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Mr. Russell of White Street and his Relatives

IT WAS Great Aunt Rebecca who introduced me to Baptist history. I never met her and was scarcely aware that she had existed when her family scrapbook came into my possession some years ago. What I have since discovered of this remarkable Victorian lady would fill a book. Among other things she was a musician and hymn-writer and a talented amateur artist, her scrapbook containing drawings as well as photographs of her twelve brothers and sisters (one of whom was my grandfather) and detailed records of their large families. However, it was one or two earlier entries which particularly caught my eye.

First, a photograph of a family record, apparently written on the flyleaves of a book; it is smudged and blotted—perhaps with tears?

Joshua Russell His Book the Donation of Mr. Arch^d Campbell
Febry 1763

My Sister Hannah Died January 25 1757 aged 13 years.
Buried at White Street under Vestery

My Brother Emanuel Died December 4 1759 aged 28 Years
and Left a Widow and 2 Daughters Sarah & Mary. Buried at
Mr Wallins

My Father Died December 18 1762 Aged 54 Years. Buried in
White Street under the pulpit

My Daughter Sarah was Born on Sunday September the 5 at
12 at Night 1762. Died on Thursday June 23 at 2 Clock after-
noon 1763. Aged 9 months & 18 days. Buried on Father. Moved
to Mr Wallins

My Second Daughter Sarah was Born on Monday August the
22 at 2 o Clock at noon 1763. Died of a Small Pox Thursday
March the 20 1766 at 11 o'clock at night. Aged 2 years & 7
months. Buried on Fathr. Moved to Mr Wallins.

Our Son Archibald Campbell was born on Tuesday Sept 25
1764 at 7 o Clock in the morning. Died 6 August 1831

Our Daughter Elizabeth was born on Thursday December the
5th 1765 at 2 o Clock at Noon

Our Third Daughter Sarah was Born on Tuesday December
the 23 1766 at 6 o Clock in the morning. Died March the 4 1767
aged 10 weeks and 1 day. Buried on father. Moved to Mr
Wallins

My Mother Died on Saturday July the 11 1767 at a quarter
after 5 o Clock in the morning & was buried on my father
Wednesday July the 15 Being 60 years old on that Day

Our Son James Was Born on Tuesday Dcbr the 29 1767 at

$\frac{1}{2}$ past eleven at Night. Died on Tuesday Sept 20 1768
Aged Nine months all but Nine Days. Buried in a New Grave
at Mr Wallins: purchased

Our Son Benjamin Was born Monday the 3d of April at 4
o Clock in the Morning. Died August the 27 being the Lords
Day at one o Clock in the Morning 1769

Our Daughter Elizabeth Died on Thursday Octbr the 12th
1769 at 7 o Clock in the Evening in a fitt in my Lapp aged 3
years 10 months & 7 Days

August the 8th 1770 at Eleven o Clock in the forenoon my
Wife was delivered of a dead female Child at Seven Months

December 6th 1771 at 6 o Clock in the Morning my Wife was
delivered of a male Child at 7 months which lived about $\frac{1}{2}$ an
hour

Our Son Job was born on Monday March 22 1773 at 2 o Clock
in the afternoon

Our Daughter Rebekah was born on Saturday morning May
7th at 6 o Clock 1774. Died September 6 1774 aged 4 months
all but one day

Our Daughter Charlotte was born on Sunday October 29 1775
at 7 o Clock in the morning

Our Daughter Hannah was born on Saturday December 7th
at 7 o Clock in the morning and died on Wednesday the 18th at
7 o Clock in the morning aged 11 days. 1776

On Thursday May 15th at nine in the morning I lost the pride
of my heart, my Dear Job, of that sore disorder, the small pox,
which he bore with much more patience for sixteen days without
taking any food & died more comfortably than many men of
sixty, after living only four years and two months all but 7 days.
1777

And on Friday 30th of the same Month it pleased God by the
same cruel messenger to strip us of our daughter Charlotte at
5 o Clock in the morning aged 1 year 7 months and 1 day. 1777

Our Daughter Priscilla was born on Wednesday January 13
1779 $\frac{1}{4}$ before eight o Clock in the morning. Died 1st October
aged 8 months 18 days

My Wife Elizabeth died of a decline but in a very comfortable
frame of mind on Tuesday night 30th April 1782 $\frac{1}{4}$ before 12
leaving only one son living, namely Archibald Campbell born
25th Sept 1764

Joshua Russell married to Rebecca Hine December the 25 1783

Our Son Jacob was born Octobr 31st 1785 at $\frac{1}{4}$ before Eight
o Clock in the Evening

Jacob Russell was my great-grandfather.

