was probably at Gorton. It is rather puzzling how Leeds senior could send his lad to Cambridge, just then, with all the fierce legislation against dissent. It had been easy before 1660, and William Morris had graduated from Emmanuel; at this period he was conveying the land at Hill Cliff for Baptist burials. But John Leeds is not on record as a Baptist till 1672, when he took out a license for his house. From other sources we know that the preacher was Edward Gathorne, of a Kendal family, and Mr. Knott suggests that his adhesion was due to a debate of 1650 when Thomas Taylor upheld the Baptist cause in Kendal Parish church. John Leeds was buried 26 October 1691, and his son John, a doctor of physick, 19 November 1695; Mary Leeds, widow, 16 March 1703. Owen MSS., xxii, 70; xlv, 88.

Obadiah Holmes, of Newport, R.I.

THIS worthy Baptist champion of religious freedom was born near Manchester in 1609 being the second son of Robert Hulme who had married Catherine Johnson.

In the seventeenth century we find a remarkable number of families of this name in the south of Manchester which is evidenced by the number of their wills proved at Chester.

As a place name it appears in the city district of Hulme, the word meaning low lying land beside a stream.

To-day we find adjacent townships known as Levenshulme Kirkmanshulme and Davyhulme, while Rushulme is now always spelt Rusholme. This variant was adopted by several branches of this numerous family, of which in the Owen MSS there are over 2000 entries.

Thanks to the researches of Mr. Ernest Axon of the Manchester City Library, the particulars of Robert Hulme's household are well known. He was described as a husbandman of Reddish, and three of his sons studied at Oxford.

Both the eldest son John and a younger one named Samuel entered at Brazenose College, which owing to the scholarships there tenable by Manchester Grammar School boys, has always had a close connection with the city.

Obadiah is stated to have been the third son who went to Oxford, but his college has not been traced. He had been christened on March 18, 1609, at St. James' Chapel, Didsbury, which was then under the

Collegiate Church of Manchester where Obadiah on November 20, 1630 was married to Katherine Hyde.

In 1633 their child who had been named John died in infancy. Of his other brothers Robert Hulme junior, the seventh child, became a ruling elder at the old Presbyterian Church at Gorton, while another Obadiah, probably a nephew, appears as a contributor to the building fund of Platt Chapel in 1692.

The great civil war was looming in the near future, and Scotland had already its Covenantors sworn to resist the royal interference with their faith, when Obadiah Holmes and his young wife emigrated to New England. His mother had passed away in 1630 and his father was to follow her within two years.

From the turmoil of the old country, however, the pilgrims passed to the religious strife of New England.

The attempt by the Pedobaptist Independents to force Baptists and Friends to submit to their jurisdiction had compelled Roger Williams to migrate to Rhode Island, and Obadiah Hulme, who henceforth wrote his surname "Holmes," became a member of the First Baptist Church of Newport in that colony.

In 1651 occurred the incident which has made him famous. Appointed a church delegate to the Baptist Church at Lynn in Massachusetts, Holmes was with two friends arrested while his pastor, Dr. John Clarke, was preaching and taken forcibly to the Independent Church.

A magistrate's warrant had been obtained by the ruling sect and it was executed at the house of William Witter, also an emigrant and believed to be a member of family whose name appears among those who worshipped with the Baptist Church, Hill Cliff near Warrington, where the graves of John Witter and several of his family who died between 1676 and 1692 are seen to-day.

Holmes was fined £30 with the alternative of a public whipping. Dr. Clarke and other friends were also fined in their cases the money was forthcoming. Holmes, however, was obdurate and was sent to gaol where he remained some months. Then the barbarous sentence was carried out, and in the public square he received thirty lashes from the hangman's three-cord whip.

Some bystanders expressed their sympathy and thirteen of them were consequently sentenced to fines or whipping.

Holmes succeeded Dr. Clarke as pastor at Newport and died there in 1682 leaving a numerous family.

The "New England Historical and Genealogical Register" Vols lxiv-v Boston 1910-1 contain fuller details of the family, contributed by a descendant, Colonel J. T. Holmes. A subsequent vol. contains copy of the will of Obadiah Holmes and also further evidence of his Manchester origin.

O. KNOTT.

Obadiah Holmes of Manchester.

Now comes Mr. Allen C. Thomas, who in the Journal of the Friends' Historical Society, xiii, 38, points out that the Pilgrims at New Plymouth, passed a law on 12 June 1650 forbidding people "meeting on the Lord's Day from house to house." Under this law, Obadiah Holmes was presented on 2 October 1650, with eight others. Thus the scandal of beginning the persecution of Baptists in America rests not on the Puritans of Massachusetts, who did indeed flog Holmes next year for preaching and baptizing at Lynn in 1651, but upon the Pilgrim Fathers, whose governor was then the famous William Bradford, an exile from Austerfield for conscience' sake.

Salters' Hall 1719 and the Baptists.

THE story of three meetings of dissenting ministers at Salters' Hall, to send advice to the Presbyterians of Exeter, distracted on a point of Christology, has often been told. The best recent account is by J. Hay Colligan, in his *Eighteenth Century Nonconformity*, 1915. Attention has naturally been directed chiefly to the doctrinal question involved. But the "Synod," as it was nicknamed, proved a turning-point in Baptist history, on another issue also. The present study is for two purposes: to point out how the Baptists on this opportunity secured an equal footing with the Two Denominations of dissenting pedobaptists; and to show that they were far more numerous than has been thought.

1. Improvement of Baptist status.

Baptists at this time formed two nearly equal bodies, between which there was no intercourse, but occasional sharp quarrelling. Those of 1612 followed John Smyth in his Arminian doctrines, and had organized as early as 1654 into Associations and a General Assembly. Within a few years singular Christological opinions were introduced by Matthew Caffyn of Horsham, and were adopted by many southern churches, but strenuously opposed by the midland. After repeated dissensions, the Assembly was rent in twain, and in the year 1718, not only all the Kent-Sussex churches, but all the London General Baptist churches except one, held a somewhat low view of the personality of Christ. It would be wrong to label this Arian or Socinian; it was quite distinctive, and the

only name that could fairly be linked with it would be that of Hofmann. But of this filiation the churches were blissfully ignorant; they were actually called by their opponents, Caffinites. Still less did they know anything of the Greek fathers, though Monk did call them the new Eutyichians; they were not trained to understand the abstruse doctrines studied by Hallett and Peirce of Exeter, Clarke, Waterland, and other episcopal divines: they prided themselves on studying scripture in the light of scripture, and followed Caffyn as a pious and learned student of scripture.

The younger Baptist denomination was not quite so aloof from the world of theology. In 1644 the London Baptist churches had taken a Calvinistic Separatist confession of 1596, as Prof. McGlothlin has just shown; adopting some articles word for word, omitting others, contradicting more, they had produced a very explicit Calvinistic confession. Again in 1677, when dissent was at a low ebb, they had deliberately treated the Westminster Confession in the same way, modifying it with the help of the Savoy Confession, and adding plain Baptist teaching, but trying to show as far as possible their kinship with the Calvinist Presbyterians and the Calvinist Independents.

The opposition between these two Baptist bodies was nowhere more marked than in London. One or two ministers who had grown up among the General Baptists, and were called to London churches, had there changed their views, especially under the influence of Kiffin and Knollys; the secession of Keach, Adams, Key, Allen, Piggott, Taylor, to the Particular Baptists, greatly embittered the relations of the two communions. Laymen like Hollis and Crosby, with a pacific minister like Stinton, attempted in vain to ignore the differences, and to draw the two bodies together. But so far as London was concerned, the only effect was that a single church, Paul's Alley, in

Barbican, refused to adopt either adjective, ordered its preachers to be silent on the points at issue, dismissed one for infringing the order, and carefully associated ministers of both parties whenever united action was necessary. The church was important, and at this time had three educated ministers; its pastor, Joseph Burroughs, and two assistants, John Gale Ph. D. of Leyden, whose criticism of Wall's History of Infant Baptism is accepted as classic, Isaac Kimber, author and schoolmaster. But no other London church attempted to stand aloof from the two Baptist bodies. And no other London church had any member or minister with any university training. It might almost be said that of London Baptists, only these three men and Hodges were competent to discuss any intricate point of theology.

But the trouble had arisen in the West; and Bristol was more centripetal than London, so far as Baptists were concerned. It had held together the Assembly of Particular Baptists, which London grew tired of after 1693; and there was a yearly meeting not only of the English of the West, but of the Welsh till 1700, and of English reaching up to the Midlands. A leader who had settled at Southwick, and had lately died, Thomas Collier, had wielded great influence due to his evangelistic labours of half a century before, and had been installed as "Messenger," a sort of General Superintendent. Under his guidance, the West had declined to pay any attention to the Westminster Confession; it drew up one Confession "of Somerset" in 1656, and a second in 1693. And here alone do we find the attempt successful for a time, to unite all Baptists, whether of Arminian or Calvinistic origin. The churches of Sarum and Tiverton, sprung from the teaching of John Smyth, were found in fellowship with that of Plymouth due to Cheare, of Bristol due to Canne, and many less known.

The names General and Particular were not much heard in the West in 1718. Nor did any one there care much about Caffyn and his exceptional views.

But the disturbance among the Exeter Presbyterians did arouse an echoing chord in the neighbouring Baptists. And so when Exeter appealed to London for advice, the Western Assembly formally commissioned John Sharpe of Frome to go and hold a watching brief.

At this point we must observe the state of things among the London Pedobaptists. Under Charles II they were still in two sharply divided denominations, Presbyterian and Independent. In 1646, to conciliate the Scotch, it had been agreed by Parliament to remodel the Church of England on Presbyterian lines. But there had been even in the Westminster Assembly certain Dissenting Brethren, and these had come to terms with the Brownists, so that by 1658 they had unitedly declared themselves in the Savoy Confession. All were Calvinist, but the Presbyterians had pledged themselves to the Scotch model, the Independents wanted each church to be independent of every other. The long persecution under the restored Stuarts had quite prevented any presbyteries meeting, and had made both parties less keen on differences of organization. So in 1691, when it was clear that the Church of England would not be remodelled to re-admit the Presbyterians, a careful attempt was made to unite them and the Independents. Nine Heads of Agreement were elaborated, and on their basis the London ministers of both parties united. This of course entailed the Presbyterians acquiescing in the practical abolition of Presbyteries.

But speedily a new line of cleavage developed. Both parties had united to establish a series of lectures at Pinners' Hall; and some of the lecturers promulgated antinomian doctrine, whence controversy

developed, in which the famous Daniel Williams was a leader. As a result, four of the lecturers drew off in 1694, and with two new ones, established a new series at Salters' Hall: the two who were left, were reinforced by four new ones, and continued the Merchants' Lecture. From that time, the "Presbyterians" crystallized afresh round Williams and Salters' Hall, the "Independents" around Pinners' Hall. The terms no longer related to government, but to doctrine. Elias Keach seems to have preached the morning lecture at Pinners' Hall in 1692 or 1693, but with one other possible exception, Baptists had no part nor lot in the institution; whatever the reason, they were simply left out. And this was typical of the general attitude towards them.

The result was that Presbyterians had their Fund and their managers, Independents had their Fund and their managers: yet they strove to act together as far as possible, recognizing that if divided they would easily be conquered; so for political purposes they formed a Committee of the Two Denominations. Baptists did not attempt to co-operate with Pedobaptists. In January 1688-9 the Prince of Orange was welcomed by a deputation of about ninety ministers "that go under the names of Presbyterial and Congregational": but neither with them nor separately did Baptists appear. When in 1696 King William escaped assassination, the Two Denominations congratulated him, but Stennett headed a separate Baptist deputation for the same purpose. When Louis XIV in 1701 broke the treaty of Rijswijk, again there were two separate deputations with loyal addresses.

During the reaction under Anne, there are a few faint signs that Baptists sought to draw near the Pedobaptists, of which the most marked was a united supplication in the name of the whole body of Protestant Dissenters in England, that the Schism

Bill might not be passed. And next year Stinton tried to rank the London Baptists alongside the Two Denominations, claiming that they had been once on more friendly terms; but his effort was as vain as his plea was dubious.

That same year, 1715, he was more successful in drawing all London Baptist ministers to a meeting, hoping to obliterate the distinction of General and Particular; but in a very short time the oil and the water separated again. In 1717 the Particular Baptists established their Fund, reviving the project of 1689, imitating the success of the Presbyterians and of the Independents, and refusing many who wished to join.

Thus in 1718 there was in London an organized Committee of the Two Denominations, there was a Fraternal of all Baptist ministers, there was a Particular Baptist Fund.

The appeal from the Exeter Presbyterians was naturally taken to the Committee, and in the ordinary course would not have concerned Baptists at all. But there were two points of contact. Sharpe had been officially sent by the Western Assembly to see what would happen; and John Shute Barrington, the driving force on the Committee, was a friend of John Gale the Baptist. And so it happened that when all the London ministers were convoked at Salters' Hall to hear a draft letter of advice prepared by the Committee, the Presbyterians and Independents found several "Anabaptist teachers" there also. There were all sorts of burning questions, both of doctrine and of order. Why should pastors from Norfolk, Reading, Northampton and the wilds of Westmorland come to a London gathering? Might assistants come with their principals? What were private chaplains and mere aspirants doing there? or at the other end of the scale, retired pastors? Some objected to the presence of laymen, others to laymen having presumed to draft

the letter of advice. The point that has never been commented upon, except by Crosby, is that Robinson of Little St. Helens and others objected to the presence of the "Anabaptists." Undoubtedly it was an innovation, but Shute Barrington wished to get business done, and those who understand the management of public meetings will appreciate the way in which he got inconvenient points of order shelved, and conciliated criticism by agreeing that laymen like himself would not vote, also by putting a Presbyterian in the chair as Moderator. And so the presence of Baptists was tolerated.

Whatever was murmured as to the irrelevance of their presence, as to their ignorance, as to one being a butcher, another a ribbon-weaver, another a tailor, another a glazier, and most of them not having been "ordained" as Pedobaptists understood ordination, they kept their places, and they voted. Alongside the Two Denominations were the Baptists.

They never surrendered the position gained. When the meeting split into two, Baptists attended each, and voted; and their votes were counted. When a new Fraternal was formed in 1723-4, it assumed the title of Board, in imitation of the Boards of the Two Denominations. And with 1727 the Three Denominations were formally recognized at court, being granted the right of united access. The Salters' Hall meeting was the occasion when the Baptists asserted a right to meet with the Two Denominations, and maintained it in the face of opposition.

Dr. Powicke, who has been good enough to read this article, points out that even in 1719 there was some talk of constituting a certain Body of Divines of all Denominations with James Anderson (the Scotch Presbyterian of Swallow Street, Westminster) as Secretary to the Society. In 1715 there had been a single instance of co-operation; 1719 saw not only

this conspicuous example, but a plan for permanent organization; 1727 saw it established and recognized at court.

It will be observed that Baptists only, secured this footing as a third constituent, not as a third and a fourth. The Calvinistic Baptist Fraternal of 1723-4, styling itself "The Baptist Board," was accepted in 1727 as a constituent of the Three Denominations; the General Baptists were not accorded such recognition. For many years they were allowed a minority representation on the Baptist section of the Committee, but this dwindled, and came to an end with the secession of most of the "Presbyterians" last century.

