

THE PRE-HISTORY OF REGENT'S PARK COLLEGE

Dr W. T. Whitley considered that 'in the dark ages of the [mid-]eighteenth century there were not ten learned men by whose reputation the [Baptist] denomination might be redeemed'.¹ Four, perhaps five of these were involved in an attempt to establish a seminary in London to secure a well-trained ministry.² The London Baptist Education Society,³ as denominational historians have called it for brevity (hereinafter the LBES) was founded at a meeting on 6 August 1752, probably at the King's Head in the Poultry, where subsequent meetings were held. The founders have sometimes been called twelve ministers,⁴ but only four of them were pastors of churches (the use of 'Revd' or 'Mr' is not conclusive, as some ministers refused to use the honorific). The record of this meeting⁵ is as follows:

Aug^t. 6. 1752

Pres^t. M^r Stennett, Wallin, Stevens, Thompson, Brine, Pewtress, Price, Hide, Stinton, Ribright, Robinson, Ward.

Agreed Unanimously That it is a desirable Thing to make some provision for Assisting Young Men in their Education for the Ministry.

Agreed that the [Ministers, *deleted*] Persons to be encouraged by this Design be Members of some Particular Baptist Church

And that they be recommended as having promising Gifts for the Ministry by the Church; and that they be Approved by the Society

The undermentioned Persons became Subscribers to this Design under such further Regulations as may be hereafter Agreed to

	(p ^r Annum)	Towards a Capital		(p ^r Annum)	Towards a Capital
M ^r Ben Pewtress	1.1.0	5:5:0	M ^r Sam. Stinton	2.2.0	---
M ^o Pewtress	1.1.0	5:5:0	M ^r Ribright	1.1.0	5.5.0
M ^r B.Pewtress Jun ^r	1.1.0	5:5:0	M ^r Robinson	1.1.0	3.3.0
M ^r Tho ^s Pewtress	1.1.0	5:5:0	M ^r Thompson Jun ^r	1.1.0	---
Rev ^d M ^r Stennett	1.1.0	5.5.0	Rev ^d M ^r Stevens	1.1.0	---
M ^r Brine	1.1.0	3.3.0	M ^r Wallis	2.2.0	---
M ^r Jn ^o Price	1.1.0	5.5.0	M ^r Jn ^o Ward	2.2.0	21:0:0
M ^r Jn ^o Hide	3.3.0	21.0.0			

Adjourned to Aug^t 19th

Mr (later Dr) Joseph Stennett (1692-1758) was pastor of the fashionable church at Little Wild Street, Holborn, from 1737 until his death.⁶ Like his father and grandfather, he was in principle a Seventh-day Baptist, but he was prepared to do double duty on Saturday and Sunday. His son, Dr Samuel Stennett (1728-1795), was his assistant and successor, the fourth in a remarkable series of Baptist ministers maintained for five generations.⁷ John Brine (1703-1765) was pastor of the church at Curriers' Hall in Cripplegate,⁸ he was a hyper-Calvinist, but Whitley⁹ was wrong to call him 'very antinomian', as his life was exemplary. He emphasized that

the moral law was the rule of life for believers, and he did not regard the supralapsarian issue as of the first importance.¹⁰ Joseph Thompson junior, a rich antiquary (1724-1806), was pastor of the church at Unicorn Yard from 1746 to 1761; his lists of dissenting churches in England and Wales, compiled in 1772 with a view to the repeal of the penal laws, are in Dr Williams's Library, with his historical notes. When he 'retired to Clapham Common, to live upon his fortune',¹¹ he and his father at Kingston, who also supported the LBES, ranked as teachers. Samuel Stinton was a deacon of Unicorn Yard, ordained as such in 1736.¹² John Stevens (1722-1778) was pastor of the Devonshire Square church from 1750 to 1761, when he was expelled;¹³ he attended only one other meeting of the Society. Benjamin Wallin was pastor of the church at Maze Pond from 1741 to 1782; his father, Edward Wallin, a Swede, had been its pastor from 1702 to 1733.¹⁴ John Ward was a bookseller in Cornhill; he was not the eminent Dr John Ward (1679-1758), professor of rhetoric at Gresham College, director of the Society of Antiquaries and vice-president of the Royal Society, of whom more is to be said hereafter.

