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A table of contents for the *Transactions of Congregational Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_congregational-historical-society-1.php

EDITORIAL

THE first words of this editorial must be of apology and explanation. When war broke out in September, 1939, it was felt that it would be wise to postpone the issue of the *Transactions* then due, and the intensification of the war caused a similar decision to be taken in May, although much of the issue was already in type. It was obvious, however, that 1940 should not pass without a number of the *Transactions*, and so September was fixed for the date of publication. The Nazis had other ideas, however, for whence does freedom feed its soul if not on Congregational history? An incendiary bomb was therefore dropped on our printers, and the type destroyed. The delay has enabled us to add the Rev. Ignatius Jones's article and increase the issue to 64 pages. Many editorial notes and reviews went up in smoke, and it was impossible to recover them, but fortunately most of the pages were already in proof, and galley slips were available. All had to be reset, however, and we trust that in this second setting there are no "fautes escaped".

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It seems a far cry to the last meeting of the Society—in May, 1939, but those who were present will rejoice to renew their acquaintance with Mr. Norman G. Brett James's paper on "Cromwellian London," which he read at our Annual Meeting. There was a pleasant discussion, the officers were re-elected, and the balance sheet adopted. Dr. Grieve was warmly thanked for all his services to the Society, and a resolution was passed congratulating the Editor on his election to the Chair of the Congregational Union of England and Wales.

We trust all members of the Society are exploiting the hour by bringing home to ministers, church officers and others, the urgent need for placing all important records in a place of safety. Some of the rarest books and manuscripts in the Congregational Library have been transferred to the strong room of a northern college, together with the records of the Congregational Fund Board, which go back to 1695. Air bombardment pays no special respect to art or letters, age or youth, and it is to be feared that in many lands invaluable records have been irretrievably lost. Churches in the London area would do well to see that their old minute-books and other important documents remain not a moment longer in a dangerous place. It might be well to take advice, if the records lie in a safe, whether their security can be guaranteed; we understand

that often when safes have survived fires caused from incendiary bombs their contents fall to ashes when the doors are opened. Churches in dangerous areas should get into communication with churches in comparatively safe zones, or with County Unions or Colleges with strong rooms, and ask for their co-operation. If we can help in any way, we should be glad to hear. Members of the Society connected with churches in bombed areas, or with influence in those churches, will be doing real service to the cause of historical research if they will be active in this regard. Too often precious material has been destroyed by vandals or by those ignorant of its value. Let us see that all that can be saved is saved.

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The closing of the MSS. Room at the British Museum, and the dispersal or the bestowal in places of safety of manuscripts and rare books in other institutions, are obstacles in the way of the research student for which Hitler must bear the blame. The waste of war is appalling from whatever aspect we regard it, and the researcher must suffer with the rest of mankind. But it is sad to think of valuable work suspended, especially when those engaged in it are only too conscious that the sands are running out. It is a good time for all students who find their way forward blocked to take stock of their present position so that, when opportunity offers, they can move forward at once with everything in perfect order. It is pathetic to think of all the collections students have made which have remained amorphous and never been gathered into form, whose *déshabillé* has always prevented them from appearing in public. The present interval, annoying as it is, may not be wasted if it serve as for the researcher's spring cleaning. Meanwhile, use can be made of photostat copies of books and manuscripts, so great an aid to students when travel is difficult, resources straitened, and access to books and manuscripts by no means easy.

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It is with mingled pleasure and pain that we remember that the war will probably accelerate the transference of our literary treasures to lands across the seas—pleasure because we can think of them as secure, pain because we are loth to lose things that are beloved as well as precious and rare. Already in a few years the Huntington Library at San Marino has amassed a rich assortment of books and manuscripts, one of which we must certainly transcribe one of these days. The Folger Shakespeare Library in Washington has lately secured Sir Leicester Harmsworth's books, many of them dealing with theology and religious controversy. As the war leaves Britain poorer American wealth will be more and more employed to secure our treasures. If they be cared for as well as they are in the Library of Congress and in the two libraries just mentioned, well

and good. In these libraries, too, everything is made easy for the student; it is *research de luxe* to be able to take stenographer and typewriter into a research room, as is possible at the Huntington. As for the Sterling Library at Yale it is so like a cathedral that it seems almost desecration to work in it at all.

And American scholars are certainly using their opportunities to the full: long vacations—and higher salaries—enable them to devote considerable periods to research in a way possible to few British scholars. Prof. M. M. Knappen's able and satisfying *Tudor Puritanism* has anticipated some of our own work, and Dr. Haller's reprints of Puritan tracts are extremely useful. Prof. Perry Miller's volumes will long be a quarry for students. Dr. W. K. Jordan, in a fourth volume, has completed a thorough and painstaking survey of religious toleration in England from the Reformation to 1660.

Sometimes, of course, the work falls short of the writer's hopes and intentions: Mrs. Perry, the wife of the Bishop of Rhode Island, has written a Life of Archbishop Parker which we seized upon eagerly, hoping to find that it built on Strype and others the definitive biography for which students have long waited, but we were doomed to disappointment.

Against these and other American contributions to the study of English ecclesiastical history we in this country have comparatively little recent work to set, but Mr. J. F. Mozley's vindication of John Foxe is as welcome as it is readable.

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This activity on the part of American scholars, and their keen interest in the background of the religious history of America, gives ground for the hope that the day is not far distant when, say, American and British Congregationalists will take the trouble to acquaint themselves with each other's history down the centuries. As long as the stream is one, down to 1620, it has been thoroughly surveyed, but when it forks, the rank and file of Congregationalists—and not only the rank and file—have been content to follow the course of their own river. We *have* met Americans who have heard of the Savoy Conference, but those who know much about Philip Doddridge or Edward White are few, while superlatives would be needed to describe the ignorance of British Congregationalists about the American story in the 18th century! There is abundant scope here for international Congregationalism.

* * * *

Similarly, we wish the denominational historical societies could in some way co-operate with each other. The Baptist Historical Society, set on right lines by Dr. Whitley, has done excellent work, though its *Transactions* have been merged, or submerged, in the *Baptist Quarterly*. The Presbyterians and Unitarians have vigorous

societies, with journals which do them credit, and the Wesley Historical Society will soon, surely, have discovered, down to the last sentence, everything said or written by and about the Wesleys. But the Societies should know more of each other: a joint meeting might be an impetus to all, while members of the recently-founded Hymn Society could swell the numbers. To this Society we give a warm welcome, and trust that the war will not unduly impede the preparation of the projected new edition of *Julian*; it need not do so, for some of its most active members are in America.

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All who are interested in books and manuscripts would do well to read all the "Practical Library Handbooks" now being published by Messrs. Allen & Unwin. The latest of them, the work of one of our most competent Librarians, Mr. W. C. Berwick Sayers, of Croydon, deals with *Library Local Collections*, and shows how a library should set about the task of becoming a complete repository of all that pertains to local history. Members of a society like our own can do a great deal to encourage a Librarian who is as keen as he should be about the history of his town, city, or county, and to stimulate those who are not. Worth noting are some of Mr. Sayers's words about the local church:

Every publication it puts forth of its principal activities, and its magazine, should be obtained. Here "church" covers every denomination, of course, and indeed every religious community, Christian or non-Christian, anti-Christian, or even anti-religious. Such magazines have in them much personal record, and grow in value with the years. The inset national magazine of the miscellaneous type which is often issued with such magazines need not be kept. Religious bodies are only too glad as a rule to provide the copies of their magazines, but it must be said that they are often less punctual in delivering them than is to be wished, and careful check should be kept upon them.

Cromwellian London¹

THE significant century of London's growth is the seventeenth. During the Middle Ages the bounds of Roman London, as defined by its walls, were almost sufficient to permit of any needed expansion. True it is that some extra-mural wards (Portsoken, Bishopsgate without, Aldersgate, and Farringdon without) increased the size of the city, and so we have an additional area outside the walls, but inside the "Liberties". For some centuries a high death rate and these new wards made further extension unnecessary, and then just when the peace of the Tudors was beginning to permit expansion there came the Dissolution of the Monasteries, not unfairly called the Great Pillage, to give the needed room for additional population. There had been two rings of monastic buildings with extensive grounds from the Tower through Clerkenwell to the Temple on the north side of the Thames, and these managed to satisfy the needs for expansion for nearly half a century. But from 1580 onwards the gradual development of suburbs outside the Liberties was a constant anxiety to the Crown and to the City Authorities, who feared plague and famine, plots and disorder, in these unregulated areas, and took drastic but ineffectual steps to prohibit growth.

Elizabeth and her two successors forbade building in the suburbs both by means of proclamation and by Act of Parliament, and the terms of this Act, which was passed in 1593, insisted on four acres of land for each new cottage. James I boasted that, like Augustus, he had turned his capital city "from sticks to bricks", and Charles I not only forbade building, but endeavoured to make money in difficult times by accepting substantial fines for disobedience to his orders.

A MS. schedule of 1638 in the Record Office gives a list of 1,361 new houses in the suburbs and outskirts of London for which fines had been paid, and about the same time a wise scheme was evolved by the King and his advisers for incorporating the suburbs into a series of four new wards. This seventeenth century L.C.C. was actually proposed by the Earl of Pembroke, and was much disliked by the City Authorities, who perceived a possible dangerous rival, but were unwilling to be saddled themselves for any responsibility for these ever-growing but unregulated suburbs. The Incorporation of the Suburbs was another aspect of the extension of the Bills of

¹Notes of an address given to the Congregational Historical Society.

Mortality, and was a serious effort to provide some efficient organization and government for these fast developing districts, whose only control was in the hands of Justices of the Peace and the Vestries. Before the embryo L.C.C. had time to function, the Civil War was begun; and the two chief Chamberlains of this unfledged corporation took opposite sides in the great struggle, and thereby gave it a severe and possibly fatal blow.

During the Interregnum we hear hardly anything of this Incorporation of the Suburbs, which may have been disliked because it was the King's pet hobby. The fortifications which were built to surround London against royalist attack provided one area for administrative purposes, and we hear a good deal about the area within "the lines of communication". In order to provide adequate ministers for London's parish churches, the whole area was divided into twelve territorial groups, five of them dealing with the suburban area. Neither of these areas was the same as that included in the Incorporation of the Suburbs, and when, on the restoration of Charles II, it was proposed to revive the scheme, the City of London strongly opposed it, and Charles II thought it wise to accept the City's wishes.

The attitude displayed by the City Corporation in the seventeenth century undoubtedly left a large and constantly increasing area without satisfactory government, and without any connexion with the City, and was largely responsible for the chaotic condition of the suburbs in Georgian times. It cannot be said that the period of the Commonwealth provides a more statesmanlike grasp of the situation, and what happened to London from 1640 to 1660 was largely spasmodic and localized rather than constructive and far-reaching.

The construction of the defences of London indicate the effective size of the city and its more important suburbs, as the trenches and forts ran from Wapping through Whitechapel and Shoreditch, across Finsbury Fields to Islington, where London's new water supply was stored, across Gray's Inn Lane and Bloomsbury to St. Giles's, round the Conduit Meadows, another vulnerable point, to Hyde Park Corner, and thence west and south of Tothill Fields to the river by Lambeth. The southern portion ran from Nine Elms to Vauxhall and St. George's Fields across the Old Kent Road to Redriff, opposite Wapping.

After an existence of five years the Forts were "sighted" by Fairfax and their short life was over. It was a pity that the chance of constructing a green belt on the site of the trenches was not taken. John Evelyn and Sir William Petty both made some suggestion in Charles II's reign, but their remarks fell on very deaf ears.

For some years after the Civil War began the exodus of royalists from London, the absence of soldiers on service, and the general

shortage of money, made expansion of building unnecessary, and difficult, but the speculative builder was always on the alert, and his place of attack was Lincoln's Inn Fields, which "lie between London and Westminster, and there has always been free passage through them for recreation and exercise, they being the only place left unbuilt thereabouts". The Benchers objected in 1656, and strict provisos were established with regard to the quality of the houses to be erected. It was the custom of the Government in Commonwealth times to demand a year's rent as a fine for all houses built since 1620 within ten miles of London, unless each house had the requisite four acres of land attached. In 1657 a comprehensive Act was passed for the preventing of multiplicity of buildings in and about the suburbs of London, but an exception was made in respect of the development of Covent Garden by the Earl of Bedford, as advised by Inigo Jones. Another detail of development is revealed when we read, in a Parliamentary report of 1651, of eleven houses in Piccadilly.

While the Court and the Civil Servants were demanding houses in the West end of London, the need for equal development eastwards for sailors and merchants was equally imperative. This had already been marked from the date of the foundation of the East India Company, and during the Commonwealth period there was considerable growth in Stepney, where Jeremiah Burroughs and William Greenhill, two well-known Nonconformist divines, were called by Hugh Peters "the morning and evening stars of Stepney". Another important Nonconformist in Stepney was Matthew Mead, who was associated with Greenhill and was appointed in 1658 to the new chapel of Shadwell. There was a proposal to divide the huge parish of Stepney into four, a very good piece of evidence as to the remarkable development down the river. The division of the parish did not actually take place; but the building of the Shadwell Chapel for Mead by Thomas Neale, and the erection of another chapel of ease in Poplar by the East India Company, did something to cope with the growth of population.

It seems quite obvious that no attempt was being made to prevent building in the East end, whatever was being attempted in the West. The importance of shipping both for the navy and for the mercantile marine made it essential for houses to be built for sailors and merchants, and the growth of Stepney seems to have been quite phenomenal.

During Cromwell's rule special exceptions were made with regard to the building of hospitals in Horsleydown by the Governors of St. Olave's in Southwark. The proposed dock in Deptford was also an exception, and the details of the scheme refer to "the making therein Harbours and Moles for the riding of 200 sail of ships, with-

out the use of anchor or cable, and wherein many conveniences shall be made for building and repairing many ships together, towards which much hath been expended already, in digging one of the moles and cuts towards the others". The only proviso was that the harbours and moles must be finished before the first day of July, 1667.

Another interesting development was in the property of William Holles, Earl of Clare, in land between Lincoln's Inn Fields and the Strand. There were streets of houses, a big mansion for the Earl, and a market of a similar kind to that established by the Earl of Bedford in Covent Garden.

The problems of building were getting acute towards the end of Cromwell's time, and his methods were vigorous and sensible. It is not easy to be sure whether they were successful. There were two problems involved, one of prohibition and one of revenue, and a question was asked in the House of Commons in June, 1659, as to the money raised by the fines paid on new buildings. Colonel Martin replied four days later that the total amount levied during the previous two years was £75,000, of which £41,000 had actually been paid. This does not seem a very large amount, and Dr. Nicholas Barbon, a well-known speculative builder, the inventor of Fire Insurance and the son of "Praise God Barebones", attacked Cromwell's methods in his masterly *An Apology for the Builder* in 1685. He states that not more than £20,000 was collected, and gives it as his opinion that much of the emigration to the New World, especially to Jamaica, was due to the building restrictions, and he declared that the severe law requiring four acres to every cottage built within ten miles of London was a particular hardship.

Cromwell's attitude towards the persecuted Waldenses encouraged refugees to endeavour to settle in this country, and a big reform took place when he determined to allow the Jews officially to settle in London after an exclusion which had lasted, at least nominally, since the reign of Edward I. In seventeenth century London a number of Jewish exiles from Spain and Portugal were living here as Roman Catholics, and there were about sixty to seventy of these Marranos, of whom the most important was Fernandez Carnaval, a ship-owner and a dealer in bullion, and a contractor in grain for the Parliamentary armies during the Civil War.

In 1654 and 1655 deputations waited on Cromwell asking for a relaxation of Edward I's laws, and a year or two later permission was given. A Synagogue was established in Cree Church Lane, and a burial ground for Jews was established in Mile End in 1657. When the first interment took place, the bell of St. Katherine Cree Church was tolled for the funeral, and the church pall was lent by the Christians for the Jewish burial, a pleasing example of an unusual tolerance.

