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The Baptist Board.

Minutes from 1724.

With the accession of George I., the Dissenting Interest seemed to become safer than under the Stuarts, and several steps were taken to organize. Many Elders and Ministers of the Baptist Churches met weekly at the Hannover Coffee-house in Finch-lane, London, forming what we should call a Fraternal. One of the members, Benjamin Stinton, noted many of their doings in his Journal, which is the basis of chapter II. in the fourth volume of Crosby. The minutes of the Society from 1714 to 1736 have been analyzed by the editor.

In 1717 the Particular Baptist Fund was founded; and nine years later, the General Baptist Fund. The archives of these societies are chiefly accounts, and have not been studied by any recent antiquary.

On 20 January, 1723/4, a second Fraternal was formed, limited to the Particular Baptist ministers of London and the neighbourhood. Although it was for a long time a small society, it took itself very seriously, and imitated the title adopted by similar Societies of Independent and Presbyterian ministers, calling itself the "Baptist Board." The General Body of Protestant Dissenting Ministers of the Three Denominations arose in 1727. This Body and its three constituents still continue to exist, and the minutes of all are extant. The officers of this ancient Baptist Society have offered their early books for publication, and the opportunity thus arises to go behind Ivimey and present a first-hand sketch of corporate denominational life in London as it appeared to ministers. Notes are added from many other contemporary sources.

Among these until the year 1740 is the fourth volume of Crosby. He had imbibed from Stinton a resolve to obliterate if possible the line between General Baptists and Particular, which this society was founded to maintain; it is interesting to see how much he erred in thinking that the General Baptists (of the Old Connexion) had any future, and how unimportant are one or two Societies whose origin he narrates at length.

Another forecast of his was wrong also, at page 109. He thought that a society of ministers only was doomed to failure, and because he knew nothing of the inner working, he actually said that the Hannover Society had come to nothing—whereas it was flourishing when he wrote and had just attained a new minute-book. He would be surprised to know that this Gloucestershire Society has kept on for nearly two centuries, and is as active as ever. On the other hand, he believed much in a London Baptist Association, though his own pages

recorded two collapses, and he did not know of a previous failure. In 1826, London tried a fourth time, leaning on Berkshire; and in 1834 ventured a fifth start all by itself, which came to an end in 1857. After a few years breathing space, the present L.B.A. was formed in 1865, and the Metropolitan Strict Baptist Association in 1871.

Jan. 20th 1723[-4]

The Minutes of a Society of Ministers of the Baptist particular perswasion Meeting at the Gloucestershire Coffee house on Monday at three a clock Whose names are as follows¹

Mr. John Noble [Tallow-chandlers' Hall, † 1760]
 Mark Key [Devonshire Square, † 1727]
 Edward Wallin [Flower de luce, now Maze Pond]
 Richard Parks [White Street, † 1765]
 David Rees [Limehouse, † about 1774]
 Edward Ridgway [Angel Alley, now King's Cross]
 John Gill [Goat Street, now Metropolitan Tabernacle]
 William Arnold [Unicorn Yard, † 1852]
 Clendon Dawks [Wapping, late Commercial Street]
 Tho: Richardson [Pinners' Hall, afternoon, † 1750]
 Humphrey Barrow [Curriers' Hall, † 1849?]
 John Biddle [Deptford, † about 1750]
 Sam: Wilson Sectry [Tallow-chandlers' Hall]

Jan. 20th 1723[-4]

Agreed that Mr Sam: Wilson be the Secretary, of this Society

Feb. 17. 1723/4

A Letter from Mr Crosley being read in wch he desired the advice of the Ministers, it was agreed that Mr Richardson should write into the Country, abt him²

[Saturday] Feb 29th 1723/4

A Letter from Mrs H. Gold was read and agreed to take no notice of it

Present. March 16th 1724^s

Mr J. Noble	Mark Key,
Ed: Wallin	Ed: Ridgway,
J: Gill	Will: Arnold
Clend: Dawks	Hum: Barrow
Tho: Richardson	David Rees
	S. Wilson Sec.