It has sometimes been claimed¹⁵ that Dr John Gill (1697-1771), pastor for fifty years of the church at Goat Street and then at Carter Lane (now the Metropolitan Tabernacle), was one of the promoters of the LBES. In fact he never subscribed to it, and attended only one of its meetings, after being specially invited to serve on a committee to 'prepare Minutes' (i.e. to make recommendations) as to the Society's first officers.¹⁶ This committee was appointed on 1 September 1752 and reported to another general meeting on the 26th, but the interval was only a fortnight owing to the adoption of the Gregorian or 'New Style' calendar on 3/14 September. Thereafter Gill was twice invited to take part in examining the Society's students, but there is no indication that he did so. As the 'great Christian Rabbi', he may have been displeased that the curriculum did not include Hebrew.

At the meeting on 26 September, attended by twelve subscribers and by Dr Gill, Mr (later Dr) Thomas Llewelyn (the DNB spelling: in the minutes Luellin or Llewelin) was invited to act as Tutor 'to instruct the pupils [that might be hereafter admitted, *inserted*] in Classical Learning'. A week later he 'express'd his Willingness to comply with the Request of the Society, and did Agree to give Instruction to such persons whom the Society thought proper to send to him for that purpose'.¹⁷ The classics were the freemasonry of educated men throughout the eighteenth century. Greek, the language of inspiration, was also the language of philosophy and poetry. Latin was still the common tongue of Western Europe, the language in which Newton, Linnaeus and Gauss published their major scientific or mathematical works. Whether theological students read Aquinas, Calvin or Socinus, they needed Latin. Its use helped to delay the divorce of the 'two cultures', science and the humanities, well into the nineteenth century.

Thomas Llewelyn of Penalltau-isaf (1720-1793), who had studied at the Bristol Baptist Academy under Bernard Foskett (1685-1758), was 'that most complete scholar and gentleman' with 'more classical learning than any minister among the Protestant Dissenters'.¹⁸ He was a member of the Baptist Board (the London ministers' fraternal) but never became the pastor of a church; his vocation was educating young men for the ministry (sometimes at his own expense) and serving

his native country. It has been claimed by Bristol that he founded the LBES, but this is inexact.

At the same meeting Mr John Ward was elected (perhaps rather confirmed) as Secretary of the Society. He and Dr Stennett were deputed to wait on his namesake, Dr John Ward, to invite him to act as examiner; the invitation was accepted, and was repeated in subsequent years. In 1754 Dr Ward named them both as trustees of his foundation for educating young men, sons of Dissenters (preferably Baptist s) at some Scottish university.

The only other officer of the LBES was to be its Treasurer. The capital initially subscribed by the founders and the Pewtress family amounted to only eighty-one guineas, but at the second meeting Mr Pewtress reported that Mr Frederick Bull would contribute one hundred pounds to the capital fund and twenty guineas a year; thereupon Bull was proposed as a 'proper Person to be chose[n] Treasurer to this Society, which was unanimously agreed to'. Thereafter he took the chair whenever he was present. In 1757 he ceased to attend, but he remained Treasurer until 1762, when Dr Llewelyn, Mr Cox and Mr Pewtress were 'appointed to meet Mr Bull and request of him to settle the Acc[oun]ts of the Society the two former being appointed Joynt Treas[ur]ers with him'.¹⁹ Bull became Alderman the Rt Hon. Sir Frederick Bull, MP, Lord Mayor of London in 1774. In 1770 he contributed one hundred guineas of the £470 raised for the initial capital endowment of the Bristol Education Society,²⁰ whose committee became and remained the governing body of the Bristol Baptist College. On his death Bull left that Society a thousand guineas. Had it not been for the coolness which was evidenced in 1762, a Baptist College might perhaps have been established in London fifty years before 1810.