Cromwell's era was not unnoticed by London's historians and topographers. James Havill published an interesting account of London in 1657 which he called *Londinopolis*; a good number of very important drawings of London were executed during Cromwellian times by the Czech refugee, Wenceslaus Hollar; while an important map was published probably in 1638, drawn by Richard Newcourt and William Falthorne, and entitled "An exact delineation of ye Cities of London and Westminster and ye Suburbs thereof, together with ye Burrough of Southwark."

The support and wealth of London were two of the chief reasons for the success of the Parliamentary forces in the Civil War. The struggle between Parliament and the Army, in which London took sides against the soldiers, resulted in the seizure of London by Fairfax and his army in 1647, and in the "slighting" of the fortifications. This was the first disaster to London, and this set-back weakened the City, and the next eleven years of Cromwellian government may have carried the movement still further.

The twenty years of struggle between the events leading up to the Civil War and the Restoration of Charles II, coupled with the twin disasters of Plague and Fire, made London unequal to the task of opposing the King. Where Charles I had to retreat, and even Cromwell had to walk warily, Charles II gained a complete victory over the citizens.

N. G. BRETT JAMES.

We rejoice to read that before the Dutch Church in Austin Friars was destroyed, its charter, granted by Edward VI, and also letters of Erasmus, Albrecht Durer, and John Knox, had been placed in safe custody. *O si sic omnes!*

What the Independents Would Have

[The following paragraphs are extracts representing the substance of a defence of the Independents by the regicide John Cook, who was appointed by Parliament to conduct the prosecution of Charles I. During the Commonwealth he was a justice in Ireland, where in 1660 he was arrested and brought to London to be executed. In his *Unum Necessarium* (1648) he "pleads for the control of the drink trade and the relief of the poor (including free medical service)" (*Puritanism and Liberty*, ed. A. S. P. Woodhouse, introd., p. 48). For further particulars, see *Dict. Nat. Biog.*—GEOFFREY F. NUTTALL.]

What the Independents Would have, or, A Character, Declaring some of their Tenents, and their desires to disabuse those who speak ill of that they know not. Written by John Cook of Grays Inne Barrister. London, Printed for Giles Calvert, 1647. [8vo, 16 pp.]

the question truly stated, is but this; whether the inventions of men ought any more to be mixed with the Institutions of Christ in his Kingly Office, then their good works in his Priestly Office;

what will content all the Independents in England, 'tis this; they desire neither more nor lesse, then what the Puritans desired of Queen Elizabeth and King James; viz. an entire exemption from the jurisdiction of all Prelates and Ecclesiasticall Officers, other then such as themselves shall choose, and to be accountable to the Magistrate for what they shall do amisse, submitting to the Civil Government in all things; and to be liable to all taxations, that by law are chargeable upon persons of their condition, not holding any opinions destructive of State-polity, not having a natural tendencie to disturb the peace of the Kingdom, as all seditious practices have: but otherwise to be as free to choose their own company, place, and time, with whom, where and when to worship God, as they are in the choice of their wives; for a forced marryage will not hold. This I say will satisfie all that goe under the name of Independents, which name and the word Presbyters, as it is used, I wish they were extinct and buried¹: If there must be a distinction, I wish rather they might be called Conformists, and Reformists;

Hee [*i.e.* an Independent] is one that judges every man in a happy condition (though he hold many errors) that believes in Jesus Christ, and is content to be every mans servant, so as Christ may but reign over his conscience: . . . he holds a subordination of Officers in the same Church, but an equality in severall Congregations; which as sisters depend not upon one another, but are helpfull as one hand to another; . . . an Independent is he that depends not of any but Christ Jesus, the head in point of Canon and Command for Spirituall Matters; but is dependent upon man in all Temporal Matters absolutely, and for Spirituals by way of advice and counsell, it being an Article of his Faith, that every man must be saved by

¹ *cf.* W. Cradock, *Gospel-libertie* (1648), p. 135: "Presbytery, and Independency are not two religions: but one religion to a godly, honest heart; it is only a litle ruffling of the fringe".

his own faith, and knows no Medium between a reasonable service and an implicite faith;

one acre of performance, is worth a whole land of promise. He is a professed enemy to all imperative, co-active violence in matters of conscience, which are not an offence against civill justice, and thinks that to force men to come to Church, is but to make them hypocrites. He can not be content with an inferiour accomodation for his soul, when he may have a superiour going to the Ordinances to meet Jesus Christ there, and to heare good news from heaven; he desires to finde him in the fullest manner, but is not of so strong a constitution as to fast till authority settle a form of worship. He holds the Word and Sacraments not to be the constitution of a Church^a (no more then the Law is the Common weath, or the axe the house) but the meanes and instrument of constitution, and counts him the onely extravagant man that flies from reason, which makes all men so noble:

hee holds perswasion to bee the Gospellary way, and that Liberty of Religion to all Protestants, is the bond of Religion against Papists; hee believes the community of the faithfull in appearance to bee the immediate receptacle of all Ecclesiasticall Authority, . . .

Hee thinks spirituall diseases must have spirituall cures, and thinks it is no proper way to confute an heretick, to breake his head with the Bible. Hee is one that desires to live lovingly with all the World, and loves most where he sees most of God; . . . and hee joyns himself in Church-fellowship, not to gain heaven, but to witness his love to Jesus Christ, and desires to love himselfe no farther than he finds the Image of God renewed in him.

He . . . desires heartily a Union with our Brethren the Scots, which hee conceives may very well be without a Uniformity, which is a condition for the Saints above fully enlightned; hee thinks Religion is ab eligendo, as well as a religando, and that the French Protestants are cordiall and sincere, that may eyther goe to Masse or to Church, as they please. Hee conceives a moderate Presbytery, such as man cannot except against, in point of Reason or Conscience, is best consistent with the happinesse of his Kingdome, and why should not moderate men be content with a moderate Discipline? Hee loves an honest Presbyterian better then a dishonest Independent, and believes that the want of morality excludes from Heaven;

Hee desires to learn the truth with all diligence and humility, and if for the present hee be in an error, hee hopes all good Christians will excuse it, because it proceeds from a desire of all possible purity in a Congregation; as if a servant be over diligent, thinking to please his master, by doing his businesse too well, no ingenuous man would blame him . . . a Union of hearts rather then a vicinity of Houses, is to make up a Congregation according to the New Testament, then which he conceives his way no Newer.

His practice is to baptize the children of one or both beleeving parents, as foederally holy; the contrary opinion of some Anabaptists, or Anti-baptists makes him study the Scripture in piety, and devotion more; there being neither expresse precept nor example for it, and the correspondencie of the Seals under both dispensations more; and possibly that may bee a truth, which for want of light hee conceiveth to bee an error; if it be an error, it is a very harmlesse one, resting there, and cannot disturb the publike peace. If an Antinomian doctrinall doe not prove an Antinomian practicall, hee

^a cf. H. Barrow, *Brief Discovery of the False Church* (1590), p. 34: "Which people thus gathered are to be esteemed an holy Church. . . although they have attained to have yet among them neither a Ministry nor Sacraments, providing it be not by any default in them that they be wanting". cf. also J. Robinson, *Justification of Separation* (1610), *Works* (1851 ed.), II. 232: "I do tell you that in what place soever, whether by preaching the gospel by a true minister, by a false minister, by no minister, or by reading, conference, or any other means of publishing it, two or three faithful people do arise, separating themselves from the world into the fellowship of the gospel and covenant of Abraham, they are a church truly gathered though never so weak".

thinks some of those opinions are very comfortable, and learns hereby, not to exalt duty too much, but to study free grace the more, and believe that the Doctrine of Justification and satisfaction, have never been more cleerely taught then by them that have been so called. He hopes Seekers finde the way to heaven, yet counts it sad that any should wait new Apostles (they may as well seek a new Gospel), and that those Ordinances which Christ hath purchased with his pretious blood, should be counted shadows, much derogatory to his love and wisdom; yet he suspects his owne heart, and thinks that possibly some men live at a very high rate in spirituall enjoyments, being wholly at rest in God, and have the lesse need of Ordinances³, and for those that thinke the Saints are here in full perfection of grace and glory, his sinfull heart tells him it is an error; yet hee will not judge any tree to be evil but by its fruits. He knows no hurt in a million of millenary-like errors; who would not be glad to see Jesus Christ? That Christ died for all, he judges to be a great error, for then all must be saved, or possibly none may be saved, yet there are prudential reasons and motives for it, as the papists have for good works; if not meritorious, why commanded? If he died not for all, why is he preached to all? Yet the mayntainers ayme is thereby to honour and exalt Christ which is the great designe of the Father, and thereby his greater study; and so by different opinions hee learns to do things upon cleerer principles, and so to walk in love and peace, as seeing him who is invisible, and knows no reason why their brethren (by the good leave of the Master of the Family, and Parliament) may not live lovingly together⁴.

the Apostles did not abridge the people of that liberty of choosing an Apostle, much lesse may a Synod deprive them of choosing their own Officers.

Hee thinks compulsion is the onely way to make Hypocrites, and if Church Papists were ever accounted most dangerous, he wonders why men should be forced to go to Church.

He thinks it strange that Christians should have most wars who can least justifie them, but conceives it is for want of liberty of conscience. . . . And he verily believes that if every man might take his Religion upon choyce and tryall, thousands would be saved who dye securely, making no question of their salvation. He thinks it is a solocisme for Ministers to bid men search the Scriptures, when they may not profess that which they find to be true. . . . the rigidnesse of the Bishops was their ruine⁵. He doth not finde any punishment in Scripture for tender consciences.

He conceives variety of opinion in circumstantialis, is, but as one star differs from another; heads need not breed difference in hearts;

all the world hath no more power over the conscience then a Tinker hath,

Compulsion can no more gain the heart, then the fish can love the fisherman. As for those arguments of disorder and confusion, the two Theologicall Scar-crows: he conceives they are but imaginary, vain fears, . . . an Heretike is but to be rejected, and as Luther said, to be burnt with the fire of charity.

He counts every godly Presbyterian to be his deare brother, but not to be preferred before the truth. He conceives that whosoever is above his brother in spirituall matters (unlesse impowred) is a prelate; and the onely

³ cf. W. Cradock, *Divine Drops Distilled* (1650), pp. 86f.: "there is a people that throw away the ordinance of prayer, and they professe to live immediately upon God without ordinances, without prayer, and without all the rest. I do not know what their perfections may be, therefore I cannot judge".

⁴ cf. R. Baillie, *Dissuasive from the Errors of the Time* (1645), p. 93: "that ever any of the London-Independents did cast out of their Churches any man or woman for Anabaptism, Antinomianism or any other Error, we never heard. By the contrary, Independency here is become an uniting Principle".

⁵ Yet it was not till 1669 that Archbishop Sheldon wrote "we muste, I think, give up the cudgell": Harl. MSS. 1377, as quoted by T. W. Davids, *Nonconformity in Essex*, p. 345, n. *.

way to make the Assembly more victorious then Alexander, is, by reason and gentleness to conquer consciences without blood. He conceives that Magistrate, in probability, to be more religious, that will suffer differing opinions, consisting with the publike peace, then he that Haman-like will have all to bow and stoop to his sheaf; and that all the wars in Christendom have sprung from this one depraved principle, to suffer no opinion but his own, for how can truth appear but by argumentation? . . . He marvels any man should hold Independency not to be Gods Ordinance, and yet a National Assembly to be Apostolicall, which is most Independent.

the interest of all honest, godly men is wrapt up in a speedy union, to love one another entirely, though of different judgements.

hee thinks all the delight in this World without the liberty of his conscience, is a burthen intolerable; . . . He is a homager to King and Parliament for the exercise of a good conscience, not to beg liberty of or from man to be a Christian, nor to settle the divine right of worship, but to be protected in the free exercise of it.

Hee marvels any man should be an enemy to tender consciences, the want whereof is the plague of this wicked world, and that rich man that cannot feast till his poore neighbours have bread to eat, hath a tender conscience. He . . . thinks it far better that Protestants who in a Parish are of three opinions, should rather have three severall meeting places, then fight and live in perpetuall jars with one another; therefore reckons Liberty of Conscience to be Englands chiefest good, because nothing else can procure love and peace; for did God for the safety of a sheep dispenche with his own law, and are men so wolvisch to prefer an inferiour Law of uniformity to the royall law of love, which is the life of a Kingdome? but men may ruine themselves, they can never ruine the truth.

He thinks it strange that none but in office may preach, and yet one may preach to get an office, and how Beza, who was never ordained⁶, could ordaine others, but he thinks there is lesse need of an accessory solemnity then of the peoples salvation, and marvels why a man may not preach by his tongue as well as by his pen . . . : Princes have preached in Geneva and Lairds in Scotland; not to be a Minister without an outward calling, but having an inward call, to preach to edification, though the line of ordination were never stretch over him; he . . . wishes that Merchants would send men to preach Jesus Christ to the Indians, as well as Factors, for he thinks the true interest of England is the Protestant cause, to be as zealous to advance that, as the Spaniard is for Popery.

He thinks nothing more hinders a reformation then taking things upon trust, not supporting authority by solid reason⁷. He wishes that every ingenuous man would disclaim all practices (especially in matters of law) that are against the law of true reason; a confident adherence to authority, and a ready prostration to Antiquity, preferring old Errours to new discoveries of Truth, being prime causes of all injustice and oppression, as if an Argument from Authority were any proof to a wiser man;

He . . . hopes that no ingenuous man will envy him those Liberties which were purchased for him by the blood of Christ, knowing that a Communion in Unity will be a glorious supplement to the rent of Uniformity, which may seeme strange for a time, but will quickly be embraced by all honest men. A solid Reason will at any time convince him, and hee loves to read discourses which are rationall.

⁶ Beza was never in orders, though he held two benefices.

⁷ cf. *Independency Accused and Acquitted* (1645), p. 1: "I dare not be guilty of that which hee so much pleads against, blind obedience, implicit faith. I must not take up Religion by the lumps (as once Mr. Thomas Goodwin said), I must not pin my faith upon the sleeve of any person or persons upon earth, though never so holy or learned, as not knowing whither they may carry it; the best of men are but men at best".

Lyon Turner's *Original Records*

NOTES AND IDENTIFICATIONS

A FIRST glance at the three large volumes of the late Professor G. Lyon Turner's *Original Records of Nonconformity under Persecution and Indulgence* may well excite the student of the period; but, as he turns the pages over, his excitement is likely to yield place to disappointment. What have we here, he may ask, but endless lists of names? and names which nobody knows, excepting those of the ejected ministers, which are printed in heavy type. To make the lists live, it is desirable to attempt further identifications. An exhaustive list of identifications would require the combing of a vast number of books and a larger amount of leisure than is the lot of most of us. The short list which follows is not intended as anything but a beginning (Nightingale's *Lancashire Nonconformity* is only one of the more obvious quarries left untouched); but for a beginning a list of some 200 names may seem sufficient.

The 25 names of persons discussed by Turner in Vol. III are naturally those of aristocrats, whom it was easy to identify; in the following list (which includes the names Turner discusses) there is a sprinkling of M.P.s, J.P.s, Mayors, and Commissioners for the removal of scandalous ministers, but the majority of the names are those of people of no eminence except in fidelity to their faith. This fidelity and the continuity of piety, in which Puritanism became Nonconformity, are made clear again and again, as we find that the men who in 1669 were reported as meeting for worship in the teeth of the Conventicle Act, or who in 1672 requested that their homes might be licensed as Nonconformist meeting-houses, were the men who had been elders, or suggested elders, in 1648, or who had signed a church covenant in 1656. The same characteristics appear in the Quaker entries: a large number of the names are to be found in the accounts of the *First Publishers of Truth* during the Commonwealth published by Norman Penney, and not seldom we find the continuance of Quaker fidelity involving imprisonments which in some cases proved fatal.