At the third sitting of the conference, it was proposed that members should reaffirm the doctrine of the Trinity, and the divinity of Christ. The moderator refused to put the motion, whereupon all who favoured it, withdrew, constituted a second conference, did subscribe again the relevant articles of the Church of England and of the Westminster Catechism, before sending their Advice to Exeter. It is admitted that this party, was slightly the larger, and by the time its Advice was complete, the number had risen to 78. It included all the Particular Baptists but two, with the one General who had a few years before adopted a similar signature test in order to exclude the adherents of Caffyn. The minority which remained at Salters' Hall finally rose to 73. Among them were 11 General Baptists, with the three from Barbican, and two Particular Baptists. Fifteen were in the majority, sixteen in the minority; so that had they all been excluded, the general result would have been the same.

Of the eleven London churches whose ministers were in the majority, five exist to-day; of the nine in the minority, another five. The extinction occurred in nearly every case when a lease ran out; there

appears to be no connection between non-subscription and death, as Dr. Powicke has shown also for the Pedobaptist churches. Of the ten Baptist churches still existing, one is Unitarian. That church in 1719 was supplied by Gale, who is usually named as largely responsible for the trend from orthodoxy.

The relative strength of the three denominations may be seen. In 1719, of Pastors and Assistants in London, there were 50 Presbyterians, 26 Independents, and four who were one or the other, with 27 Baptists. The "Palmer manuscript" of 1730 (which was summarised in the Protestant Dissenters Magazine for 1799 and the General Baptist Magazine for 1800) shows 44, 33, 27. In 1776 Josiah Thompson enumerated in London Westminster and Southwark 23 Presbyterians, 23 Independents, 23 Baptists. Most of the old evangelical Presbyterian churches are to-day reckoned in the Congregational ranks, while another wave of Scotch influence has created a new body of evangelical Presbyterians, who really do meet in presbytery. The census of 1902-3 shows for Inner London 68 Presbyterian places of worship, 204 Congregational, 284 Baptist, 23 Unitarian.

The effect of the advices sent to Exeter was felt in the Baptist Western churches, to which Sharpe of Frome duly reported. The tension became greater, and in 1723 there was a reorganization, when a declaration was made against Arianism, Arminianism, Antinomianism. Even so, the unrest was not allayed, and with 1732 came disruption. Next year the great majority adopted the Confession of 1677, and in some sense the Western Association of Particular Baptist churches dates from 1733, while the Western Association of General Baptist churches, which met that year at Moreton Hampstead, may also claim a descent from the old Western Assembly. Its fortunes may be traced in the minutes of the G.B. Ass'ssembly. Murch

has written the story of its churches, of which the most conspicuous member is Trowbridge Congire.

In the figures given hitherto, certain results of criticism have been assumed. These must now be justified in detail.

II. The Baptists who were present.

Dr. Powicke has drawn up classified lists of all the ministers concerned, and published them in the November *Transactions* of the Congregational Historical Society. He has annotated many names, but naturally we are able to throw a little further light on the Baptist. We are indebted to him for the improvement on Ivimey's list, iii.162; we retain his reference numbers.

Subscribers (15).

i.10 PB Thomas Harrison, Little Wild Street 1715-1729. Son of Thomas Harrison of Loriners' Hall, grandson of Edward Harrison of Petty France, the Commonwealth vicar of Kensworth. He gave great offence by preaching funeral sermons for members of other churches, and conformed in 1729, becoming vicar of Radcliffe. Ivimey omits his name.

i.17 PB John Skepp, Curriers' Hall, Cripplegate, 1712?-1721. Antinomian. The church never acquired any premises of its own, and died about 1859.

i.19 PB William Curtis, Wapping, ordained 1718, admitted to the Hannover Street Coffee-House Club on 6 February. He was unknown to Ivimey, and Dr. Powicke could not identify him. The church now meets at Walthamstow.

i.25 PB David Rees, Church Lane, Limehouse, 1683-1706-1748. The church had no premises of its own, died about 1774.

i.31 PB John Noble, Tallow Chandlers' Hall, Dowgate Hill, 1660-1696-1730. He was perhaps the

best educated of the PB ministers, and his church was the most famous, see page 79. But it disbanded on expiration of a lease in 1760.

i.33 PB Edward Wallin, Flower-de-luce Court, 1678-1702-1733. The church flourishes at Maze Pond.

i.40 PB Thomas Dewhurst, Turners' Hall, Philpot Lane, 1716-1723. He came from Bacup, and left in disgrace. This is the church which in 1727 was presented with the premises in Devonshire Square, absorbing the previous occupants who formally disbanded. The church meets to-day in Stoke Newington.

i.43 PB Mark Key, Devonshire Square 1703-1726. He had been a General Baptist till about 1693, and had given trouble by trying to convert G.B. churches into Particular. He was not ordained co-pastor here till 1706, after three years on probation. The church technically disbanded in 1727 in order that an incoming church might retain its endowments.

i.47 PB Edward Ridgway, "Angel Alley White-chapel" 1715-1729. The church had been founded by Elias Keach, had changed its place of meeting often, and at this time was actually sharing premises in Petticoat lane with the church of Humphrey-Hussey, which soon left it in sole possession. To-day it is in King's Cross. Ivimey, not only omitted Ridgway's name, but at page 541 expressly said he did not find it here.

i.48 GB Abraham Mulliner, senior, White's Alley, Moorfields, 1699-1739. Previously, Elder of Chichester; according to D'Assigny in 1709, a tailor. This church was the only G.B. non-Caffinite church; Mark Key had been minister. It was the oldest dissenting church in London, having come from Amsterdam 1612. It died out in Peckham about 1891, never having owned any premises.

ii.3 PB John Sharpe, Frome, Somerset, 1699-1740. The delegate of the Western Association.

ii.8 I Richard Pain of Loriners' Hall was originally a Baptist, and gathered a Baptist church; but he changed his views about 1710, and his church after some trouble re-assorted itself on his lines. He left "in an unhandsome manner about 1734," and the church went to White Row where it was in 1814.

iii.7 PB William Benson, Tottlebank. Case discussed further on.

iii.9 PB John Toms, Devonshire Square. He had been deacon and minister; this year was associated as co-pastor with Mark Key. On the death of the latter, he took a leading part in the fusion with the incoming church.

iii.16 PB Richard Glover. Named by D'Assigny in 1709 as a glazier. Had been pastor of Penington Street till its dissolution in 1712. Connection in 1719 unknown.

iii.18 PB Joseph Matthews, Cherry Gardens, Horsleydown. This was apparently a branch of Stinton's church in Horsleydown, and took independent rank only in 1728; it is not heard of after 1739.

Non-Subscribers (16).

i.6 GB John Savage, Mill Yard, Goodman's Fields, trustee from 1700, Elder 1711-1720/1. This Seventh-day church still meets at Canonbury, the only one left in the Empire.

i.11 GB Joseph Jenkins, Duke Street in the Park, Southwark, 1717-1731. He was a ribbon-weaver, first a member at White's Alley, Elder of Hart Street 1702, Elder of High Hall 1709, amalgamated it with Park in 1717, retired 1731, still lived 1736. His orthodoxy was unquestioned. The church now is in Borough Road.

i.12. Joseph Burroughs, Paul's Alley, Barbican, 1717-1761. He was the son of a P.B. deacon whose church at Penington Street disbanded in 1712; the

members migrated hither and amalgamated with the previous church here, then in the P.B. association. But at Joseph's ordination in 1717 the church invited two P.B. pastors and two G.B. elders to act. The church was refused as a patron of the P.B. fund in 1719, and therefore founded the G.B. fund in 1726. In the Palmer manuscript of 1730 Burroughs was stated to be a Socinian. He was one of the best educated Baptists, having studied under Dr. Ker at Highgate, then at Leijden. When the Three Denominations were first formally recognized, by King George II in 1727, he was chosen to head the deputation. The church in 1768 disbanded, most of the members joining an incoming church, exactly, as in the Devonshire Square case of 1727; see iii.5 below.

i.14. GB Lewis Douglas, Virginia Street, 1711-1720, when he was excluded for immorality. His orthodoxy was never questioned. The church now worships at Seven Kings. Ivimey, omitted his name.

i.15 I Jeremiah Hunt, Pinners' Hall, 1707-1744. He is a Pedobaptist, hard to classify, as has often been noted. So is his church, but it must at least be said that from first to last it was open-membership, and its most famous members and pastors were Baptist: see page 74.

i.16 Isaac Kimber, 1692-1755. Originally member of Wild Street P.B., trained by, and successor of John Ward; see *Transactions* iv.219. He was a "minister" or assistant, and was not at this time pastor or elder of any church in town or country, so is wrongly classified here. He took till this year, Sunday morning services at Barbican alternately, with Gale, who now took morning service each Sunday. Kimber went to help at Nantwich G.B., returned here in 1721, retired again on 28 June 1724 to make way for James Foster, went again to Nantwich 30 May 1725, returned 29 October 1729. The Palmer manuscript of 1730 names

him as if he were a pastor at Spitalfields; but as Richards of Lynn expressly says he never held any full pastoral charge, he was presumably then filling the interregnum at Artillery Lane between Kinch and Weatherley. Shortly afterwards he took over Ward's school. The statements of Ivimey, iv.217, need careful scrutiny. Ivimey did not know that he signed here.

i.17 PB Nathaniel Hodges, junior, Artillery Lane, Spitalfields, 1707-1721, resigned, knighted, J.P., died 1727 aged 72. He had been trained at Taunton, had been member at Plymouth and at Petty France, had been chosen on 16 August 1715 to head four ministers of each denomination in congratulating George I on the suppression of the rebellion. The church was invited in 1717 to join in the P.B. fund. Only under Weatherley did it become Socinian, twenty years later.

i.19 PB Richard Parkes, Sheer's Alley, White Street, Southwark, 1704?-1728? The church died out about 1765.

i.20 GB Nathaniel Foxwell, Fair Street, Horsleydown, 1702-1721. A butcher, according to D'Assigny in 1709. The church is the oldest in London, known from 1624, and now meets in Church Street, Deptford, having amalgamated with another church previously meeting there.

i.25 GB "John Ingram, Park, Southwark." This appears to be an error, for no such person is known. Ivimey has the entry "Benjamin Ingram, Fair Street, Borough," which is correct. Benjamin was a member here in 1712, Elder by 1731; in 1719 he was supplying at Hart Street, which had no Elder at the time. The Elder of Park was Joseph Jenkins, i.11.

iii.3 John Gale, Ph.D., 1680-1721. Called to the ministry, not pastorate, by Barbican P.B. 21 April 1706, now taking the morning service there; often preaching at Virginia Street and Deptford, both G.B.

iii.5 GB Thomas Kerby, Glass-house Yard, Goswell Street, 1688-1727. He was not an Assistant, but the Elder, and should be classed as i. Ivimey omitted his name. Church now at Winchmore Hill.

iv.10 GB Thomas Slater, Mill Yard, Goodman's Fields. Trustee since 1700, had published in 1718; not previously known to have been called to the ministry. Should be classed in iii. Ivimey omitted his name.

iv.12 GB Amos Harrison, Elder of Croydon, still publishing in 1743. Wrongly classed, should be ii. Ivimey omitted his name.

iv.16 GB James Richardson, Messenger for Kent. He never was an Elder, but was a member of Fair Street, Horsleydown from 1700 to 1731. He had been ordained in 1714 as Messenger, that is, superintendent of Evangelization. After work in Huntingdon and Ireland, he had settled down to take charge of Kent. He was thus in an anomalous position, as if a deacon of Woolwich should be appointed General Superintendent for the South-East Area. When he applied for membership in the Hannover Club, the case was specially considered, and declined on the ground that he was not an Elder in charge of one congregation. Ivimey omitted his name, replacing it by Thomas Richardson of Pinners' Hall.

iv.17 GB Richard Tuddeman, Glass-house Yard, Goswell Street; minister only, should be classed as iii. Still flourishing 1732. Ivimey omitted his name.

iv.18 GB Matthew Randall, Elder of Chichester. Became Elder of Virginia Street 1722. Should be classed as ii. Ivimey omitted his name. The Chichester church to-day, seems to have a Pedobaptist minister, and is practically Unitarian.

There is a question as to churches not represented. Dunning's Alley, was in great trouble at this time, leading to disruption and removal; this may account

for Jemmitt's absence. The PB cause at Deptford is shrouded in obscurity, but an entry of 1719 in the Hannover Club minutes says that John Biddle was encouraging John Green to preach; he may not have settled there by February, or may not have been whipped up by either party. New Way in the Maze is even more obscure; but there is no unidentified name in the lists at all resembling Warburton or Warren, the ministers there. The only curious case links with the Afternoon church at Pinners' Hall, formerly at Joiners' Hall under Harris and Maisters.

This church is often said to have called Thomas Richardson in 1718. He had been a member of Nesbit's Independent church in Hare Court, London; on 11 August 1714 he had been ordained pastor of the Open-membership church at Tottlebank, Lancashire, where in 1717 he had accepted a transfer of members from Samuel Bourn's church in Cartmel Fells. Now on 3 February 1718-9 proposals were made to reorganize the Yorkshire and Lancashire Baptist Association, and they were "Subscribed at Tottlebank by: Tho: Richardson Pastor. Will Benson: Ruling Elder," according to an entry in the church book. When the Association met at Rawdon on 27 May 1719, Richardson was there and signed again. This is conclusive proof that Thomas Richardson was not pastor at Pinners' Hall in 1718, and that Ivimey was wrong in substituting his name for that of James Richardson.

But strange to say, Samuel Bourn was at the London conference, and voted with the majority: there is no case of a more distant visitor. And seeing this unexpected fact, we look at the name of William Benson, who also voted with the majority, and whose identity is quite unguessed by anybody. It is not probable that it was the Ruling Elder of Tottlebank? There was time for him to travel with Bourn after

3 February, and arrive in London by the 18th. He was a man of weight, as is seen by the quaint entry at Tottlebank:—"Added March ye 3rd 1699-700 these 4 with great satisfaction to ye whole church Mr Will^m Benson Mrs Margret Benson John Wilson Elen Wilson."

Baptist results may be summarised thus, where the churches are arranged in order of seniority, the Generals marked*, the churches now extinct†, the non-subscribing ministers‡:—

White's Alley*†—Mulliner

Fair Street*—Foxwell‡, Richardson‡, Ingram‡

Wapping—Curtis

Turners' Hall—Dewhurst

Devonshire Square (amalgamated)—Key, Toms

Tallowchandlers' Hall†—Noble

Curriers' Hall†—Skepp

Dunning's Alley*†—(Jemmitt not present)

Virginia Street*—Douglas‡

Park*—Jenkins‡

Mill Yard*—Savage‡, Slater‡

Barbican†—Burroughs‡, Gale‡, Kimber‡

Glass-house Yard*—Kerby‡, Tuddeman‡

Goat Street†—(Stinton just dead)

Pinners' Hall†—(Hunt a Pedobaptist)

Deptford†—(Biddle not present)

(Penington Street†)—Glover

Pinners' Hall Seventh-day†—no pastor

Deptford, Church Lane* (amalgamated)—no elder

Pinners' Hall afternoon†—no pastor

Limehouse†—Rees

Hart Street*†—no pastor

Flower-de-luce—Wallin

Petticoat Lane—Ridgeway

New Way in the Maze†—not represented

Sheer's Alley†—Parkes‡

Wild Street—Thomas Harrison

Artillery Lane†—Hodges‡
 Swallow Street—no pastor
 Cherry Gardens†—Matthews
 Country Brethren
 Chichester*—Randall‡
 Croydon*†—Amos Harrison‡
 Frome—Sharpe
 Tottlebank—Benson?