Unlike the Particular Baptist Fund, the LBES had no connection with the churches as such. Unlike Dr Ward's Trust, it was a voluntary association of individual members, most of whom subscribed either one or two guineas a year, payable at Michaelmas; some of them expected to be waited on, and the collector was allowed to keep the odd shilling in the guinea.²¹ From 1762 one of the pupils summoned the (male) members²² to the monthly meetings, which were held at the King's Head in the Poultry on the first Tuesday of each month at 6 p.m. There was no standing committee, as the number of members seems never to have exceeded thirty, of whom not more than half attended at all regularly. Seven members formed a quorum, and business 'may be proceeded upon at Half an hour after Six o'Clock'.²³ It appears that many meetings were either inqurate or simply social, and were therefore not minuted.

A young man who had been 'proposed to receive Assistance' by his own church was then encouraged to come to London, and was interviewed on the meeting-day by the ministers and two or three laymen; the meeting came to a conclusion the same evening whether to 'receive him upon the Foundation'. Applicants had to undertake 'to be under the Society's Direction with respect to the Time of their Continuance to receive Instruction'. They were required to live in a 'proper place'; initially this was Mr Ribright's house in the Poultry, but in 1756 they were transferred from the City to Mr Wilson's house at Deptford (Mrs Wilson was a subscriber) and in 1757, at the Tutor's instance, to Mr Bailey's at Greenwich.²⁴

The number of students seems not to have exceeded three at any one time. A

student's support cost twenty pounds a year, which since 1714 had been the statutory minimum stipend for an Anglican curate. For Baptist pastors, £25 seems to have been a standard, but many received less than this from their churches, and supported their families by other occupations, often keeping a school.

A decision was taken each year whether a student should continue for another year. Some indication of the nature of the examination is given by a minute of 6 November 1753:²⁵

Mr Stennett reported that, upon the Examination of the Young Men under the Care of Mr Luellin, it Appeared that they had made a very considerable proficiency, both in the Latin and Greek Classicks, much to the satisfaction of the Gentlemen present, And Mr Ribright reported that their Conduct in his House was every way agreeable.

A year later two of the three students had 'made a considerable progress in Classical Learning . . . it was the opinion of the Examiners that they should continue another year at those studies'. The third student did not appear, and 'on acc[oun]t of many irregularities in his behaviour' he was to have no further assistance.²⁶ He was the first but not the last of the Young Men supported by the Society to yield to the temptations of the Metropolis.

On 5 August 1755 Mr Llewelyn was 'desired after the present Vacation to proceed with Mr Turner, by instructing him in such branches of Academical Learning as he shall think proper'. It would appear that Daniel Turner junior from Abingdon had outdistanced James Newton of Chenies, recommended by the Chesham church (the Lower Meeting, now Trinity), and William Clarke from Little Wild Street, both of whom were later to make valuable contributions to education for ministry. During the following year all three 'made a very good proficiency in their Learning', but the point was taken that their principles and conduct had formed no part of the annual examination. The annual meeting appointed a committee consisting of the ministers and five laymen to inquire and report. Newton and Clarke survived, but Turner's principles in religion were held to make him 'not a proper person to receive any further Assistance'. John Brine carried the committee's report through a contentious general meeting on 1 February 1757.²⁷ Assuming that Turner was the son of the celebrated Abingdon pastor of the same name (1710-1798),²⁸ who had baptized him on 24 September 1752, the doctrinal question involved might seem likely to have been open communion at the Lord's Table,²⁹ but an interpolated entry in a list of Abingdon church members³⁰ states that he was 'Removed to London to Dr Price', i.e. the Revd Richard Price, LLD, FRS (1723-1791), philosopher, mathematician and economist, a radical in politics, sometimes described as Unitarian³¹ or Independent³²; in fact Price was an Arian Presbyterian, reverencing Christ as pre-existent and active in creation as well as redemption, but essentially subordinate to God the Father.³³

Newton continued under Dr Llewelyn's care until December 1758, when he returned the LBES thanks for their assistance, of which he stood in no further need. He had been invited by 'a congregation in Bristol', in fact the ancient Pithay church, where he remained assistant minister until his death, combining this office from 1770 with that of classical tutor at the Bristol College.³⁴

Clarke was 'directed to proper Studies' under the Society's care until 1761, though he was meanwhile permitted to preach in public when his church called him to it.³⁵ Next year he became pastor of Unicorn Yard. As this church had only forty-eight members, he also kept a school; of him, more hereafter.