It would be interesting to discover whether many Commonwealth churches proved missionaries to the whole neighbourhood to the extent which the Rev. John Stanley has shown is true of the church at Longworth, Berks. (see his *Church in the Hop-Garden*). In 1669 and 1672 Appleton, Faringdon, Shrivenham and Witney all yield

names of those who were members of the Longworth church. Would a collation of *Original Records* with the signatures to other church covenants, where these still exist, show a similar diaspora?

It may be noted that the list refers to England alone. For Wales, many identifications may be found in the works of Dr. Thomas Richards of Bangor.

The number in parentheses following each name and address is of the page in *Original Records*, Vol. II to be supplied unless otherwise indicated.

ABBREVIATIONS.

Beaumont: A. Beaumont, *Narrative* . . . 1672, ed. G. B. Harrison.
 Braithwaite, *B.Q.*: W. C. Braithwaite, *Beginnings of Quakerism*.
 Braithwaite, *S.P.Q.*: W. C. Braithwaite, *Second Period of Quakerism*.
 Browne: J. Browne, *Congregationalism in Norfolk and Suffolk*.
 Burroughs: M. Burroughs, *Register of Univ. of Oxford 1647-58*.
 Calamy, *Acc.*: E. Calamy, *Account of the Ministers Ejected*.
 Calamy, *Cont.*: E. Calamy, *Continuation of the Account*.
 Carlyle: T. Carlyle, *Letters and Speeches of O. Cromwell* (Everyman edn., 1915).
 Coleman: T. Coleman, *Independent Churches in Northamptonshire*.
C.R.: *Calamy Revised*, ed. A. G. Matthews.
 Dale: B. Dale, *Yorkshire Puritanism and Early Nonconformity*.
 Davids: T. W. Davids, *Annals of Evangelical Nonconformity in Essex*.
D.N.B.: *Dictionary of National Biography*.
F.P.T.: *First Publishers of Truth*, ed. N. Penney.
 Halley: R. Halley, *Lancashire: its Puritanism and Nonconformity*.
 Henry: P. Henry, *Diaries*, ed. M. H. Lee.
 Heywood; O. Heywood, *Diaries*, ed. J. H. Turner.
 Hutchinson: L. Hutchinson, *Memoir of Col. Hutchinson* (1810 edn.).
Journal: G. Fox, *Journal* (1911 edn.).
 Matthews: A. G. Matthews, *Congregational Churches of Staffordshire*.
 Nich. & Axon: F. Nicholson and E. Axon, *Older Nonconformity in Kendal*.
 Nightingale: B. Nightingale, *Ejected Ministers in Cumberland and Westmorland*.
P.R.: Parish Register.
 Shaw: W. A. Shaw, *History of English Church, 1640-1660*.
 Stanley: J. Stanley, *Church in the Hop-Garden*.
 Summers: W. H. Summers, *Berks., Bucks., and S. Oxon Congregational Churches*.
 Urwick, *Cheshire*: W. Urwick, *Nonconformity in Cheshire*.
 Urwick, *Worcester*: W. Urwick, *Nonconformity in Worcester*.

ADAMS, Mary, Limington, Som. (1126); prob. widow of Rich. Adams, Quaker convert 1656, d. in prison at Ilchester 1660 (*F.P.T.*, 224, 228).
 ALLEN, Wm., Wymondham, Norfolk (902); 'Barber Chirurgeon', imprisoned at Colchester 1658 (*F.P.T.*, 97 ff.).
 AMBROSE, Charles, Faringdon, Berks., and Lawrence, Shrivenham, Berks. (950); both signed covenant of Longworth church 1656 (Stanley, 241 f.).
 ANDERTON, John, itin. Quaker in Som. (1084, 1099, 1126); Quaker convert 1656, d. in prison at Ilchester 1684/5 (*F.P.T.*, 223, 228).
 ANGLIER, Sam., Hyde Hall, Manchester (679); *C.R.*
 APPLETREE, Philip, Deddington, Oxon (827); Thos. Appletree Visitor of Univ. of Oxford during Commonwealth (Burrows, *saepe*).
 ASH, Wm., Tideswell, Derbyshire (701); John Ash of Tideswell, a pupil of Frankland's (Nich. & Axon, 571).
 ASHURST, Henry, Hackney, Middlesex (956); should be in light type; *D.N.B.*
 BACON, Christopher, Brimpton, Berks. (954), and itin. Quaker in Som. (1084-1126 *passim*); Quaker convert 1656; d. 1678 (*F.P.T.*, 223, 228).
 BAGOT, Rich., Shrewsbury (737); as Town Councillor signed letter inviting Baxter to St. Julian's, Shrewsbury, 1656 (F. J. Powicke, John Rylands Library *Bulletin*, XIII, i, 74).
 BAKER, Thos., Spexhall, Suffolk (904); Esq.; on committee for nominating classis 1648 (Shaw, II, 427).

- BAKER, Thos., Sweeney, Salop (740); gent.; suggested elder here 1647 (Shaw, II, 408).
- BALDWIN, Roger, Standish, Lancs. (675); should be in heavy type, as 674.
- BALDWIN, Wm., Chisnall, Lancs. (672); son of Roger Baldwin (674 f.); later curate of Macclesfield (C.R., 25).
- BATT, Jasper, itin. Quaker in Som. (1084-1126 *passim*); should be in light type; 'a well-known West Country Friend'; 'the greatest Seducer in all the West, and the most seditious Person in the County' (Bp. of Bath and Wells); d. 1702 (F.P.T., 221, n. 3).
- BAX, Mrs. Rich., Newdigate, Surrey (1018); her husband a Quaker convert 1654-5; monthly meeting at his house for over 20 years (F.P.T., 231); visited by G. Fox, 1670 (*Journal*, II, 130).
- BENNETT, (Thos.) N. Weald, Essex (929); gent., suggested elder here 1648 (Davids, 276).
- BINGHAM, John, Quarlestone, Dorset (1139); M.P. in Long Parliament (Carlyle, II, 354).
- BIRCH, Col. Thos., Birch Hall, Lancs. (684); M.P. (Halley, 161 *et al.*).
- BLACKMORE, John, jun., Shelden, Devon (1150); prob. son of Major Sir John Blackmore, M.P. for Tiverton 1654, and Sheriff for Devon 1657 (Davids, 599).
- BLAKE, Rich., Stocklands, Bristol (1090); a Rich. Blake minister at Warminster, Wilts., 1656 (P.R.).
- BOOTH, Lady Catharine, Chester (692, 696); dau. of Geo. Booth, 1st Lord Delamere (C.R., 536).
- BOSWELL, Lady, Sevenoaks, Kent (997), prob. widow of Sir Wm. Boswell; discussed III, 779.
- BRADSHAW, John, Bradshaw Hall, Rivington, Lancs. (672); refused token admitting to communion by elders for having admitted 'a scandalous minister' to preach in his private chapel (Halley, 248).
- BRAGG, Matthew, Burstock, Dorset (1136, 1143); Wm. Bragge of Broadwindsor, Dorset, Fellow of Oriel 1656 (Burrows, 537).
- BRIGGS, Edw., Heversham, Westmorland (641); suggested elder here (Nightingale, I, 109); a carrier; at one time a Quaker; d. 1678 (Nich. & Axon, 14).
- BRODNAX, Sir Wm., East Church and Canterbury, Kent (997, 1001); discussed III, 776.
- BROOKS, Jas., Ellenthorpe Hall, Yorks. (644); Lord Mayor of York 1651 (Dale, 166, n. *).
- BROWNE, John, Weston Turville, Bucks. (842 f.); monthly meeting held at his house (*Journal*, II, 90).
- BUDD, Thos., Barrington, Som. (1110); formerly Baptist; Quaker convert 1656; d. in prison at Ilchester 1670 (F.P.T., 225, 228).
- BURNET, John, Blewberry and Brimpton, Berks. (953 f.); prob. John Burnyeat, Quaker convert 1653 (F.P.T., 38).
- BURTHOGGE, Dr. Rich., Bowdon, Devon (1176); *D.N.B.*
- BURTON, Wm., Gt. Yarmouth and Diss, Norfolk (896, 899); admitted to membership of church at Yarmouth 1652; m. a niece of Cromwell's; d. 1673 (Browne, 232).
- CARPENTER, John, Witney, Oxon (830); signed covenant of Longworth church 1656; as minister of Finstock at London Convention 1689 (Stanley, 91, 244).
- CASSE, John, Embleton, Cumberland (639); d. 1675 (Nightingale, I, 679).
- CATER, Sam., itin. Quaker in Cams. (873 ff.); b. 1627; a Baptist elder, converted to Quakerism by Parnell; involved in Nayler's extravagance (Braithwaite, B.Q., 269).

- CHEATLE**, Wm., Worcester (783); signed covenant of Angel St. Congl. church, Worcester, 1687 (Urwick, *Worcester*, 77).
CLARKE, John, Bury St. Edmunds, Suffolk (905); suggested elder here 1645 (Shaw, II, 428).
COCK, Jas., Kendal Park, Westmorland (641); mayor of Kendal 1654; mercer (Nich. & Axon, 96, 100).
COCKAYNE, Jas., Whinton Hall, Tarporley, Cheshire (697); Baptist, 'quitted' Frodsham 1660 (J. Walker, *Sufferings of the Clergy*, II, 261).
COKE, Thos., Pebmarsh, Essex (926); suggested elder here 1648; knight for the county 1654 (Davids, 292, n. *).
COLL, Jos., itin. Quaker in Berks., Bucks. and Hants. (772, 843, 953 f., 1051); Quaker convert 1655 (*F.P.T.*, 8); d. 1670 after 6 years in prison (Braithwaite, *S.P.Q.*, 228).
COLE, Thos., Nettlebed, Oxon (828); should be in heavy type, as 829.
COLEMAN, Henry, Gt. Easton, Essex (923); should be in heavy type (*C.R.*).
COOMBES, John, Abingdon, Berks. (950), and Wilcot, Oxon (III, 834); minister of Longworth church from 1656 (Stanley, c xix).
COTTON, Wm., Denby Grange, Yorks. (655); iron-master (Dale, 122).
COX, Winifred, Flax Bourton, Som. (1125); prob. widow of John Cox, Quaker convert here 1654 (*F.P.T.*, 226).
CREW, John, Utkinton Hall, Tarporley, Cheshire (697); for his family, see Urwick, *Cheshire*, 57.
CROMWELL, Dorothy, Horsley, Hants. (1040); widow of Rich. Cromwell (*D.N.B.*); discussed III, 789.
CROOK, John, itin. Quaker in Cambs. and Herts. (873 f., 883 f.); should be in light type; *D.N.B.*
CURLE, John, Freshford, Som. (1082); suggested elder here 1648 (Shaw, II, 415).
CURTIS, Thos., Turville, Bucks. (772, 843); a Reading woollen-draper and important friend (Braithwaite, *B.Q.*, *saepe*).

DAVY, John, Norwich (896); member of Old Meeting, Norwich (Browne, 262).
DENT, Edw., Edworth and Cardington, Beds. (858 f.); 'Sister Dent' received into membership at Gamlinghay church 1672 (Beaumont, x).
DEWSBURY, (Wm.), Hilsdon, Yorks., and Wymondham, Norfolk (667, 902); *D.N.B.*
DICKENSON, Widow, Middleton, Lancs. (680); ? widow of Rich. Dickenson, of Aynsworth, yeoman, suggested elder 1646 (Shaw, II, 397).
DINELEY, (Robt.), Bramhope Hall, Otley, Yorks. (649; patron of Bramhope (Calamy, *Acc.*, II, 809).
DOYLEY, Bray, Adderbury, Oxon (III, 836); visited by G. Fox, and 'a large precious meeting' 1673; 'as I sat at supper, I saw I was taken' (*Journal*, II, 204, 206); Cf. D'Oyley Bayley, *Hist. of D'Oyleys*.
DUNCON, Robt., Mendlesham, Suffolk (921); orig. a Seeker (Braithwaite, *B.Q.*, 163 f.); visited by G. Fox, and 'a large quiet meeting' 1655 (*Journal*, I, 223).

EAGLESFIELD, Rich., Allerby Hall, Cumberland (638); elder at Cockermonth (Nightingale, I, 588).
ECCLES, Solomon, Brimpton, Berks., and Itchenswell, Hants. (954, 1051); *D.N.B.*
EDWARDS, John, Lydd, Kent (1009); Quaker convert 1655 'but Apostatised' (*F.P.T.*, 146).
EXETER, Dowager Countess of, Little Britain, London (970); widow of Wm. Cecil, Earl of Exeter; discussed III, 771.

- FAUKS, Thos., N. Wingfield, Derbyshire (713); with G. Fox 1662, when their names confused (*Journal*, I, 530).
- FEARNSIDE, Adam, Bolton, Lancs. (673); see Hunter, *Life of Heywood*, 33, for his praying with Heywood's father and others all night 'upon occasion of King Charles demanding the five members of the House of Commons'.
- FEATHERSTONE, Sir Heneage, W. Smithfield, London (970); discussed III, 770.
- FIENNES, Hon. Frances, Newton Tony, Wilts. (1071); widow of Sir Nath. Fiennes (*D.N.B.*); discussed III, 792.
- FINCH, Martin, itin. teacher in Lincs. and Norfolk (729, 890, 892, 896); should be in heavy type; *D.N.B.*, s.v. Fynch.
- FLEETWOOD, Anne, High Wycombe and Chalfont St. Giles, Bucks. (835 f.); widow of Chas. Fleetwood (*D.N.B.*)
- FLOYER, Eleanor, Whitchurch Canonicorum, Dorset (1137); widow of Anthony Floyer and mother-in-law of John Brice, ej. fr. Marshwood (*C.R.*, 72 f.).
- FOX, Geo., itin. Quaker in Yorks., Norfolk, Berks. and Som. (667, 902, 953, 1125 f.); *D.N.B.*
- FREEBORNE, Mrs., Prittlewell, Essex (935); widow of Sam. Freeborne, Esq., signatory of solemn league and covenant here 1643 and suggested elder at South Church 1648 (Davids, 444, 268, with n. //).
- FRY, (Wm.), Damerham, Wilts. (1078); visited by G. Fox 1663 (*Journal*, II, 5).
- GARNETT, John, Kendal, Westmorland (641); suggested elder here (Night-ingle, I, 109); mercer (Nich. & Axon, 96).
- GASCOIGNE, Sir Thos., Bt., Barwick, Yorks. (668); *D.N.B.*; discussed III, 761.
- GELL, Sir John, Hopton, Derbyshire (703); *D.N.B.*; 'kept the diurnall makers in pension' (Hutchinson, I, 192).
- GILL, Henry, Godalming, Surrey (1018); Quaker convert 1655 (*F.P.T.*, 232).
- GILPIN, Thos., itin. Quaker in Berks. and Bucks. (772, 843, 953); Quaker convert 1654 (*F.P.T.*, 215).
- GOODWIN, Robt., East Grinstead, Sussex; M.P. in Long Parliament (Carlyle, II, 359).
- GREENE, Thos., itin. Quaker in Beds., Herts. and Norfolk (861, 883, 902); for letter signed by him, see Braithwaite, *S.P.Q.*, 248, n. 2.
- GROOME, Geo., Rattlesden, Suffolk (918); suggested elder here 1645 (Shaw, II, 428).
- GROVE, Thos., Ferne House, Donhead St. Andrews, Wilts. (1065); M.P. in Long Parliament (Carlyle, II, 360); 'of as great Sincerity and Integrity, as almost any Man I ever knew' (*Reliquiae Baxterianae*, III, 86); cf. *C.R.*, 564.
- GURDON, John, Assington Hall, Suffolk (909); Esq.; on committee for nominating classes 1645 (Shaw, II, 423); cf. *C.R.*, s.v. Jn. Hind.
- HAMMOND, Geo., Biddenham and Cranbrook, Kent (1006); should be in light type; *F.P.T.*, 142.
- HAMMOND, Henry, Debden, Essex (923); Thos. Hammond, gent., suggested elder here 1648 (Davids, 286).
- HARBY, Edw., Adstone, Northants. (808); M.P. in Long Parliament (Carlyle, II, 360, s.v. Harvey); cf. J. Walker, *Sufferings of the Clergy*, I, 91.
- HARDAKER, John, Rawdon Hall, Guiseley, Yorks. (659); cf. Heywood, III, 176, for a journey 'to preach there' Jan. 24, 1676/7.
- HARRIS, Alex., Charlbury, Oxon (III, 936); Quaker convert 1655 (*F.P.T.*, 205).
- (HATFIELD, Anthony,) West Hall, Hatfield, Yorks. (664); of 'an eminent Puritan family' (Dale, 165, 58, n. *).
- HAYNES, Hezekiah, Copford, Essex (928); Commissioner for removing scandalous ministers 1654 (Davids, 318).

