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Early Baptist Movements in Suffolk.

IN common with other parts of East Anglia we should expect to find in Suffolk some evidence of Dutch congregations of Anabaptists. Norwich and Yarmouth had them in the latter part of the sixteenth century, as also did Colchester, certainly from the first quarter of the seventeenth. The Ipswich records, however, so far as can be ascertained at present, give no clue to the existence of any such community. There is ample indication of the presence of Dutch immigrants, whose wealth and influence were a cause of uneasiness to the fathers of the town. They are never to become burgesses; "they doe much hinder the free burgesses by their Malting." In 1537 the burgesses, met for some purpose at Walton, deplore the fact that "aliens Dutchmen are more favourably housed than English." In 1556, at Queen Mary's Council held at Beccles, May 18th, four women were accused of refusing to have their children dipped in the founts of St. Peter's Church, Ipswich (Ivimey v. i. 99, quoting from Foxe). In 1582 the Justices of the Peace for the county of Suffolk, in protesting to the Lords of the Council against the conduct of Bishop Freeke, and in behalf of certain Godly ministers say: "we allow not of Papists; of the family of Love; of Anabaptists or Brownists. No, we punish all these." (Browne's History of Cong. in Norfolk and Suffolk, p. 27). In the same year Robert Browne (then at Middleburgh) had published his *Life and Manners of all Christians*. In 1581 he had spent some time with the large Dutch congregation in Norwich. Is it to this congregation that the justices refer, or was there another in Ipswich? In any case it would be difficult to prove any influence of Anabaptists over the subsequent English Baptist movements in the county.

The first quarter of the seventeenth century shows no definitely Baptist movement in Suffolk. A group of clergy, of whom Knewstubs of Cockfield was possibly the leader, were in communication with John Smyth, but on matters of church government (see discussion in biography prefixed to Smyth's Works, p. lix). In the latter part of the second quarter the attempt to introduce a Presbyterian form of church government brings to light the existence of several Baptist individuals, apparently engaged in itinerant preaching. Lawrence Clarkson, for daring to immerse persons professing faith in Christ, was sent to prison by the

Committee of Suffolk. After six months he petitioned for his liberty, on account of having retracted his sentiments, and promised not "to dip or teach the same." Ivimey v. 2. 562 gives the recantation in full. It is dated July 15th, 1645. In the next year Andrew Wyke was apprehended by the same Committee for preaching and dipping. He refused to give any account, either of his authority for preaching, or of the doctrines he held, "alleging that a freeman of England was not bound to answer any interrogations, either to accuse himself or others; but if they had aught against him, they should lay their charge, and produce their proofs" (Ivimey i. 190). He was thereupon committed to prison. A pamphlet was written, either by him or his friends, entitled, "The innocent in prison complaining; or a true relation of the proceedings of the Committee of Ipswich and the Committee of Bury St. Edmunds in the County of Suffolk, against one Andrew Wyke, a witness of Jesus in the same county, who was committed to prison, June 3rd, 1646." The mention of Bury St. Edmunds is interesting, as a Congregational Church practising believers' baptism was founded there in the same year. Had Andrew Wyke any part in its formation? According to Ivimey i. 189, the Suffolk Committee also obtained possession of a letter written by Hanserd Knollys to John Dutton of Norwich which reflected on the intolerance of the Presbyterians. This letter they sent on to the authorities in London. That Baptists at this time were "troublers of Israel," may be gathered also by a phrase in a petition of the ministers of the County of Suffolk and Essex concerning Church government. "Presented to the Right Honourable the House of Peers on Fryday, May 29th, 1646." They complain, among other things, of "the sacrament of Baptism by many neglected and by many re-iterated." No less than 163 Suffolk ministers signed this petition.

In 1648 the tide seems to have turned, for we find Parliament ordering "that Mr. Kiffin and Mr. Knollys be permitted to preach in any part of Suffolk, at the petition of the Ipswich men" (quoted in Ivimey's *Life of William Kiffin*, p. 35). The thanks of the Ipswich men is recorded in a letter to Lieut.-General Cromwell, signed by four and twenty citizens of Ipswich, and dated "the 22th of January, 1648." This is preserved in Lambeth Palace Library.