Dr Thomas Llewelyn, the first Tutor, is said to have made an advantageous marriage; he repeatedly returned his stipend to the LBES. In December 1752 he had contributed fifty pounds to the Society's capital, but 'if at any Time hereafter the Design should fail, That then the money be paid to the Treasurers of the Particular Baptist Fund to be applied by the Managers thereof to the same purpose'.³⁶ This is the only mention of the PBF in the LBES minutes, unless the 'Fund' to which he devoted his stipend of thirty pounds in 1756 has this meaning; half of it was to be 'applied to the Welch list', which is mentioned in a PBF minute of 12 January 1773 as being distributed by him. From 1757 he returned twenty guineas a year to the LBES for the support of a student.³⁷ He promoted evangelization in North Wales, and liberally assisted the re-publication by the SPCK of the Welsh Bible, which had become very scarce. He wrote on the relation of the Welsh language to other tongues,³⁸ and on the history of Bible translation in Welsh,³⁹ to which his ancestor of the same name is said to have contributed c.1540. He was a founder of the Honourable Society of Cymmrodorion, and became its president in 1775.⁴⁰

In November 1759 Dr Llewelyn resigned as Tutor; his successor was Joseph Stennett, who agreed to instruct and accommodate students in his family 'to begin Christmass next'.⁴¹ Stennett was succeeded in December 1766 by Mr Jenkins (not previously a member of LBES), the 'proper place' for himself and the two young men under his care being designated as Mrs Chandler's house in Upper Moorfields.⁴² Both students proved unsatisfactory. One had 'according to his own account, received a fortune by which he might support himself, which also he engaged to do', but as he had neglected his studies and 'acted immorally in Many Respects' the Society excluded him and reimbursed Mrs Chandler as a sufferer. The other student 'absented himself from his lodgings a great many nights; neglecting his studies, and not complying with the directions of his Tutor and the Rules of the Society', which dismissed him from its further care. This left Mr Jenkins without pupils, and his Tutorship terminated at Christmas 1769.⁴³

There is no further record of any meetings of the LBES for fifteen years, but the immediate result was that Dr Llewelyn lost no time in examining the minutes of the Particular Baptist Fund for the preceding fifty years. On 7 January 1770 he reported to the PBF managers, who also met at the King's Head, that of the Fund's capital of £7370 no less than £1800 had been given expressly for ministerial education, variously described as 'for students' (initially £300 in 1720, increased to £600), '[for] Books and for Instructions of pious Students design'd for the Ministry, such as are baptis'd by Immersion after Profession of their Faith' (£500 in 1731), 'the education of Young Ministers, (£50 in 1742), 'the education of young Men for the Ministry, (£100 in 1756) and most recently 'Training up in Grammar and Academical learning Persons who upon the strictest Scrutiny appear to be truly serious in order to fit them thereby for the more effectual Ministration of the Gospel' (£550 in 1768).⁴⁴ The Managers found the report 'just and well founded',

and during the next twelve years the PBF, while continuing its earlier practice of making book grants to ordinands, assumed responsibility for the support and supervision of a succession of students. In London they placed them, with an allowance of £30 a year each, under the care of William Clarke aforesaid, now the Revd William Nash Clarke, MA (Rhode Island, 1769), pastor of Unicorn Yard 1762-1785. A student sent to Bristol was allowed £25 a year, and another under the care of John Fawcett (1740-1813) at Hebden Bridge £20.⁴⁵ In 1782 a petition from Robert Hall (1764-1831) for support at the University of Aberdeen was not approved; however, he became a Ward Scholar, and in 1785 began his career as classical tutor at Bristol, to which, after his ministry at Cambridge and Leicester, he was eventually to return as pastor of Broadmead.⁴⁶

Dr Llewelyn died in August 1783; he left £100 to the LBES,⁴⁷ but bequeathed his library, which was probably worth twenty times as much, to Bristol.⁴⁸ Shortly afterwards that College received the invaluable collections of Andrew Gifford (1700-1785). In 1961 Bristol sold three thousand non-theological books and invested the proceeds in the Gifford-Llewelyn Fund to expand teaching facilities.⁴⁹ At the time of Llewelyn's death two students at Bristol were being supported by the PBF, and the LBES minutes, which resume in the old book on 30 March 1784, show that another Bristol student had been on that Foundation; on completing his studies he thanked the Society for their help, and was succeeded as a pupil at Bristol by Joseph Kinghorn(e) (1766-1832) who received twenty-six guineas a year until 1788, when he was called to Fairford and was followed by William Morris, 'taken as a Student on this Society under the care of Messrs [Caleb] Evans, [James] Newton and [Robert] Hall at Bristol'.⁵⁰