A motion being made concerning a Lecture at Mr Keys meeting place to be carried on by the Ministers of this board; the further consideration of it was adjourn^d till next Day^t

Present. March 23^d 1724

Mr J. Noble	Ed: Wallin
Ed Ridgway	Tho: Richardson
Clen: Dawks	Rich ^d Parks
	Sam: Wilson Sect

Received a Letter from Mr Longbottom at Dublin signifying his desire to go to South Carolina [;] Mr. Wallin was desired to send an answer to it promising him all the encouragm^t [that] lay in the power of the Ministers^s

The Minute of the Last Day being reassum^d it was agreed to Leave it to Mr Wilson and his freinds to discourse wth Mr Key and his Church ab^t removing His Lecture there^s

Receiv^d two Letters concerning Mr Crosley As an answer to the Min: dated Feb. 17th. Left in Mr Richardsons Hands

Present. March 30th 1724

Mr. J. Noble	Ed: Ridgway,
Tho: Richardson	J. Gill
Will: Arnold	Ed: Wallin
Mark Key,	Sam: Wilson Sect
H. Barrow	

According to the last days Minute Mr Wallin reported he has writt to Mr. Longbottoms

Agreed that the Ministers in general are willing to encourage this lecture at Mr Keys if the Church can find no method more to their satisfaction but if they agree wth Mr Wilson and his freinds they shall be entirely satisfied.

Agreed that Mr Noble write to Mr Croseley and signifie that he can have no expectation from the [Particular Baptist] fund he being at present in disorder and that He is well acquainted wth the method of applying to Churches in cases Like to his

Upon Mr Petoes application for advice abt Leaving his people having heard his case he was desidrd to stay another Year and trust providence

April 13. 1724

Present

Mr Jo. Noble	Mark Key
J. Gill	Ed: Wallin
H: Barrow	Ed. Ridgway

No business Material

April 20th 1724. Present

Mr J. Noble	Ed: Wallin
J. Gill	H: Barrows
Tho: Richardson	Will: Arnold
J: Biddle	S: Wilson Setry

No business Material

Sepr 21st Present

Mr J. Noble	Ed: Ridgway
J. Gill	H Barrow
Will: Arnold	J. Biddle
J. Sharp:	J. Thouroughgood ⁷
E: Wallin ⁷	S. Wilson Sec ^{tray}

Mr Watts desired advice concerning his acceptance of the Pastoral care of a people at Earlstoke [;] it was Judgd proper he shoud await and See how the Lord own's him among them and then if succeeded [this word interpolated] he finds himself inclind to accept of it.⁸

Mr Dawks Church having appointed a Meeting to be Spent in prayer on Wed: Sevth Sent Messengers to invite the Pastors to assist to w^{ch} they agreed

Nov^r. 9th. 1724

Mr Townsend⁹ propos'd three Questions Concerning Marriage whether it was Lawful¹⁰ for a Man to Marry his Brothers Widdow by whom his Brother had Children?

2^{dly} Whether tis Lawful for a Women to Marry wth her fathers Sisters Husband?

3^{dly} Whether tis Lawful for a Man to marry two Sisters when he had children by the first?

Nov^r 16

These Questions being considered they were Carried in the Negative.

Some brethren Comming from Woodbridge abt building a Meetinghouse were advisd to be more Modest in their Demands and were promised all the assistance the Brethren cou'd give Personaly tho' they cou'd not Make Collections in their Churches.¹¹

Nov^r 30

Present	Mr. Noble
Mr. Wallin	Ed: Ridgway
Mr. Townsend	Pastors
Ar. Spurrier Min:	S. Wilson Sec ^y

Whereas two Messengers applyed to this Board, desired an advice Concerning their Present Circumstances wth relation to Mr Dawkes, their Pastor, they were advisd

to send Messengers, to him into the Country Cloath'd wth the authority of the church to Lay before him and advise wth him concerning the Declining State of the Church and in the most tender Manner acquaint him that if he should remain incapable of Serving them to Seek for other assistance.¹²

A copy of the advices sent to Mr ["Dewhursts people," crossed out and replaced by] Wilmot, John Hammond and George Shanks Concerning Mr John Prior. Ocr y^e 12th 1724¹³

Beloved Brethren/ In answer to your Request we can Solemnly Declare that we have no Personal Disrespect to Mr John Prior But the great regard we have to the Interest of Christ, as in the hands of the Baptists, and tender Concern for the honour, and Comfort of your Church in particular, obliges us in faithfulness to Advise You by no means to call Mr Prior to the Pastoral office at present or so much as to imploy him in the Work of the Ministry.