I set out to discover what I could about these forebears of whom I
knew nothing. To questions arose: where was White Street, and
who was Mr. Wallins, to whose establishment the family brought the
coffins of the three little Sarahs previously "buried on father"?

Another entry in the scrapbook provided a clue: it was an elaborately decorated advertisement for "Joshua Russell, floor cloth, sign & house painter and plaisterer . . . 272 Kent Street, Southwark". So to Southwark Library I made my way, where my attention was first directed to the Southwark section of Walter Wilson's *Dissenting Churches*. Here I found:

White-street Particular Baptist—Extinct

This place, of which the memory scarcely exists, was situated in Sheer's-alley, White-street, at the back of St. George's Church. It seems to have been built through the influence of Benjamin Keach and probably was raised after the Revolution. It was occupied for about sixty or seventy years, by a society of Particular Baptists, of whose history very little is known . . . In 1728 a Mr. Joseph Harrington was the pastor of this church. We know nothing of this person, excepting that he was living in 1741. His successor was a Mr. Russel, who had been a clerk in the counting-house of Mr. Brent, at his Lime Wharf, Pickle-herring Stairs, Tooley Street. He was pastor of this church in 1758, but died soon afterwards . . . The church being in a declining state, dissolved about 1765. The meeting-house was afterwards occupied as a brewer's warehouse.¹

It seemed very likely that this Mr. Russel was Joshua's father who was "buried under the pulpit" at White Street in 1762.

As Joshua's book had not given his father's first name I had hoped to discover it in some of the records which mentioned him, but all called him simply "Mr. Russell". However one day I noticed the words "Let Brotherly Love Continue" among the decorations on Joshua's advertisement, and a dictionary of mottoes showed it to be the motto of the City Company of Plaisterers. The Guildhall Library had the Proceedings of their Court, including the apprenticeship and subsequent Freedom of Joshua's elder brother Emanuel and also Joshua's apprenticeship to Emanuel, and in both cases their father's name is given as John and he is described as a Clothworker.

Elsewhere in Wilson's *Dissenting Churches* I discovered that Mr. Wallin was the minister of Maze Pond Particular Baptist Church, Southwark, and it was thrilling to come across the complete Proceedings of Maze Pond at the Baptist Union Library. Here it was recorded that Joshua Russell had been baptised and received into membership in 1767, when he was 26, after which he attended regularly almost all the church meetings until 1783 (the year of his second marriage to Rebecca Hine, whose name does not appear among the membership of Maze Pond). From that time he began to fall away until he attended only twice between 1789 and 1794, in February of which year a sad entry appears:

The Church having been informed that our Brother Joshua Russell is guilty of drinking to excess, and of using prophane language,
Resolved, that he be cited before the Church at their next

meeting, to answer to the charges exhibited against him . . .

The following month:

Our Brethren Job Heath and Andrew Potter reported that they had waited on Brother Russell, informed him of the charges brought against him, and cited him before the Church this evening . . .

The said Brother not attending to answer to the charges, nor sending any message to the Church to inform them of the reason of his absence:

Resolved, that he be withdrawn from.

The only further reference to Joshua is in the burial register in 1801.²

Next I found Joseph Russell, of whom up to then I had not heard. In March 1761 he has applied to transfer his membership from White Street, "being wholly dissatisfied with the People and the Minister they have chosen. . . . It was further noticed that Joseph Russell . . . having been decently called by the Church in White Street on the illness of his Father their late Pastor, did for a while carry on the worship of God among them as their Minister . . .". So this Joseph was the son of John Russell of White Street. Was he also the brother of Joshua? A later and tragic entry confirmed that he was. In January 1775 (just a year since his wife's death "after a lingering illness but in a comfortable hope of her Salvation in Christ").

It being reported from the Family in which Brother Joseph Russell has some time resided, to Sister Sarah Thompson his Mother in law, and to Brother Joshua Russell his own brother, that he the said Joseph Russell has addicted himself to the sin of Drunkenness . . . Resolved. That in this our gathering together in the name of the Lord Jesus Christ, and by his power, the said Joseph Russell be and he is hereby put away from among us.

He evidently deteriorated and he is not heard of again until his burial in 1783.