There is no further minute until 18 September 1792, when seven members met at the Jamaica Coffee House and declined a request from William Davis soliciting a fourth year's grant (this implies an unrecorded award in 1789, with annual renewals). Then 'a motion was read & seconded that no further Exhibition be made by this Society at present. Adjourned Sine Die'.⁵¹ At the next meeting, 'on 1 March 1796, five of these members met at the King's Head Tavern, James Smith again presiding. A member of John Fawcett's own church at Branday Hall near Halifax was placed under Fawcett's care and tuition, and was allowed £25 for one year from next Lady-day'.⁵²

This is the last minute in the book, but the story can be taken further from some loose papers, inserted at the back of the book in the Angus Library at an unknown date; they were apparently not known to Gould in 1910. One of these provides a record of decisions which ought to have been minuted, and were probably taken informally (Whitley⁵³ refers to 'minutes till 1799'):

It Appears that there was an Omission of the Entering the Name of M^r: George Keely who went as a Student to D^r: Ryland [John Ryland, principal of Bristol 1793-1825] & who appears in the Cash-Book [kept by Mr Leader Cox] as paid for December 28th 1797 . . .

There was also an Omission of the Entering the Name of M^r: Samuel Stennett who went to M^r: Fawcett's for One Year from Lady-Day 1798 to Lady-Day 1799 . . .

There was likewise an Omission of the Entering the Name M^r: George Keely who

was to be continued another year at D^r: Ryland's - but whose Name at the request of D^r: Rippon [John Rippon, pastor of Carter Lane 1773-1836] was Changed from M^r Tho^r: Roberts which makes no difference

SE

TF

[probably Samuel Etheridge and Thomas Flight, acting as auditors]

June 25th 1799. The above Account was look'd over, & it was Agreed that the above Sam^l: Stennett should go for One year to Bristol under the Tuition of D^r Ryland Commencing from August the 1st at which time the Academy opens

[In another hand] M^r: S: Stennett continued at D^r: Ryland's till Midsummer 1802, & M^r Eben[e]zer Daniel Recom[mende]d by M^r: Joseph Stennett [by then pastor of Coate] Commenc'd in his Room at Mittlemas 1782 [amend to Michaelmas 1802]

Since 1784 the joint Treasurers of the LBES (from 1786 called Trustees) had been Leader Cox of Brixton Causeway, Stephen Williams, linen-drapeer of the Poultry, and James Smith of Bunhill Row, gentleman; but at least from 1792 Cox seems to have acted by himself. His book-keeping was open to criticism, but his integrity was unquestionable, and from time to time he invested the unspent income in 3 per cent Consols. On 13 August 1799 he and James Smith, by now of Islington, the two survivors, transferred the £1300 capital to three Trustees, James Smith, Thomas Flight of Hackney, one of the earliest subscribers, and William Taylor (1730-1811), a wealthy and celibate hosier of Newgate Street, by now described as gentleman. All three had been attending meetings of the LBES at least since 1784, though there is no indication that their or any subscriptions were being collected.

The last student known to have been supported by the LBES was Ebenezer Daniel, for whom a half-year's payment of £15 was acknowledged by Dr John Ryland to James Smith on 22 July 1803. Smith's death soon after this left William Taylor as the sole surviving Trustee. The last scraps of information in the loose papers show that at Christmas 1804 he had cash amounting to £88 18s 11d in his hands, and that on 24 April 1805 he paid £88 19s 0d, evidently to Joseph Gutteridge, a Treasurer of the PBF, as is confirmed by a list of 'Donations to the Fund', which also shows that by 17 September 1805 Taylor had transferred the LBES capital to John James Smith, Joseph Gutteridge and himself, and that he requested the Fundees to apply the income thereof in conformity with the donors' instructions. Gould and Whitley both regarded this as the demise of the LBES by merger with the PBF, but it does not appear that its capital was legally transferred to that fund,⁵⁴ even though Taylor and Gutteridge were co-Treasurers of the PBF. The effect was rather to make the PBF the corporate Treasurer of the LBES, acting under their instructions. In the absence of the PBF minute books for 1802-1813, one cannot say what instructions were given, or how they were carried out. The entry in the list of 'Donations to the Fund' *s.a.* 1805 was not made until 1807-8 and this may suggest some doubt as to how or even whether it should have been inserted in that list.