Our reasons are these

1. The uncommon nature of his Crimes his Long Continuance in them, and the aggravating circumstance of often calling upon the Searcher of hearts, to witness his innocency, when himself afterwards acknowledged the truth of the charge.
2. Tho' the Church might Justly Restore him to Communion, Yet his forward and hasty appearing in the Ministry So Soon after his being readmitted as a private member, gave no time to See whether he had fruits meet for repentance, but rather too much cause to Suspect the reality thereof, and that the Publick ministry was what he had principally in View.
3. The character he at present too Deservedly bares will by no means Suit wth what the Apostle Lays down as requisite to an honourable Minister or Pastor 1 Tim. 3. 2. 3. 4. 5. 6. & 7. Tit: 1. 7. 8. Considering

these things Should we Incourage a Person So unhappily circumstanc'd as he is, Especialy in London. where the fame of his Guilt is at Least as far spread as the knowledge of his Person, We Should act contrary not only to the advice of the Apostle above, but also to that in Tim. 5. 22. and give too Just occasion to the Enemies of the Gospel to reproach us, & for other Denominations to Say Let Persons be never So vile Yet if they Espouse our Notions We will Set them up & encourage them in the Ministry tho' we are not altogether unacquainted wth his Late Conduct Yet at present we Shall not Concern our Selves about it because we apprehend what is above offer'd is a Sufficient answer to Your request So heartily wishing You the Divine presence & Direction We subscribe ourselves

Your Breth: & Servants in Christ Jesus

John Biddle
Ed: Ridgway
Tho: Richardson
Hum: Barrow

John Noble
Ed: Wallin
Wm Arnold
Rich Parkes
Dav. Rees
John Gill

1724/5

Present
Ed: Wallin
Will: Arnold
Hum: Barrow

Mr John Noble
Ed: Ridgway
Jo: Gill

Mr Harper made application for advice what to Do having attempted to continue his Communion wth Mr Husses Church but was Rejected for Having apply'd to Mr Dewhursts, It was Judgd proper that he shou'd assert his Relation as a Member wth Mr Husses Church not having been Dealt wth for any Irregularity.¹⁴

A Case of Charity from Canterbury was propos'd by Mr Noble but Judg'd not to fall under the Notice of this Board.

June 28th 1725

Present	Mr Ed: Ridgway,
Rich ^d Parks	Tho Richardson
John Biddle	Sam. Wilson

Mr Arnold read a Letter from Mr John Grant of Whitchurch in Hampshire in w^{ch} he askes Advice Concerning his Removal to Coventry It was Agreed he Shou'd be Advisd that as he has right to take care of his family, if He Can't be meinteind where he is & his Way is Clear He may Remove.

Sign'd by the Secretary
Sam. Wilson

Jan. 17. 1725

Present Mr Noble	Mr Wallin
Mr Ridgway	Mr Arnold
Mr Barrow	Mr Townsend
Mr Richardson	Mr Wilson

Having read a Letter from Mr Tho: Gutteridge wherein he acknowledges his Irregularities in Preaching &c. for some Years past & asks the Advice of the Ministers for his future orderly walking, it was their Unanimous Advice he Should Join himself to some Orderly Church & Entirely Submit himself to the Judgment of that Church.

Sign'd by the Secretary
Sam. Wilson

March 21 1725/6

Present	Mr Wallin
Mr Richardson	Mr Arnold
Mr Gill	Mr Townsend
Mr Barrow	Mr Rudd ¹⁵

Mr Harper told us according to the Advice of this Board he went to Mr Huzza's Church & acquainted them that he was Sorry he had left them & propos'd to the Church at Turners Hall without acquainting them with it They told him he had cut himself of from being a Member with them by Applying to another Church & so they wou'd have nothing to do with him. It was Agreed that Mr Barrow & M Wilson Inquire into this affair in order to give him an answer next Meeting.