As a result of these sporadic movements in Suffolk one church seems to have emerged. This continued for over fifty years. It met half a mile out of Framlingham, at a place called Linkhorn's Barn. The only information we have about it at present is connected with a man called Thomas Mills. This man, who was born about 1623, grew up and served an appren-

ticeship to a tailor at Grundisburgh, near Woodbridge. Thence he came to Framlingham and took service with a wheelwright, who afterwards left him his property. Having thrown in his lot with the little company at Linkhorn's Barn, he was called to preach for them, and ultimately became their leader. With the change in his fortunes (he also married a wealthy widow) Mills purchased the barn. Here, until his death in 1703, he held together the little group of people. He suffered much persecution for his dissent, and often had to go into hiding. Of the church itself we know very little. In 1689 and 1692 Thomas Mills is mentioned as minister of the cause at Framlingham, in the list compiled by the General Assembly of Baptist Churches in those years. Since this is a list of churches "that sent either their Ministers or Messengers, or otherwise communicated their state in our General Assembly at London," we know the church must have possessed definite character as "a baptized church owning the doctrine of personal election and final perseverance." At the end of his life Mills built and endowed almshouses for six (afterwards eight) poor persons without respect to their religious creed. Green (*History of Framlingham*) pays a warm tribute to the Christian charity of this persecuted man. The cause apparently died out soon after his death, by which time the Independents had a settled ministry in Framlingham.

The third quarter of the seventeenth century in Suffolk is remarkable for certain activities in the interests of a seventh-day Sunday. Details of the movement are at present obscure so far as this county is concerned. Colchester seems to have been one direction from which the influence spread, the particular agent in Suffolk being Captain Christopher Pooley, apparently grandson of the rector of Great Massingham (so Dr. Whitley), a Fifth Monarchist and a Baptist. In 1656 Pooley (or Poolye) baptized at the staith in the river at Beccles a woman member of the Congregational Church there (Browne, *op. cit.* p. 572). This woman, and another who had been baptized earlier at Norwich, are reported in 1658 to have joined themselves to "another society," probably Pooley's church in Norwich. No other record of Pooley's activities in Suffolk is known, except that in 1667 "the Recorder and Bailiffs of Ipswich have imprisoned Christopher Pooley who formerly escaped hence: he refuses the oaths" (S.P.D. ccvii. 1, 33, 34). Two things are certain: these seventh-day ideas received attention, and in one quarter took root. In 1659 Edmund Warren published at Ipswich "The Jews sabbath antiquated and the Lord's Day instituted by divine authority," a book of 263 pages; while at Woodbridge a Seventh-day Baptist cause emerged, and lasted on into the next century. There is,

however, at present but scanty material available for piecing together the story of this church.

The License Book of 1672 indicates that not one Baptist teacher was licensed for Suffolk, and only three houses, all of them in Bungay, were licensed for Baptist preaching. The preachers apparently came out of Norfolk, probably from St. Mary's, Norwich. The householders whose premises were licensed were Thomas Walcott and John Allen for Congregational and Anabaptist, and Henry Lacey for Baptist teaching. The name Lacey becomes prominent among Suffolk Baptists more than a century later.