Summing up our scrutiny of the names, we thus increase Ivimey's list of nineteen Baptists to thirty one. And having cleared up some of the doubtful cases, we may tabulate Dr. Powicke's figures thus:—

SUBSCRIBERS.

		Town	Country	Assistants	Total
Presbyterian ...	...	24	3	2	29
Independent ...	...	15	5	8	28
P. or I. ...	...	—	2	4	6
Particular Baptist ...	...	9	1	4	14
General Baptist ...	...	1	—	—	1
Total ...	...	49	11	18	78

NON-SUBSCRIBERS.

	Town	Country	Assistants	Not settled	Total
Presbyterian ...	14	16	10	9	49
Independent ...	2	1	1	4	8
Particular Baptist	2	—	—	—	2
General Baptist	7	2	4	1	14
Total ...	25	19	15	14	73

Harecourt Independent Church.

On page 112 we have ingeniously packed three blunders into eight words. There is no Congregational church in High St, Islington. Union Chapel, Compton Terrace, Upper Street, was built in 1877 for a church which originated in 1801 and moved to that site in 1806. The original Hare Court meeting in Aldersgate was used till 1859, when a new building was erected in St. Paul's Road, Canonbury, and was hanelled on 2 June by Dr. Raleigh uniting in marriage Thomas Whitley and Emma Bradley Rooke.

The Shenston Family.

THE Midlands have sent several sturdy Baptists to London. Early in the eighteenth century Robert Shenston of Ford and John Shenston of Welton were pillars of orthodoxy. They were in touch with the Brittains and Stangers, and about the middle of the century, some of them migrated to the capital. John Brittain was at first a member of the General Baptist church in Horsleydown, evangelizing in Nine Elms and Battersea, but in 1756 he was ordained Elder of the ancient "Goodman's Fields" church, which to-day worships at Ilford. Over this he continued to preside till his death in 1794.

His sister married a Shenston, by whom she had a son William, who seems to have been born in 1743, and to have been a silk dyer. It is certain that in 1785 he became deacon at his uncle's church, and his son's biographer says that he remained in office more than thirty years. In 1793 he was on a committee to examine into trusts of General Baptist properties, and in 1799 was a manager of the General Baptist Fund.

William the deacon had two sons, both of whom became ministers, William Shenston born 1771, John Brittain Shenston born 29 January 1776. The latter often stated that John Brittain was his "uncle," but unless there were some other inter-marriage, the exact term should have been "great-uncle."

William junior did not join Church Lane, but was baptized at the Eagle Street Particular Baptist church in 1793, James Dore preaching. He was called to the ministry (not pastorate) in December 1796, and was soon asked to supply, at Little Alie Street, where he

was ordained in January 1798. There he remained as pastor till his death in June 1833, having added to the church no fewer than 680 people, having taken part in most denominational enterprises, and being highly respected.

John Brittain Shenston had a far more kaleidoscopic career. He was baptized 22 April 1792, and called to the ministry 14 August 1797, by his father's church, now under Dan Taylor as sole pastor. Across the Thames was the equally ancient church worshipping at Duke Street in the Park; which was excessively run down. The New Connexion came to the rescue of the eight women and two men left; on 23 April 1799 he was ordained pastor, Bissil of Wimeswold, James Taylor of Queenshead, Dan Taylor, Joseph Hobbs of Chatham, Edward Sexton of Chesham, James Taylor of London, taking part in the service. Next year he was notified to the General Body of Dissenting Ministers as approved by the London General Baptist ministers.

The church had been as careless of its material interests as of its spiritual, and in 1800 was turned out of the building and deprived of its records. A large room was therefore obtained by the New Connexion in Gravel Lane. But in 1809 the pastor followed the example of his predecessor and of his brother, becoming Calvinist; he therefore left.

In 1810 he applied to the Calvinistic Baptist Board and was admitted a member. But he seems to have held no office till in 1822 an open-communion church was formed at Crouch End, and called him to be pastor. According to his own statement it was at this time that his attention was called to the Sabbath. The fact is that a Charity available for Seventh-Day Baptists was almost derelict, and the trustees hardly knew what to do with it, as only three churches in England remained, and they applied to Chancery for

directions. Shenston began to attend the services conducted at Devonshire Square on Saturday by Robert Burnside; and when the latter resigned this Calvinistic Seventh-day church to become pastor of the endowed Arminian Seventh-day church, Shenston succeeded him, and published a pamphlet to prove that the Seventh-day, weekly sabbath was the only sabbath given by God. Unheeding the question, publicly and vigorously stated, how he could continue at Crouch End, he moved his tiny church of two men and three women to the vestry of the Welsh church in Eldon Street, Finsbury. By error in i, 190, this action was attributed to his brother William.

When Burnside died, and the trustees advertised for a Seventh-day minister at Mill Yard, he applied for the third concurrent post. After some hesitation, the premises were offered to his Calvinistic church, and he took possession. But arbitration led him to withdraw in 1831. Seven years later, W. H. Black, a member from his old Arminian church in the Borough, joined his Calvinistic Seventh-day church, and proved a very kindred spirit. Shenston called him to the ministry, recommended him to Mill Yard, and ordained him there. Both men married, and Shenston baptized the brides in 1841, he being then sixty-five years old. He appointed Black his executor, and died in 1844, apparently leaving no children. His church consisted of one woman resident in London besides his widow, and one man in Cambridgeshire; by 1853 Mrs. Shenston was the church, and beneficiary of a trust. With her death in 1863 family and church alike died.

Baptist Periodicals.

ENGLISH Baptists have perhaps made less use of the press than any other great communion.

The only publishers who showed much enterprise were Button, the minister of Dean street in Southward, Winks of Loughborough, and Wilkins of Derby. From the literary side, as distinct from the commercial, Baptists were long content to be allowed a very minor place in the *Monthly Review* 1749-1845, the *Evangelical Magazine* till a quarrel in 1812, and the *Protestant Dissenters' Magazine*; the *Eclectic Review* profited largely by Foster and Hall, but was not managed by a Baptist; the *Monthly Repository* found only Unitarian Baptists to write for it. The *Christian Reformer* of 1815-1863 had a slight tinge. A list of the more important Baptist periodicals may be useful, though no attempt is made to enumerate those with a purely local circulation, the circular letters of associations, or the annual reports of societies.

The *General Baptist Year-book* came out for more than a century, 1787 to 1891. Rippon soon followed suit for the Particular Baptists, but his *Register* though it widened its scope till there was very little Baptist in it, lasted only from 1790 to 1802. The Baptist Missionary Society began its *Periodical Accounts* with 1792; and with 1819 converted these into a monthly *Missionary Herald*, and a yearly *Report*; these are the oldest we have, a fine testimony to the spirit which energizes and vitalizes even the home churches. The *General Baptist Magazine* started in 1798 as a speculation of Dan Taylor; when he could not afford to carry it on, the *New Connexion* in 1802 asked his brother

Adam to edit the *G.B. Repository*; with 1822 the title was enlarged to say that it was also the *Missionary Observer*. With minor changes of title, and variations of frequency, this continued till 1891. The amalgamation of that year merged it then into the *Baptist Union Magazine*, which in 1896 was re-named the *Church and Household*, and soon flickered out.

The Particular Baptists really felt their feet only in 1809, when a west-country association planned and started the *Baptist Magazine*, printed and published at first in Tiverton, and soon transferred to London. It just failed to celebrate a centenary. The attainment of peace in 1815 probably influenced the start of the *Irish Chronicle*, four years later. This and the *Herald* were usually bound up with the *Baptist Magazine*, though a separate edition was apparently available. A quarterly ran from 1822 to 1844, *News from Afar*. In 1825 a *New Baptist Magazine and Evangelical Repository* appeared, which soon changed its name, and in 1832 amalgamated with the B.M. The *Baptist Reporter and Tract Magazine* was published and edited by Winks from 1825 for forty years; though he was of the New Connexion, he gave ample space to the doings of all evangelical Baptists. On the other hand, the *General Baptist Advocate* of 1830 appealed only to the Unitarian section, and struggled only for a few years. But Winks also issued a *G.B. Home Missionary Register*, whose fortunes are obscure.

The growing liberality of the P.B. led to fresh efforts from the opponents of Fullerism. *Zion's Trumpet, or the Penny Spiritual Magazine* ran from 1833 to 1868; *The Gospel Herald or Poor Man's Magazine* started at the same time and may still be obtained. Also *The Gospel Standard or Feeble Christian's Support* from 1835. Three years later the *Primitive Communionist* began, and under the title

Primitive Church Magazine was the organ of the society which founded Manchester College; it died, soon afterwards, in 1869. The *Earthen Vessel and Christian Record and Review* started in 1845 and is still published. The *Baptist Examiner* of 1844 was a flash in the pan; the *Baptist Record and Biblical Repository* held out only 1844 to 1849.

The Baptist Union enlarged its reports with 1841 into the *Baptist Manual*, which with 1859 changed title into *Baptist Handbook*, and is a hardy annual. The *Church* followed in 1844, amalgamating in 1891. The *Christian Pioneer* appeared from 1846 to 1883. The *Juvenile Missionary Herald* of 1845 delights young readers still with adventures in *Wonderlands*. Evidently the lustrum 1842-1846 was most stirring in denominational annals.

With 1854 the *Baptist Messenger and Chronicle of the Churches* made its bow, the *Freeman* following next year, known now as the *Baptist Times*. The *Voice of Truth* of 1860 lived only eight years. And the period 1865-1869 saw the death of three other Baptist periodicals besides the *Eclectic*.

Against this mortality is to be set the *Baptist Sunday School Magazine and Family Instructor*: but its career was apparently as short as its title was long, just as a platform labelled "Hurdlow, station for Longnor and Monyash" is probably miles away from any population. *The Sword and the Trowel* has however fought its way along since 1865. But a second *Baptist Record* promoted by Evans of Scarborough, appeared only twice in 1871.

With 1873 the *Baptist* came into being, and its absorption by the *Baptist Times* is quite recent. The *Baptist Visitor* and the *Bond of Union* are also in living memory.

In other quarters of the United Kingdom there have been *Seren Gomer*, the *Scottish Baptist Maga-*

zine of 1874, and the *Irish Baptist Magazine* of 1877. The *Oriental Baptist* of Calcutta revived from 1848 till 1861 the glories of the days of Carey.

But to deal with periodicals within the empire would be a far more intricate study. The above list may help a student to know sources for the story of the last century and a quarter.

The Athenæum Subject Index to Periodicals.

An Annual List is prepared, containing upwards of ten thousand entries for 1915, the annual subscription being fifty shillings. Twelve preliminary Class Lists are published, dealing with various sections; such as Language and Literature, Theology and Philosophy; each 34 pages, 1/6. Students will find these indexes invaluable for putting together the latest results or guesses in any subject they wish to take up.

Associations before 1776.

Among those registered on pages 33 and 34 should be added, (1) the Rhode Island Yearly Meeting of Seventh-day Baptists, whose manuscript minutes are extant from 1692, (2) the New Jersey Yearly Meeting of Seventh-day Baptists, organized 1700. The latter seems to have merged silently with the former, which in 1802 reorganized into a General Conference.

The Baptist Board Minutes.

Continued, with notes on page 283.

July 29. 1728²⁶

Present. Mr Wallin
Mr Gill Mr Arnold
Mr Rudd Mr Townsend

A letter from Portsmouth being Read wherein they Mention their Want of Minister the following Answer was Agreed to.

Brethren

Yours we Rec^d & not to Enter into the Difference between you & Your Pastor as you Desire we wou'd help You to a Minister Its Necessary for us to know, what Encouragem^t You can give him, or what You can Raise in Case Such a one shou'd offer, or if any shou'd be willing to Come down to Assist You whether You wou'd Defray his Charges²⁷

We Remain

Yours Sam^l Wilson

in y^e Name of the whole

Sec

Sep^r 23. 1728

Some friends Came from Waltham Abby to ask the Advice of the Ministers ab^t settling a Baptiz'd Church & Building a Meeting place there, It was Agreed that it was Expedient they shou'd first give up themselves to one another in the Lord in a Church State, & then Promise to give them all assistance they Can towards building a Place [which was done.]

Ocr 19th 1728

Having Rec^d two Letters from y^e People of Ringwood in Hampshire Concerning Mr Jope A Letter

was Writt & Agreed to the Copy of wch is in ye Book [on a loose sheet? not extant. See June 11, 1734].

Jan^y 20th 1728

Present M^r Ridgway M^r Gill M^r Rudd M^r Wilson
M^r Tom's.

Three Persons from Deptford Applyd for Advice One said he Came from M^r Beamonts because he was not Sound in y^e faith, and all agreed for the Same Reason they Cou'd not Set Down with M^r Biddle, and added, the Charge of his being Guilty of Lying in the Pulpitt because he Laid Down Sometimes three or four heads, & promis'd to Speak to 'em, And yet Never Explain'd or Insisted on any of them. They added they had Set up a Meeting Licens'd the place, And (tho No Church) had Call'd Out wth M^r Floods Approbation and in his Persence a Person to Preach, Who had Preach'd for M^r Flood at Richmond whilst he Serv'd them at Deptford.

The Answer of the Board was That they Lookd upon the Whole of their Conduct as Yet to have been Disorderly & Irregular That they had Cast a great many Unjust Reflections upon M^r Biddle whom We valued & Esteem'd, And We Cou'd not but be Surpriz'd that whilst they appear'd to be so Zealous for the Gospell, they Discover'd So Little of a Gospell Spirit. That [We Saw no Manner of Reason to Set up Another Meeting at Deptford Whilst they had Such Provision, and therefore Coud not but Advice them to Desist from all further Attempts of this kind.²⁸

Sign'd Sam^l Wilson Sect^r.

Sep^r 29th 1729 Present

M ^r Wallin	M ^r Ridgway
M ^r Arnold	M ^r Gill
M ^r Rudd	M ^r Jo ⁿ Wilson
M ^r Townsend	M ^r Rees
	M ^r Wilson Sect ^r

Agreed to alter this Meeting from Munday To Tuesday Afternoon at three a Clock for Several Reasons then Assign'd.²⁹

April 14th [1730] Present

Mr Wallin Mr Gill Mr Townsend Mr Arnold Mr Brine Mr J. Wilson Mr Rudd Mr Gifford.³⁰

Agreed to meet Every Tuesday at $\frac{1}{2}$ an hour after three Clock Upon the forfeiture of two pence to be determin'd by the Majority of the watches present unless the person be sick or out of town. Mr Gill Excepted ag^t it.

Agreed that the Book be kept in a Cupboard & that 2 keys be given the one to the Secretary & the other to a Member agreed on by the Board.³¹

June 9th 1730. Present

Mr Wallin Mr Gill Mr Arnold Mr Wilson Mr Townsend Mr Brine Mr Gifford

A Letter from one of Mr Sam Wilsons Members directed to Mr Gill desiring this Board to perswade Mr Wilson to Reced from the Resolution to build a new meeting place was Read³²

Agreed that this Board cannot consider any matters of Difference, Except both Parties desire their advice & Mr Gill do acquaint Him wth this Agreement

April 6 1731.

The Opinion of several Ministers & Messengers appointed to Hear & Examine y^e Difference between Many of y^e People under y^e Care of Mr John Wilson Glass House Yard especially Mr Gold & Mr Freeman as stated before them March 23^d 1730/1. viz.