Sam Wilson Sectry

April 18. 1726

Present Mr Noble	Mr Wallin
Mr Arnold	Mr Barrow
Mr Rudd	Mr Wilson

Mr Jope Desired the Ministers to Interpose for his Liberty, they answer'd if he wou'd Give the gentlewoman Reasonable Satisfaction to trouble her no further on that head, they wou'd Endeavour his Discharge.¹⁶

Read a petition from the people meeting in White Street concerning ye difference between them & Mr Dawk's, desiring advice from the Board how to act in their present circumstances. The answer that was returned by ye board was as follows: That with regard to such things as are of a civil nature between them & Mr Dawk's, it did not lie before them; and as to those w^{ch} respected their Church communion, it was their advice that they endeavour to act according to the light of their conference & keep up their Church state if possible.¹⁷

Mr Harper waited upon the Board for their answer to the representation he had made of his case some time before; the answer they returned was: That it would be his honour and privilege to endeavour a

reconciliation with Mr Hussey's Church if possible: if that could not be come at, that he should so behave himself in the interim, as that it might be an encouragement to some other orderly Church to receive him.

July 18. 1726

Present Mr Wallin	Mr Gill
Mr Arnold	Mr Barrow
Mr Biddle	Mr Rudd

(Three of the people in Glass house Street Desird Advice as Sensible of their Disorder as to their Present Ministry, it was Agreed to give them Assistance & Encouragement when Mr Hancock was Dismiss'd; & they were Desird to Attend for further Advice the Last Monday in August.¹⁸

S. Wilson

March 13th 1726/7

Present Mr Nobble	Mr Ridgway
Mr Arnold	Mr Gill
Mr Rudd	S. Wilson

Mr Harper applyed to the Brethren to Come down to Cambridge to Witness to the Order of some friends Who Designed to Set Down in Church fellowship.

It was agreed that as they Designed to Set down under a Differing Denomination We had no Concern with it and that as Mr Harper himself was in our opinion in Disorder, We cou'd not Appear in favour of him.

Nem: Con:

March 20th 1726/7

Present Mr Noble	Mr Arnold
Mr Ridgway	Mr Tombs
Mr Townshend	Mr Morton
Mr Rudd	

Mr Bowler Mr Clarke & Mr Blackwell waited upon the Board as messengers from the Church of Christ

late under the Pastoral Care of Mr Mark Key to desire their Answer to the following Query:

Whether the uniting of two Congregations of Protestant Dissenters (both of the same Faith & Order) into one body, or Church, for the celebration of our dear Redeemer, and keeping their several Officers, may properly be deem'd a Dissolution of one, or both the said Churches.

Agreed, To take the affair into particular consideration the next meeting.¹⁹

Memorandum The General Body of Ministers of the Three denominations formed 1727 See Baptist List p. 172. [At that page are the following extracts made by J. B. Shenston in 1835 from the records of 1727; a few notes by previous students are not reproduced, but new notes are added.]

The General Body of the Three Denominations was formed July 11. 1727 at The George Ironmonger Lane. And the first Committee met at Founders Hall Nov 7²⁰

Wm Harris in the Chair	Pr.	[Poor Jewry Lane]
Dr Calamy	Pr.	[Prince's Street, Westminster]
Mr J. Bayes	Pr.	[Leather Lane]
[John] Evans	Pr.	[New Broad Street]
[Thomas] Ridgley	[PB]	[Three Cranes]
S. Wright	Pr.	[Blackfriars, afterwards Carter Lane]
[Benj:] Grosvenor	Pr.	[Crosby Square]
[Thos.] Leavesley	Pr.	[Old Jewry]
[Moses] Lowman	PB	
T. Bradbury	PB	[Fetter Lane]
Mr Watts	PB	[Chaplain to Sir Thomas Abney]
Asley [J. Asty]	PB	[Ropemakers' Alley]
[John] Hurrion	PB	[Hare Court]

[John] Noble	B	[Maidenhead Court]
Jos ^h Burroughs	B	[Paul's Alley, Barbican] ²¹
Dr Kinch	B	[Artillery Lane, Spitalfields] ²²
Mr Richardson	B	[Devonshire Square tenant]
{Thos.} Harrisson	B	[Little Wild Street]
[David] Rees	B	[Limehouse]

The List of Bap. Ministers as taken from the Minutes of The General Body with the preceeding Page. [Those belonging to the General Baptist Assembly are marked *; those churches which are extinct are marked †.]²³