- HENTHORNE**, Anth., Chester (692, 697); 'among the principal tradesmen in Chester' (Urwick, *Cheshire*, 32, cf. 29).
- HOLBROOK**, Rich., Manchester, and Pilkington, Lancs. (679 f.); should be in heavy type; *C.R.*
- HOLLAND**, Rich., Denton House, Manchester (679); for the family, see Halley, 160.
- HOLMAN**, Sir John, Kington, Herefordshire (777); discussed III, 766.
- HOOKER**, John, Wood Norton and Lammis, Norfolk (890, 892); should be in heavy type, being identical with John Hooker (890).
- HOOTON**, Eliz., Skegsby, Notts., and Harby, Leics. (725, 771); G. Fox's first convert (*D.N.B.*).
- HORTON**, Joshua, Sowerby, Yorks. (653); member of Henry Roote's church; conference held at his house 1662 (Dale, 128 f.).
- HOWARD**, Luke, Dover, Kent (1008); shoemaker; Quaker convert 1655; meeting held at his house; d. 1699 (*F.P.T.*, 131 foll.).
- HOWLETT**, Robt., Colchester, Essex (937); prob. son of Robt. Howlett, ej. fr. Hinderclay, Suffolk (*C.R.*).
- HUBBARD**, Geo., Rearsby, Leics. (744); John Woodhouse, of Sheriff Hales Academy, m. dau. of Major Wm. Hubbard of Rearsby, 'with whom he obtained a large fortune' (*C.R.*, 554; Matthews, 99).
- HUNT**, Eliz., Shrewsbury (737); widow of Col. Thos. Hunt, M.P. 1645, Mayor of Shrewsbury 1657, High Sheriff of Salop 1656 (Henry, 213, n. †); she was a 'rare pattern of zealous piety, abounding charity, and eminent usefulness'; d. 1690 (*ib.*, 373 f.).
- HUTTON**, (Thos.) Poppleton, Yorks. (646); nephew of Lord Fairfax (Foster, *Yorks. Pedigrees*).
- HYDE**, Jane, Hyde Hall, Manchester (679); for the family, see Halley, 161.
- IZOTT**, John, sen., Horbury, Yorks. (661); elder at Woodkirk; father of John Izott, ej. fr. Nun Monkton (not identical w. John Izott, ordained at Pasture House, Yorks., 1678, as Dale and others) (*C.R.*).
- JACKSON**, Sir John, Hickleton Hall, Yorks. (657); discussed III, 760.
- JACKSON**, Robt., Guisborough, Yorks. (665); Thos. Jackson Quaker convert here 1652 (*F.P.T.*, 298).
- JAMES**, Edw., Carlisle (638); 'Common Counsell Man' continued in office 1656 as result of petition (Nightingale, I, 152-6, 164).
- JAMES**, Jos., Nottingham (717); a James Mayor of Nottingham (Hutchinson, I, 199).
- JESSON**, Wm., Lichfield, Staffs. (746); cf. Matthews, 72 foll.
- JESSUP**, John, S. Lopham, Norfolk (888); a minister; imprisoned at Bury St. Edmunds 1670 (Browne, 495).
- JONES**, Thos., Longworth, Berks. (950); signed covenant of Longworth church 1656; imprisoned in Reading Castle 1660 (Stanley, 240).
- JOWSIE**, Wm., Guisborough, Yorks. (665); Barbara Joucy Quaker convert here 1652 (*F.P.T.*, 298).
- KEAT**, Robt., Wantage, Berks. (943); represented Wantage at London Convention 1680 (Stanley, 91).
- LANGHORN**, Thos., Penrith, Cumberland (640); J.P. and Commissioner for Sequestrations (Nightingale, I, 620 *et al.*).
- LASCELLES**, Mrs., Mount Grace, Yorks. (644); widow of Thos. Lascelles, M.P., J.P. (Dale, 144).
- LAWRENCE**, Capt. John, Wymondham, Norfolk (902); 'an Antient man and Able physitian' (*F.P.T.*, 171); 'a man of wide influence' (Braithwaite, *S.P.Q.*, 42, n. 1); visited by G. Fox 1655 (*Journal*, I, 233).

- LEE, Widow, Newdigate, Surrey (1018); widow of John Lee, Quaker convert 1655 (*F.P.T.*, 232).
- LINDSEY, Allen, Daventry, Northants. (807); orig. innkeeper of principal inn in town; for his conversion and benevolence, see Coleman, 187 f.
- LISLE, Lady, Bagshot Park, Surrey, and Moyles Court, Ellingham, Hants. (1013, 1041); widow of John Lisle (*D.N.B.*); *D.N.B.*; discussed III, 787.
- LITTLETON, Jane, Moor Park, Salop (738); ?widow of Wm. Littleton, Esq., suggested elder here 1647 (Shaw, II, 411).
- LOWRY, Rich., Cockermouth, Cumberland (638); d. 1692, 'an aged desciple' (Nightingale, II, 1369).
- MACHIN, Jane, Stoke, Staffs. (742, 760); widow of John Machin, ej. fr. Seabridge, Stoke (*C.R.*).
- MAIDSTONE, Robt., Pond House, Boxted, Essex (937); Commissioner for removing scandalous ministers 1654 (Davids, 318); John Maidstone, sen., suggested elder here 1648 (*ib.* 293, with n. ||).
- MAN, John, Longworth and Abingdon, Berks. (950); should be in light type; minister of Longworth church (Stanley, c. xx).
- MANSSELL, John, Thorpe Malsor, Northants. (809); patron of living and father-in-law of John Courtman, ej. therefrom (*C.R.*).
- MARCHANT, Sylvester, Appleton, Berks. (950); signed covenant of Longworth church 1656 (Stanley, 243).
- MARNER, Sam., Midhurst and Arundel, Sussex (1030 f.); Sam. Marner at C.C.C., Oxon. 1656 (T. Fowler, *Hist. of C.C.C.*, 427).
- MIDDLETON, John, Darlington, Co. Durham (636); suggested elder here 1645 (Shaw, II, 368).
- MIDDLETON, Sir Wm., Belsay Castle, Northumberland; discussed III, 758. cf. Dale, 176, n. *.
- MILLARD, Geo., Doultling, Som. (1086); suggested elder 1648 (Shaw, II, 417).
- MILLS, Wm., Faringdon, Berks. (950); signed covenant at Longworth church 1656; minister at Faringdon (Stanley, 241).
- MINORS, Thos., Lichfield, Staffs. (746); mercer, M.P., J.P., Sheriff (Matthews; 72 foll., 47).
- MOODIE, Sam., Bury St. Edmunds, Suffolk (905); gent.; on committee for nominating classis 1645 (Shaw, II, 428).
- MORT, Robt., Wharton Hall, Little Hulton, Lancs. (673); the Mort family 'had considerable property and influence' (Halley, 449).
- MOTT, Eleanor, Stafford and King's Bromley (743, 745); prob. widow of John Mott, ej. fr. King's Bromley (*C.R.*).
- NEEDHAM, Clement, Saxby, Leics. (754); Needham of Stanton, Owthorpe, Leics., 'a noted puritane . . . a colonell in the parliament's service, and governor of Leicester' (Hutchinson, I, 184).
- NICHOLSON, Ann, Hollym, Yorks. (667); Quaker convert 1652 (*F.P.T.*, 298); the advowson of Hollym was in the Hotham family (*C.R.*, 279), who were favourable to Friends (*D.N.B.*).
- NOBLE, John, Penruddock, Cumberland (639); deacon at Greystoke 1656; d. 1707/8 (Nightingale, II, 1261 foll., where see lengthy extracts from funeral sermon.)
- OGLE, Henry, Whiston, Lancs. (676); Cuthbert Ogle, prob. of Whiston, a pupil of Frankland's (Nich. & Axon, 585).
- OGLE, John, Kirkley, Northumberland (634); 'a Neighbouring Gentleman' (Calamy, *Cont.*, 657); Nath. Ogle of Kirkley a pupil of Frankland's (Nich. & Axon, 584).
- OKEY, John, Bolton, Lancs. (672); brother-in-law of Oliver Heywood (Halley, 411, n. †).

- OSBURNE, Mrs., Wattisfield, Suffolk (903); ? widow of Jn. Osborne, gent., suggested elder here 1645 (Shaw, II, 428).
- OVEY, John, Walingford, Berks., and Watlington, Oxon (948, III, 832, 835), and Thos., Watlington, Oxon (829); John Ovey J.P. and 'a man of some note among the professors' (*Life of Thos. Ellwood*, ed. C. G. Crump, 74. foll.).
- PALMER, John, Bicknoller, Som. (1091); M.D.; M.P. in Long Parliament (Carlyle, II, 366).
- PENNINGTON, Isaac, Amersham and Chalfont St. Giles, Bucks. (842 f.); *D.N.B.*
- PETCHY, John, Cranham, Essex (931); perhaps minister at Havering 1637 and at S. Ockendon 1646-7 (Davids, 256, n. †, 433).
- PICKERING, Lady, Titchmarsh, Northants. (811); widow of Sir Gilbert Pickering (*D.N.B.*); discussed III, 766.
- PLUME, Robt., Wickham Bishops, Essex (935); gent., suggested elder here 1648 (Davids, 299).
- PONDER, Susanna, Rothwell, Northants. (809); dau. of John Ponder elder here 1655 (Coleman, 48); became 2nd wife of Thos. Browning (809), ej. fr. Desborough (*C.R.*).
- PRIDDEN, Geo., Edworth, Beds. (858); Mary Prutton of Edworth received into membership at Gamlinghay church 1672 (Beaumont, xi).
- PRIDEAUX, Edmund, Ford Abbey, Devon (1145); M.P. for Taunton 1679 (*C.R.*, 497).
- PYOTT, John, Bicknoller, Som. (1091); a prominent Quaker (*Journal, saepe*).
- QUINTAINE, Sir Henry, Beverley, Yorks. (645); discussed III, 759.
- RAUNCE, John, Turville and High Wycombe, Bucks. (772, 843); leader of High Wycombe Quaker Meeting (Braithwaite, *S.P.Q., saepe*).
- READE, Daniel, Hungerford, Berks. (945); saddler and trustee of market house (Summers, 126).
- READMAN, Thos., Bury, Hunts. (847); should be in heavy type (*C.R.*, s.v. Redman).
- REDDING, Wm., Shenston, Staffs. (753); Quaker convert 1655 (*F.P.T.*, 230).
- REEVES, Capt. Robt., Droxford, Hants. (1052); visited by G. Fox 1688; men's monthly meeting at his house (*Journal*, II, 95).
- RHODES, Lady, Gt. Houghton, Yorks. (663); widow of Sir Edw. Rhodes (*C.R.*, 350; not as Turner, III, 761).
- RICH, Col. Nath., Cookham, Berks. (951); *D.N.B.*
- RICHARDSON, Christopher, Lascelles Hall, Yorks. (653); should be in heavy type, as 654.
- RICHARDSON, John, Easington, Co. Durham (637); Quaker convert 1653; abused by P. Nisbet (father of P. Nisbet, *C.R.*) (*F.P.T.*, 90), cf. A. Jaffray, *Diary*, 454, 468, 585-9.
- RICHMOND, John, Heighington, Co. Durham (637); visited by G. Fox, and 'a general meeting' held at his house (*Journal*, II, 14).
- RIXAM, Jas., Newborough, Staffs. (744); son of a Lichfield carrier, who was 'a transcendent schismatic' (Matthews, 66, 70); a correspondent of Baxter's (*Cong. Hist. Soc. Trans.* XII, 1, 3 f.).
- ROBERTS, Lady, Willesden, Middlesex (962); widow of Sir Wm. Roberts; discussed III, 769.
- ROBERTS, Lady, Cranbrook, Kent (995); widow of Sir Howland Roberts, Bt.; discussed III, 773.
- ROGERS, Henry, Canterbury, Kent (1008); Quaker convert 1655 (*F.P.T.*, 146).
- ROKEBY, Wm., Ackworth and Skellon, Yorks. (657); bro. of Sir Thos. Rokeby, judge (*D.N.B.*).

- ROSE, Jeremiah, Chatteris, Cambs. (873); signed Quaker declaration of sufferings in Cambridge 1660 (*F.P.T.*, 15).
- ROWNTREE, Francis, Stokesley, Yorks. (666); Quaker convert 1652 (*F.P.T.*, 298).
- RUST, Eliz., Rickinghall, Suffolk (915); ? widow of Thos. Rust, suggested elder here 1648 (Shaw, II, 427).
- SALTHOUSE, (Thos.) Mallet Moorlinch, Som. (1126); *D.N.B.*
- SANSON, Oliver, Boxford, Berks. (953); *Life*, ed. J. Boorne, 1848.
- SAUNDERS, Jn., Bruton, Som. (1088); suggested elder here 1648 (Shaw, II, 417).
- SAUNDERS, Col. Thos., Ireton, Derbyshire (703); 'a very godly, honest country gentleman, but had not many things requisite to a greatesouldier'; Cromwell wanted to buy 'a towne of his call'd Ireton' to present to his son-in-law Ireton (Hutchinson, II, 137, 140).
- SEACOLE, Robt., Milton-under-Wychwood, Oxon (III, 836); Quaker convert 1655, meeting at his house (*F.P.T.*, 207).
- SEDDEN, Peter, Prestwich, Lancs. (680); suggested elder here 1646 (Shaw, II, 393).
- SHIPTON, Rich., Whithy, Yorks. (666); visited by G. Fox 1666 and 1669 (*Journal*, II, 75, 109).
- SMAYLER, Zachary, Bridlington, Yorks. (667); Quaker convert 1652 (*F.P.T.*, 298).
- SMYTH, Thos., Worcester (783); signed covenant of Angel St. Congreg. Church, Worcester, 1687 (Urwick, *Worcester*, 77).
- SMYTH, Wm., itin. Quaker in Notts. and Leics. (724 f., 771 f., where it should be in light type); *D.N.B.*
- SOND, Frances, Stafford (743); perh. widow of Jos. Sond, ej.fr. Swynnerton, Staffs. (*C.R.*). Note also Susannah Sond, Newcastle, Staffs. (742).
- STANLEY, Widow, Inkberrow, Worcs. (787); mother of John Stanley, at whose house G. Fox had two meetings 1678 (*Journal*, II, 319).
- STANLEY, Lady, Bickerstaffe Hall, Lancs. (675); widow of Sir Edw. Stanley; discussed III, 762. For an episode in which she figured, see Halley, 378.
- STAPLEY, Sir John, Hove, Sussex (1023); *D.N.B.*; discussed III, 788.
- STEBB(ING), Wm., Gt. Tey, Essex (936); suggested elder here 1648 (Davids, 295).
- STEED, Rich., Faringdon, Berks. (950); minister at Faringdon; imprisoned in Reading Castle 1660; d. 1721 (Stanley, 70, 241 f.).
- STENNETT, Edw., Wallingford Castle, Berks. (951); 'a wealthy physician' Seventh Day Baptist, minister of Pinner's Hall, London, 1686, bur. at Wallingford 1705 (Summers, 289); father of Jos. Stennett (*D.N.B.*).
- STERRY, Peter, Berkhamstead, Herts., and Hackney, Middlesex (878, 957); *D.N.B.*
- STEVENS, Peter, Appleton, Berks. (950); represented Longworth church at London Convention 1689 (Stanley, 91, 242).
- STIRROP, Eliz., Worcester (783); signed covenant of Angel St. Congreg. Church, Worcester, 1687 (Urwick, *Worcester*, 77).
- STORR, John, Hilsdon, Yorks. (667); Marmaduke Storr Quaker convert here 1652 (*F.P.T.*, 297); cf. A. B. Wilson-Barkworth, *Notes on the Families of Storr of Hilsdon*.
- STREETE, Jn., Bicknoller, Som. (1091); suggested elder here 1648 (Shaw, II, 421).
- STROUD, Wm., Shepton Mallet, Som. (1086); Esq.; suggested elder 1648 (Shaw, II, 417).
- STUDHOLME, Barbara, Carlisle (639); widow of Capt. Cuthbert Studholme (Nightingale, 187, 618 *et al.*).