Meanwhile, however, a new start had been made. D. G. Pritchard, in his

memoir of Dr William Newman (1773-1835), first President of Stepney, probably relying on a diary of Newman not now available,⁵⁵ states that as early as the beginning of 1803 certain leading individuals 'were desirous of founding an academy in or near London for preparing young men, of the Baptist denomination, for the christian ministry'.⁵⁶ This scheme remained in abeyance for lack of support by the London churches, which were cautious to the point of apathy, but the next year a less ambitious project was undertaken. On Friday, 10 August 1804, a meeting at the King's Head resolved to form a Baptist Education Society (hereinafter BES). Its principal promoter was the aged Abraham Booth (1734-1806) who had since 1769 been pastor of the church at Prescot(t) Street, Stepney, where Taylor and Gutteridge were deacons. This Society's early minutes are lost, but its aims are fully stated in its initial rules as reprinted in 1807: 'to assist persons of good character, and of promising talents for the ministry, in the acquirement of important knowledge, by affording them instruction in the English language, and an acquaintance with its best theological writers - to teach them the leading principles of just arrangement, and good composition - to assist them in forming scriptural views of divine truth, and of the duties enjoined by it; and to communicate their ideas to others in a perspicuous manner'.⁵⁷ This was a limited objective, reflecting 'that degree of illiteracy . . . sometimes observable in those who preach the gospel of Christ . . . so obvious a defect in our immediate connexion'. There is no mention of classical learning, though as late as 1790 Joseph Priestley, Unitarian and scientist, had regarded it as indispensable.⁵⁸

The method adopted by the BES was to place students in the homes of ministers in the country. They undertook to provide board and tuition. John Sutcliff of Olney (1752-1814) was pre-eminent in offering teaching of this character; after preliminary studies, some of his pupils went on to Bristol, as he had done himself.⁵⁹ The object was more modest than the academic aim of the LBES, and this may help to explain why the founders of the new Society did not simply join and rejuvenate the old one. The cautious or disappointed Taylor could reasonably wait to see whether new money was forthcoming before taking steps to release the funds in his keeping; but within a year he effectively linked the two bodies by making his colleague Gutteridge, who was already Treasurer of the BES and of the PBF, a trustee of the old LBES. Another link was that Gutteridge married James Smith's daughter. Thereafter Taylor was a donor and subscriber to the BES.

The establishment of a northern college at Horton in 1805 and of a South Wales college in 1807 may well have revived interest in the project for 'a more extended and liberal plan of education in the neighbourhood of the Metropolis', and when in 1809 premises suitable for an Academy-house on Stepney Green were offered for sale, Taylor authorized Gutteridge to purchase them for £3,600.

At a special general meeting of the BES at the King's Head on 2 January 1810, after some explanation, it was resolved:⁶⁰

- I. That in conformity to the wishes of our worthy founder, an Institution be established to be distinguished by the name of 'The Baptist Academical Institution at Stepney', for the education of pious young men, designed for the Christian ministry.

II. That 'The Baptist Education Society' be in future united with this Institution, and that it be under the same direction and management.

III. That the most sincere and cordial thanks of 'The Baptist Education Society' be given to Mr *William Taylor*, for his kind and generous regard to the prosperity of the denomination of which he has been an ornamental and useful member.

IV. That a special Committee be now appointed to superintend and direct the arrangements necessary to carry into effect the proposed establishment.