Arnold [William]	Unicorn Yard†
Biddle John	Deptford†
Burroughs Jos ^h	} Barbican†
Forster J	
Borougs James	[Barbican, brother of the pastor]
Kimber [Isaac]	[Barbican, assistant]
Cornthwait [Robert]	Mill Yard Sabbatarian
Flood Thomas	Richmond†
Gill John	Horsleydown
Harrison Thomas	Wild Street
Harrison Amos*	Croydon†
Jenkins Joseph*	Park Southwark
Grove William	[assistant, Park]
Sturch William	[assistant, Park]
Ingram Benjamin*	} Fair Street [Horsleydown]
Richardson James* ²⁴	
Kinch Dr John	Artillery Lane†
Fiddaman [Richard]*	} Goswell Street
Kirbey Thomas*	
Morris Joseph*	

Noble John	} Tallow Chandlers Hall†
Davenport [Peter] ²⁵	
Randel Matw*	} Virginia Street
Maulden John*	
Rees David	Limehouse†
Richardson Thomas	Devonshire Sq [tenant]†
Ridgway [Edward]	} Prescott St
& Virtue	
Rudd Sayer	[Devonshire Sq
Smith James*	Covent Garden [Hart St.]†
Townsend [Edmund]	Cripplegate (Sabbatarian)†
Wallin Edw ^d	Fleur de lys Court Southwark
Townsend John	[assistant?]
Spurrier Aron	[assistant?]
Wilson Sam ^l	Old Gravel Lane [Wapping]
Wilson John	Glass House Yard
	[Westminster]†
Moreton [John?]	Cripplegate [Curriers' Hall]†

1. There were other Particular Baptist ministers in London at this time, such as Sir Nathanael Hodges, Kt., late of Artillery Lane; John Kinch, M.D., his successor; Joseph Burroughs of Paul's Alley, Barbican. But their Calvinism was not above suspicion, the events of 1719 inclined the Calvinists to close their ranks most unmistakeably, and the occasion was furnished in 1722 by the shutting of the Hannover Coffee-house, where the old Fraternal had met. Several Calvinists had belonged to this, such as Biddle, Dawkes, Harrison; but when it moved to the British Coffee-house in Finch-lane during 1722, the opportunity was evidently taken to form this new Fraternal at the Gloucestershire, and to limit its membership by excluding all General Baptists. Most of the churches died when leases ran out, as is shown by the dates added in brackets; four survive to-day.

2. David Crosley had left Curriers' Hall in disgrace about 1710; he continued in bad standing for several years, giving continual scandal near Gildersome and Bacup. The details are recoverable, and very unedifying.

3. Wilson was not consistent in his system of dating. He called January, 1723; February, 1723/4; March 1724. From 1 January to 24 March either number might be given to the year, till in 1753 the

ambiguity was abolished. Neglect of care in reading Wilson's first entry has made many people date the formation of the Fraternal a year too early. We should call the date 1724.

4. A church usually met only once on a Sunday and often hired out its premises to other churches. Thus Thomas Richardson's church had moved from Joiners' Hall to Pinners' Hall, which it hired for the afternoon, the lessees using it only in the morning. Richardson on 23 April of this year hired Devonshire Square in the afternoon from Mark Key's church paying £10 a year, and £3 to the clerk for pitching the time.

5. It does not appear that Longbottom ever went; the succession of pastors at Charlestown is Screven, Peart, Simmons. On the other hand the General Baptists did send, and split the church, carrying off also some members to Stone.

6. Noble was the pastor at Tallow-chandlers' Hall; Wilson was appointed by that Church to preach a lecture there on Sunday evening. It will be seen that another solution was found, as indicated in note 4.

7. These two names were inserted later. For Jonas Thurrowgood of Hitchin see III. 51.

8. John Watts tried, succeeded, preached at Yeovil for the Western Association in 1736, and in 1738 wrote their Circular Letter on Personal Piety.

9. Edmund Townsend was apparently worshipping with the Seventh-day Baptist church gathered in 1676 by Francis Bampfield, which had hired Pinners' Hall for Saturday, but in 1721 had united in worship with the General Baptist Seventh-day church at Mill Yard, under Daniel Noble. They were not quite comfortable, and were trying to induce Townsend, pastor of the Seventh-day church at Notton near Tewkesbury, to come to them. He did join on 3 September 1726, was chosen pastor 1727 and took the church to Curriers' Hall on Saturday.