- SWINTON, John, Norton, Co. Durham (636); *D.N.B.*; 'the man of all Scotland . . . the most trusted and employed by Cromwell' (Burnet, *Hist.*, I, 229); discussed III, 758.
- SYLL, Wm., Kendal, Westmorland (641); linen-draper (Nich. & Axon, 95).
- TAYLOR, Christopher, Stotfold, Beds. (861); *D.N.B.*
- TAYLOR, Lady, Maidstone, Kent (997); widow of Sir Thos. Taylor, Bt.; discussed III, 777.
- TAYLOR, Rich., Little Hallingbury, Essex (937); Robt. Taylor, gent., suggested elder here 1648 (Davids, 279).
- TEMPLE, Wm., Warminster, Wilts. (1062); ancestor of the present Lord of the Manor of Bishopstrow, Warminster.
- THOROGOOD, Rich., Southill, Beds. (858); Humphrey Thorowgood of Southill received into membership at Gamlinghay church 1672 (Beaumont, xi).
- THREKELD, Thos., Kirkoswald, Cumberland (639); see W. Jackson, "The Threkelds of Melmerby," Cumb. and Westm. Arch. Soc. *Trans.* O.S. X.
- TITMARSH, Rich., Oxford (830); represented Oxford at London Convention 1689 (Stanley, 91).
- TUCKWELL, Jane, Longworth, Berks. (950); signed covenant of Longworth church 1656 (Stanley, 84).
- TYRRELL, Lady, Castle Thorpe, Bucks. (831); widow of Sir Toby Tyrrell; discussed III, 768.
- UPTON, Dan, Berry Pomeroy, Devon (1165), and Eliz., Brixham, Devon (1165); Ambrose and Thos. Upton of Lupton, Devon, Fellows of All Souls, Oxon. 1648 and 1654 respectively (Burrows, 477).
- VANE, Lady, Shipborne, Kent (1002); widow of Sir Henry Vane, sen. (*D.N.B.*); discussed III, 780.
- WADE, John, Twyford, Norfolk (902); imprisoned at Norwich 1683 (*F.P.T.*, 180 foll.).
- WADSWORTH, John, Swathe Hall, Darfield, Yorks. (662); son-in-law of Joshua Kirby, ej. fr. lectureship at Wakefield, Yorks. (*C.R.*).
- WALTERS, Wm., Henley, Oxon. (III, 836); Quaker convert 1658, afterwards he and his wife 'turned thayr bake on Truth' (*F.P.T.*, 218 f.).
- WARBURTON, Robt., Hefferstone Grange, Chester (692); father-in-law of Matthew Henry; died 1696 (Henry, 277, 386 f.).
- WARD, Benj., Tadmarton, Oxon. (III, 836); since 'a Quarter-Master in Cromwell's Army,' prob. the Col. Ward a Quaker convert 1652 (*Journal*, I, 113).
- WARD, Geo., Bradford, Yorks. (659); elder here (Dale, 113).
- WARRINER, Wm., Whinfell, Westmorland (641); yeoman (Nich. & Axon, 96); died 1674/5 (Heywood, I, 306).
- WATSON, Lady, Saviourgate, York (658); widow of Sir Stephen Watson, Lord Mayor of York 1646, 1656 (Dale, 166, n. †).
- WEBB, John, Balsham, Cambs. (875); signed declaration of Quaker sufferings in Cambridge 1660 (*F.P.T.*, 15).
- WEST, Eliz., Widow, Turville Heath, Bucks. (772, 843); early Quaker convert; meeting settled at her house by G. Fox 1660 (*F.P.T.*, 220).
- WHEELER, Joshua, Cranfield, Beds. (861); Quaker convert 1654, alive 1704/5 (*F.P.T.*, 6).
- WHITEHEAD, Geo., Wymondham, Norfolk, and Bury St. Edmunds, Suffolk (902, 921 f.); *D.N.B.*
- WHITEHEAD, (John.) Hilsdon, Yorks. (667); *D.N.B.*
- WHITEHORNE, Thos., Woolfardisworthy, Devon (1175); Dean of C.C.C., Oxon, 1648 (Burrows, 498).
- WHITELOCK, Sir Bulstrode, Chilton Foliat, Wilts. (1069); *D.N.B.*; discussed III, 790.

- WILLOUGHBY, Thos., Horwich, Lancs. (672); erroneously summoned to Parliament as Baron Willoughby of Parham (Halley, 493, n. *).
- WILSON, (Rich.,) Crosfield, Cumberland (639); elder at Kirkoswald (Nightingale, I, 335 f., 339 foll.).
- WIMBLEDON, Sophia, Viscountess, Nether Whitacre, Warw. (798); widow of Edw. Cecil, Visct. Wimbledon (*D.N.B.*); discussed III, 764.
- WOOD, Robt., Carlton le Moorland, Lincs. (731); should be in light type, not being the Robt. Wood ej. fr. Linc. Coll. Oxon (*D.N.B.*).
- WRIGHT, Edw., Sutton, Cambs. (873); signed declaration of Quaker sufferings in Cambridge 1660 (*F.P.T.*, 15).
- YARDLEY, John, S. Weald, Essex (932); should be in heavy type (*C.R.*).

GEOFFREY F. NUTTALL.

Among identifications noted while the above was in the press are the following:—

- BROOKE, Mrs. Margaret, Oakley Magna, Northants. (806); widow of Col. Brook(s), patron of Oakley (*C.R.*, 156).
- BURGESS, John, Astbury, Cheshire (698); son-in-law of Thos. Brook, ej. fr. Astbury (*C.R.*).
- CHAPLAIN, Mrs. Dorothy, Wareham, Dorset (1133); widow of Thos. Chaplyn, ej. fr. Wareham (*C.R.*).
- HIDE, Thos., Garstang, Lancs. (684); son-in-law of Peter Atkinson, ej. fr. Ellel (*C.R.*).
- KENDALL, Mrs. Mary, Cofton, Devon (1161); widow of Geo. Kendall, ej. fr. Kenton (*C.R.*).
- MOSELEY, Mrs., Ousden, Suff. (905); mother-in-law of Thos. Daines, R. of Gosbeck (*C.R.*).
- PROBEE, Edw., Chiswick, Middlesex (959); son-in-law of Matt. Barker, ej. fr. St. Leonard's, Eastcheap, London (*D.N.B.*; *C.R.*).
- RICHARDSON, Eliz., Wem, Salop (736); widow of Joshua Richardson, ej. fr. Myddle (*C.R.*).
- TRELAWDWY, Widow (Mary), Penryn, Cornwall (1192); became wife of Lewis Facy, ej. fr. Upton Helions, Devon (*C.R.*).

The Covenant of the Baptist Church at Wallingford

THE Baptist Church at Thames Street, Wallingford, was founded in 1794 by Robert Lovegrove, a solicitor who had formerly attended the parish church of St. Mary. His house was in the High Street, and the chapel was built in a part of his garden facing Thames Street; it had a small burial-ground in front of it. Mr. Lovegrove was honorary minister until his death; the chapel contains a memorial tablet to him and to his wife. This Covenant was drawn up during his pastorate. It was printed at Bristol ("Why Bristol?" one wonders) by R. Edwards, Broad Street, in 1799. We should be glad to have examples of Congregational Covenants with similar references to "election money", "vain attire", and "prevailing fashions". [EDITOR]

We who wish to walk together in the fear of God, desire to be deeply humbled for all our sins, and humbly implore a continued sense of the free and full forgiveness of them all, through the atoning blood of Jesus Christ our Lord and Saviour: and we also implore the sanctification of our spirits, souls, and bodies, that we may be to him a peculiar people zealous of good works. And we likewise, in the presence of God, the searcher of all hearts, with one consent, solemnly, and sincerely, give up ourselves, first to the Lord, then to each other, by the will of God, that he may be our God, and we his people, being fully satisfied, that Baptized Believers, united together in holy fellowship and love, to live and walk together as saints, in obedience to the will of God, with a view to his glory and their own spiritual profit, is a true Gospel Church.

We do therefore, in the name, and by the authority of our Lord Jesus Christ, the only Sovereign and Lawgiver in his Church, testify our subjection to him as such, solemnly join ourselves together in a holy union and fellowship, desiring, in his strength, humbly to submit to the discipline of the Gospel, and to be found in the exercise of all holy duties required of a people in such a spiritual relation.

First of all, we determine in the strength of God, to walk in all holy conversation, godliness and brotherly love, that our communion and walk may please God, be comfortable to ourselves, lovely to all other the Lord's people, and tend to convince the world.

Secondly, To watch over each other's conversation, and not to suffer any sin upon one another so far as God shall discover it to us, or any of us, (and taking Election money, or dressing in vain attire, whatever others say, we believe to be sinful; and by vain attire we mean, first, all apparel made in the present or prevailing fashion, with a view to follow or be in the fashion; secondly, all apparel that shall be spoken against by professors, or the world; thirdly, all apparel that shall be indecent or immodest; and fourthly, all that shall be above the circumstances of the person wearing the same). And we agree to provoke one another to love and to good works; to warn, rebuke, and admonish one another with meekness, and to receive warning, rebuke, and admonition from one another with meekness, and not with anger or resentment, according to the rule of God's word.

Thirdly, In an especial manner to pray for one another, for the increase of this Church, for the presence of God in it, for the pouring forth of his Spirit upon it, and for his protection of it to the praise of his glory.

Fourthly, To bear one another's burdens, to cleave one to another, and have a fellow-feeling one for another, in all afflictive dispensations, outwardly or inwardly, with which God in his wise providence shall be pleased to exercise any of us.

Fifthly, To bear with one another's weaknesses, failing, and infirmities; and that with much tenderness, not discovering the same to any *without* the Church, nor even to any *within*, unless according to the word of God.

Sixthly, As much as in us lies, to endeavour to live peaceably with all men, and to follow after the things that make for peace, carefully avoiding all causes of division, as well as those that cause them, in order to keep the unity of the Spirit, in the bond of peace; receiving into our affections, and communion, all such who desire it, and whom we believe our gracious God hath received into his love and favour.

Seventhly, To meet together on Lord's days, and all other times as the Lord shall give us opportunity, to serve and glorify him, to edify and build up one another upon our most holy faith, and to aim at the good of his cause and interest in general, and of this Church in particular.

Eighthly, To endeavour always to preserve among us strict communion, and to promote, encourage, and preserve a holy, regular, gifted, and strict Calvinistic Ministry, to take the charge of us, to go in and out before us, as the shepherd before the flock; together with all such other officers as are by Christ appointed in his Church, for the maintenance of order and discipline.

These things we humbly submit to, fully purposing to perform the same, not in our own strength (being conscious of our own weakness), but in the power and strength of our blessed God and Saviour Jesus Christ, whose we humbly hope we are, and whom we desire for ever to serve.

N.B. No alteration of this Covenant shall be made without the consent of the Majority of the Church.

In his lecture, *Presbyterianism in England in the Reign of Queen Elizabeth* (Manchester; Aikman, 1s.), the Rev. F. J. Smithen, the Editor of the Journal of the Presbyterian Historical Society, recounts the emergence of Presbyterianism in Elizabeth's reign, its development in the '70's and '80's, and its disappearance in the '90's. We scarcely think Mr. Smithen is right in calling Humphrey and Sampson Separatists, and he certainly accepts too confidently Dr. R. G. Usher's depreciation of the Presbyterian movement, and its leaders.

Some Berkshire Notes and Queries

THE matter following represents a transcript of the marginal notes to the writer's copy of W. H. Summers' *History of the Berkshire, South Bucks. and South Oxon Congregational Churches* (1905), making various additions and corrections to that work, and bringing the details of the pastoral successions up to 1940. Reference to the indicated pages of the volume is therefore necessary to give full context and intelligibility.

The following references and abbreviations are employed:

- Browne: *Hist. Congregationalism in Norfolk and Suffolk* (1877).
Cal. Rev.: A. G. Matthews, *Calamy Revised* (1934).
C.Y.B.: *Congregational Year Book* (v.d.)
 Davids: *Annals of Evangelical Nonconformity in Essex* (1883).
 d. died; rem., res., ret. removed, resigned, retired.
Evang. Mag.: *Evangelical Magazine* (v.d.).
 Evans: *Evans' MS.* (c. 1717-27).
 G.E.E., *Vest.*: Geo. Eyre Evans, *Vestiges of Protestant Dissent*.
 G.E.E., L. & C.: Geo. Eyre Evans, *Records Prov. Assembly of Lancs. and Cheshire* (1896).
 Gordon: Alex. Gordon, *Freedom after Ejection* (1917).
 N.P.R.: Non-Parochial Register(s) (Deposited 1836/7).
 Sibree & Caston: *Independency in Warwickshire* (1855).
 S.R.: Quarter Sessions Register (*et loc.*).
 Urwick: *Nonconformity in Worcester* (1897).
 Wilson: *Dissenting Churches and Meeting Houses, etc.* (1810).
Corrigenda are followed by *errata* in brackets (). lic., licensed; C., Cong.; P., Presbyt.; R., Rector; V., Vicar; C., Curate.