By 22 February Gutteridge could report that the premises had been purchased and conveyed to thirteen Trustees, selected by Taylor ('the Donor') for the use of the BES, though future Trustees were to be appointed by the Managers of the PBF. On 10 April Taylor altered his will,⁶¹ of which Gutteridge was an executor, to divert a thousand pounds of his charitable benefactions from the support of poor ministers to the promotion of the design of the Institution at Stepney. Finally, on 24 May 1810, at the annual meeting of the BES, held at Mr Button's meeting-house (Dean Street, Southwark; thus on church premises, and outside the City) a prospectus was adopted, and it was resolved 'that the balance in the hands of the Treasurer of the late "Baptist Education Society", together with the stock and dividends arising therefrom be applied jointly with the funds that may hereafter be raised to the general purposes of the "Baptist Academical Institution at Stepney"'.⁶²

The latitude of the wording, and the reference to the *late* Society, render this resolution not wholly transparent. The 'Treasurer' was Gutteridge, but he had several capacities. If we did not know of the continuance of the LBES after its minutes end, and of Taylor's involvement with it, the resolution would have to be taken as referring solely to the BES, whose decision this was, on the ground that the Society had already resolved to merge itself in the new Institution, even though the prospectus still referred to 'a new Seminary intended to be established near London'. But in view of the background, the minute can be taken as comprising the LBES, of which Taylor and Gutteridge remained Trustees and so responsible for pursuing its designs. Indeed, they were going ahead with their plans for an Academy even before the BES agreed to consolidate their interests and to extend its own purpose to bring it into line with the long-standing intention of the LBES to establish a permanent seminary in London. However diffident Taylor may previously have been, he was rightly honoured as Founder; it was his provision of a home for the College, together with the ensuing support from the churches and the PBF, which ensured its permanence, unlike several excellent but transient dissenting academies during the preceding century. He lived just long enough to see Newman resident at Stepney and the first three students admitted to what was regarded as the President's family. The PBF accepted and welcomed this plan, and from 1812 concentrated its support for ministerial education on Stepney. Because Taylor still had fears as well as hopes, he secured to that Fund a contingent interest in the Stepney property if the design should fail.⁶³

The practice of placing some pupils with ministers in the provinces did not immediately cease. On Sutcliff's death in 1814 three students supported at Olney were transferred to ministers at Northampton and Dunstable.⁶⁴

In the first decade of the Stepney Academy, the reports to subscribers and friends, still meeting at the King's Head in the Poultry, sometimes recalled its continuity but more often stressed its new beginning. The Revd Thomas Thomas, who died on 11 October 1819, was described on 11 January 1820 as having served the institution as secretary for sixteen years.⁶⁵ But intending benefactors were informed that its full title was 'The Baptist Academical Institution at Stepney, near London, established in the year 1810'.⁶⁶ Its complex pre-history was almost lost in following years, and some emphasis on the antecessors which it incorporated, the LBES and BES, may now seem justified.

NOTES

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- 1 W. T. Whitley, *A History of British Baptists*, 1923, p.258.
- 2 'Minutes of a Society for the Support of Students for the Ministry' (cover of minute book); cited as Min. with page reference.
- 3 Otherwise 'the Education Society in London' (Min.46); 'the London Baptist Education Society for Assisting Students' (Min.47).
- 4 R. Brown, *The English Baptists of the Eighteenth Century*, 1986, 83; G. P. Gould, *The Baptist College at Regent's Park*, 1910, 14, has 'twelve ministers and others'.
- 5 Min.1.
- 6 J. Ivimey, *A History of the English Baptists*, 1823, iii.579-588; *DNB*.
- 7 For successive Stennetts, see *DNB*; cf. A. C. Underwood, *History of English Baptists*, 1947, 147-8.
- 8 Ivimey, 1830, iv.366-372.
- 9 W. T. Whitley, *The Baptists of London 1612-1928*, p.107; Underwood, *op.cit.*, 135.
- 10 Brown, *op.cit.*, esp. 74-5. Brine's *Motives to Love and Unity among Calvinists*, 1753, was an appeal for liberty of thought and freedom of modest expression.
- 11 Ivimey, iii.429. Ivimey, who considered the habits of a gentleman unfavourable to the churches' welfare, used Thompson's manuscripts, but commented that 'he does not appear to have done much good as a minister, or to have been very laborious in his Master's work'.
- 12 S. Wilson, *The duties of a pastor and deacons* (ordination sermon, 29 April 1736).
- 13 Whitley, *Baptists of London*, 106, 131.
- 14 Ivimey, iii.462-469, 472-485. Benjamin Wallin was admitted to the Baptist Board on 18 November 1740 as a preacher called by his church, but was not ordained until 15 October 1741.
- 15 See note 4.
- 16 Min.3.
- 17 Min.4-6.
- 18 Ivimey, iv.584, citing comments by Dr Caleb Evans and Dr Gibbons.
- 19 Min.32.
- 20 N. Moon, *Education for Ministry*, 1979, 12, 16.
- 21 Min.23.
- 22 Min.32.
- 23 Min.5; confirmed, Min.23.
- 24 Min.8, 16, 21.
- 25 Min.10.
- 26 Min.12.
- 27 Min.13, 17-19.
- 28 E. A. Payne, *The Baptists of Berkshire*, 1951, 74-84; ms. list of Abingdon church members 1748-52, *ex inf.* Revd M. Hambleton.
- 29 D. Turner, *A Compendium of social religion*, 1758; *A modest plea for free communion at the*