10. There still is an occasional idea that the laws as to marriage, summed up in the table printed in the Book of Common Prayer, bind only members of the Church of England. Quite lately the idea has been somewhat justified by the law as to Deceased Wife's Sister.

11. The Baptists at Woodbridge were chiefly Seventh-day. George Carlow was transferred to Mill Yard in 1706, Rutland the pastor preached in 1711 when Rootsey was ordained at Colchester, ordinary Baptists here were members at Colchester in 1718, Colchester dismissed a member in 1739 to Ridley's Seventh-day church. He was the last

pastor, and the survivors of his flock gradually joined Colchester, the last dying in 1784.

12. Clendon Dawkes became pastor at Wapping in 1719, where William Curtis had been ordained in 1718. Like his predecessor, he joined the Hannover Coffee-house Club, on 7 August 1721; next year he brought up there the case of James Haseltine, Elder of Barton in Northants. This minute shows that his health had failed and that he was in the country; Wilson says that he is supposed to have come from Wellingborough. It is somewhat strange that the Wapping church sent to this new Club instead of to the older one to which Dawkes belonged; the fact shows that the new Club had promptly won the confidence of the Calvinists, though the attendance was so small.

13. This people will be frequently heard of, being indeed the legal ancestor of the church in Stoke Newington bearing the name of "Devonshire Square." It sprang from the baptism in January 1641/2, when Blunt Kilcop and Lucar were prominent; in 1644 Kilcop and Webb signed the confession, in 1646 Kilcop and Benjamin Cox, in 1651 Edward Harrison, Consett, Graves, Roberts and Waters. In 1650 Harrison and Bowes signed the circular to all Baptists in the Commonwealth. In 1657 Harrison and Tull protested publicly against Cromwell accepting the title of King. In 1661 Harrison, Tull, Cox, Knight and Blackwood joined with other churches in repudiating Venner's Fifth-Monarchy movement. Next year we find the church ousted from its meeting-place in Petty France; in 1669 Harrison was indicted for holding his conventicle near Bishopsgate Church. But in 1672 he secured the king's licence for his own home in Petty France. By 1674 he was dead, Noble was carrying on, and after negotiations with John Child, Nehemiah Cox and William Collins were ordained on 21 September 1675. They took a leading part in reviving the London Baptist Association, in revising the Westminster Confession for Baptist uses in 1677, but in 1683 found themselves excluded again from their meeting-house. With 1687 they reviewed their roll, and took a leading part in the reconstruction of the next few years. Cox died in 1689; and Thomas Harrison, son of Edward, helped Collins. The disputes as to the introduction of hymns to be sung by the congregation split the church into three; Collins with those who opposed the innovation moved to Artillery Lane, Spitalfields in 1701. He died next year, and there were troubled times, Ebenezer Wilson being the leader; they declined to join the Association at the reorganization of 1705, but so regretted the proceedings of these years that when on 4 January 1707/8 they migrated to Walbrook, they cut out their minutes since Collins' death. In 1714 they lost their pastor,

and next year they moved again, hiring Turners' Hall in Philpot Lane. In August 1716 they called Thomas Dewhirst from Bacup. They subscribed £10 to help build a baptistery at Horsleydown for the use of five Particular Baptist churches; and though they did not actually help found the Particular Baptist Fund in 1717, they at once accepted an invitation to join. In 1719 Dewhirst was at the Salters' Hall synod, supporting those who made a declaration of faith in the Trinity. He is last heard of in 1723, when Edward Wallin kept the church together. This letter shows the church strongly dissuaded from calling a man of whom nothing else is known.

14. Joseph Hussey was pastor of an Independent church in Petticoat Lane. The case came up again two or three times. Harper was excluded and adjudged by all parties to be disorderly.

15. Sayer Rudd had been pastor at Swallow Street, Westminster, but during 1725 was invited to Turners' Hall, and that was evidently deemed enough to qualify him for this Board. He had originally been a member with Wallin, whose church about this time moved from Flower de luce court to Maze Pond on the old Kent Road.