Of more importance for Baptist concerns in Suffolk were the preaching journeys taken in 1689/90 by London Baptists through Essex and Suffolk ("where were no Baptized Churches") and Norfolk, at the behest of the General Assembly in London. The Bi-centenary *History of the Baptist Church at Eld Lane, Colchester* (1889) preserves extracts from the personal record of Brother Tidmarsh's journey, taken in 1689, from which we quote: "Then back to St. Edmondsbury (at the messengers of that association) where they had a conference with Milway; then to Little Bastin two sermons, and baptized two persons publicly in the day time; from thence to Sudbury, two sermons," etc. In this extract all the items are significant. Milway was pastor of the Congregational Church at Bury-St.-Edmunds, which practised Believers' Baptism. This Church was formed in 1646, and in 1653, Thomas Tayler of Norwich undertook the pastorate. As affairs when he came were in some disorder he prepared, in 1655, several resolutions and statements, among them this: "The ordinances in which they are agreed are, i. prayer; ii, preaching the word or prophesying; iii, keeping the first day of the week holy unto the Lord; iv. BAPTISM FOR BELIEVERS; v. Breaking of bread. The ordinances wherein at present some do dissent are—i, baptism for the seed of believers; ii, singing of psalms." Evidently there was a fair proportion of Baptists in the congregation, and Tidmarsh either desired to discuss the possibility of forming a separate church, or more probably brought them fraternal greetings from London brethren. We know that Keach (*Gospel Ministers' Maintenance Vindicated*, 1689) did not advocate the withdrawing of Baptists into separate churches without very good prospect of strong growth. The baptisms at "Little Bastin" should probably read Kettlebaston, a village with an adjacent river, not very far from Bildeston, where in 1737 the first surviving Baptist Church was formed. It included people from Kettlebaston. In the intervening years Baptist witness had been kept alive by preachers from Eld Lane,

Colchester, while in the neighbourhood lived several members of the Congregational Church at Bury. It would therefore appear that Tidmarsh's visit was the first to produce permanent results. As regards the reference to Sudbury, *Ivimey v. i. 516*, after giving an account of the London Assemblies of 1689-91, sets forth a list of associations into which the Churches were grouped. Under the heading, "The Association of Churches in Norfolk, Suffolk, etc.," he shows Norwich, Pulham, Sudbury, Wisbeach, Debach, Colchester. We have no records at all of a Baptist Church in existence at Sudbury in 1691 although we know that dissenters had been active in the town for many years previously. It would appear that the Baptist element was merged with the Congregational cause which grew up about this time.

At the London Assembly in 1690 "Brother Benjamin Keach and one more" are desired "to visit our friends at Colchester, Suffolk, Norfolk, etc." This they evidently did, as from their visit a Baptist Church was formed at Lavenham. Of this Church Browne (*op. cit.*) has gathered some information. It met in a barn at the lower end of Water St. The pastor was a Mr. Tredwell, a Londoner, and most likely the travelling companion of Keach. The Rev. William Burkitt, incumbent of Milden, preached a sermon against this congregation in 1691, and behaved in a "violent and indecorous manner." From the preface to the sermon it becomes clear that the cause was founded by strangers. "Since the late general Liberty, the Anabaptists (thinking themselves thereby let loose upon us) have disperst themselves into several counties, endeavouring to draw away our people from us." According to Burkitt the baptisms took place "in a nasty horse pond," and he described in vivid detail the condition of the candidates on their emergence. This sermon Burkitt followed up with a book entitled "An Argumentative and Practical Discourse of Infant Baptism," to which Keach replied with "The Rector Rectified and Corrected; or Infant Baptism Unlawful." In 1697 the cause was defunct, and the vacated barn was taken over by the Independents (from Bury) and fitted up as a meeting house.

Thus all these early movements produced no single Church in the seventeenth century, which has survived to the present. Independency was strong (Robinson of Leyden had strongly influenced Norfolk) and accommodating on the question of baptism; and other interests, practical and doctrinal, were dominant.

A. J. KLAIBER.

The Early Years of the Baptist Union.

II.

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Meeting at the Jamaica Coffee-house, May 18, 1813.
Present Messrs. Thomas Thomas, Timothy Thomas, Newman, Button, Cox, Waters, Austin,

It was proposed that a meeting be summoned on this day fortnight, and that the Ministers be requested to invite some of their Deacons⁹ to meet with them for the purpose of consulting on the business of the proposed General Meeting on the 23rd of June.

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Meeting at the Jamaica Coffee house Tuesday June 1, 1813.
Present Dr. Rippon in the Chair.

Brethren Griffin, Upton, Button, Thos. Thomas, Newman, Cox, Smith, Austin, Wm. Shenstone, J. B. Shenstone, Hutchings, Ivimey, Napier, Mitchell, Norton, Westlake, Beatson, Jackson, Medley, Tiffin, Woodroffe, Broad and King.¹⁰

It was proposed, and seconded, that two Papers relative to the Union, written by Mr. Wm. Shenstone, and Mr. T. Thomas be read. They were accordingly produced and referred to the further consideration of the Sub-Committee.