If one is surprised, as I was, that members of a Baptist family like Joseph and Joshua, baptized and regular church attenders and Joseph even at one time having acted as a minister, should succumb to drunkenness, this shows ignorance of the circumstances of the time. Brandy and gin shops abounded in eighteenth-century London; distilling was a new trade not only countenanced but positively encouraged by the government since it brought in valuable revenue.³ Perhaps it is not such a wonder that Joseph should have taken to drinking and gone to pieces after the death of his wife, nor that poor Joshua who had suffered blow after blow with pious resignation should finally have had recourse to the gin which was on offer at every street corner.

Having established that John Russell of White Street was in fact Joshua's father, I found his appearance in the Minutes of the Baptist Board for July 1742:

Mr. Russell applied for advice to settling in an orderly way with the people late under the care of Mr. Harrinton. Agreed to give

him our advice this day fortnight . . .

In August:

Mr. Coombs reported Mr. Russell was below and desired to come up and be admitted a member of this Board, on which a Committee of the Pastors were appointed to consider that case, who accordingly being formed into a Committee after some conversations with Mr. Russell appointed Mr. Gill and Mr. Waller to Inquire into some affairs relating to Mr. Russell and make a report in a month's time.

In September:

Mr. Russel proposing to be admitted a member of this Board, upon hearing the report made by the Messengers appointed to inquire into the said Mr. Russel's affair . . . and Attending to his Defence, it was unanimously agreed (Mr. White excepted) that all circumstances considered he ought not to be admitted a member of this Board. And further it is the advice of this board that he do not continue in the Ministry, apprehending it will not be for the honour of Religion.

Agreed the Church meeting in White Street be acquainted that for several reasons this board has found it necessary to refuse Mr Russel admittance as a Member, which reasons the Board is ready to give when She thinks fit to apply for them . . .⁴

Here was another shock: what could the "several reasons" be? A good deal of searching failed to disclose them, but one day when looking for something else in the Maze Pond Proceedings I came across the following:

At a Church meeting held 23 Augt 1742 The substance of what pass'd at the Assembly of the Ministers & Messengers who attended at the request of the Church meeting in White Street being rehearsed & it appearing that the said Ch. declared her desire of walking as became the Gospel in fellowship with the rest of the Sister Churches, & in particular disavowed the employing a Person whose character was not fair as their Minister . . . whereby reproach was brought on the Name of Christ in the world . . . It was unanimously agreed that so long as the said Community maintained such a conduct and Behaviour she be acknowledged and received into fellowship with this Church.

At a Church Meeting held January 24 1742/3 Our honoured Brother Wallin & the Messengers appointed to attend the Meeting of the several Churches . . . reported that the affair of the People meeting in White Street came before them when it appeared they had continued employing Mr. Russell to preach to them, & actually set him apart as their Pastor or Elder, notwithstanding they were warn'd of the defect there was in his moral Character, & had engaged with the churches not to employ a Person in the work who was of ill Report. It was unanimously agreed that the People meeting in White Street having set apart Mr. Russel as their Pastor in direct contradiction to their own

engagements August 8 they ought not to be esteem'd a sister Church by the several Churches we represent . . .

Though for reasons which remain obscure the Baptist Board and Maze Pond so clearly thought John Russell unsuitable, it seems that White Street Church did not agree with them, for he apparently remained their pastor until his death.⁵

On another page in the scrapbook are a few notes on Emanuel Russell's family:

Children of Manuel & S. Russell

Sarah R born on Monday Aug 16 1754, died 4 Oct 1756 at 2 in the morning

Sarah Gill Russell born Apr 30 1757

Mary Russell born May 9 1759

Martha Russell born July 22 1760

Father Gill died June 22 1756 aged 57

Uncle Atkins died July 27 1757

Manuel Russell died 4 Dec 1759 aged 28

I found Sarah Gill Russell's will when searching for that of her cousin Archibald Campbell Russell in the 1831 index of the Prerogative Court of Canterbury (at the Public Record Office). She seemed to be a wealthy woman, leaving much jewellery ("my best watch" suggested she had more than one) and quantities of three per cent stocks, some to charities such as the Particular Calvinistic Baptist Missionary Society for spreading the Gospel among the Heathen and the Particular Calvinistic Baptist Society for the Aid and Assistance of Poor Baptist Ministers in England and Wales. She directed her body to be "put in lead and devoutly interred in my own family vault in Bunhill Fields, given to me by my much revered relative Mr. John Gill of Walworth". Guildhall Library produced a record of inscriptions in Bunhill Fields, which introduced me to Dr. John Gill and his wife Elizabeth, son John and daughter Mary, followed by Sarah Gill Russell "niece of Dr. J. Gill". (This inscription is now effaced by weather.) I could not find Father Gill's will but Uncle Atkins's gave details of ten of his relations as well as their children. He left a legacy to Dr. John Gill "my brother-in-law" and made him executor. This will established that Emanuel Russell's wife Sarah was the daughter of Dr. Gill's brother Samuel. I collected a good deal of information about Dr. Gill, whom I now discovered to have been one of the most eminent Baptist ministers of the time; it is interesting to speculate on the family reactions when his niece married the son of John Russell of White Street on whom he had reported adversely only ten years before. When Emanuel died in 1759 he was buried at Maze Pond so presumably after their marriage he and Sarah Gill attended there rather than at Dr. Gill's church at Carter Lane barely three hundred yards away. Later the Gill family seem to have taken an interest in Emanuel's fatherless little girls. Possibly Dr. Gill had no grandchildren: he left his property equally between his daughter Mary and his son John, a goldsmith in the City, and John in his turn

at his death in 1804 left all his estate to "my cousin Sarah Gill Russell now living with me" and appointed her sole executrix. When Sarah made her will just before her death in 1831 at Kennington she appeared to be cut off from the rest of the Russell family. She mentioned her sister Mary, apparently unaware that she had died the year before only a mile or so away in the Borough Market. That there had been some trouble is suggested by Sarah's mother's will made in 1795: "I give to my daughter Sarah Gill Russell a tea spoon and I give to my daughter Mary Russell all my goods chattels and effects". Mary was two years younger than Sarah. She inherited the property of her uncle, Dr. John Gill's nephew the Rev. John Gill of St. Albans, when he died in 1809. Mary and her mother were buried at Maze Pond, but Sarah does not seem to have had any connection there.

When I first learned from Joshua's family record that of his fifteen children thirteen died in infancy I assumed that they must have been living in poverty, but it became apparent that though he was perhaps exceptionally unfortunate to lose so many of his children it was an experience sadly common to all classes, including Queen Anne herself who suffered ten miscarriages and the death of the five children born alive. The register of Benjamin Keach's church in Horsleydown shows a family who lost six of their nine children before they were six, and of his own daughter's seven children three died in infancy. Dr. Gill was no stranger to this tragedy: Dr. Rippon in his memoir tells that "he had many children all of whom died in their infancy except three".⁶

An indication that the Russell family was in fact not poor was that in 1768 when an ordinary painter or plaisterer would have earned not much more than a shilling a day Joshua was in a position to buy a grave for baby James and for the three little Sarahs who presumably were brought from White Street on its becoming a brewer's warehouse. No doubt sign writing and painting floorcloths (a kind of early linoleum) as listed by Joshua in his advertisement were fairly well paid occupations. When he died in 1801 he left £20, perhaps equivalent to approximately £2,000 in present day money. The family seems to have been educated, even the women being able to sign their own names to the church covenant. It turned out that the book on whose flyleaves Joshua kept his family record was *The Reasonableness of the Christian Religion* by George Benson.⁷ This theological work (given him by his father-in-law Archibald Campbell, a Scottish linen draper in Borough High Street) could not have been read by someone barely literate. A later discovery of some family papers includes a list of books possessed, among others the Book of Martyrs, several Bibles, Parkins on the Creed, Pilgrim's Progress, two "right profitable and fruitful Concordances", a Latin dictionary and numbers of pamphlets by Dr. Gill.

Southwark, partly because of the many refugees from Flanders and Holland who had settled there in the 16th and 17th centuries, was a stronghold of nonconformity. Rocque's 1746 map shows at least

twelve dissenting meeting houses, including four Particular Baptists, in a space of half a square mile. According to those records I have seen it was not unusual for a church's committed baptized membership to run into hundreds (in every case the sisters outnumbering the brethren). All whose occupations were mentioned were of tradesman and artisan class. Membership meant commitment to certain definite beliefs, and also to discipline. The Maze Pond Covenant, drawn up when the church began in March 1693 and signed by all members on baptism, concludes:

We doe Covenant and agree to give up our selves to the Lord and to each other According to the Will of God to walk together in all the Ordinances and wayes of the Lord as a Church of Jesus Christ in obedience to him; owning all the aforesaid Artickles of Faith. And accordingly we doe declare our selves a Church of Christ in witness whereof we subscribe our names.

One of the twenty-two Articles runs as follows:

We beleive that Church senssures as Admonitions, Withdrawings from or totall cutting off offenders according to their kinde agreeable to the word of God is a standing ordinance of Christ in his Church.