- p. 20, last line: BLACKMORE, FRANCIS, M.A. (Glasgow), son of Rev. Chewning Blackmore of Worcester, and grandson of William, ej. R. of St. Peter's, Cornhill, London. BORN Worcester 18 April, 1703; educ. by Dr. Latham at Findern, and at Univ. of Glasgow. Settlement at Beaconsfield in 1718 doubtful, therefore. Rem. to Evesham 1728? (not 1723), (so Evans), in which year Cornelius Hancock succeeded. (Urwick, 89, 97; G.E.E., *Vest.*, 81; Sibree & Caston, 44).
 WILLIAM ALSOP, ej. C. of Ilminster, Som., rec'd grant at Beaconsfield in 1690; rem. to Barnet 1691. (Gordon, 199; *Cal. Rev.*, 9).
- p. 25, l. 24: "in the year 1800 (1830), Mr. J. A. (M.) Glover . . ." (*N.P.R.*, Bethesda Chapel, Aylesbury Street; Formed 1800; Baptisms 1812-37).
- p. 26: PERKS or PURKISS (l. 8) and PERKINS (l. 28) = ISAAC PERKS, student at Hackney Coll. 1805—c. 1809 (d.).
 FRANCIS MOORE (l. 29) also entered Hackney 1805.
- p. 28: P. J. RUTTER—rem. to America July 1883 (1893). d. 24 Feb., 1885 (*Amer. C.Y.B.*, 1886, 31).
- p. 29: JOHN STAY, rem. to Oxford 1908. d. 1933. M. H. LE PLA (again) 1908-1919, ret. PERCY NEALE HARRISON, M.A., D.Litt., D.D., 1921-36, ret. BERNARD UFFEN, ATS, 1938-
- p. 33: W. G. ANDREWS, d. 6 April, 1914. G. C. DALGLEISH, d. 26 Feb., 1936. G. G. HORTON, Petersfield 1872 (1874), ret. from Burnham 1913; d. Newport, Essex, 30 May, 1918. JOSEPH DENNIS, 1914-23. E. MELVILLE DURBIN, 1925-26. DANZY DE REDDER SHEEN, 1928-38, ret. THOMAS JOHN WILLIAMS, B.A., 1939-
- p. 35: TERRY was assisting I. Chauncey in Mark Lane by 1689; d. 8 March, 1715-16. (Wilson, i, 292).
 l. 28: SAMUEL PIKE, min'r. Gravesend 1716-23?

- p. 38: W. H. WHITBREAD, ret. 1918, d. 1921. Mr. WILLIAM HERRIDGE, 1920-22, to Chinnor. FREDK. CLARENCE PARKINSON, 1923-37. J. M. PARKINSON, 1927-31. ALBERT EDWARD BARNES, 1932-36, d. WILLIAM CHARLES CREAM, 1936-38, to Kirkheaton 1939.
Suggest that the Christopher TOWLER, lic. (C) 1672 at Cheshun and placed by Lyon Turner (II, 881) at Cheshunt, Herts. = Christ. FOWLER, ej. V. of St. Mary's, Reading, and lic. at Chesham (also at Kennington, &c.).
- p. 39: ISAAC ROBINSON, young minister, unsettled, in Derbyshire 1690; Min'r Potterspury, Northants. 1704-11; at Chesham 1712-23 (Gordon, 340). Brother of Benjamin of Hungerford.
- p. 41: WILLIAM PORTER, at Miles Lane 1756-73; was at Chesham in 1777 (Thos. Gibbons's MS. Diary, 22 Oct., 1777).
- p. 42: DAVID THOMAS, rem. to Stockwell 1844.
- p. 43: T. E. STALLYBRASS, B.A., Highbury (New) College, rem. to Chesham Nov., 1845, d. 6 March, 1883 (C.Y.B., 1884, 328).
H. B. LEES—"in the autumn of 1850 (1830) . . ."
- p. 44: W. A. LININGTON—"took charge . . . from 1889-1891" (1899-1901).
J. HERBERT SKIPPER, ATS, rem. to Willesden 1893.
ERNEST BRISTOW, rem. to Royston 1908.
ALBERT EDWARD FOX, 1909-11, to Grays.
ARTHUR LAMBERT, ATS, 1912-17, to Bolton.
HENRY WELCH, ATS, 1918-26, to Billericay.
DANIEL LIMBERD NICHOL, ATS, 1927-
Branch opened at POND PARK 1936.
- add GERRARDS CROSS, Bucks. Ch. formed 1919, in Berks. Union; transferred to London Union 1932; supplied 1919-23; HERBERT THOMAS ANDREWS, B.A., D.D., 1923-25; PERRIN JAMES SPOONER, B.D., 1925-31; FREDERICK NORMAN JAMES, B.A., 1932-37; EDWARD ROMILLY MICKLEM, M.A., B.Litt., 1938-
- p. 46: 1690, "Mr. John Brice Att Maydenhead has 200 hearers, not 201 a year" (Son of William, *supra*). At M. in 1689; at Dover by 1696. (Gordon, 221).
l. 27: N.P.R. gives date of foundation as 1710 (Baptisms 1769-1837; Burials 1791-1801; 1826-37).
- p. 47, l. 21: John SEARLL, probably much later (cf. p. 75, l. 20, Windsor). Stretton was buried Cookham, 12 Oct., 1722, and apparently succeeded at once by Simmons.
- p. 48, l. 1: ANTHONY MAYHEW, min'r. Chelmsford, Essex; Maidenhead rem. to Stambourne, Essex -1753; King's Lynn, Norfolk, 1753-1777 (Davids, 467, 471; Browne, 345; G.E.E., *Vest.*, 120).
- p. 52: J. B. PEARCE, Davids, 609, says rem. to Maidenhead from Clavering, Essex, "about 1825." Although his name appears in Maidenhead registers in 1827, call was not given until 22 April, 1828, which was addressed to him at Clavering. But Ind. Chapel, Bisham, was certif. 15 April, 1828, by J. B. Pearce, Minister (Maidenhead).
THOMAS DAVIES, rem. in 1850 to York Road, Lambeth; Preston 1855-60; Over Darwen 1860-
- p. 53: THOMAS FRANCIS LEWIS, ret. 1929.
NORMAN VANNER MOORE, 1929-38 (d.).
GILBERT BRIGGS, 1939-
- add MAIDENHEAD "NEW CHAPEL" (COUNTESS OF HUNTINGDON'S), originated in a secession in 1810 from the Ind. Churches at Maidenhead and Burnham (see p. 31, ll. 23 ff). Wing of White Hart Inn, High Street, Maidenhead,

- leased and fitted up as meeting place. "The New Chapel, parish of Bray, within the township of Maidenhead," opened 31 Oct., 1815. Supplies served until 1815. Rev. GRIFFITH DAVIES OWEN commenced ministry Christmas Day, 1815, and continued until his death in 1836. JAMES COPE (Hoxton Academy), who was co-pastor at Faringdon 1835, took temporary oversight, probably until 1838. The Church Books, 1810-38, are extant, but WALKER, *Histy. of Maidenhead*, says that in 1841 the congregation removed to a new chapel at corner of High Street and Windsor Road, which it occupied until 1858, when dispersed—many members transferring to the Strict Baptist Church. The building was sold to the Wesleyans. (JAMES PANTON HAM, student from Cheshunt College, was ordained at Maidenhead 1845—minister there 1845-46; Lodge St., Bristol (C.H.) 1847-49; Bristol (Unitarian) 1849-54, etc.; d. 1902, Belfast). (G.E.E., *L. & C.*, 115).
- p. 54: JOHN GIDLEY, M.A., Exeter Coll., Oxford, silenced 1662 when living on estate at Exeter and preaching occasionally; lic. (P) Exeter "in any licensed place"; at Aldborough Hatch, Essex, 1690; min'r. Great Marlow 1700-1711; d. Sept., 1711 (*Cal. Rev.*, 220).
- p. 58: FREDERICK TAVENDER, 1892-1908.
 GEORGE HENRY JONES (Baptist), 1908-32.
 ERNEST ELDRED MARKS, 1934-
- p. 59, l. 25: THOMAS Ashwell (v. pp. 37, 98).
- p. 60: FREDERICK ROBINSON, d. 1935.
 RICHARD DANIEL THOMAS, 1908-15 (d.). Church transferred to London Union 1911.
- p. 64: D. A. DAVIES rem. to Stroud 1905.
 WILLIAM EDWIN STEPHENSON, 1906-15, to Windermere.
 RUDOLPH NASH DAVIES, 1916-1919.
 ALBERT EDWARD RAWLINSON, 1919-29 (d. 1931).
 ARTHUR PATON LANSDOWN, 1932-
 House, LANGLEY, certified for Indpts., 10 Aug., 1787, by JOHN MORISON, Preacher. (*Bucks, Archdeac. Reg'y.*, No. 5).
- p. 65: SEPTIMUS JACKSON, from Titchfield, Hants., 1888 (1868).
- p. 66: Mr. MATTHEW HUTCHINSON, 1905-11.
 JOSEPH ALLEN FOSTER, 1912-22 (d. 1922).
 Mr. F. V. BERRY (lay past.), 1922-29.
 GEORGE SHEARD AUTY (Supt.), 1929-38.
- p. 67: HEZEKIAH WOODWARD presented for preachg. at Three Swans Inn, Uxbridge, 1669; had been holding services there 3 or 4 years.
 HUGH BUTLER, ej. R. of Beaconsfield, similarly presented for preachg. at Three Swans Inn, 1673. Preachg. at Hillingdon in this parish in 1669, then "lately come from Amersham"; lic. Uxbridge 1672; d. 1682.
 ROBERT HALL, ej. C. of Colnbrook, preachg. Uxbridge 1669, and lic. there 1672.
 BENJAMIN HOLME or HULME, son of James, assistant at Denton, Lancs., died minister at Uxbridge—will 2 Oct., 1691, proved 16 Oct. same year. No minister mentioned, 1690.
- JAMES WATERS (b. Bath 1661) came from Reigate (1689-May, 1692); d. 5 May, 1725.
- p. 68: THOMAS MOLE had been asst. to Waters previous to 1725 (*Wilson iv*, 357).
- p. 69: WILLIAM WALFORD, *C.Y.B.* 1850, 109, says pastor at Uxbridge 1833-48(?). Is still returned as min'r. here in *C.Y.B.* 1849.

- p. 71: JOHN ROBINSON—"a brief charge"—from Wardour Street, Soho, 1849 (C.Y.B. 1850, 1858) to London City Mission 1857.
- p. 72: ROBERT SEWELL, d. 1905.
ARTHUR GILES, rem. to Halstead, Essex, 1907.
MR. H. CHELLEW (Lay past.) 1909-12.
LUTHER BOUCH, 1913—
Church transferred to London Union 1929 (?).
- add UXBRIDGE, PROVIDENCE CHAPEL (Middlesex, but in Berks. Union).
Built by Mr. Job Arnold Glover, who also built the chapel at Beaconsfield; opened 23 April, 1796.
M..... FREER, 1796-1811.
GEORGE REDFORD, M.A., D.D., LL.D., 1812-26.
THOMAS GILDEROY STAMPER, 1827-1851.
JOHN GLENDENNING, 1853-59.
RICHARD PERRY CLARKE, 1860-67.
EDWARD JUKES, 1867-78.
CHARLES EDGEcombe RICHARDS, 1880.
GEORGE HENRY SANDWELL, 1880-82.
JOSEPH ADAMS, 1883-91.
HENRY EDWARD BENNETT, B.A., 1892-1901.
FRANK LIVINGSTONE RICHES LOWE, ATS, 1903-33.
WILLIAM JAMES ROWE PETHERICK, 1934-
- p. 73: SAMUEL SMITH, ej. V. of Bodenham, Herefords (Herts.). At Windsor, 1690.
- p. 74: BENJAMIN OWEN (? = BENJAMIN SOWDEN—ed. Doddridge—who rem. from Aylesbury to Stowmarket, Suffolk, 1744-5, later to Rotterdam).
- p. 75, l. 18: "A Room in a dwelling house, Prescott Street Windsor," certified for Indpts., 17 May, 1779, by John Astell and others (*Salisbury Dioces. Reg. No. 306*).
(Obit. of John Astle, *Evang. Mag.* 1802, 29).
- p. 76, l. 33: "Chapel, New Windsor," certified for Indpts. 15 July, 1814, by William Astle, Leathercutter (*Boro' S.R.*, No. 1).
- p. 79: JOSEPH AUGUSTUS MILLER from Highbury (New) College and New Court, Carey Street, 1850-54. Became Lecturer, Windsor Parish Church.
- p. 80: ALBERT LEE, Ph.B., B.Sc., M.V.O.—res. 1906, d. 1935. Many years Recorder of the King's Archives, Windsor.
THOMAS POWELL LANSDOWN, 1906-14.
GEORGE FELIX WILLIAMS, 1914-23.
ERNEST FRANK TARRANT, 1924-
- p. 81, l. 4: 1882 (1889).
- p. 83, after l. 4: 1690, "Att Woburne a Small meeting. while ye Lord Whartons family is there his Chaplaine preaches to them. when absent Mr. Nott has about 14 or 15 l per annum, preaches in my Ld. Whartons chappell to a very small number."
Mr. Nott=John Nott, ej. V. of Sheriff Hales, Staffs. Rem. to Thame, c. 1691.
- p. 88: F. W. B. WEEKS, ret. 1906, d. 1930.
Mr. ROBT. ALEXANDER DICKSON, 1907-14.
JOHN DUTHIE ALLAN, 1915-22.
DAVID RICHARDS, 1923-38.
RICHARD DOUGHTY LINDUP, 1939-
- p. 91: GEORGE SWINNOCK—at Wycombe in 1672—rem. to Maidstone, where d. 14 Nov., 1673.
GEORGE SWINHO—lic. at his house, Woodrow, Amersham, 1672—at Princes Risboro' 1690 (d. 1705).

- GREGORY—not HIEROM G., ej. V. of Little Marlow (d. 1675).
 THOMAS GREGORY lic. (C) Wycombe, 10 Aug., 1672.
 line 26: JOHN RITCH pass= JOHN RIDGE, ej. R. of Exton, Hunts, 1662.
 lines 27-30: WILLIAM SMITH (ej. R. of Swerford, Oxon)—lic. was for *Childs Wickham*, Glos., not for High Wycombe.
- p. 92: 1690—"Archibald Hamilton Att Wycombe, a Scotchman, the main-tenance promised was 26*l* now falls short. ye first yt sett up a meeting in yt towne by mr Taylers advice and procurement."
 (Tayler—? Thomas Taylor, Bapt. min'r., High Wycombe; or Christopher (see *Gordon*, 277).
 l. 5: "about this time . . ." (Left Winchendon 1692—see *Cal. Rev.*, 119).
 l. 16: "no other charge . . ."—preachg. Thame and Haddenham, 1669; "a fixed congregation" at Aylesbury (1690).
- p. 94: *N.P.R.s* begin in this pastorate (Baptisms 1762-1837).
 p. 95: JACOB SNELGAR rem. to Hampstead 1812.
 p. 97: JOSEPH WOODHOUSE d. 28 Sept., 1931.
 p. 98: W. F. CLARKSON rem. to Brading, I.W., 1911; d. 1935.
 HENRY CHARLES GAUT, 1912-1918.
 GEORGE SHEARD AUTY, 1920-38.
 LESLIE WALLACE HARMAN, 1939-
- p. 98: THOMAS ASHWELL rem. to Bromsgrove 1833; d. 1860.
 (*N.P.R.*, Baptisms 1823-36).
- p. 100: JOHN BISCOE had prev. been ej. from St. Helen's, Abingdon, **Berks.**, 1660. Buried High Wycombe, 9 June, 1679.
- p. 101: GEORGE NEWBERRY "of Henley."—Was he minister of one of the secession churches there? Not mentioned, p. 120 *q.v.*
- p. 102, l. 6: In 1824 (1827) (*cf.* p. 31) (and see line 11).
 JOHN DAVIS (or DAVIES?)—previously minister at Handsworth, Tetbury, Ludgershall, Whitstable.
- p. 103: W. T. POOLE settled 1880 (1886).
 EDWARD THOMAS, 1904-10, to Fowey.
 New College Students supplied 1910-17.
 A. F. S. SHEFFIELD (again), 1917-21.
 ALBERT LEE, M.V.O. (Honorary) 1922-35 (see Windsor).
 JOHN PHILLIPS, B.A., B.Litt., 1935-37.
 ALBERT EDWARD SIMS, 1937-38.
 CHARLES POWELL, 1939-
- p. 104: 1690, "Mr. Meddowes Att Bucklbury and Bradford (=Bradfield), about 200 auditors 2 children and about 20*l* pr. annū" (?=John, son of ej. R. of Ousden, Suffk.—apparently at Reading c. 1702—see under Reading, Broad Street).
- p. 108, l. 17: W. TAYLOR—*Evang. Mag.* 1802, 451 mentions a Mr. Taylor as Minister at *Wallingford*, c. 1784 "after whom a Mr. BENNETT came to Goring Chapel."
 l. 26: Mr. START of Goring preached at Peppard 1802—? successor to WILKINS c. 1801 (*Evang. Mag.* 1802, 421).
- p. 110: F. W. PITT rem. to Swansea, 1905.
 Mr. H. RUSSELL, 1905-12.
 ELIAS THOMAS HENGEL JONES, 1913-1919.
 TOM WARREN, 1922-25.
 Mr. F. A. JARMAN, 1926-29.
 SYDNEY HERBERT WING (Baptist), 1932-38.
 Mr. SYDNEY G. TOOTH, 1939-