It was proposed, and seconded, that the Sub-Committee add to their number the following brethren, viz, Mr. Wm. Shenstone, Mr. Hutchings, and Mr. Cox. Messrs. Jackson,

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continued.

Medley, Norton, and Napier, and that any five with a Secretary be competent to transact business.

That the Sub-committee meet next Friday week at Mr. Medley's Threadneedle Street, and report on this day fortnight at this place.

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Meeting at Mr. Medley's Friday [June] 11. 1813

⁹ A somewhat tardy recognition of the importance of laymen!

¹⁰ Of the laymen, Edward Smith was from Devonshire Square; Thomas Mitchell from Wild Street; James Norton and Robert Westley (not Westlake) from Carter Lane; Anby Beatson from Dean Street; Samuel Jackson and John Woodroffe from Unicorn Yard; Henry Tippin (not Tiffin) from Bow.

Dr. Rippon in the Chair.

The following Resolutions were adopted—

1. That this Society of ministers and churches be designated, "The General Union of Baptist ministers and churches," maintaining the important doctrines of "three equal persons in the Godhead; eternal and personal election; original sin; particular redemption; free justification by the imputed righteousness of Christ; efficacious grace in regeneration; the final perseverance of real believers; the resurrection of the dead; the future judgment; the eternal happiness of the righteous, and the eternal misery of such as die in impenitence, with the congregational order of the churches inviolably."¹⁷

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2. That ministers and churches, who may hereafter be desirous of uniting with this Society, be admitted, with the consent of the whole body, at the annual meeting.

3. That the formation of this Union be for the purpose of affording to the ministers and churches of the denomination the means of becoming better acquainted with each other, with a view to excite brotherly love, and to furnish a stimulus for a zealous co-operation in promoting the cause of Christ in general,

¹⁷ This doctrinal wording is identical with that which had been in use among Particular Baptist Associations for many years. The annual Circular Letters of the Associations form a study in the development of doctrine and its verbal expression. In 1768, the Northants Letter was to the churches "maintaining the important Doctrines of Three equal Persons in the Godhead; eternal and personal Election; the original Guilt and Depravity of Mankind; particular Redemption; free Justification by the imputed Righteousness of Christ; efficacious Grace in Regeneration; the Perseverance of the Saints in Grace unto Glory; and professing the primitive Order and Discipline of Churches." In 1776, *original Guilt and Depravity of Mankind* was changed to "Original Sin"; *the Perseverance of the Saints, etc.* became "the final Perseverance of the Saints"; and *the primitive Order and Discipline* became "the Independency, or Congregational Order, of the Churches inviolably." In 1784, "original Guilt and Depravity" returned; the Divine Grace had "invincible Efficacy"; and the Perseverance of the Saints became "certain Perseverance." 1789 witnessed the insertion of "the Resurrection of the Dead; the future Judgment; and the Life everlasting" after *the final Perseverance of the Saints*. In 1790, *the final Perseverance* was not for Saints but for "real believers," and *the Life everlasting* became "the eternal Happiness of the Righteous and the everlasting Misery of the impenitent." The standard form was adopted about 1800, and remained in use for many years. The Oxon Association prefaced the doctrines with "Receiving the Scriptures of the Old and New Testament as their only guide, in faith and practice; and thence deriving their belief in the important doctrines of . . ."

and particularly in our own denomination, and especially to encourage and support our Missions.¹⁸

4. That an annual meeting of the Society be held in London, or elsewhere, on the Wednesday nearest Midsummer-day, in every year; at which time two sermons shall be preached and collections made in aid of the Baptist Mission.

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5. That the members of the General Union meet on the following morning at six o'clock [!] to hear the report of the Committee, transact the business of the Society, and to chuse a Treasurer, Committee and Secretaries for the ensuing year.