It seems but too plain to Us y^t y^e Exercise of Xn Love & forbearance So much recommended in y^e Gospel has been greatly wanting in the General

& y^t instead thereof, a sp. of Jealousy Contention & Emulation has prevaild among too many off Members w^{ch} in time occasiond this Unhappy Breach

We are of opinion that M^r Freeman gave too just occasion of offence to M^r Gold by calling him Fool, Blockhead &c; & that supposing M^r Goulds Carriage to M^r Freeman cannot be justified in every part, yet M^r Freemans Words & Carriage to him must be blameable as being very disagreeable to y^e Rules of y^e Gospel & even to y^e Rules of humane society.

We also apprehend that considering y^e steps M^r Gold took to Make M^r Freeman sensible of his Evil, & y^e manner in which He & y^e other Brethren were Rec^d by M^r Freeman, too just Occasion was given for M^r Gold to bring y^e Case before y^e Church

And We are farther of opinion from w^t we are informed pass'd at y^e Ch meeting that there was Reason to Admonish M^r Freeman to consider y^e Nature of y^t Offence, and avoid y^e like for time to come, but as y^t supposes some proper time allow'd to observe w^t effect y^t admonition might have, We cannot but think y^t y^e other step of withdrawing from him &c was too hasty & disagreeable to y^e Patience Long suffering & meekness which Christ & y^e Gospel recommends to his Churches.

But notwithstanding this, We can by no means approve of that meeting obtaind in such an uncommon Manner y^e following Lords Day at noon as a regular Church meeting, or esteem any thing therein transacted as valid Acts of y^e Church w^{tever} number of Members might be then Present.

And as we hope Those Who have separated themselves from y^e Church Wⁿ they consid^r in a cool & Christian Spirit, such their hasty separation, will blame themselves for y^t y^r irregular Conduct; so we are obliged to declare the step they have taken alto-

gether unjustifiable, Which instead of promoting is ye likely way to bring them & ye Laws of Christ into Contempt, & is a Practice which leads to break his Churches and a Scandal upon our holy Profession.

Upon the whole we cannot but declare that we are greatly grieved on Acct of ye prest unhappy Differences & take leave upon this Occasion Seriously & heartily to Advise both Parties to humble themselves befor ye Lord by joyning together both in public & private Prayer labouring togethr in ye strength of Christ to put on Bowels of Compassion & Tenderness One towards Another forgiveing Each other for his Sake, that a Spirit of Peace & Unity, May be agn restored amongst You, & ye prest Division (which so plainly threatens yr own future Honour & Race as well as ye Reputation of ye Several Churches of ye baptist Denomination) may speedily & Comfortably be healed.

And we think it Proper before we sign this Paper to wipe of a Reproach too often cast upon ye ministers In General, viz that they are against encouraging Ministerial Gifts in ye Churches by now declaring it wou'd rejoice o^r hearts to find ye Churches Ready to try ye Gifts in Each Congregation, & to hear yt any regular Church hath sent forth any Person whose abilities and Conversation give an encouraging Prospect for Usefulness in so honourable a Station.

Humphry Friend	Edwd. Wallin
Geo Warren	W ^m Arnold
Ebenez ^r Briggs	Sayer Rudd
David Selby	John Brine
Joseph Woods	A. Gifford
Cha: Bowker	S. Wilson

The Original of this Copy was ordered to be tyed up with ye Papers yt concerned this Case.

Oct^r 26 1731

Present Mr Wallin	Mr Gill
Mr Arnold	Mr S Wilson
Mr Jno Townsend	Mr Phillips
Mr Dew	Mr Machin
Mr Moreton	Mr Jn Wilson
Mr Ed Townsd	Mr Brine
	Mr Gifford

A complaint being sent by o^r Bro Anth How of Colebrook against Freeman as an Irregular & disorderly Preacher. Agreed that y^e following Letter be sent to y^e Church under His care

Hon^d Friends

Being informed y^t one Edw^d Freeman hath been in y^r Parts, & among some of y^r Friends under y^e Pretence of being a Minister of y^e Gospel We have thought Proper to give You Notice that He is so far from being an Approved Minister that None of Us can Esteem Him worthy of Regard as an Orderly Member of any Church Nor do we know of any regular Church or Minister who esteem or Encourage Him as such.⁸³

Dec^r 28 1731

Present Mr Gill	Mr Sam Wilson
Mr Arnold	Mr John Wilson
Mr Edm ^d Townsend	Mr Brine
Mr Phillips	Mr Dew
Mr Moreton	Mr Grant
Mr Fuller	Mr Gifford

Notice being given this board from y^e Trustees & Managers of y^e Library in Red Cross street that they are Agreed to permit all y^e Pastors and Setled Ministers of o^r Denomination y^e Use and Perusal of y^e sd Library. Agreed that the following List be remitted to y^m by the hand of o^r Bro Gill; and signed by Him; and that He be desired to meet y^e General Baptists

in order to compleat ye General List and present it accordingly.³⁴

Copy of our List³⁵

Mr Wallin	Mr Gill	Mr Arnold
Mr Phillips	Mr Rudd	Mr Dew
Mr Taylor	Mr Jn ^o Wilson	Mr Brine
Mr Edm ^d Townsend	Mr Rees	Mr Sam Wilson
Mr Biddle	Mr Matthews	Mr Gifford

Agreed that M^r Ebenezer Fuller be admitted a member of this Board.³⁶

April 17. 1733

Present

Mr Wallin	Mr Brine	Mr Wilson
Mr Arnold	Mr Sayer Rudd	Mr Jn ^o Townsend
Mr Gill	Mr Jn ^o Rhudd	Mr Flood
Mr Dew		Mr Gifford

Whereas M^r Farmer reflected in a very unkind and unhandsome manner upon ye whole Body of the Baptists, & seemd to justify it in ye presence of ye Body of Independ^t ministers. Agreed that the following Letter be sent to ye s^d Body. viz.³⁷

Rev^d Brethren

The Body of ye Baptist Min^{rs} of ye Calvinist Perswasion in & ab^t Londn having considered ye affair debated in y^r Presence at Sn's Coffee House March 12 1732/3 viz M^r Farmers Treatm^t of M^r Wilson togethr wth his unkind & unjust Reflection on ye whole Body of ye Baptists cannot but represent ye great uneasiness to you apprehending y^t they were not treated wth y^t Regard ye Noty of ye thing called for

Wherefore in Order to maintain y^t peace & Love wth has so long Subsisted between us we desire y^t five or six Pastors of y^r Body may be appointed to give a like number of Pastors among us a meeting at such Place as you may think proper, y^t this affair may be amicably adjusted

We are Rev^d Brethren wth gr^t Respects yrs

Sayer Rhudd	Jn ^o Gill
Jn ^o Rudd	Jn ^o Brine
A Gifford	Edw ^d Wallin
	Sam ^l Dew
	W ^m Arnold
	Jn ^o Townsend

Ps We desire y^t M^r Farmer may be prest^t at y^e sd meeting

April 24. 1733

Present

M ^r Wallin	M ^r Rees
M ^r Wilson	M ^r Dew
M ^r Biddle	M ^r Sayer Rudd
M ^r Gill	M ^r John Rhudd
M ^r Arnold	M ^r Brine
M ^r Flood	M ^r John Townsend
M ^r Phillips	M ^r Gifford

Agreed That M^r Gill and M^r Arnold carry y^e afore-mentioned Letter: which they did and reported that that y^r were not ministers eno' to return an ans^wr. Agreed that they go again this day fortnight, and desire it.³⁸

May 8. 1733

Present

M ^r Wilson	M ^r Wallin	M ^r Arnold
M ^r Gill	M ^r Dew	M ^r Townsd
M ^r Brine	M ^r Gifford	

M^r Gill and M^r Arnold reported y^t they had been^t with y^e Brethrn of y^e Independ^t Perswasion abt M^r Farmer &c who returnd y^e following Ans^wr

That they dislik'd & abhor'd M^r Farmer's Treat^ment of M^r Wilson in particular much more of his

treatment of the Baptists in general & desir'd y^t they
would let y^e affair drop for y^e sake of Peace

Agreed to comply, wth their Request

July 3. 1733

Prest Mr Biddle in the Chair

Mr Gill Mr Jn^o Townsend Mr Moreton

Mr Dew Mr Brine Mr Jn^o How

Mr Curtis Mr Ed: Townsend Mr Wilson

Mr Arnold Mr Gifford

Whereas Mr How of Folkston acquainted this board
that Dr Edw^d Jarvis left by will y^e Congregation under
y^e s^d Mr Hows Care upwards of y^e sum of 1000l we
being satisfied by y^e advice of able Council that they
have an undoubted Right to it are unanimously deter-
mined to assist & stand by Him to the utmost of our
Power.³⁹

Ocr 2^d [1733] Present

Mr Gill Mr Biddle Mr John Rudd Mr S. Rudd

Mr Gifford Mr Townsend Mr Petto Mr Dew Mr

Townsend j^r Mr Morton Mr Flood

Upon a Letter from M^r [Philip] Jones of Upton Agreed
that a Letter be Sent by M^r Gifford to M^r Jones to
acquaint him that whereas Certain Brethren have
lately been in town to obtain Mony for Building a
Meeting It is the Opinion of this Board that it wou'd
be more Adviseable for Him to Come up about a
Month after Christmas.⁴⁰

Six brethren appearing from the Church lately under
the Care of Mr. Sayer Rudd Declar'd that whereas
they were now without a Pastor they Desir'd the
Gentlemen of this Board to Assist them by preaching.
It was resolv'd Unanimously to Assist them as far as
suited our Convenience.⁴¹

A Message being Sent from the board to the Brethren
meeting at y^e British Coffee house to Desire their
Concurrence in the Affair of the late Dr Jarvise's

Will It was agreed by them that Six of their pastors shou'd Meet Six of our pastors at North's Coffee house October 15th at three o clock in ye afternoon The Brethren from us appointed were Mr Gill Mr Arnold Mr Gifford Mr Wilson Mr Brine Mr Dew.⁴²

Novembr 20th 1733

Present

Mr Gill in the chair

Mr Arnold, Mr Wilson, Mr Brine, Mr Gifford, Mr John Rudd Mr Dew, Mr Morton, Mr John Townshend, Mr Flood, Mr Phillips, Mr Abraham Rudd, Mr Carter, Mr Brown & Sayer Rudd.

This board having rec'd a letter from Mr [Joseph] Harrington [of White Street, Southwark], it was agreed to return the following answer

S^r, Yours of Septembr 4th 1733 to the ministers meeting at Blackwell's Coffee House has been read.

We observe that the greatest part of it relates to some difference between you and your church & Mr Arnold and his church, the which we were strangers to before you acquainted us with it by your letter, Mr Arnold having never taken any notice of it to us, and which we must leave to be made up between your selves, unless you jointly agree to refer it to us.

We apprehend that the main thing you have in view in your letter, is to have a free conversation with us the ministers, meeting at the above place: The difficulty with us is, the scandal you lie under on account of some part of your conduct particularly at Coventry. If you are willing to submit to a close examination on this head, that we may be able to judge for ourselves, and give the people satisfaction under our care, who are frequently objecting to your character, we shall be ready to do you all the justice in our power, and concur with you in any thing that may conduce to the glory of God, the good of his

interest, and the peace, comfort and advantage of each other.

Novembr
20th 1733

A. Gifford
Jno Rhudd
John Townsend

John Gill
W^m Arnold
Joseph Carter
Sam^{el} Dew
John Philips
Sayer Rudd
Abraham Rudd
Jona Brown

[These signatures are autograph which is very exceptional. They show spellings preferred.]

Dec^r 18th [1733]

Present Mr Brine in the chair

Mr Gill Mr S. Rudd Mr Dew Mr Gifford Mr
Ridgway Mr J Rudd Mr Phillips Mr J. Townsend
Mr Flood Mr Morton Mr Wilson

Mr Gill reported that he had Delivered the Message to Mr Harrinton & that he agreed to submit to any Method this board shoud think proper to Inquire into his conduct at Coventry or Elsewhere

Agreed that Mr Gill & Mr Brine Draw up a Letter to the Church of Coventry upon this affair & that it be brought to the board to be approved of by the brethren

Feb^ry 26th 1733/4

Prest Mr Arnold in the Chair.

Mr Wilson	Mr Jn ^o Towsend	Mr Browne
Mr Machine	Mr Gill	Mr Jn ^o Rhudd
Mr Anth How	Mr Curtis	Mr Moreton
Mr Sayer Rhudd	Mr Dew	Mr Jones
Mr Flood	Mr Gifford	Mr Brine
Mr Phillips	Mr Kenword	[a deletion] ⁴³

Three messengers from the Church late under y^e Care of Mr Wallin informed the Board that the said Church being dissatisfyed wth Dr Rhudd's sentiments concerning the Doctn^e of y^e Trinity, declared in a Paper

delivered in; desire the farther assistance of this Board;

Agreed that we do assist Them in the best and most proper manner we can.

Agreed that Mr Sayer Rhudd & Mr John Rhudd be desired to withdraw [two words deleted]

Whereas Mr Sayer Rhudd and Mr John Rhudd have this day openly declared that, "*The Trinitarian Doctrine appears to (them) to be entirely humane, consisting of words & phrases of mens own inventing, & which are no where to be met with in Scripture; such as three persons and one, divine Essence*"

Agreed Nemine Contradicente That the said Mr Sayer Rhudd & Mr Jn^o Rhudd be no longer admitted to sit with us as members of this Society.

March 4. 1734

Prest Mr Gill in the Chair

Mr Wilson	Mr Dew.	Mr Curtis
Mr Edm ^d Townsend	Mr Jn ^o Townsend	Mr Brown
Mr Braithwait	Mr Machin	Mr Phillips
Mr Moreton	Mr Jones	Mr Gifford
Mr Brine		

Agreed that any member of this Board may have a Copy of Dr Sayer Rudds Declaration referd to in ye last Minutes.

Two Messengers from the Church late under ye Care of Mr Jn^o Rhudd presented Reasons for desiring Mr Jn^o Rhudd to desist from exercising the office of a Pastor & desired ye Assistance of ye Board agreed to Assist y^m as far as we conveniently can.

May 21. 1734.

Prest Mr Gill in the Chair

Mr Wilson	Mr Jn ^o Townsend
Mr Brine	Mr Curtis
Mr Biddle	Mr Machin

Mr Morteon
Mr Ridgway

Mr Braithwait
Mr Gifford

Agreed that Mr Fall⁴⁴ & Mr Griffiths have liberty to sit at this Board

Agreed that ye following Answer be given to Mr Harringtons Letter. viz

The Church of Coventry wholly, declining giving us any Acc^t of your Conduct from an apprehension as we are since informed of your Readiness to take advantages ag^t any, y^t shall impeach your Character We are obliged to drop your Case till you can engage them to comply with our Request.

Agreed that we have a meeting of Prayer Wensday y^e 29th Inst at Bro Braithwaits place upon y^e Acc^t of y^e Removal of several Honourable & usefull Min^s to begin at 10. & end at 2.

June 11. 1734. Mr Gill chairmⁿ

Pres ^t	Mr Brine	Mr Dew	Mr Ridgway
	Mr Petto	Mr Biddle	Mr Fall
	Mr Edm ^d Townsend	Mr Machin	Mr Curtis
	Mr J ⁿ Townsend	Mr Moreton	Mr Phillips
	Mr Gifford		

Mr Caleb Job haveing applyed to several Brethren for Encouragement & they haveing given him for answer to y^s purpose "that for some reasons they " coud not receive him into their pulpits, nor recom- " mend him to any of y^e Congregations in or about " Town y^t are destitute but if they coud serve him by " teaching school or educating youth they woud be " willing as a fellow creature & they hoped a fellow " Xn." Agreed that Bro Brine & Bro Dew be messen- gers to inform him from this Board that ye above mentiond answer having been reported to y^s board they are determind to abide by it.