The Baptist disciplinary meeting dealt with various offences: drunkenness was a fairly common one;⁸ there were other practical matters: one brother was censured for giving presents to his children when he was not paying his debts,⁹ and a man and his wife were cut off because they had been guilty of "injustice and great prevarication";¹⁰ a sister was cut off for being frequently disguised in liquor and cohabiting with one who had a wife and children in the neighbourhood;¹¹ another sister was withdrawn from for "venting her passion in very unseeming expressions against the baptists in general".¹² Many were matters of doctrine: a brother was dismissed for marrying his wife's sister;¹³ another was withdrawn from because he "denies the Doctrine of the Deity of the Son and Holy Spirit"¹⁴ and another had absented himself "being enlightened into a more excellent way of attending upon the Most High . . . with a great Light, arrived at by an immediate Revelation from the Lord by his Servants, who are commonly called French Prophets". (After unavailing exhortations by messengers it is reported "To us he seems rather to be under a very great Delusion than to hold a real principle of Grace. . . . We leave him in the hands of that gracious God who knows how to have compassion on the ignorant and those who are out of the way".)¹⁵ Under the heading "Brother Pownall turn'd half Jew" a brother is stated to have expressed "a change of Sentiment relative to the day of the week to be kept sacred for Divine Worship and that he now keeps the seventh day as a Sabbath".¹⁶ Relationships with other dissenting churches were strictly controlled: a brother and sister were rebuked for "communicating at the Tabernacle with Mr. Whitefield" and expressed deep sorrow.¹⁷ Unicorn Yard noted in 1739 that "this church has no communion with Mr. Harrington's" (White Street).¹⁸

No-one was received into membership from another church without a dismissal from the church they had left; there are instances of members wishing to leave because of a difference with another member and on such occasions commendation was refused until they had settled their quarrel "according to Matthew chapter 18".¹⁹ (The enforcement of this rule must have prevented a lot of trouble.) A regulation at Maze Pond laid down that no non-member should sit down at the Supper of the Lord more than twice without a recommendation from the Minister of the Church to which they belonged.²⁰ Those who were members were required to attend regularly and any missing the Lord's Supper on three successive occasions were visited and admonished to "fill up their place".²¹ On various occasions those who have dealings with the established church are rebuked: one sister is accused of "unseemly and disorderly behaviour" in joining the "National Establish't Church",²² and another form of unbecoming behaviour which appears fairly often is that of "having a child christened at the church".²³ There are occasional mentions of those who receive communion in the established church in order to qualify for public office: one such when rebuked replied indignantly that "he was not well used, because such Measures would be the destruction of private Judgment". He eventually repented and was not cut off on condition he would never take the sacrament in the Church of England again.²⁴ It is noticeable that members were not lightly or quickly cut off from communion; they were visited by messengers who exhorted and pleaded with them, sometimes repeatedly over a period of weeks or even months, before the extreme step of excommunication was taken.

On first becoming aware of the dissenting churches' system of discipline I had supposed this to be peculiar to those who were setting up these new churches and endeavouring to base them upon scriptural practice, but soon discovered that in the established church discipline was a long-established fact of life which had been taken over almost unchanged from the Church of Rome. With one notable exception it seems to have dealt mainly with "ecclesiastical" offences such as non-payment of tithes and failure to receive communion in the parish church: the exception was unchastity, for which the heavy penalty of public penance was normally imposed. (The severity with which this offence was pursued may have been influenced by the desire to prevent the birth of children who might become a charge on the poor rate of the parish.) There were differences between the discipline exercised by the dissenters and that of the established church: an important one was that those joining the dissenting churches put themselves voluntarily under discipline on becoming members, whereas the established church held compulsory powers over everybody within the parish. Another one that became apparent was that the Baptists' authority, though strict, was exercised more mercifully. Certainly in cases where offenders did not repent the Baptists cut them off from communion, but this had nothing like the cruel effect of the established church's

excommunication which included stringent secular disabilities.

In church affairs no less than in the world outside history normally treats of leaders and prominent people, naturally enough because they are more likely to leave records behind them. The weaker brethren are not so often heard of, and it is interesting that through Great Aunt Rebecca's book so much was discoverable, and that the very failings of those coming under discipline should serve to demonstrate the clear principles of the eighteenth-century Baptists as to both doctrine and behaviour. An article in the *Times* of July 1, 1978, stated:

Some of our all-too amicable debates within local church councils may lack the sense of urgency and total commitment of earlier days, but we seem to have learnt to treat one another with greater tolerance and a more humane sense of humour and proportion . . .