6. That for the present year Mr. Burls be the Treasurer; that the associated ministers in London, who are members of the General Union, with one or two members from each of their churches who join the Union, be the Committee; and that Mr. Wm. Button, Mr. Joseph Ivimey, and Mr. Thomas Thomas¹⁹ be their Secretaries, and that their meetings be open to all the ministers and messengers from the country belonging to the Union.

7. That it be recommended to the churches to establish Auxiliary Societies in aid of the *Mission*, and that our *Academical Institutions*;²⁰ *the Particular Baptist*

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Fund; the Widows Fund; and the Baptist Society in London for the encouragement and support of itinerant and village preaching, are justly entitled to the approbation and support of the denomination, and that the churches be requested to obtain subscriptions and make collections in aid of these several objects.

8. That auditors of the Treasurer's Accounts be annually appointed by the Committee, a correct statement of which together with a report of the committee, and the minutes of business at the annual meeting, shall be printed, as soon as conveniently may be after the annual meeting and circulated among all the churches belonging to the Union.

¹⁸ It is interesting to compare this clause with the nine Objects of the Union set out in the revised Constitution (1926).

¹⁹ In the *Baptist Handbook*, Thomas Thomas is placed first in the list of former secretaries, 1811-19. Button and Ivimey, who were secretaries of the Baptist Board, acted alone in the preliminary organisation of the years 1811-13. The above is the initial appearance of Thomas, and he should, therefore, be placed third, 1813-19. He died, 11th October, 1819.

²⁰ The English Academies were Bristol, Horton and Stepney.

9. That the *Baptist Magazine*, furnishing a most desirable medium of communication, respecting the state of our churches, at home and providing a most

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seasonable aid to necessitous widows of deceased ministers to which purpose the whole profits are applied,²¹ is highly deserving the encouragement of the denomination; and that it be recommended to all our ministers and churches, to promote the circulation of it, to the utmost of their power.

10. That this Society disclaims all manner of superiority and superintendance over the churches; or any authority or power, to impose anything upon their faith and practice; their sole intention is to be helpers together one of another, in promoting the common cause of Christianity, and the interests of the several churches of the denomination to which they belong.

11. That the monthly prayer meeting for the spread of the gospel that has for

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many years been observed in most of the churches, be recommended to be generally regarded on the first Monday evening in every month.

N.B.—The Signatures of the Ministers who formed the Society upon the above mentioned rules may be found P. 37, 38, 39. omitted

12. That the Sermons for the Mission be preached next year by our brethren Hinton and Steadman, in case of failure Bro. Saffery.²²

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Meeting ["of the Committee" was written and erased] at the Jamaica Coffee house the 19th of April 1814.

Dr. Rippon in the Chair.

It was proposed that an Address to the Denomination stating the objects of the General Union, should be printed in the

²¹ In 1813, the proprietors of the *Baptist Magazine* divided £141 among twenty-nine widows.

²² Following its record of the above meeting, the *Baptist Magazine* reports that "in the evening, a large congregation assembled at Devonshire Square Meeting House to hear the Report of the Committee, and to implore a divine blessing on the Union. Brother Steadman delivered an interesting address on the Union from 2 Cor. v. 14, *The love of Christ constraineth us. . .*"

Baptist Magazine for June,²³ and that brethren Rippon, Newman, Thomas Thomas, and Upton prepare it for that purpose against this day fortnight when the Committee shall be summoned to meet at this place.

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Meeting of the General Union at Dr. Rippon's Vestry, Carter Lane June 23rd 1814.

Dr. Rippon in the Chair.

Present the following Ministers and Messengers.