July 16 1734

Present. Mr Gill in the Chair

Mr Braithwait	Mr Biddle	Mr Wilson
Mr Edm ^d Townsend	Mr Griffiths	Mr Brine
Mr Fall	Mr Curtis	Mr Machin
Mr Moreton	Mr Flood	Mr Dew
Mr Phillips	Mr Gifford	

Agreed that Mr Abraham West have leave to sit with us at this Board

Two Messengers from y^e Church under y^e care of Bro Moreton desiring y^e Assistance of y^e Brethren y^t meet at y^s board; Agreed to improve some time in prayer at Glass house street [Westminster] beginning at Ten & ending at Two

Sept 3. 1734. Mr Wilson Chairmn.

Pres ^t Mr Dew	Mr Braithwait	Mr West
Mr Ed ^d Towns ^d	Mr Ridgway	Mr Griffiths
Mr Curtis	Mr Moreton	Mr Fall
Mr Phillips	A Gifford	

Mr Dew presented y^e Request of y^e Ch: at Northampton desiring our assistance to build y^r meetinghouse. Agreed Nem: Contrad.

That in conformity to several Resolutions formerly made we do not as a board of ministers receive any such case⁴⁵

Sept 17. 1734

Pres ^t Mr Gill chairman	Mr Edm ^d Towns ^d	
Mr Wilson	Mr Biddle	Mr Braithwait
Mr Griffiths	Mr Fall	Mr Curtis
Mr Phillips	Mr Dew	Mr Ridgway
Mr West	Mr Moreton	A. Gifford

Agreed that Mr Clendon Dawkes be admitted to sit with us as a member of this society.

Oct^r 1. 1734

Prest^t A. Gifford Chairmn

Mr Gill	Mr Wilson	Mr Braithw ^t
Mr Ed Towns ^d	Mr Phillips	Mr Fall
Mr Curtis	Mr Griffiths	Mr West
Mr Flood	Mr Dawks	Mr Jn ^o Towns ^d
Mr Ridgway	Mr Dew	

A Letter from y^e late M^r Arnolds people signifying the several steps taken sinec y^r late pastors death. Agreed y^t y^e ans^r given y^m be *That we are glad to hear of their unanimity & heartily wish y^m well.*

M^r Hodgchkins of Newcastle upon Tine &c acquainted us wth y^e circumstances of y^r Church there & desird us to assist in advising them to a minister. Agreed to consid^r the case & give y^m an answer⁴⁶

Nov^r 19. 1734 Mr Gill Chairman

Prest^t

Mr Brine	Mr Ridgway	Mr Braithwaite
Mr Wilson	Mr Dawks	Mr John Townsend
Mr West	Mr Griffiths	Mr Edw ^d Towns ^{end}
Mr Fall	Mr Curtis	Mr Phillips
Mr Dew	Mr Morton	Mr Biddle
		A. Gifford

B^r Gifford communicated y^e contents of a lett^r fro y^e Southmoulton desiring y^e advice of y^e Brethn w^t ans^wr to give Agreed Nem con y^t B. Giff^d be advised to give y^e following Answer viz.

That if M^r Machin stands y^e best in y^r affections he has y^e prior right, but y^t if M^r Machin has y^e greatest Interest in y^r affections M^r Machin who has been consulted declares he is willing to relinquish any right he may have by virtue of y^r call.⁴⁷

Dec^r 3^d 1734

Mr Gill chairman	Present
Mr Wilson	Mr Griffiths
Mr Braithwait	Mr Biddle

Mr Dew	Mr John Townsend
Mr West	Mr Edm ^d Townsend
Mr Dawks	Mr Moreton
Mr Fall	Mr Phillips
Mr Machin	Mr Brine
Mr Flower	A. Gifford ^d

A Letter fro Dr Sayer Rhudd was rec^d read & orderd
to be layed up among the Papers relating to y^e Board

March 25th 1735

Present Mr Gill in the chair

Mr Brine Mr Wilson Mr Dew Mr Braithwaite Mr
Phillips Mr Biddle Mr Moreton Mr Dawks Mr Ed^d
Townsend Mr Griffiths Mr Machin.

A Long Letter from Dr Sayer Rhudd being received
Agreed to Adjourn the farther Consideration of it
to Saturday Next

March 29th 1735. Present Mr Gill in y^e Chair Mr
Brine Mr Wilson Mr Braithwaite & Mr Dew. The
Letter being read by Mr Gill & Considerd Agreed
that the following answer be Considerd by us at the
Next Meeting—

That it appears to us from this Letter that Dr Sayer
Rhudd is now of the same sentiment as to the
Doctrine of the Trinity or Three Persons & One God,
as he appeard to us to be by the manuscript deliverd
to us feb. 26. 1733/4 w^{ch} he Declared to Contain a
Confession of his faith respecting that article, and
upon w^{ch} We Determined no more to meet him as a
member of this Society.

April 1st 1735 Mr Wilson in y^e Chair Present Mr
Brine Mr Braithwaite Mr Biddle Mr West Mr Dawks
Mr Moreton Mr Machin Mr Phillips Mr Jon
Townsend

Dr Rhudds Letter being read by Mr West Agreed
that it appears to us He is of the same sentiment now
as when He Deliverd the Manuscript refered to Above.

And that the article above be transcrib'd by M^r Gill & M^r Brine & Deliverd to him as our answer.

April 8th 1735. Present

Mr Gill Mr Brine Mr Biddle Mr Ridgway Mr West
Mr Dawks Mr Phillips Mr E. Townsend Mr Curtiss
Mr Braithwaite Mr Griffith Mr Jo: Townsend Mr
Dew—

Agreed that instead of the phrase *as he appeard to us to be* in y^e Vote Respecting D^r Rhudd it be inserted *We Apprehend him to be.*

The Minute of March 29th being transcribed & Deliverd toth Dr Sayer Rhudd by Mr Gill & Mr Brine they receiv'd an Immediate Answer from him Sealed w^{ch} was prepared before they had Deliverd the Minute & being read to the Society, was laid up Among the papers belonging to it.

May, 27th. 1735. present

Mr Gill Mr Dew, Mr E. Townsend, Mr Dawkes, Mr Curtis Mr Morton, Mr G. Townsend, Mr Braithwaite—
Mr Birch, Mr Foskett & Mr Pewtress messengers from M^r Gifford's church reported y^t that church at a meeting appointed by M^r Gifford & his friends were come to a resolution y^t M^r Gifford should continue no longer a pastor to 'em nor preach any more among 'em & desired y^t the ministers of this board would assist 'em by preaching to 'em & to have our answer the next Tuesday⁴⁸

Nov^r 11th 1735

Present Mr Gill in the chair

Mr Dew Mr Brine Mr Braithwaite Mr West Mr Daux Mr Curtiss Mr John Townsend Mr Flood Mr Morton Mr Ridgway Mr Ed^d Townsend Mr Wilson
Whereas a charge of sodomitical attempts, offerd by Mr Andrew Gifford to Mr Phillips & others was laid before this Society by Six of its members, of w^{ch} he has had an Exact Copy given him in writing, Agreed

that Mr Edward Ridgway, & Mr Joseph Flood go to the said Mr Andrew Gifford, and acquaint him that he is Desird to attend this Society at Blackwells Coffee house at the usual time, of Meeting on Tuesday Next or Tuesday Sevenight, or to send an answer to the said Charge by letter within that time, otherwise he will be excluded this Society,

S. Wilson Secretary

See a farther Acct page 67th [after the next three entries.]

Novr 25th 1735

Present Mr Wilson Chairman

Mr Gill Mr Brine Mr Braithwaite Mr Griffiths Mr Philipps Mr Hannell Mr Curtiss Mr Ed^d Townsend Mr Dawks Mr Ed^d Ridgway Mr John Townsend Mr Burch the Elder Mr Evans Mr Pewteris Desired the Ministers to agree to have the Monthly Meeting at the Meeting place in Little Wild Street to wch request the Ministers agreed.

Mr Morton desiring a copy of the charge ag^t Mr Gifford might be deliver'd to him *as from this Society* Agreed that Mr Braithwaite be desird to give Mr Morton such a copy to be carried by him to Mr Gifford.

Oct 5th 1736 Present

Mr Gill Mr Stennett Mr Brine Mr Braithwaite Mr Wiles Mr West Mr John Townsend Mr Phillipps Mr Curtiss Mr Ed^d Townsend Mr Morton Mr Dawks Mr Ridgway Mr Dew S. Wilson

A report being made by Mr Braithwt that several scandalous things were said of Mr Morgan Griffiths a member of this Board. Agreed that Mr Braithwte & Brine Inquire into it & Report the truth to the Board the next Meeting

S. Wilson Secry

October 12th 1736

Present Mr Gill Mr Dew Mr Ridgway Mr Morton
Mr John Townsend Mr Curtiss Mr Dawks Mr Ed^d
Townsend Mr West Mr Braithwaite S. Wilson

Agreed that Mr Gill Mr Braithwaite Mr Dew Mr
Brine Mr West Mr Wilson be a Committee with any
of the Board to draw up petitions on the behalf of
widdows & children of our brethren deceased & recom-
mend them to the gentlemen concernd in y^e Widdows
fund. Agreed that M^r John Haden a member of
Bro^r Wilsons church, calld out by them to the work
of the ministry be admitted a member of this Board,
accordingly he was receivd.

M^r Braithwaite reported According to an Order of
October 5th 1736 that He had been with M^{rs} Maul
the mother in law of M^{rs} Griffiths in company with
M^r Brine who reported he was chargeable with Pride
Passion Swearing & Abuse of his wife & notorious
Lying. Agreed that Bro^r Ridgway & Bro^r Morton
bee appointed Messengers to Acquaint M^r Griffiths
herewith & Desire his Attendance next Board to
answer this Charge.

67

Whereas a Message was sent from this Board to M^r
Gifford According to an Article containd page 62^d
And no answer sent from M^r Gifford to this board
Answerable to that Message The following Agree-
ment was unanimously came to, but omitted to be
enterd at that time but remaining in the Secretary's
hand is to this Effect

Agreed that M^r Gifford being Considerd at this Board
meerly as a public Preacher of the Gospel, We have
nothing to do as Members of this Society to Consider
his Repentance as a private Christian, However we
are still of the same mind that the account brought us
by M^r Russell & Paine is too general relating cheifly

to the Corruptions of Nature & not the particular Crimes He stands chargd with.

Having a Serious Concern for the Glory of God & the Honour of the Interest of Christ among us We cannot think it our Duty to meet with him here as a Minister.

Jan 18th 1736/7

Mr Paine by Mr Wilson desird the assistance of the brethren to open Mr Giffords meetinghouse.

Agreed that we can by no means comply wth the said request.⁴⁹ Present Mr Gill Chairman Mr Braithwaite Mr Dawks Mr Ed^d Townsend, Mr John Townsend Mr Morton Mr West Mr Phillis S. Wilson Secr

August 9th 1737

Present Mr Gill Mr Ridgway Mr Braithwait Mr Curtiss Mr J. Townsend Mr E Townsend Mr Dew Mr Stennet Mr Brine S. Wilson

Mr Simson of Floor, presented a Case, desiring assistance as to a meeting place, Upon reading & considering it; Agreed He be advis'd to withdraw it, for the present, So many of the Like being recommended this Year already And it is farther agreed, if the Case appear in the same light to us, next Spring, to Give it the precedence of any, other, & Incourage it as far as we can.

Feb: 28th 1737-8

Present Mr Gill

Mr Stennett Mr Ridgway Mr Braithwaite Mr Brine Mr John Townsend Mr Flowers Mr Morton

Agreed to receive Mr Anderson a member of Mr Gills church calld out by them to the ministry as a member of this Board. Agreed to the following List of approv'd ministers to be transmitted to the General Body.

Mr Biddle Mr Braithwaite Mr Brine Mr Dew Mr
 Dawks Mr Davenport Mr Flower Mr Flood Mr Gill
 Mr Anderson Mr Morton Mr Rees Mr Ridgway Mr
 Ed: Townsend Mr Jo. Townsend Mr Wilson Mr
 Stennett Mr Kenward Mr West Mr Curtiss⁵⁰
 S. Wilson Sec^r

July 31. 1739

Present

Mr Gill Mr Braithwates Mr Dew Mr Townsend Mr
 Dawkes Mr E. Townsend Mr Anderson Mr Curtiss
 Mr Flower Mr Morton Mr Ridgway

The people at Malmesbury made application to have
 their case recommended to our friends in order to
 collect mony for the Building a meeting house It
 was agreed it was not adviseable to proceed at this
 time but that it woud be best to come up to town
 about february next and that in the mean time we
 shall take care to recommend no other case till that
 presents.

Dec^r 11. 1739 Present

Mr Gill Mr Braithwate Mr Stennett Mr Dawkes
 Mr Brine Mr Curtiss Mr Townsend Mr Ridgway
 Mr E. Townsend S. Wilson

Mr Stennett reported the church under his care had
 calld out Mr Jos: Palmer to preach the gospel, and
 desird he might be admitted to set with us at this
 board. W^{ch} was unanimously agreed to and he took
 his place accordingly. The church at Crockerton
 applying for advice & assistance as to building a
 meetinghouse agreed to consider it next to that of
 the church at Malmesbury

March 25. 1740

Present Mr Gill Chairman Mr Stennett Mr Braith-
 waite Mr Brine Mr J. Townsend

Mr Stennett reported the Church under his care had

call'd out his son Mr Jos: Stennett to the Ministry,
On a motion that he be admitted to set with us a
member of this board it was unanimously agreed to.

June the 3^d 1740 Mr Wilson reported the church
under his care had call'd out to the ministry Mr Benj:
Beddome & Mr Sam^l James on a motion they be
admittedd to set as members of this board it was
unanimously agreed to.

A letter from Guildford was read Agreed to postpone
the consideration of it till next meeting

Present at this meeting: M^r Gill Stennett Dew Brine
Morton Townsend Ed^m Townsend John Ridgway
Stennett junr Dawks Wilson

June 10th 1740 Present

M^r Gill Stennett Braithwaite Dawkes Morton
Flower Ridgway Dew Townsend Ed Townesend John
Anderson Beddome Jones M^r Brine Machin Wilson

A motion being made on the reading of part of a
letter from one of the people at Guildford who are
dissatisfied with M^r Phillips. It was agreed that
M^r Wilson acquaint them that if they send up two of
the Brethren to ask the advice of the ministers they
will hear them & give them the best advice they can
Agreed that Mr Ed^d Townsend acquaint Mr Phillips
with this

June 24. 1740

By adjournment at the Kings head Swithins Alley
Present

Mr Gill Mr Stennett Townsend Townsend Machin
Dawks Dew How Wilson

Agreed that the people who are dissatisfied with M^r
Phillips be advisd to Continue together & pray one
with another and watch over one another in love
waiting for the issues of providence, and avoid every
thing w^{ch} may have the appearance of resentment,
or reflection

Aug: 12. 1740

Some brethren from the church at Frimley, having desired advice on a difference between them & Mr Seely their pastor relating to the Imprudence of his conduct—And the brethren having wrote to Mr Seely about it, He this day Appeard in Person and after a long hearing of the case, It was agreed to advise him to go down & humble himself to the church for the offences he has given them and give them fresh assurances that he will relinquish all communication with that woman—And that if he does not like the advice to leave the people peaceably,

Aug. 26. 1740

Present Mr Gill Mr Stennett Mr Dew Mr Flower
Mr Stennet junr Mr Townsend senr & junr Mr Brine
Mr Dawks Mr Wilson

A letter being read from the people at Guildford desiring our assistance in recommending a minister Agreed to desire Mr Curtiss to go down & serve them.