16. This little romance in the life of Caleb Jope of Bristol is obscure.

17. The church at Collier's Rents, White Street, Southwark, was founded in 1695 by Richard Robbins, and in 1698 became Baptist, as Stinton tells at length in his MS. In 1704, when it joined the L.B.A., it was under Richard Parkes, but it did not join in founding the Particular Baptist Fund, and Parkes was one of three P.B. ministers who voted at Salters' Hall against subscribing any human articles of faith. A quarrel had arisen the year before over a catechetical lecture, in which the Hannover Coffee-house Club had been asked to intervene, and had declined. In 1724 Parkes was one of the original members of this rival club, the Board. When he died next year, Joseph Harrington kept the people together. Negotiations were now proceeding with Clendon Dawkes, late of Wapping, and were evidently troubled. Samuel Wilson was succeeding Dawkes at Wapping, and therefore the minute on this matter and the next is not drawn up and written by him. (Walter Wilson's articles on Clendon Dawkes, Collier's Rents and White Street, put together fragments of fact and fiction into most inaccurate mosaics.)

18. Glass House Street, Westminster, is not to be confounded with Glass House Yard, Goswell Road, nor with Glaziers' Hall, Old Broad Street. The present church was founded by Ely, once a General Baptist; then Sayer Rudd was there for a time. We shall

soon find that Samuel Wilson's brother John, son of Ebenezer Wilson of Turners' Hall, took charge. But the minutes here are very intermittent.

19. The counsel given is not recorded, and it is said that the point was too knotty. Advice was sought from the Independent Lecturers at Pinners' Hall, and Ridgely sent a letter which was read on 20 April 1727. The facts were these:—

On 27 June 1726 Mark Key was buried, and the church over which he had been pastor resolved on the 30th to continue. The church had been founded by Kiffin about 1642, and its history can be written in detail till 1676, when its minutes cease till October 1690. Richard Adams was then assistant, and continued after Kiffin's death in 1701, being helped by Mark Key, 2 April 1702, and by John Toms before 1704, though Key was only ordained in 1706. Adams died after 24 April 1718, Key and Toms remaining, being aided in 1721 by Samuel Thomas from Barbican. Now that Key was dead, and Gifford of Bristol deferred accepting an invitation, Toms and Thomas did not feel equal to the burden: Toms is apparently the "Toms" of the minute, he came from Oxford, *Crosby* iv. 138.

The premises were very good, standing in Devonshire Square. As the church used them only once on the Sunday, they were hired out in 1723 for the other part to the church under Thomas Richardson which came from Joiners' Hall, and had been lately at Pinners' Hall in the afternoon.

There was however no question of fusion with this church. The church under Sayer Rudd possessed no building, but had some endowments. It was with this that the Devonshire Square church thought of uniting. But as legal advice was against it, the preservation of the endowment was ensured by the church of Kiffin-Adams-Key-Toms disbanding, the premises being made over to the church of Kilcop-Cox-Harrison-Cox-Collins-Wilson-Dewhirst-Rudd; and this church receiving the former members of the disbanded church. Minute accounts are extant, the transaction was consummated on 4 June 1727, when Kiffin's church of 46 men and 112 women solemnly committed suicide, and Rudd's church swelled to 210 all told. The books of both churches are carefully preserved at Stoke Newington.

20. Of all the churches represented on this first committee, only two survive; Hare Court at Union Chapel, High St., Islington; Little Wild Street on the original site. There were 73 Presbyterian, 49 Independent, 37 Baptist ministers mutually approved, within ten miles of London and Westminster. The Presbyterians appointed seven on the committee, the others six. The secretary was always Presbyterian till the disruption and reconstruction of 1836.

21. Paul's Alley, Barbican, was in the Particular Baptist Association in 1712, three years later it shared in the benefactions of Hollis. But in 1717 Joseph Burroughs had been ordained by Stinton, Hodges, Foxwell and Mulliner, of whom the two last were General Baptist; in 1719 the managers of the Particular Baptist Fund refused to allow this church to co-operate, probably because Burroughs and Gale had taken up a non-subscribing attitude at Salters' Hall. The church never joined the G.B. Assembly, but was forced out of association with P.B., and became isolated. It had in 1724 associated James Foster, who soon became the leading London preacher, and the great antagonist of the Deists. It took a leading part in founding the General Baptist Fund, and the Education Fund.