Revd. John Saffery—Sarum	Rev. John Stanger	Bessels
„ Dr. John Rippon London		Green
„ James Knight Little	„ John Chin	Walworth
„ William Tomlin Chesham	„ Wm Grocer Jun.	Princes Risbro'
„ Thomas Powell London	„ Thomas Griffin	London
„ James Pilkington Raleigh	„ [G] Dobney	Wallingford
„ Wm. Culver Woolwich	„ John Dyer	Reading
„ John Garrington Burnham	„ John Palmer	Shrewsbury
„ George Eveliegh Waltham	„ John Rees	New Mill
„ James Smith Ilford	„ Abr. Austin	London
„ William Button London	„ John Row	Crayford
„ [Samuel] Bligh Potter's	„ William Newman	London
„ John Bain Potter Street	„ [Joseph] Dawson	London
„ George Pritchard London	„ James Hinton	Oxford
„ William Steadman	„ Wm Grocer	Watford
„ Joseph Ivimey London	„ Wm Gray	Chipping Norton
„ [William] Giles Lymington	„ [Thomas] Shirley	Seven Oaks
„ James Upton London	„ [James] Griffiths	Wootton-under-Edge
„ Thomas Thomas London	„ J[osiah] Wilkinson	Saffron Waldron
„ George Atkinson Margate	„ G. Keeley	Ridgmount
	„ [Joseph?] Tyso	Watchett

²³ This was done. It was signed by the three Secretaries and addressed "To the Churches of Jesus Christ, of the Baptist Denomination, in the United Kingdom of Great Britain and Ireland: maintaining the important doctrines, of three equal persons," etc, as in resolution one on page twenty-one. It reminds the churches of the objects of the Union and recommends a collection for one or other of them, calls attention to the formation of the Irish Society, refers to the "astonishing change" in the political affairs of England and Europe, and concludes with a call to "gird on the harness for the battle."

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Rev. W. Rogers	Eynsford	Rev. John Peacock	Rushden
„ J. Millard	Whitchurch	„ James Fairley	
„ T. Johnson	Wakenham	„ Wm. Buckley	Brittle Lane.

Messrs Smith	Northampton	Messrs Cook	London
„ [Chapman]	Barber	„ Kent	Abingdon
	London	„ John Shenstone	London
„ Newell	do.	„ Miskin	Woolwich
„ Powell Junr.	do.	„ [William] Angus	Newcastle
„ Chalright	Braintree		
„ [William] Napier		„ Douglas	London
	London	„ Perenia	London
„ [James] Norton	do.	„ Saml Gale	do. ²⁴
„ Horseley		„ Danl Olney	Tring.
„ Shipher			
„ [William] West	London		
„ [Joshua] Robins	Bow		

The following congratulatory address was read from the London Ministers composing the Committee of the General Union, to their brethren in the Country.

We have contemplated with sincere pleasure, another interview with our brethren who compose this Society of the General Union, and with many others, from the differant parts of the

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Kingdom, who are not yet connected with us, who may favour us with their presence and countenance at this annual meeting.

We cannot but congratulate you, on the formation of a Society, for a General Union of the Baptist Ministers and Churches, on the great doctrinal principles, and for the valuable and important purposes, that were specified in your Resolutions of last year, as promising much advantage to the cause of religion in general, and to the interest of our denomination in particular.

While you professedly disclaim all superiority over each other, and every thought of imposing anything on the faith and practice of the churches, and scrupulously maintain the independence and congregational order of the several churches to which you belong, inviolably; we cannot but consider this union as

²⁴ Samuel Gale was from Carter Lane. He was a Dissenting Deputy, Solicitor to the Building Fund and the Particular Baptist Fund, and on various committees.

a most desirable medium, by which a more intimate acquaintance and intercourse with each other may be promoted; with a view to

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excite brotherly affection, and stimulate to enlarged exertions for the accumulation of the funds of our Mission, and other important institutions, connected with the denomination.

We are truly happy to learn that a spirit of ardent zeal is already gone forth, and that its effects have been discerned in the establishment of Auxiliary societies in favour of our Mission in several of our churches, and by the encouragement of subscriptions and collections, in aid of our Academical Institutions: and we entertain the pleasing hope, that as these objects, with others, shall become more extensively known, and their importance be duly appreciated they will excite a general feeling, and attain a large and effectual patronage in their favour.

It is with great pleasure also that we are able to incorporate with this address, the recent establishment of a Baptist

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Society in London, for promoting the Gospel in Ireland. The objects of this Society are to employ Itinerants in that part of the United Kingdom, to establish schools and to circulate Bibles and Tracts. It is also proposed to send ministers occasionally from this country, with a view to encourage and strengthen the hands of our brethren, who are settled in Ireland, who appear cordially desirous of co-operating in the work. We earnestly recommend this Infant Society to the attention and support of their brethren and churches in this country.