Dec^r 1741 Mr Benjamin Wallen was admitted a member of this Board.⁵¹

Jan: 13th 1740/1 Three friends from the people late under the care of Mr Freeman attended the Board desiring in y^e name of the Body, advice as to their being acknowledged as a sister Church expressing their readiness to comply wth anything Judgd proper for that purpose Agreed to take the matter into consideration & give them some advice this day, fortnight.

Jan^y 27th 1740/1

The minute of Jan: 13th being read over agreed to advise the people late under the care of Mr Freeman to dissolve w^t they call their church state and that those who came out of the world and stood in no

relation to any church (if they judge it meet) form themselves into a church, and that the rest apply to the churches to w^{ch} they stood related for a dismission. March 19th 1740/1 The church at Crockerton having made no application for assistance as to the building of their meeting house since Dec^r 1739. Agreed that the church of Bildestone under the care of M^r Millar be encouraged to send up their messengers to collect the charity of London friends about may next.

April 14. 1741

M^r Sleaf & another friend came from the people meeting at Newport markett with an answer in writing to our advice w^{ch} M^r Sleaf read to this purpose.

“That if bearing their testimony ag^t persecution
 “immorality & contending earnestly for the faith were
 “marks of a church, we ought to allow them as such,
 “till we could disprove them. That they had the
 “gospel preachd, ordinances regularly administred.
 “And they thought we had stretchd our ministerial
 “authority in desiring them to dissolve, w^{ch} was
 “without precept or precedent.

Agreed that they have misrepresented the case, Whereas they suggest we requir^d their *Dissolution*, & stretchd our *ministerial authority* We only gave them advice agreeable to their desire w^{ch} they well know they are at liberty to take or refuse, and that the paragraph they, referr to was not ours but from another body,

June 2. 1741

Mr Wilson reported Mr Meredith Townsend was calld out to the work of the ministry, & desir^d to be admitted a member of this society. Agreed that he be admitted & he was accordingly,

July 7th 1741

The church at Wantage apply'd by letter for relief

as to building a meeting place Agreed to receive it & recommend it as soon as the two instances already before us are considered.

Two friends Ric^d Price & W^m Chapman from the congregation of particular Baptists at Chatham desired advice & assistance as to their Separation from the Presbyterians on account of Sabellianism & other errors Agreed to advise them to continue in prayer to be careful as to discipline & walk & that if the case be as they represent on conversation wth their minister they would give them all Encouragement—
Mr Symmonds & Gowen Messengers from the Church asked assistance for the people at Beccles as to a meeting place Agreed to consider it in its order.

Nov^r 10th 1741

At a Board held Oc^r 20th Mr Coombs a Member of Mr Wilsons Church was admitted a Member of this Society. Oc^r 27th Mr Acourt from Mr Ed: Townsends Church was also admitted.⁵²

Jan^r 19th 1741/2

A letter from M^r Bevois was read relating to a difference between him and M^r Anderson, Agreed that M^r Anderson be desired to comply with his request that the matter be left to three persons under arbitration bonds one chose by M^r Bevois another by M^r Anderson (both of the same trade with them) & a third by this Board) To w^{ch} M^r Anderson agreed & for this Board M^r Wallen was chosen a Referree. A copy of this was sent by the Secretary to M^r Bevois.

Feb: 16. 1741/2

Several Letters being read relating to an agreement between the churches at Folkstone & Ashford as to M^r Greens serving the Folkstone people Agreed that Folkstone people should be satisfied with the proposal

of the People at Ashford that Mr Green serve them once a fortnight—⁵³

Mr Gaskin presented a Petition from Mr Acourt relating to Collecting mony for him Agreed that as we have recommended B. Lawrence It is not adviseable whilst he is soliciting our friends, for us to sign Mr Acourts case, but that it be desird of Mr Townsends Church to sign a Letter for him if they think proper.

July 13th 1742 Mr Russell applied for advice to settling in an orderly way with the people late under the care of Mr Harrinton Agreed to give him our advice this day fortnight Mr Wills case of Eversholl as to help in building a meeting place being omitted to be set down in its proper place Agreed it be the next considered when the people of Beckles have finishd—⁵⁴

July 27th 1742

Mr Russell appearing the advice given him by the Brethren was That the People late under the care of Mr Harrinton be desird to request the several churches to send two messengers & their minister to meet some of their brethren to consult of proper measures as to their comeing into order

Aug 24. 1742

Cap^t Norris presented the case of the church at Wisbech as to Building a meeting place agreed to receive it in its Turn.

Mr Coombs reported Mr Russell was below & desird to come up & be admitted as a Member of this Board, on w^{ch} a Committee of the Pastors were appointed to consider that case, who accordingly being formed into a Committee after some conversation wth Mr Russell, appointed Mr Gill & Mr Wallen to Inquire

into some affairs relating to Mr Russell & make a report in a months time.

Sep^r 14th 1742

A report was made to the Brethren by Mr Gill concerning Mr Russell, And it was agreed Mr Dew be Desir'd to Acquaint him He is desird to attend the Brethren at their next Meeting.

Sep^r 20. 1742

Mr Russel proposing to be admitted a Member of this Board upon hearing the report made by the Messengers appointed to inquire into the said Mr Russels affair agreeable to Minutes of Aug. 24. 1742 And Attending to his Defence It was unanimously agreed (Mr White excepted) that all circumstances considerd He ought not be admitted a Member of this Board, And further it is the advice of this board that he do not continue in the Ministry, apprehending it will not be for the honour of Religion.

Agreed the Church meeting in White street be acquainted that for several reasons this board has found it necessary to refuse Mr Russel admittance as a Member w^{ch} Reasons the Board is ready to give when She thinks fitt to apply for them, That this notice be given in writing and that Mr Wallin send the notice to Mr Sam^l Wilson Distiller at Deptford member of the said church

Nov^r 23. 1742 The People at Basaleg in Monmouthshire applying for releif as to building a Meetingplace Agreed to receive at in its turn w^{ch} will be after the people at Wisbech

Jan^r 4th 1742/3

Agreed that the Churches are desird to send two Deputies wth their Minister to Mr Dews Meeting place on Tuesday next at three oclock precisely to consider

of some affairs to be laid before them Mr Kenwood & Mr Stinton came as Messengers from the Church under the care of Mr Flowers [Unicorn Yard] with the following Question Whether a person ought to be continued in ye fellowship of the Church who shall receive the sacrament in the Church of England to Qualify himself for executing an office of trust or profit when at the same time he does not incur any penalty if he refuses to accept the place to wch he is Elected—Present fourteen Brethren. Agreed unanimously that it is absolutely unlawfull for any Member of a Gospel Church to commune with the Church of England on any consideration whatsoever.

Blackwells Coffee house

Feb: 1 1742/3 An abusive Letter was sent to the Brethren highly reflecting on the Ministers & Deputies of the several Churchs subscribd Tho: Bevois It was agreed that the said letter be delivered to Mr Dew to lay before the Church under his care Mr Dew promising when he had so done, To return it again

Feb: 8th 1742/3

A Letter being read from Mr John Townsend signifying his Desire to be stroke out of our List Agreed that his request be complyd with And that he be no longer lookd on as a Member of this Society

March 8. 1742/3

A Letter was drawn up & orderd to be sent to the Church under the care of Mr Dew complaining of Mr Bevois a member & officer in that Church for his conduct in sending a letter referd to in the minute of Feb: 1st And S. Wilson & Mr Wallin were appointed to deliver it to the said Church at their next Church meeting

April 26. 1743 / S. Wilson reported Mr Meredith Townsend had declared himself to be a Pædobaptist & Joind himself to a people of that persuasion Contrary to the advice of the Church he stood related to, And that the Church had dealt with him for that disorder. On w^{ch} it was agreed that he be declard to be no longer a Member of this Society.

July 26. 1743

Mr Vesey applying for the people at Cullinton as to building a meeting house Agreed to receive the Case & that it be recommended to our friends after the case of Baseleg in Wales.⁵⁵

Mr Dew Reported that the Church under his care took the Ministers Letter into consideration & charg'd Mr Bevois with the Abuse he had offerd to the Ministers for w^{ch} & conforming to the Church of England he was cut of from the Community.

Aug 16. 1743

Agreed to receive Crockerton Case after Cullumton case is finish'd.

July 17th 1744 Agreed to receive the Case of the People at Boston as to building a meetinghouse & that it be considerd after the case of Crockerton⁵⁶

[Until 1747 a variety of hands held the pen.]

Aug^t 21. 1744 Agreed to recive the case & recommended after Boston case

[See after the next four dates.]

Memorandum Jan 22^d: 1744-5

The cases of Mrs Eliz Sutton Joanna Sampson Hannah pointing & Agnes Cully were recommended to the managers of the widows Fund. Also Mrs Brewster Mrs Germain Mrs Hawkins & Mrs Miriam Burford & likewise Mrs Machin & Mrs Sibley⁵⁷

Feb. 19. Mrs Booth Mrs Richardson & Mrs Herbert

Mar. 5 A Letter was read from ye Church at Warwick representing ye necessity for a Minister to settle with them with a particular account of ye circumstances Br^o Wilson observd yr was a prospect of 2 or 3 gifts to be calld out in about a twelve month from his church. Agreed Mr Wilson be desird to write & suggest this prospect having no other Person immediately in View likely to serve them

Mem^o Further cases reccommended to Widdows Fund. Mrs Petto Mrs Hoar Mrs Gilmor Mrs Shepard Mem^{dm} on ye other side is a copy of a minute respecting Mr Flower Church taken 27th Novbr ye Inserting of wch in its place was omitted

March 5. 1744/5 A Letter from ye Church under the care of Mr Braithwaite complaining against the church meeting on ye Maze Pond being presented to ye Board was read. A copy of ye s^d Letter being moved for by Mr Wallin Resolved, A copy of ye s^d Letter be granted to ye Church complained of & Mr Wallin be intrusted with ye said Letter in order to take a copy of the same.

March 26 1745 A Letter with a copy of a Letter sent to sometime since to ye Church under ye care of Mr Braithwaite together with a copy of an answer given by ye s^d church to ye messengers of ye church meeting at ye Maze Pond to ye request for ye dismissal of a Member was presented to ye elders by persons deputed from ye church last mentioned. The s^d Letter & copy were read Resolved that Mr Braithwaite be acquainted with it & a copy of the said writings be granted if required.

Mem^d A minute taken Novbr 27. 1744

Present

Mr Gill, Mr Townsend, Mr Braithwaite, Mr Dawkes,
Mr Brine, Mr Wallin, Mr Dew, Mr Stennet

A Message being brought from the Church meeting in Unicorn Yard by Mr Kenward Mr Stinton, Mr Lyons Mr Lyons, Mr Pickering Mr Sawkins Mr King & Mr Parker acquainting us thir being destitute of a Pastor Thy desired us to assist them in afternoons, till they were provided Agreed that we assist them in our Turns, in afternoons as their circumstances shall require & we have opportunity

April 2. 1745 Mr Braithwaite was informed of some writing relating to the Church under his care delivered in by Messengers from ye Church meeting at ye Maze Pond pirsuant to a Resolution last Board A copy of the said writings being requested by Mr Braithwaite It was granted him accordingly

May 14 1745

Mr Wilson reported the Church under his care had called out Mr Jn^o Needham and Mr Josiah Thompson to preach the Gospel desiring they might be admitted to set at this Board which was unanimously agreed to and They took their place accordingly.

Sept^r ye 20th 1745 A Motion being made To Set apart a day for Sollemn humiliation & prayer on ye Acct^t of ye present Situation of the affairs of ye Nation. Agreed that a day be Sett apart on ye above Occation & That it be on Thursday ye 28th Instant & That The Several Churches of our denomination in ye Countrey be invited To Join with us on This Ocation & on ye day Above Mentioned & That each of The Ministers be disrd to write To Them to inform Them of it.

Tuesday August 20 1745

A Letter from ye Church at Deptford under the care of Mr Biddle requesting ye Board to use their

Interest in y^r behalf under their distressed condition w^{ch} according another writing appeared to be their being deprived of y^r meeting house

Resolved it is y^e opinion of this Board the People aforesaid go in a Body with thire Pastor & a Minister provided to preach for them & assert their right to occupy the place on the day of their turn in course

Agreed M^r Templeman be & he is hereby desired to carry a copy of this minute to M^r Biddle & his people

Sept^r y^e 10th 1745 Pursuant to y^e above Minute in Relation to the affair of y^e Church at Debtford Brother Townsend being Requested to go down y^e Last Lords day did accordingly Go & with Some of the Members entered The Meeting place & being their Some Time The Minister & Some of The people on y^e other side came into y^e Place upon which M^r Thumane Adressed him self to Them & accerted Their Right to The Liberty of The place & That it was The day on which it was Their Turn upon w^h [The Minister That came to preach *erased*] one of Those people made a proposition to This purpose y^t as Their were Two Ministers came down The day should be divided between Them which Accordingly was agreed To & also [The] Minister Concerned for y^e Other people *erased* promised That a day Should be apointed for both parties to Meet in order Talk over The Affair & That it should be Speedily Fixed.

Tuesday May y^e 18th 1746

M^r Wallin Reported That M^r Aaron Spurier being a member in full communion with y^e Church under under his care was by y^e said Church Sent forth in y^e work of y^e Ministry & accordingly had preaced at y^e Maze Pond & at Limehouse & therefore Requested

he ye said Aaron Spurrier might be admitted a member of this board but Mr Braithwaite objecting to The same disird ye case might be postponed to This Day month at which Time he would be prepared to give in his objections & That ye Several members of This Board might be in informed of it yt So they might attend to Consider ye Same which was Agreed unto;

[Wilson resumes the pen]

July 7th 1747 Mr Charles Miles was presented to the Board as a proper Member being regularly Calld out to the Ministry, It was unanimously agreed to receive him

Aug^t 4th 1747 Mr Samuel Stennett was presented to the board being regularly calld out to the Ministry, It was unanimously agreed to receive him

Aug^t 19th 1747

A message being deliverd by six Brethren from the Church at Limehouse acquainting this Board they had calld Mr A. Spurrier to the Pastoral office among them, & that they desird any three Pastors we shoud depute to assist in the work of setting him apart & the rest of us woud attend on the occasion on the last thursday in this month.

The Brethren being desird to wthdraw after some debate it was unanimously agreed That the Brethren be desird to acquaint the Church at Limehouse that whereas there is a difference subsisting between two of our Churches wth relation to this Brother, & several Pastors being absent it is our request that they woud postpone the Ordination for one month that we may have an opportunity to meet all together & consider if we can find out any expedient on this occasion that may tend to the Harmony of all Churches & the honour of the Interest, for w^{ch} we are greatly concernd.

Aug^t 25. 1747

Mr Wilson reported Mr Lewellin was calld out to the Ministry by the Church under his care & that He preachd publickly last Lords day, and accordingly proposd him to be a member of this Board w^{ch} was unanimously agreed to.