- p. 112, l. 3 from bottom: JOHN BIRD, "present minister," sent *N.P.R.* to G.R.O. in 1836. (Baptisms 1811-36; Burial 1810). Bird removed to Maulden, Beds., 1841.
- p. 113, l. 31: rem. to Hambleden in 1872 (1827).
- p. 114; A. J. BROWN, d. 1929.
G. P. THOMAS, res. 1910.
WILLIAM WILSON HITCHINGS, 1911-14.
WILLIAM HERRIDGE, 1915-17.
JAMES REECE JONES, 1918-23.
G. P. THOMAS (again), 1923-34. d. 1934.
ARTHUR EDWARD CLAXTON, 1934-
- p. 115: 1669: JOHN BRICE, ej. R. of Easthampstead, Berks., and son of William, ej. R. of Henley, was preachg. with his father at Henley, Wraybury and Colnbrook; possibly lic. Beckenham, Kent, 1672; in 1690 was at Maidenhead (*q.v.*).
Mr. FARRINGTON also preachg. here, 1669 (Poss. = William, ej. C. of Elton, Herefords).
RICHARD MAYO, ej. V. of Kingston, Surrey, also preachg. here and at Kingston and Guildford, 1669.
- p. 116: JOHN GILES, M.A., was lic. (P) 1672 at Dymock, Glos. Buried Rotherfield Greys (Henley) 2 May, 1683.
- p. 117, l. 17; Successor probably JEREMIAH FROYSSELL or FROYSIER, son of Thomas, ej. V. of Clun, Salop. Was lic. at Garston, Herts., 1672. In 1690 "Mr. Jer. Froyse Att Henley has a large congregation, has 40 l p. ann." (Gordon, 268).
SAMUEL PIKE—any connexn. of S.P. of Chalfont (p. 35)? or of Joseph P., min'r., Warminster, 1720-26?
- p. 119, l. 32: "separate congregation." No details discoverable.
- p. 120, l. 23: further secession—? details. Was G. Newberry min'r. to this cause? (*cf.* p. 101).
- p. 123, l. 21: St. Columb, 1889 (1899).
l. 25: SYDNEY THOMAS TUCKER—rem. to Wallingford, 1919.
EWART SIDNEY SPOONER, B.D., 1920-26.
ERIC McNEILL, 1926-36, to Barnstaple.
ANDREW DAVIDSON MACKENZIE, 1938-
- p. 125: C. WILLIAMS relinquished oversight 1905.
Mr. OLIVER FREDK. EAST (asst. min'r. Newbury), 1908-14. Supplied by Henley Church.
- p. 125: l. 2 from bottom: ROBERT ROGERS, ej. R. of Deane, Hants, 1660; lic. (C) Oxford, 1672; fined "as of Hungerford" for preachg. at Aldbourne, Wilts., 1672; will as of Hungerford 1670, proved 1676.
- p. 127: Mr. (THOMAS) MOOR(E)—1690, "Att Hungerford has but a small maintenance can allow noe more but 17 l pr annum desire assistance." Son of Hohn Moore, ej. V. of Clavering, Essex. Rem. to Abingdon c. 1701, died 1720.
line 7: HENRY CHANDLER evidently predecessor of MOORE—was at Coleford, Som., in 1690.
Was BENJN. ROBINSON pastor here, or merely tutor? (*cf.* Gordon's suggestion of MOORE's date—1701.)
- p. 128, l. 32: "Hungerford Academy and Presbn. Church extinct long before 1773 and location of building forgotten." (*C.H.S.T.*, vii, 388 f.)
- p. 132, l. 27: "In 1899 (1889) became chaplain . . ."

- p. 133: W. H. SUMMERS, d. 1906.
 GEORGE PHILIP HATTRELL, 1906-10.
 Mansfield College Students supplied 1911-24.
 THOMAS WORRILL EASTMAN, 1924-28.
 Mansfield College Students supplied, 1928-1935.
 IRENE MARY ROBBINS, B.A., 1935-
- p. 133: MORTIMER WEST, N.P.R. (Births and Bapt., 1805-37)—indexed as *Indpt.*
- p. 135, l. 26: Still supplied by New College.
- p. 139, ll. 1-4: Was prosecuted 24 Sept., 1664, for not paying fine for non-attendance at church: in 1669 preachg. Newbury, Wantage and Childrey. Any conformity subsequent to his ejection wld. appear to have been of brief duration, therefore.
- p. 140-141: *G.E.E., Vest.*, 180, gives the Presbn. succession at Toomers Court, Newbury, as follows (omitting Woodbridge): JOHN SOUTHWELL, 1688-1694; WILLIAM TAYLOR, B.A., 1694-1701; JAMES PEIRCE, 1706?-1713; JOSEPH STANDON, 1713-1726; DANIEL MACE, 1726/7-1753; JOHN BLACKBURN, 1754-1762; DAVID JAMES, 1764-1805; JOS. KITCAT, 1805-27, etc.
 WILLIAM TAYLOR (*sup.*). ej. V. of St. Stephen's, Coleman Street, London, d. 5 Sept., 1661. His son, William (probably here confused with his father (p.1 41, ll. 29-30), was chaplain to Lord Wharton for almost 20 years and min'r. at Newbury from 1696. "During the pastorate of B. Woodbridge they were united, but immediately after his death there was a split. This was healed in the time of the two previous pastors, S. HARDY and J. SOUTHWELL, but now (1696) the division had reappeared and though they united together for preaching, they separated for communion service" (Letter of Wm. Taylor to Oliver Heywood, 29 May, 1696.)
 1690: "Mr. MERRIMAN, a young man, preacheth att Newbury in the afternoon."
 "Mr. HARDY Att Newbury has 1,000 people as some say, has 50 l pr annū." (SAMUEL HARDY, B.A.—dismissed Wadham Coll. Oxford for Noncfty. Held peculiar at Charminster 1662-67; Poole 1669-82; North Baddesley, Hants, 1683—; Minister at Newbury 1686?-1690/1. Died 6 March, 1690/1.)
- p. 140, l. 2 from bottom: STEPHEN FOWLER—poss. confusion with SAMUEL (see Gordon, 266). Stephen Fowler applied for lic. (P) 1672, at Kilsby, Northants—his will as of Kilsby 26 Jan. 1693/4.
- p. 141, l. 28: ? *aet.* 32 (82).
 l. 32: "A newly erected Building on East Side of North Brook, Newbury," certified 10 August, 1697 (*Newbury S.R.*, No. 2).
 "A newly erected building on a piece of ground late the Widow Morrels, Newbury," certified 13 Oct., 1702 (*ib.* No. 6).
 N.P.R.—Newbury Lower Meeting House (*Indpt.*), Baptisms 1695-1771 (1,212 entries).
- p. 143, l. 23: "the aged Benjn. M." (?) "a young man" in 1690!
- p. 144: JAMES MARCHANT (OR MERCHANT?)—d. 1797.
- p. 145: J. G. HEWLETT, asst. min'r., Newbury, rem. to Lutterworth, Leics. 1832 (Hoxton Acady. 1824), d. 1875—no obit.
- p. 146: RICHARD BULMER asst. min'r., -1853.
- p. 147: E. H. TITCHMARSH, rem. to Sheffield 1906. d. 1935.
 FREDERICK WALKER CLARKE, B.A., 1906-13.
 JOHN WILLIAM HARFORD, 1914-1919.
 ARTHUR HUMPHRIES FOWLER, M.A., 1919-33.
 JOHN WILDING, B.A., 1933-38.
 PERCIVAL THOMPSON, 1938-

- p. 149, last l.: HENRY WEBB, res. 1917.
Mr. W. J. HARRIS, 1918-21.
Mansfield College Students 1921-28.
Mr. A. BINNALL GROSVENOR, 1928-30.
Mr. WM. C. CREAM, 1931-36, to Chalfont.
Mr. DAVID SMITH, 1937-
- p. 150: Messuage, Pangbourne, certified for Protestants, 10 July, 1792, by Joseph Harper and 5 others (*Berks. S.R.*, No. 5).
N.P.R., Baptisms 1829-36 (gives date of Formation as 1819).
- p. 151: HEBER ROSIER—d. 1932.
- p. 152: NORMAN VANNER MOORE } Temp. oversight.
EDWIN LEGG, A.T.S. }
Supplied.
- p. 153: JOSEPH WALKER, "a man of recognised Christian standing." Was one of three men engaged by the Reading Evangelical Society for village work, 1797. (W. LEGG, *Histy. Broad St. Church, Reading*, 43).
- p. 156: B. J. SUMMERSBY ret. 1923. d. 1925.
Supplied 1923-34.
THOMAS WILSON, 1934-
Branch at SONNING COMMON opened 1908.
- p. 157, l. 16: born 1614? (1610).
- p. 158, l. 3; Fowler d. 15 Jan., 1676/7.
- p. 158: JUICE was ej. R. of St. Martin's (Nicholas) Worcester. Presented for keeping school at Worcester 1664/5. Pastor Reading c. 1673/4. (Lic. (C) Gracechurch St., London, 1672.)
- p. 160: In 1690 Juice had 4-500 hearers "ye people considerably rich." He d. c. 1706—but was not pastor in 1705. *Gordon* says had ceased to be minister some years before his death. He also notes that (John?) Meadows, who was at Bucklebury in 1690, rec'd. grant for Reading in 1702. Did he succeed Juice? On the other hand, SAMUEL DOOLITTLE seems to have been assist. to JUICE. A sermon of his "Occasioned by the Late Earthquake, Eighth of September, 1692," preached at Reading, is extant.
- p. 161, l. 17; "the same age"—M. HENRY was born 1662.
(*N.P.R.* Broad St. Meeting House—*Founded* 1680; Deaths and Burials 1705-1800; Burials 1787-1837; Baptisms 1715-1785; 1764-1836).
- p. 162: GEORGE BURNETT from Andover 1716 (Evans MS.)?
RICHARD RIGBY, M.D.—Hereford (Eignbrook) 1716-18; Reading 1718-
BAKER—? succeeded by DAVID LLOYD (d. 1779), who took part in or'dn of David James at Newbury in 1736.
- p. 163: JOHN BURNETT—Min'r., Reading, 1740-48; Rendham 1748-52; Witham 1752-67; Hull 1767-82?
- p. 164, l. 3: Mr. Jones's "special difficulties" appear to have resulted in a secession. "A House, St. Mary's Butts, Reading, certified for Indpts. by WILLIAM CUDWORTH (Pastor) and others, 26 Sept., 1752" (*Salisbury Dioces. Reg. No. 5*). Nothing further discoverable about either congregation or minister.
- p. 164, l. 22: "in the following year" (*sic*). See Thos. Gibbons's MS. Diary, 13 Oct., 1764.
- p. 172: GEORGE COLBORNE, M.A., Ph.D., L.R.C.P., M.R.C.S., d. 15 Jan., 1929.
- p. 174: W. J. FARROW, rem. to Shrewsbury 1912.
WILLIAM MORTON RAWLINSON, A.T.S., 1912-27.
AUBREY RUSSELL VINE, M.A., B.D., B.Sc., 1927-

- p. 176: *Tilehurst*
 ERNEST JAMES PERRY, B.D., 1916-21, rem. to Gosport.
 HERBERT STANLEY HAYMAN, 1922-27, rem. to Hertford.
 DAVID IVOR REES, 1928-36, rem. to Coventry.
 JAMES VAUGHAN, 1936-
- p. 176, l. 20: SMALLWOOD (Stallwood).
- p. 177, l. 30: *N.P.R.* Baptisms 1765-1836.
 WILLIAM BREACH minister in 1836.
 Building let to Salvation Army, 1938.
- p. 185: THOMAS GALLAND (Gallard) HORTON.
- p. 187: ALFRED JAMES BASDEN, 1906-12.
 Mr. B. E. A. LAMB, 1913-15.
 Supplies
 PITT BONARJEE, 1918-23.
 Supplies
 BERNARD UPWARD, 1929-36.
 JOHN PHILLIPS, B.A., B.Litt., 1937-39.
- p. 189: 1690: "Mr. Nabbs att Binfield hath 30 l pr annum ye people poor and not able to continue without assistance."
 (= Edward Nabbs, B.A., V. of St. Oswald's, Chester. At Binfield 1690-93? Rem. to London.)
- p. 196: G. S. REANEY, d. 16 May, 1901. V. of Christ Ch., Greenwich.
 JOHN OATES, d. Totnes, 9 Aug., 1925.
 AMBEROSE SHEPHERD, D.D., d. Glasgow, 18 April, 1915.
- p. 197: H. H. SNELL, rem. to Leamington 1906, d. Reading 18 June, 1935.
 ALBERT SWIFT, 1907-12, d. 17 Dec., 1913.
 PERCY NEALE HARRISON, M.A., D.Litt., D.D., 1913-20, to Beaconsfield.
 DUNCAN CARSON, 1922-23, d. 6 Nov., 1923.
 ROBERT TEASDALE, 1924-28. Ret. d. 5 Nov., 1938.
 JOHN WILFRID MASSEY, 1928-36. Res.
 CHARLES EDWARD SURMAN, B.A., 1937-
- p. 197: JOHN BOWREN PHILLIPS BOON, B.A., A.T.S., 1907-11.
 JAMES ALFRED KAYE, 1911-13.
 LEONARD BROOKS, M.A., 1914-17.
 WILLIAM HENRY ALLEN, 1917-21.
 J. B. P. BOON (again), 1921-23.
 PENDRILL BENTALL, B.A., 1923-31.
 HAROLD INGRAM FRITH, M.A., B.D., 1931-34.
 HUBERT DAVID OLIVER, M.A., 1935-
 § 2: Add PARK CHURCH, WOKINGHAM ROAD, READING: Church formed 1908.
- p. 199: SAMUEL PARROTT—ord. at Topsham, August 1811. ? not *inducted* till 1814. Rem. to Devonport 1818.
- p. 200, l. 22: Oathall (Oathill), Sussex.
N.P.R. (Baptisms 1921-24), deposited by J. S. Watson, "Late Minister." Church dissolved 1827.
- p. 201: Ebenezer Chapel—*N.P.R.*, Baptisms 1820-29. Founded 1819; dissolved 1830.
- p. 202: S. C. GORDON, d. 24 Jan., 1930.
 Dr. FREDERICK ROWLAND YOUNG, 1884-86.
 Building purchased by Woolworth's Ltd., 1937.
- p. 203: Stoke Row—*N.P.R.* (Births and Baptns. 1818-33) deposited by JOHN (James) MACAULAY, minister (1836).