We feel it to be incumbent on us, to notice the *Baptist Magazine*, as highly deserving the encouragement of the denomination, both on account of its furnishing a most desirable medium of communications, respecting the state of our churches and religion, at home, and abroad, and providing a most seasonable aid to necessitous widows of our deceased

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ministers, to which purpose the whole profits are applied. Its sale, since the last year has considerably increased, but we are persuaded it is in the power of the ministers and churches, to promote its object to a much greater extent, by obtaining for it a much wider circulation.

We conclude by expressing our warmest congratulations on the most astonishing and happy change which has taken place

in the political situation of Europe, and on the general tranquility which has so suddenly succeeded a long protracted and widely desolating war—an event in which they devoutly regard the providence of God, as most remarkably apparent; which while it wears a most friendly aspect on the liberties of mankind, promises to open a wide, and effectual door for the formation of the Gospel in the world—"Blessed be the Lord

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God, the God of Israel who only doth wondrous things, and blessed be his glorious name for ever, and let the whole earth be filled with his glory, Amen and Amen."

The following resolutions were unanimously passed.

1. That our Associations throughout the Kingdom be requested to depute one or more, of their members, as messengers; or send a letter signed by the Moderator, to the General Assembly, to report the state of the churches, and any other matter that may contribute to the general welfare of the denomination.

2. That a Circular letter addressed to the churches be sent, signed by the Secretaries, to some Minister connected with each Association, and to other churches, both in town and country, through the medium of their Pastors.

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or ministers, requesting them to promote the various important objects proposed by the Union.

[From the *Baptist Magazine* of July, 1814, we learn that the following further resolutions were passed. They are unrecorded in the minutes.]

3. That the thanks of this meeting be presented to brethren Steadman and Saffery for their appropriate sermons, at the Mission Meeting.

4. That brethren Hinton of Oxford, and Birt of Birmingham, be requested to preach the next Annual Sermons; in case of failure, brother Roberts of Bristol.

5. That the thanks of this meeting be presented to the Managers of the Jew's Chapel, Spitalfields, for their kindness in granting us the use of that place of worship.

[page 36 is blank]

[Pages 37, 38 and 39 contain the signatures referred to on page 26. All are autographs, except the last four, which were inserted by Ivimey. The list is particularly valuable as it furnishes

the names of the forty-five ministers who were present at the inaugural meeting of the Union. The names of the messengers are unrecorded; laymen then had not their present day influence. In cases where the minister's church has been previously mentioned in these articles, it is not repeated here. The names are in the order in which they appear in the minute book, and, as far as possible, full christian names are given.]

John Rippon; John Saffery; James Upton; William Winterbotham; William Newman; Thomas Thomas; Joseph Ivimey; William Shenston; John Row; John Sutclif, Olney; Thomas Hutchings, London (Unicorn Yard); Abraham Austin; George Atkinson; William Tomlin; Thomas Powell, London (Mitchel Street); John Stanger; Thomas Price, Yeovil; Francis Franklin, Coventry; Philip Davies, Wokingham, Berks; John Knott; John Rogers; Benjamin Coxhead, Truro; John Brittain Shenston, London; Thomas Shirley; Thomas Tilly; John King, Halstead; John Giles; Joseph Such, Steventon, Beds; Joseph Exall, Tenterden, Kent; Josiah Wilkinson; John Garrington, Burnham, Essex; Daniel Dossett; John Shoveller, Newport, Isle of Wight; James Pilkington; Edward Torlin; Thomas Bailey, Brenchley; William Downs, Sheffield; John J. Douglas, London; W. Culver, Woolwich; James Farley; James Smith, Ilford, Essex; Daniel Miall, Portsea; John Penny, Portsea; John Chin; Joseph Jenkins, London (Walworth).

[page 40 is blank]

(To be concluded.)

SEYMOUR J. PRICE.