One cannot help wondering whether the loss has been greater than the gain and whether notwithstanding the limitations of these simple and sometimes illiterate tradesmen and their families the early disciples might have felt more at home among their earnest and committed lives than with the comfortable tolerance and sense of humour more commonly to be found today.

NOTES

¹ Walter Wilson, *The History and Antiquities of Dissenting Churches and Meeting Houses in London, Westminster and Southwark*, London 1808, iv 329.

² Public Record Office.

³ M. Dorothy George, *London Life in the Eighteenth Century*, Penguin 1964, p. 41ff.

⁴ Transactions of the BHS v. 222f.

⁵ A list of the Calvinist Ministers of the Baptist Denomination in England and the present state of the ministry among the Particular Baptists by Rev. J. C. Ryland, Jan. 9 1751 (edited and with later additions by Arthur S. Langley) Transactions of the BHS vi 141.

⁶ John Rippon, D.D., *A Brief Memoir of the Life & Writings of the late Rev. John Gill, D.D.*, 1838, p. 10.

⁷ George Benson, D.D., *The Reasonableness of the Christian Religion as delivered in the Scriptures*, London 1759.

⁸ Proceedings of Unicorn Yard 9.6.1740, Maze Pond 19.3.1792, etc.

⁹ Proceedings of Unicorn Yard 6.4.1741.

¹⁰ Proceedings of Maze Pond 18.1.1802.

¹¹ Proceedings of Maze Pond 18.4.1763.

¹² Proceedings of Little Wild Street, Holborn, 15.8.1715.

¹³ Proceedings of Unicorn Yard 21.2.1736.

¹⁴ Proceedings of Eagle Street, Holborn, 5.11.1738.

¹⁵ Proceedings of Maze Pond 2.10.1723.

¹⁶ Proceedings of Maze Pond 29.4.1782.

¹⁷ Proceedings of Eagle Street 23.11.1760.

¹⁸ Proceedings of Unicorn Yard 5.4.1739.

¹⁹ Proceedings of Unicorn Yard 17.5.1731, etc.

²⁰ Proceedings of Maze Pond 19.6.1780.

²¹ Proceedings of Maze Pond 24.1.1742, 19.8.1776, etc.

- ²² Proceedings of Maze Pond 21.11.1774.
²³ Proceedings of Eagle Street 30.3.1738.
²⁴ Proceedings of Unicorn Yard 14.2.1741/2.

PAMELA RUSSELL.

Notes

BAPTIST HISTORICAL SOCIETY SUMMER SCHOOL 1982

The next summer school of the Baptist Historical Society will take place at Malvern, July 8-11th, 1982. Further details will be announced in due course.

RECENT PUBLICATIONS ON BAPTIST HISTORY

Two series of articles which originally appeared in the *Baptist Times* in 1979 are now available as booklets.

Thoughts on Writing Church Histories by Douglas C. Sparkes offers general advice to would-be church historians, with reviews of various recent examples to illustrate the points made. Available from the Treasurer, Baptist Historical Society, price 65p (including postage).

Ministers From Bristol Baptist College by Norman S. Moon provides concise outline biographies of twenty-four of the most distinguished ministers and missionaries trained at the oldest Baptist College, from the early eighteenth century to (almost) the present day. Available from The Librarian, Bristol Baptist College, Woodland Road, Bristol BS8 1UN; price 70p (including postage).

RESEARCH ON LINCOLNSHIRE AND RUTLAND STRICT BAPTISTS

Mr. J. Morgan, the Hon. Archivist of the Strict Baptist Historical Society, is undertaking research on Strict Baptist Witness in South Lincolnshire and Rutland from 1770 to the present day. Although he has obtained much information from denominational and local sources, it is particularly difficult to discover material about closed chapels and he would be grateful for any details, however insignificant they may seem, about closed Strict Baptist Chapels in his area of study. Visiting Lincolnshire frequently, he could follow up any leads, the location of any surviving records, old photographs or similar material being especially welcome. His address is: 19 Elia Street, Islington, London N1 8DE.

THE ERNEST PAYNE MEMORIAL FUND

The Baptist Historical Society has received a legacy from its late President, Dr. Ernest Alexander Payne, which the Committee has decided to use as the nucleus of a Memorial Fund to encourage those who may produce studies in Baptist History in the future; who may need assistance in research