[Next three entries in another hand.]

Agust ye 25th 1747

It is ye unanimous advise of ye Brethren y^t Brother Spurrier be disired to Repeat his Confession in ye Terms of ye Paper delivered to ye church under ye care of Mr Braithwaite & declare he is sincere in the acknowledgement y^t he humbly disires ye censure of ye church may be Removed, upon which he is disired to Signify That as he is calld to ye Pastoral office in Mr Rees church he disires They would give him a Line of Recommendation

Tuesday ye 22^d Sep^{tr} 1747

Present Anderson in ye Chair Mr^s Brine Townsend Thompson Templeman Leweling Mr Braithwaite Jun^r Reported from his Father y^t ye affair of Mr Spurrier was Ishued to ye generel Satisfaction of ye Church & that they had given him a Letter of dismission To ye Church at Limehouse Signed by all ye bretheren present at ye said Church Meeting

It being moved & seconded That Mr Spurrier be admitted a member of this board it was Agreed Nemane Contra &c That he should be admitted & accordingly was admitted

Tuesday ye 20th Octo^r: 1747

Agreed y^t Two meetings of prayer be caryd on at 2 Different places on acc^{tt} of ye mortality Among ye Cattel & ye War in which ye Nation is ingaged & ye decay of ye Vital Power of Religion & To begin on

Thursday[altered, but not to Friday] y^e 30th Octr at 5 a Clock in y^e evining at Mr Dews meeting place⁵⁸

[Wilson resumes]

Decr 1st 1747. Mr Gill presented the case of the church at Ashford in Kent relating to the building of a Meeting place Agreed to receive it & that it be considered the first convenient season.

The above case was Considered June 1748

Febv y^e 23^d 1747 Mr Stennett preferred the case of y^e People at Charlford Bottham in Glostershire Relating to y^e building of a meeting place Agreed To Receive it & that it be considered next to y^e case above mentioned⁵⁹

This case has been confirmed

July y^e 19th 1748 Mr Stennet preferred y^e case of y^e church at Reading in Berkshire Relating to y^e Repairs of a Meeting house Agreed to the same be Recived & That it be Considered next to y^e Case above mentioned

May y^e 2^d 1749

Doctr Gill Reported Mr Henery Scoffield was called out to y^e Ministry by y^e Church under his care & that he preached publickly in Thier place at y^e same Time Request he might be admitted a member of this Board which accordingly, was Unanimously agreed to

June 1749. Mr Austin presented the case of the church at Limehouse relating to the Repairs of their Meeting place Agreed it be recommended after that of Reading

July 11th 1749 The church at Rye in Sussex sent a Letter for a Minister Agreed Mr Wallin recommend in our Name Mr Rogers of Chatham⁶⁰

Octbr 10: 1749

Mr Jocelyn a member of the church at Plymouth represented the case of ye said church that their meeting house required to be rebuilt desiring the assistance of friends in London Agreed the case be recommended next to that of Limehouse

March 20th 1749/50

Application being made to us from the church at Devonshire Square late under the care of Mr Braithwaite signifying that they had Calld Mr Stephens to be their Pastor & Desiring the Brethren to attend & assist in his ordination

It was declar'd to them that there was some Uneasiness among the Brethren relating to Mr Stephens being publickly concern'd at the Tabernacle. To w^{ch} the Brethren from Devonshire Square replyd that They woud desire Mr Stephens to attend the Ministers next Tuesday.

March 27th 1750

Mr Stephens Attended & gave an account of his Total Separation from the Methodists to the Satisfaction of the Brethren

Agreed to receive Mr Stephens as a Member of this Board.

Agreed that a committee be appointed to consult wth the Brethren at Devonshire square about the Time of Mr Stephen's Ordination

Agreed that Dr Gill Messrs Stennet Wallen & Wilson be that committee

A motion being made that a Day of Humiliation be kept by the Churches on Account of the late alarming Providence in the two Shocks of an Earthquake Agreed that If we have no Notice of such a Day, from the Publick That We fix on a Day on Tuesday Next⁶¹

April ye 3^d 1750

having had some incouragment to expect a day of humilliation on acct of ye Late providence of the two Shocks of an earthquake would shortly be apointed by ye Government it was agreed To wait Till This day Month to know Their Mind in This affair & if a day is not apointd Then to Fix on one to be Kept by our Several Churches, The Commitee apointed to Consult The Brethren at Devonshire Square about ye time of Mr Stevens ordination Reported They had mett The above brethren & had agreed to Thursday, ye 10th of May for the Same,

May 1st No Notice being given of a Day of Humiliation from the Government agreed to keep Thursday, the 14th of June next & that Notice be given to the Churches

July, ye 31st 1750 Mr Simonds presented ye Case of ye Church Namely a branch of the Church at Beckles meeting at Rusehall in Suffolk for ye building a meeting house Agreed it be considered next To ye case of Limehouse⁶²

26. An attendance of only five after no minutes for sixteen months needs explanation. The Gloucestershire Coffee-House ceased to be the place of meeting, Blackwell's being chosen instead. Blackwell was a member of the church now under Rudd, at Devonshire Square, as appears by the last minute. In 1725 Joseph Jenkins held the books and papers of the older Fraternal, at the British Coffee-House, and he only gave them up in 1728 on payment of two guineas. A new list was made of that Fraternal, showing Burroughs, Cornthwaite (a schoolmaster, unable to attend regularly), Ingram, Kinch, Morris, Abraham Mulliner, Randall, Smith; Foster joined soon. Thus at the time the older society was the stronger and the more numerous. It may be seriously doubted whether it is accurate to say that the Three Denominations consisted then of three Boards, one of which was the Blackwell's Coffee-House Fraternal: the list of 37 just given in the text shows members of both Fraternal and others too; the committee included Burroughs and Kinch of the British.

27. Ridoutt says that John Howe of London came in 1727 and stayed only a year: Joseph Curtis came from Wapping for a year, and then refused a call because of one dissentient voice.

28. Deptford had the ancient General Baptist church, probably dating from the days of Elias Tookey, 1624; in 1697 William Alcock and William Woodham were Elders; John Gale preached on Sunday mornings till his death in 1721; it subscribed for the baptistery in Horsleydown in 1716 and nominated John Yeomans trustee. Biddle was a member of this Board, which defends him and considers his church adequate to the district. He continued till 1749, in good standing here and with the Fund. Beamont was not a Baptist; in 1663 he was reported to government as living in Southwark, and combining with Bragg, Cobb, Veninge, to hold meetings. Some of his sermons are to be seen at Oxford, Rawlinson, MSS E97-103.

29. Several changes took place at this time, quite unnoticed in these brief minutes. Angel Alley had some troubles, and quitted the Fund; Ridgway ceased attending here, although he continued as a minister recognized on one of the Three Denominations. In 1730 Noble died at the age of 71 on 12 June; Richardson the tenant of Devonshire Square died; Morton resigned Cripplegate, and was succeeded by John Brine of Kettering, from Coventry; he was at once invited to join the British Society, which was being reorganized.

30. Thomas Harrison of Wild Street came into bad odour over a funeral sermon; in January 1728/9 he desired to be relieved of the morning service, in July he resigned, conformed, and in October attacked the Baptists. Andrew Gifford, assistant to George Eaton of Nottingham, was called in December, and ordained in February 1729/30. He joined the British Society as well as this.

31. Trouble arose this year between two Baptist churches in and near Guildford, which led to a joint meeting of the two Societies. This is an instance how very imperfectly Wilson recorded even important business, and may account for the order that the book be kept on the premises, accessible to some one else.

32. Wilson's church proposed to quit Wapping, where it had worshipped seventy years at least: it did actually build in Rosemary Branch, Rosemary Lane, Goodman's Fields, afterwards named Little Prescott Street. As often happens in such cases, a few people clung to the old site in Johnson's Street, Old Gravel Lane; they presently called John Rhudd, brother of Sayer Rudd.

33. Ivimey modernised these two documents and re-told the story. He did not explain that John Phillips was the Teaching-Elder

of Colliers' Rents, who held office 4 March 1730/1 to 12 May 1732, according to Walter Wilson, iv. 323. John Machin is more of a puzzle; but as he appears here just between the death of Richardson and the election of Clendon Dawkes, it is probable he was helping the Devonshire Square tenants. The next minute shows that he was not a pastor or settled minister.

34. The Library was due to the liberality of Dr. Daniel Williams. At its new home on Gordon Square it bears his name, and the trustees still show the same liberality, extending it also to country ministers.

35. Here is an authoritative list of fifteen Particular Baptist pastors; Joseph Matthews was of Cherry-garden Lane, Rotherhithe; Taylor is unknown; Harrington is not on the list; Fuller and Grant were evidently only ministers, not pastors.

36. At this point minutes cease for sixteen months, during which the principal changes in the ministry were:—Artillery Lane, John Weatherley succeeds John Kinch deceased; Maidenhead Court, Samuel Dew succeeds John Noble deceased; Wapping remnant calls John Rhudd before August 1732; Westminster loses John Wilson by death, Weatherley joined the British Society, which invited Dew and Rhudd, apparently without result.

37. John Farmer was the new assistant to Mr. Rawlin at Fetter Lane. Wilson iii, 457.

38. Many assemblies are far more touchy about their own dignity, than solicitous to do their work.

39. The first church at Folkstone was the General Baptist church under Edward Morris, dating from Commonwealth days. In 1728 four members quitted it "on account of their denying the divinity of Christ and other important doctrines of the gospel, and united with Mr. and Mrs. John Stace and Mr. John Bayley in the attempt to establish the cause of Christ in this town." They built in Mill-bay, allied with Calvinists at Canterbury and Shallows near Margate, and called John Howe from Portsea; he came in 1730 and lived in Folkestone, as pastor of the church in Thanet. Thus there were two ministers, two churches, and the will was ambiguous which was intended.

40. The Upton church was Calvinistic Seventh-day; Townsend had come from Natton, not far away.

41. Sayer Rudd had insisted on visiting France against the will of the church, which declared his pastorate at an end. At this stage there was no mention of doctrine, and Rudd himself concurred in this resolution.

42. This matter dragged on for three years at least. The last minute in the British Society's quarto book refers to it being sent to arbitration in 1736. At that stage we lose the help of those minutes as the folio book which continued, is not accessible.

43. This large attendance included many who were never pastors; they were probably "ministers" duly called out by their churches. The minutes are very irregular in their record of election.

44. This is apparently the James Fall of Horsley Down who in 1735 became pastor of Watford, not his son who 18 years later became pastor of Little Alie Street.

45. The Baptist church at Northampton had a small meeting-house already, on the Green, which was not large enough for a much increased membership. The church had been formed in 1701 by the 'dismission of members from Steventon in Bedford, where Daniel Negus was pastor. Since then Nathan Brown, Mawbey, John Collins, and Boomer had shepherded the flock. A second Baptist church had been formed on 16 November 1732, and in the presence of Brine had ordained Charles Rodgers as pastor. It had tried to use the College Lane premises, but the trustees there encouraged the formation of a new church, with eleven members, to whom they gave the use of College Lane. The second Baptist church therefore migrated to the Green, where Boomer resigned, the two churches united, and Rodgers was pastor to 36 men and 41 women. This is the only Baptist church, for College Lane had Pedobaptist pastors and was but a tiny concern. Gill, Brine, Dawkes and other Northants worthies befriended the Green till after 1748. Only with 1759 did College Lane begin to flourish, under John Collett Ryland.

46. The church at Newcastle was endowed with a meeting-house and manse on Tuthill Stairs by George West in 1720. Since then a Mr. Weir had done uphill work against a Mr. Durance, but details are not available till in 1749 James Kendall of Gateshead wrote to the Northern Association on behalf of the church.

47. The second time the name Machin occurs, is clearly a mistake. It is a question whether "South" Moulton is not another mistake. Of the Devon church at this time we know nothing; and it would more naturally appeal to Bristol than to London. But at North Moulton in Northants, John Painter had ended a useful career, and Thomas Stanger had not yet begun. Machin was dismissed by Limehouse on 22 May 1737 to Bridlington, where he became pastor till his death in 1743.

48. This minute is not recorded in the writing of Wilson the secretary.

49. The other side of this story is in the opening minutes of the Kingsgate Church book. John Payne in October 1734 gave to the Little Wyld Street church, twelve silver cups for use at the Lord's table. In April 1735 a difference arose; Gifford and over a hundred members withdrew, though they were the majority. They worshipped in Red Cross Street, then in Bear Yard, and on 16 February 1736/7 opened a new meeting-house on the south side of Eagle Street, just where the present building stands. Arbitration awarded the cups to Payne, and he gave them to the pastor and deacons of Eagle Street. It would appear that church and pastor were boycotted by the other churches and ministers till Gifford's death in 1784. The Wild Street church invited Joseph Stennett the younger from Exeter, and he joined the Society. As to the charge against Gifford, Woollacott of Wild Street in 1858 lets us know that the church book is almost a blank; he implies that the charge related to events alleged to have occurred in the Academy at Bristol, since when Gifford had married and had been widowed. We may probably disbelieve the charge, for had it been true, he was liable to be hanged; Woollacott says his life henceforward was exemplary; he certainly was instrumental in expanding the Academy to a College, and became its great benefactor.

50. This authoritative list of Particular Baptist ministers may be expanded and complemented with the names of the *General Baptist elders in London, to show all the ministers on the General Body, as in the list of 1727:—(William Anderson, Horsleydown); John Biddle, Deptford; George Braithwaite, Devonshire Square; John Brine, Cripplegate; *Joseph Burroughs, Paul's Alley; *Robert Cornthwaite, Mill Yard; Curtis; Peter Davenport, Eastcheap; Clendon Dawkes, Devonshire Square tenant; Samuel Dew, Eastcheap; Thomas Flood, Richmond; Thomas Flower, Unicorn Yard; *James Foster, Paul's Alley; *Samuel Fry, Fair Street; Andrew Gifford, Eagle Street; John Gill, Horsleydown; Joseph Harrington, White Street; Kenward; *Joseph Morris, Glass-house Yard; William Morton, Swallow Street; *Abraham Mulliner, White's Alley; *George Mulliner, Park (date doubtful); *Matthew Randall, Virginia Street; David Rees, Limehouse; Edward Ridgway, "Angel Alley" in Petticoat Lane; *James Smith, Hart Street (disband this year); Joseph Stennett, Wild Street; Edmund Townsend, Cripplegate Sabbatarian; John Townsend; John Weatherley, Artillery Lane; Abraham West, Maze Pond; Samuel Wilson, Prescot Street.

In 1739 Maitland published his History of London, with a map

and an account of the parishes. At page 516 he sums up the places of worship, and the numbers are somewhat unexpected:—Anglican 68, Baptist 33, Presbyterian 28, Independent 26, French 21, Quaker 12, German 8, Jewish 3, besides 15 miscellaneous including the nonjuring and ambassador's chapels. The Baptist places are as follows; Maitland is only responsible for the topography, * denotes General Baptist, † denotes subscribing to the Particular Baptist Fund; the numbers show the order in which the churches originated, not the order in which they occupied these premises. Missing numbers indicate extinct churches.

The migration of London Baptist churches from site to site, often to share a building with another church, or to occupy a building previously used by another church, has rendered it desirable to draw up a chronological list, identifying each church by a number, retained irrespective of the place used at any moment. The list is given, with notes, in "A Baptist Bibliography," of which the first volume is reviewed in this issue. The numbers will enable ready comparison with notes 84, 97.