- Lord's Table*, 1772.
- 30 Abingdon church book, *ex inf.* Revd M. Hambleton.
- 31 *Chambers Biographical Dictionary*, ed. M. Magnuason, 1990, 1191.
- 32 J. H. Boardman, ed., *Burke's Reflections on the Revolution in France*, the classic rejoinder to a sermon of Price; note at p.226.
- 33 W. D. Jeremy, *The Presbyterian Fund*, 1885, 150-52. Gill regarded an Arian as 'a Tritheist, since along with the one supreme God, he holds two subordinate ones': *The form of Sound Words to be held fast*, 1766, 13.
- 34 Moon, *op.cit.*, 11, 13 and n.25.
- 35 Min.26.
- 36 Min.7.
- 37 Min.21.
- 38 T. Llewelyn, *Historical and critical remarks on the British tongue, and its connection with other languages*, 1769.
- 39 T. Llewelyn, *An historical account of the British or Welsh versions of the Bible*, 1768.
- 40 *DNB*; references in Moon, 113-4.
- 41 Min.25.
- 42 Min.37.
- 43 Min.40-41.
- 44 PBF minute, 4 January 1770.
- 45 PBF minutes and memoranda, *passim*, 1770-83.
- 46 O. Gregory, *Memoir in Works of Robert Hall*, 7th edition, 1841, vi.1-115, esp.6-24.
- 47 Min.44
- 48 Moon, *op.cit.*, 16-17.
- 49 Moon, 87
- 50 Min.42, 45.
- 51 Min.46.
- 52 Min.47.
- 53 Whitley, *Baptist Bibliography*, 1916, i.172.
- 54 Though the PBF volume 'Donations and legacies to the Particular Baptist Fund 1717-1859' shows it as capital transferred from the 'London Education Society'.
- 55 The Newman diaries in the Angus Library begin in July 1808, but Pritchard clearly used earlier volumes.
- 56 D. G. Pritchard, *Memoir of the Revd W. Newman DD*, 178.
- 57 Rules of the Baptist Education Society, established in London 1804; reprinted with a list of subscribers, 1807.
- 58 See A. Victor Murray, in *Philip Doddridge*, ed. G. F. Nuttall, 1951, at p.124. Doddridge had innovated by lecturing in English.
- 59 Ivimey iv.436 -445.
- 60 Rules, etc. of the Baptist Academical Institution at Stepney, 1813, p.11.
- 61 Taylor's will, dated 27 October 1809, with four later codicils, was proved on 31 December 1811.
- 62 Rules, etc. (as note 60) pp.12-13.
- 63 Ms. list of donations to the Fund, citing 'Extracts from the Deed of Trust entered on the Secretary's Minutes of the Fund Meeting, March 6th 1810, Folio 61'.
- 64 *Baptist Magazine*, 1816, viii.130 (report includes rules of admission). *Baptist Magazine*, 1815, vii.86 refers to Sutcliff as 'one of the earliest tutors employed by the Society'.
- 65 *Baptist Magazine*, 1819, xi.479; 1820, xii.161. This may indicate that Thomas was involved in the discussions in 1803, prior to the formation of the BES.
- 66 e.g. *Baptist Magazine*, 1817, ix.120.

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