22. Artillery Lane, Spitalfields, was a reunion of two of the three branches of the Petty France church described in note 13; the reunion took place in 1707, when Nathanael Hodges, M.D., became pastor. In 1717 it was invited to join the P.B. Fund, but in 1719 Hodges was a non-subscriber. He resigned in 1721, being knighted, and was followed by John Kinch, M.D., from Barbican. Thus the committee contained no member of the General Baptist Assembly, but two whose Calvinism was very dubious; while Harrison speedily forfeited confidence by conforming.

23. This contemporary list is of value, especially as giving a glimpse of various assistants and "ministers" who never became pastors. It shows 24 churches, all in modern London except Croydon and Richmond. The survivors are Mill Yard (now worshipping at Canonbury on Saturday), Horsleydown (Metropolitan Tabernacle), Wild Street, Park (Borough Road), Fair Street (Deptford, Church Street), Goswell Street (Winchmore Hill), Virginia Street (Seven Kings), "Prescot St." (Angel Alley, Whitechapel then, now King's Cross), Devonshire Square (Stoke Newington), Fleur de Lys (Maze Pond), Old Gravel Lane (late Commercial Street). Six of the eleven are in the Baptist Union, the others represent three different types of Baptist life, and two of artificial life due to endowments.

In the General Baptist Magazine for 1800, at page 254, Samuel Palmer supplied a list copied from an old manuscript of about 1731, which he afterwards placed in Dr. Williams' Library. If this be arranged alphabetically for easier comparison, the classification into Antinomian¹, Calvinist², Arminian³, Socinian⁴, is interesting:—
Arnold², Maypole, Horsleydown; Brine¹, Cripplegate; Burroughs⁴, Paul's alley; Cornthwaite⁴, Goodman's Fields; Dew,¹ Great Eastcheap; Foster⁴, Paul's alley; Gifford², Wild street; Gill¹, Horsleydown, Southwark; Harrington², near St. George's, Southwark; Holdridge¹, Angel Alley, Whitechapel; Ingram³, Horsleydown; Kimber³, Spital-

fields; Matthew², Cherry Garden street, Horsleydown; Morris⁴, Glass-house yard; Mulliner senior³, Moorfields; Mulliner junior³, Park Southwark; Randall³, Virginia street, Wapping; Rees², Lime house; Smith³, Covent garden; Townsend², Cripplegate; Wallin², Maze pond; John Wilson¹, Westminster; Samuel Wilson¹, Goodman's fields, late at Broad street, Wapping. There was also an antinomian at Newport Market, perhaps Edward Freeman, see 6 April 1731.

24. James Richardson was not an Elder, but a Messenger, superintending the General Baptists of Kent. He had been refused admission to the other Fraternal, at the British Coffee-House, on the ground that he was not an Elder, nor in charge of any one church. The entry here almost implies that he had been represented to the Board as a joint-Elder or assistant; he was neither, but simply a member of Fair Street, who yet was General Superintendent of the South Eastern District. In 1916 we come back to the methods of 1716, long abandoned in between.

25. Peter Davenport was the first pastor of the church at Liverpool, appointed 3 July 1714; he supported himself as a tobacconist till 1719 when he left for Horsleydown.

John Trask in Star-Chamber, 1618.

Within a few days of our last number appearing, a friend pointed out that the reign of James I began on 24 March 1603, a fact which was independently stated by the editor in *John Smyth*, page xlvi. It follows that Trask appeared before Star-Chamber in 1618 not 1619. Now an editor's business is to print a manuscript as it stands, rectifying errors, if he sees them, only by a separate note. Therefore the English heading in brackets was reproduced, with a comment above that it was evidently later than 1685; the editor overlooked that it ought to have read "1618, June 19" and not "1619, June 16." The accuracy of the transcript appeared to be guaranteed by two separate collators, paid for their services. But when the inaccuracy of the date became manifest, correspondence with the Librarian led to the discoveries that the English heading is not in the manuscript at all, that it was only composed in 1915 and placed into the transcript supplied to the editor, and that by an unfortunate coincidence the collator employed by him was the same who had made the transcript for Mr. Greene.