1. *White's alley, Little Moorfields; John Ashworth succeeding Abraham Mulliner.
2. *Fair Street, Horsleydown; Samuel Fry.
3. †Rosemary Branch, Rosemary Lane; Samuel Wilson. (Curtis).
5. †Devonshire Square, Bishopsgate Street; George Braithwaite. Also another church, 29; Clendon Dawkes.
8. †Little Wood Street, Cripplegate; John Brine. The Seventh-day church, 27; Edmund Townsend.
11. *Pennington's Street, Virginia Street; Matthew Randall.
12. *Pepper Street, Southwark; Samuel Hands succeeding George Mulliner.
13. *Mill Yard, Ragfair; Seventh-day; Robert Cornthwaite and Peter Russell.
14. Paul's Alley, Redcross Street, (Barbican); Joseph Burroughs and James Foster.
19. *Glass-house yard, Pickax Street, (Goswell Street); Joseph Morris.
22. Unicorn Yard, Horsleydown Lane; Thomas Flower. (Kenward).
23. Pinners' Hall, Old Broad Street; Jeremiah Hunt, a pedobaptist; church therefore reckoned by Maitland as Independent, though it was the headquarters of the Particular Baptist Fund.
24. †Maidenhead Court, Great Eastcheap; Samuel Dew. (Davenport).
25. Rotherhithe; John Biddle.
28. *Deptford; outside Maitland's area; quite possibly disused at this time, or else Richard Barron.
32. Church Lane, Limehouse; David Rees.
33. *St. John's Court, Little Hart Street (Covent Garden); just dissolved, the elder and most of the members joining number 1.

34. †Maze Pond Street, Southwark; Abraham West. Maitland also mentions the former home, Flower-de-Luce, Tooley Street; but it cannot be told whether there was a separate church here, or even whether it was still used for worship. (J. and M. Townsend).
 36. Angel Alley, Whitechapel; Edward Ridgway.
 37. New Way in the Maze; possibly used by Warren, successor to Thomas Warburton of Tooley Street.
 38. Sheer's Alley, White Street, Southwark; Joseph Harrington.
 40. †Little Wild Street, Great Wild Street; Joseph Stennett the second.
 41. Artillery Lane, Spittlefields; John Weatherley.
 42. Brewers' Hall, Addle Street.
 43. Glass-house Street, Swallow Street (Westminster); William Morton.
 44. †Goat-yard passage, Horsleydown; John Gill. (Anderson).
 45. Beech Lane, near Whitecross Street (Glovers' Hall); John Pryor.
 46. Collier's Rents, White Street, Southwark. Now in pedobaptist hands.
 47. Cherry-garden Lane, Rotherhithe; Joseph Matthews.
 48. Johnson's Street, Old Gravel Lane; the former home of number 3, dying since John Rhudd.
 49. Newport Market. An evanescent church under Freeman, not classed as Baptist by Maitland, nor acknowledged by the Board; see Jan. 1740/1.
 50. Eagle Street, Red Lion Street, Holborn; Andrew Gifford.
 51. Snow's Fields. Another evanescent church under Sayer Rudd.
- Besides these, Maitland also catalogued the ancient baptistery in Dipping Alley, Horselydown, which was certainly registered for worship, but was used only as needed; e.g. on the Sunday next after 9 September 1739 for John Clarke and William Dring. Also a place at Vinegar Row, Shoreditch Fields, as to which we know nothing.

51. Benjamin Wallin was son of Edward Wallin, of Maze Pond, where he was now pastor after the death of Abraham West. The date is written 1741, but the sequence suggests it was a blunder for 1740.

52. William Coombs soon went to Church Lane, Limehouse, as co-pastor with David Rees.

53. The Baptist Magazine for 1820 has a centenary sketch of the Folkestone church, drawn from its own book. It states that in 1728 some people headed by a minister, not pastor, G. Green, left the old General Baptist church of Hythe and Folkestone, then tending towards Socinianism. They united with three members of the Particular Baptist church of Canterbury, resident in Folkestone, and built a meeting house. The pastor of the P.B. in Canterbury, Folkestone, Thanet, was John Howe, 1729-1750; he came to live in Folkestone 1730. Ivey was

informed, iv. 515, that George Green was ordained pastor at Ashford 1753 till death in 1761. The present entry implies that in 1741 Green was already there.

54. The Eversholt people had William Gates of Gamlingay and James Grant of Wellingborough to preach at the dedication this year.

55. Members of the Up Ottery church had worshipped at Cul-lompton since 1700; under the auspices of Prescott they now built, and organized as an independent church 1745.

56. Crockerton dated from 1669. Boston had long had a G.B. church, and the P.B. church did not organize till 1770.

57. Isaac Poynting of Worcester, 1715-1740. Richard Culley of Worstead 1717-1725. James Brewster of Ingham, 1714-1724. Henry Hawkins in the Western Association 1723. The Burfords belonged to the Lyme district. William Sheppard of Frome joined the Bristol Fund 1738. Mrs. Elizabeth Booth left £50 to the P.B. Fund, but as this was paid in 1742, she cannot be the widow referred to. Petto had been at Guildford in 1715. Machin died at Bridlington 1743.

58. One of many signs that Dew's meeting house, in Maidenhead Court, Great Eastcheap, where Brine and Gill conducted a lecture on Wednesday, was the chief place of meeting for Baptist united effort. The only other places of meeting within the walls of the city were Curriers' Hall and Pinners' Hall, each used by two churches.

59. Chalford dates from 1740.

60. Rye was just separating from Sandhurst on the question of the laying on hands at ordination. Charles Rodgers did actually come in 1754, the Northampton pastor, and promptly built a meeting house, as will appear.

61. This was not the great earthquake of 1755, extending from Scotland to Asia Minor, and wrecking Lisbon.

62. Baptists in this district had a very intermittent church life. A group held together from 1645, combining both Baptists and Pedo-baptists; in 1714 this first Pulham church dissolved, and most members joined Norwich. The present effort was due to Milliot living at Rushall in Norfolk and Simmons living at Beccles in Suffolk. When the latter died in 1766, the nine survivors at Beccles united with three others to form the church of Shelfanger-and-Rushall; meetings at Rushall died out about 1774. Such is the account in the Pulham Messenger of 1903.

Review.

“**A** BAPTIST BIBLIOGRAPHY: being a Register of the chief materials for Baptist history, whether in manuscript or in print, preserved in Great Britain, Ireland, and the Colonies. Compiled for the Baptist Union of Great Britain and Ireland by W. T. Whitley, M.A., LL.D., F.R.Hist.S. Vol. i, 1526-1776.”

It is not necessary to be a Baptist to appreciate this laborious and comprehensive work. To every student of Free Church history, or of our National history so far as it relates to the growth of religious freedom, it is simply invaluable; and Dr. Whitley has imposed upon the whole commonwealth of literature a debt which can only be paid by diligent use of the vast and widely scattered treasures to the nature and locations of which he has for the first time furnished an adequate guide. We have here a catalogue, as complete as patient labour could make it, of every known book, pamphlet, or manuscript in the English language that relates to Baptist principles or history, from the early days of the Reformation to the year 1776; and there is promise of a second volume to follow, which will deal with material for Baptist history down to 1837.

The volume now before us contains, roughly speaking, about 4,500 titles, representing 1,700 authors, of whom 920 are Baptists; besides about 370 anonymous pamphlets, state-papers, &c. Of works by Baptist authors the titles are usually given in full; and the same is the case with many others, including most of the anonymous items. Where this appeared unnecessary, or in cases where there is no title—as for example many papers in the Public Record Office—we have a concise statement of the purport of the documents. And frequently a brief note is appended to a title, explaining the circumstances which called forth the book, or the dates of successive reprints, or other matters of interest.

Much thought has evidently been given to the questions of arrangement and reference, so as to facilitate research as much as possible, whether the object in view be the study of a particular author, or a controversy, or a matter of local or general history. The arrangement is, in general, chronological;

books and pamphlets being placed in order of publication, and manuscripts in the order of their origin. It was early recognized that if, for the purpose of an index, the titles were numbered consecutively (as in Dexter's *Bibliography of Congregationalism*), fresh discoveries during the progress of the work might involve an enormous increase of editorial labour. To obviate this difficulty the issues of each year are numbered separately; the date of the year is given in bold type at the top of the page, and the reference number combines the date with the number of the issue. Thus: 3-612, the number of the "Short Declaration of the Mystery of Iniquity," by Thomas Helwys, indicates that this is the *third* publication noticed in the year 1612; and 1-678 shows that the first edition of the *Pilgrim's Progress* is the first book noticed in 1678. A single letter, capital or small as the case may be, suffices to show in which of thirty libraries the book may be found; but press-marks are not given, as these are liable to be changed. Documents in the Public Record office are referred to by their place in the actual volumes from which the calendars were made.

Much information is conveyed by ingenious typographical devices. All names of authors are printed in capitals; names of known Baptists, whether authors or not, in Clarendon type; names of places, if relevant to Baptist church life (but not otherwise) are in small capitals; titles of manuscripts in italics. On many title-pages the author is only designated by initials; wherever these have been satisfactorily interpreted the full name is given, the supplied letters being enclosed in square brackets; and when the authors of anonymous works have been identified, their names in the general list, and their numbers in the index, are likewise enclosed in square brackets. The index also contains many names of persons who were not authors, but who were of importance in Baptist history; the reference-numbers of books in which these are referred to are enclosed in curved brackets.

Care is taken to indicate changes of opinion on the part of several authors. Thus, until 1655 Vavasor Powell appears as a paedobaptist, but the distinctive Baptist type is used in the headlines of his later works. On the other hand Sayer Rudd figures as a Baptist till 1734; the following year plain Roman type begins the story of his tortuous course, via Unitarianism to Conformity. Another point deserving of commendation is the care taken to avoid the antedating of titles on descriptions; thus the writer, in 1608, of "A Letter to Mr.

Smyth and Mr. Robinson, leaders of the Separation at Amsterdam," commonly called "Bishop Hall," is correctly described as "Joseph Hall, vicar of Halstead": he was not bishop till near twenty years later.

Some names conspicuous in the early history of English Nonconformity are missing from the *Bibliography*; and some readers may be surprised to find no mention of Robert Browne, John Greenwood, Henry Barrowe, John Penry, or Martin Marprelate. But the reason is both simple and sufficient; none of these writers were Baptists, neither did they take any part in the Baptist controversy. John Robinson does appear at 1-614 and 2-624, in each case as a defender of the practice of Infant Baptism.

We once heard a sound Protestant say that "he hoped there was such a place as purgatory, for the benefit of authors who publish books without an index." Dr. Whitley need be under no apprehensions on that score. Valuable as the *Bibliography* is, it would fail of more than half of its utility but for the indexes. These are four in number: the first is of Anonymous Pamphlets; the second is of Authors, including pseudonyms and initials, with which Baptist Societies are also grouped; the third is of Places "where Baptist principles were canvassed," among which, beside general references to Wales, Scotland, Ireland, and several American states, we find mention of 305 towns, and no less than sixty-three London congregations; the fourth is of Subjects, under which are grouped references to Catechisms, Confessions of Faith, Education—Elementary, Secondary, and Ministerial, Fifth Monarchy men, Hymns and Singing, Laying on of Hands, Ordination, &c. Among the "Subjects" we find "Continental Anabaptists" and "Mennonites"; we should have been glad to find similar guidance to the literature of some small Baptist coteries at home, such as the Sabbatarians and Johnsonians; but this deficiency is a very small blemish in a work of such wide research and general excellence.

We have detected a few small misprints, which mostly suggest their own correction, and are not in the least likely to mislead even the most careless reader. We confidently expect the same standard of excellence to be maintained in the succeeding volume; and hope that few public or college libraries will be content with the absence from their shelves of a work of reference the utility of which extends far beyond Baptist circles.

T. G. CRIPPEN.

Baptist Historical Society.

REPORT for 1916.

FOR the ninth year, the work of the Society has gone forward steadily. Research and transcription have been prosecuted with increasing difficulty, but fortunately accumulated material is still in hand, and will be available during the coming year.

By arrangement with the Baptist Union Publication Department, members in class A for the years 1916, 1917, 1918, are being supplied with two volumes of *A Baptist Bibliography* compiled by Dr. Whitley, which registers all material relevant to the history of our denomination within the Empire. The first volume has already been issued, covering the period from the earliest New Testament printed in English, till the Declaration of Independence by the United States of America, when Baptist life was almost at its nadir. The second volume, now in the press, will extend to the accession of Queen Victoria, when Baptist churches were to be found in all the oversea dominions of the Empire, now freed from the curse of slavery.

Thanks are due to the Baptist Missionary Society for the first five volumes of the *Periodical Accounts*, completing a valuable set: to the Baptist Unions of Great Britain and Ireland, and of Scotland, for catalogues of their libraries: also to Mr. Oliver Knott for several manuscripts, and to Dr. Wolfenden for many *Baptist Magazines*. Bound volumes of this publication for 1866-1885 will be welcome, as also sets of the *Primitive Church* and other extinct periodicals.

Amongst the members who have died during the year should be mentioned Mr. Charles H. Greene of Michigan, whose knowledge of the Seventh-Day Baptists was unique.

GEO. P. GOULD, *President*.

TREASURER'S STATEMENT FOR 1916.

To				£	s.	d.
Balance from 1915	...	...	...	164	10	5
Annual Subscriptions	...	...	...	67	4	11
Temporary Advances	...	...	...	54	10	11
				£286 6 3		

By				£	s.	d.
Printing and Publishing :—						
Works of John Smyth	...	...	...	246	17	8
<i>Transactions</i> , Vol. V., Part 1	...	...	...	19	17	0
Printing and Advertising	...	...	...	1	10	6
Research Expenses	...	...	...	1	2	10
Temporary Advance Repaid	...	...	...	4	10	11
Stationery, Stamps, &c.	...	...	...	1	4	1
Balance forward to 1917	...	...	...	11	3	3
				£286 6 3		

OUTSTANDING LIABILITIES.

1.1.1917.				£	s.	d.
<i>Transactions</i> , Vol. V., Part 2	...	...	...	21	18	6
Temporary Advance	...	...	...	50	0	0
				£71 18 6		

J. W. THIRTLE, *Hon. Treasurer.*

Examined and found correct, there being a balance of £11 3s. 3d. in bank, and outstanding liabilities amounting to £71 18s. 6d.

HAROLD KNOTT, *Hon. Auditor.*

23.4.17.

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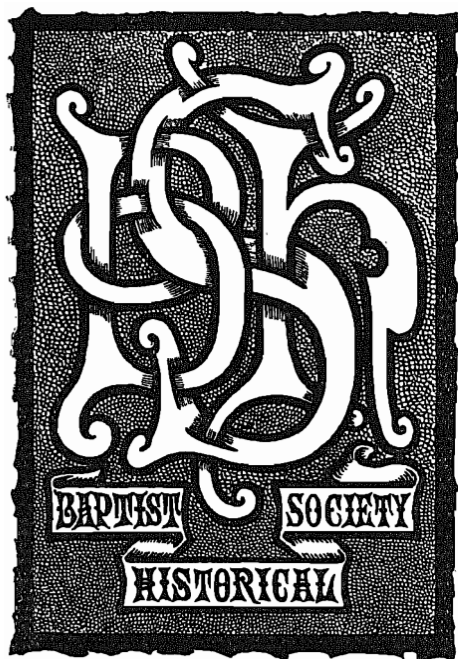
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1916 — 1917

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