- p. 204: W. D. HAYWARD, rem. to Thetford, 1912.
 CHARLES WATT SMYRK, 1915-18, d. 1922.
 ARTHUR JONES, 1923-26.
 EDWARD ARTHUR SHAND, A.T.S., 1927-30.
 JOHN NORMAN DODD, 1932-36, d. 1936.
 NORMAN FREDERICK PERRY, B.A., 1937-
- p. 208: J. J. FREWING, rem. to Sheffield 1906.
 JESSE GEORGE DAVIS, 1907-17, to Melbourn, Cambs.
 JOHN STAY, 1918-33, d. 1933.
 ARTHUR ENFORD RICHMOND, M.A., B.D., 1933-
- p. 210: M. H. LE PLA, res. 1907.
 JAMES ALFRED KAYE, 1909-11.
 FREDERICK GRAHAM STEEL, 1911-19.
 ERNEST ALBERT BRIDGER, 1920-23.
 JOHN HENRY BELL, 1924-30.
 ARTHUR BEST MORLEY, M.A., 1930-35.
 STANLEY REES TYRER, 1936-39.
- p. 212, l. 9: A Mr. MANFORD NOTT rem. from Twyford, Berks., to Broseley, Salop, 1841 (cf. Summers 188).
 LEON ZUCHER, Student-Pastor 1854-55.
- p. 213: JOHN STEWART, 1907-
 CHARLES MORGAN, 1911-20.
 JAMES REESE JONES, 1923-
 HAROLD GLADSTONE HILEY, 1931-
- p. 214: JOHN BISCOE, B.A., ej. V. of St. Helen's, Abingdon, 1660 (*Cal. Rev.* 59).
- p. 216, l. 22: ROBERT BENNETT, M.A. (B.D.).
 l. 25: THOMAS DANSON, M.A., ej. V. of Sibton, Suffk.; was min'r. Abingdon 1679-92. d. 9 Oct., 1694. (*D.N.B.*; *Cal. Rev.*, 156).
 l. 32: SAMUEL BLOWER rem. from Northampton to Abingdon 1695.
- p. 217: THOMAS MOORE came from Hungerford (see note on p. 127).
- p. 220: JOHN NEAL LAKE, M.A., D.D.—Abingdon, 1779-84; Plymouth Dock, 1784-87; Walthamstow, 1787-95; Kensington, 1795-1801; to Established Church.
- p. 223, l. 32: a brief (*sic?*) ministry (Charles St., Cardiff, 1863-82).
- d. 224: J. S. GRIFFITH, M.A., rem. to New South Wales 1907.
 STANLEY HERBERT STOWELL, M.A., 1907-13.
 ALBERT JOHN TENNYSON ROSE, 1914-19.
 CHARLES HENRY GILL, 1919-23.
 WILLIAM JOHN CHAPPELL, 1925-
- p. 225: *N.P.R.* (Births and Baptms., 1804-37; Burials 1815-) deposited by
 JR. (*sic*) RUTHERFORD, Min'r., formerly JOHN (*sic*) PAUL.
- p. 228: HENRY MUNTON, fet. 1906, d. 1913.
 SAMUEL ALFRED LATHAM, 1909-13.
 WILLIAM WILSON HITCHINGS, 1914-19.
 FREDERICK GRAHAM STEEL, 1919-22.
 WILLIAM HERRIDGE, 1922-24.
 THOMAS SMITH, 1925-
 ALFRED GARDNER, 1926-30.
 Supplied.
- p. 229: JOHN GUNTER (perhaps) son of Humphrey; at Faringdon 1715-20; afterwards at Rotterdam.
 JOSEPH DODSON rem. to Marlborough 1724.
- p. 231, l. 6: "still was in 1805" (?) *C.Y.B.* 1901 says W. FRIEND d. 1801.
 l. 2 from bottom: rem. to Alfriston (St. Austell).

- p. 234: JOHN TAYLOR ret. 1910.
 ROBERT DOBBIE, 1911-16, rem. to Appledore.
 EDWIN LEGG, A.T.S., 1917-25. Ret.
 WALTER WILLIAM WATTS, 1926-38. Ret.
 THOMAS HENRY WHATLEY WHITE, 1939-
- p. 234: 1690: Humphrey Gunter (ej.) "Of Stanford preaches sometimes at his owne house gratis and all other times at Buckland."
- p. 235: H. E. COLE rem. to Spencers Wood, 1908.
- p. 241: WILLIAM ANGEL rem. to Whittlesford, 1905.
 CHARLES BOOTH, 1906-11.
 GRETTON WARD, 1912-
- p. 244: ROBERT ROGERS, ej. R. of Deane, Hants. (see *Cal. Rev.*).
 JOSHUA OLDFIELD, D.D., son of John, ej. R. of Carsington, was min'r., Oxford c. 1689-94, rem. to Coventry. Calamy's first sermon was to his congregation (*Gordon*, 322).
 HENRY SANDERS, min'r. Oxford in 1698. In Evans list as min'r., Long Coombe, nr. Woodstock—1739.
 HENRY CORNISH and RICHARD STRETTON (both ej.) also preached here c. 1689 (see *Cal. Rev.*).
- p. 252, l. 11: Norley (Morley) Chapel, Plymouth.
- p. 254: JAMES ROBERTSON, res. 1914.
 JOHN HARRISON MILNES, M.A., 1917-24.
 JOHN PHILLIPS, B.A., B.Litt., 1926-33.
 Church sold.
- p. 254: JOHN THOMAS DAVIES, B.A., 1904-13.
 PERCY ATTERSOLE ROSE, 1913-22.
 WILLIAM FRY, 1922-26.
 THOMAS HENRY WHATLEY WHITE, 1926-39.
 STANLEY REES TYRER, 1939-
- p. 256: E. J. HAMMOND, ret. 1909.
 WILLIAM THOMAS HAILSTONE, 1909-12.
 ALLAN GAUNT, M.A., 1912-15.
 JOHN NOEL BERRIDGE WHITFIELD, 1915-19.
 ALFRED LEONARD HIBBS, B.D., 1920-24.
 CLAUD MARSHALL COLTMAN, M.A., B.Litt. } 1924-32.
 CONSTANCE MARY COLTMAN, M.A., B.D. }
 SIDNEY CRAWFORD, 1932-36.
 HUBERT JOHN HAGGETT, 1938-
- p. 258: B. M. EASON, rem. in 1901 and in the *next year* . . .
 A. S. WELCH, M.A., 1902-04, d. 1930.
 EVAN REES, 1905-07.
 JOHN STAY, 1908-18.
 HUBERT MELVILLE HARRIS, 1920-23.
 WILLIAM FOREMAN, 1924-36.
 HENRY ROBERTS MOXLEY, M.A., 1936-
- p. 260, l. 6: Delete "formerly pastor at Marsh Gibbon."
- p. 262: *Tetsworth*—add:
 ALAN WILLIAM STEVENS, B.A., 1907-11.
 ARNOLD HENRY GRIFFITHS, M.A., 1911-19.
 GEORGE FIELD (with Benson), 1921-24.
 BERNARD PERCY GEORGE, 1924-29.
 Supplied.

- p. 262: *Thame*—1690: "Mr. Jno. Nott At Thame has newly sett up a constant meeting, ye people as yet cannot promise 15 l pr. anū" (ej. V. of Sheriff-hales. Rec'd grants here 1690-1702; d. 28 Decr., 1702).
 THOMAS DIXON, b. Whitehaven, 16 July, 1721; Kendal Academy 1738-; min'r., Thame (P) 1743-50; Norwich 1750-52; Bolton, Bank Street 1752-54. d. 23 Feb., 1754. (G.E.E., *L. & C.*, 22.)
- p. 265: SAMUEL MADDOCK, rem. to Cuckfield 1908.
 HENRY CHENEY, 1909-16.
 CHARLES HENRY DAVIS, B.A., A.T.S., 1916-23.
 BERNARD PERCY GEORGE, 1924-29.
 FREDERICK CLARENCE PARKINSON, 1931-37.
 Supplied.
- p. 267: *Wheatley*—add:
 WILLIAM NEWTON, 1905-21. Ret.
 PERCY ATTERSOLL ROSE, 1921-22.
 WILLIAM FRY, 1922-26.
 Supplied.
- p. 269: WILLIAM CONWAY, ej. from Magdalen Hall, Oxford (1662?), "settled at Whitney"—1669 preachg. at Cogges: lic. 1672 (P) at Malmesbury.
 HENRY CORNISH, ej. Canon of Christ Ch., Oxford, preachg. here fortnightly in 1690 (minister at Bicester).
 FRANCIS HUBERT (or HUBBERT), d. 20 Oct., 1676 (1679). (For above, see *Cal. Rev.*)
- p. 270: SAMUEL MATHER, buried 14 March, 1733.
 BLAKE—probably misplaced, and identical with man named on next page.
 JOHN WARD—at Witney 1745; rem. to Taunton 1747.
- p. 271, l. 31: WILLS (or MILLS?).
 Mr. HUMPHRIES preceded STUMPHOUSE (no dates).
- p. 275: WILLIAM WILLIAMS rem. to Wendover, 1906.
 Supplied by Mansfield College Students.
 OLIVER FREDERICK EAST, 1914-21.
 ARTHUR LEWIS, B.A., 1923-29.
 DAVID ARTHUR KING, B.A., 1929-31.
 HUBERT CUNLIFFE-JONES, B.A., B.D., B. Litt., 1933-37.
 GEORGE SHEARD AUTY, 1938-

CHARLES E. SURMAN.

Mem.: Oliver Heywood, *Northowram Register*, 202, records "Marriage. Mr. Sugden, min'r. near Reading, son of Mr. Sugden of Shelf, and Mr. Brooksbank's dr of Reading, mar. abt middle of Oct., 1709." (Neither man nor place identified.)
 House, *Bartham*, certif. for Indpts. by SAMUEL GILL (pastor) and others, 8 Nov., 1757 (*Salisbury Dioces. Reg.* No. 7).

Morgans Hill Congregational Church Bradford-on-Avon

(The following account of the Congregational Church worshipping at Morgans Hill, Bradford-on-Avon, Wiltshire, is a transcript of a manuscript which was presented recently to the Congregational Library by Dr. Nathaniel Micklem. The writer of it was the Rev. Daniel Fleming, who was minister of the church from 1816 to 1829. I desire to express my thanks for encouragement and help to the Rev. W. E. Bryant, the present minister of the church, which possesses an earlier copy of this document; and to the Rev. C. E. Surman, B.A., of Reading, to whom is due the information in most of the notes. Use has also been made of a MS. account of the church by the late Joseph Scarisbrick of Bradford.

GEOFFREY F. NUTTALL.)

AN ACCOUNT OF THE INDEPENDENT CHURCH & CONGREGATION WORSHIPPING IN MORGANS HILL MEETING HOUSE BRADFORD WILTS 1820

IT Being thought desirable to hand down to those whom God may raise up to be our successors an account of The rise, progress, and present state of this Christian Society it was resolved at a General Church meeting held Christmass day 1818 that this should be done accordingly; but in as much as the documents were very few and very difficult to be obtained, and as we wished to hand down as full and as faithful an account as we could We have found it a work of no small labour.

There is now living in Bristol a grand daughter of Dr. Joshua Read who is about 86 years of age and who says her grandfather i.e. Dr. Read was the first minister after the separation from the Grove took place. That he gave a £100 towards building the first Meeting house That her Mother married the Revd. Mr. Harris dissenting Independent Minister of Saffron Walden in Essex and that on the day she was married he gave her seven thousand pounds sterling as her marriage Portion. That after some years her Father Mr. Harris left Saffron Walden & came & resided with her Grandfather Dr. Read who then lived at Monckton Farleigh and that she perfectly recollected i.e. seventy years ago regularly coming with her Father or Grandfather or both to Meeting every Lords day and dining in the same house that is the Ministers house now. That her Father preached very often for her Grandfather and The old Lady has given a Portrait of her Grandfather Read & another of her

Mother Harris to D: Fleming our present Pastor who will leave them as curiosities to be kept in the Parsonage house for ever¹.

Who built the Grove Meeting house or When it was built we are uninformed but it was attended by a very respectable Congregation so much so that tradition hands down its being attended by two Members of Parliament and 6 or 8 Carriages at a time.² Originally they were Evangelical in their Religious principles & Calvinistic³; but between the years of 1730 & 1740 there was a growing inclination towards Arianism if not to Socinianism. Mr. Walter Grant of Monckton Farley Mr. John Pitman of Bradford and others who remain'd Orthodox in their Principles disliked this and proceeded to oppose it. They proceeded so far as to suspend a Revd. Mr. Weriat who was preaching there at that time. But the best way will be to give Mr. J: Pitmans own account of this affair. He says in a Letter directed to Mr. Francis Hislop concerning Mrs. Grant's will now in the Box made for the purpose of keeping the deeds Letters &c.: "you know our Church was driven from our old meeting Place for suspending Mr. Weriat because he denied Christ to be the true God or true Man"—these are his very words & so we have a very clear account of the ground of the separation of our Church from the Grove; of the growth & increase of the one & the utter ruin of the other; Christ in all the Glory of his Person & Character remains with the one, Christ has been degraded and denied by the other & it gives us pleasure now as a Church & people that God our Father has so mercifully fulfilled the desires of our valuable ancestors that if they were to rise from the dead they would not only be satisfied but rejoice that their aims have been answered & that not only the preceeding but the Present Minister, Deacons & Members are as desirous of Maintaining the same truths of the glorious gospel as ever they were themselves.

Having left, or having been cast out Mrs. Mary Grant gave a Tenement, Stable & garden (The Site of the Meeting house), Dr. Read gave £100, Mr. Pitman another and Mr. Grant a third 100 pound & with this they began building the Meeting house. In the mean time tradition says and it is very likely they worshipped in that house which now stands in front of the Meeting house belonging to Mr. Robt. Munday's family left by the late Mr. Brice. From all we can learn they were but few in number but very respectable in point of Character & property above all they seem to have been

¹ They now hang in the church vestry.

² cf. Evans MS., s.v. Bradford: "Quality of Hearers—worth 500 li at least 20. No. of hearers 400. 28 County Voters, 3 Boro Voters".

³ According to a tablet at the Grove the first two ministers there were Wm. Dangerfield 1699-1715 and Thos. Barker 1715-29; for Dangerfield cf. A. Gordon, *Freedom after Ejection*, 125, 248: in 1717 he was minister at the Congre (Unitarian) Church, Trowbridge; Barker is mentioned as the minister in the Evans MS. reference to Bradford.

choice spirits for the Love they bore their Blessed Redeemer and their firm attachment to his glorious Gospel.

In All the donations they have left the deeds run in the following style:

For the Maintenance of a godly faithfull Minister of the gospel of the Congregational or Presbyterian denomination only & such an one as shall not scruple plainly to declare his belief of the doctrines contained in the greater & lesser Catechisms of the Westminster Assembly of divines and in the Practice of infant Baptism by sprinkling—Opposed to both Antinomianism & Arminianism and allowed by the Trustees or a Major part of them to be such an one.

In the year 1740 The meeting house was built. Dr. Josiah Read⁴ was their first Minister, he was related to the Grants & Pitmans, Mrs. Wilmot the Grand daughter of Dr. Read the lady now living in Bristol calls Mr. Pitman her Unkle, it seems as if Dr. Read was an old Man before he took this Charge upon him. He soon had his son in Law Revd. Mr. Harris of Saffron Waldon⁵ to assist him and afterwards Mr. Richd. Winter late Dr. Richd. Winter of London⁶. How long he was Pastor is uncertain but it could not be many years for we find Mr. Pitman writing in a Letter directed to Mr. Winter (who was then gone to London) dated 1751 that they were without a pastor and wishing him to try and find one for them. Dr. Read therefore may have died somewhere about 45-46. Mr. Harris left Farley with his family and Mr. Winter assisted the Dr. untill his death. Mr. Winter continued one year after the Drs. death to preach but never was the Pastor of the Church.

Mr. Humphries succeeded and remained about four years but his wife being a high Church woman gave the poor man no rest untill he conformed to the established Church⁷ he then got some curacy or Living of some kind and was heard of no more. It appears also by the Letter above mentioned that there was some dispute about

4 According to the tablet at the Grove he was minister there 1729-39; possibly previously at Newport, I.o.W., and Whitchurch, Hants; ? related to Joseph Read, ejected from Whitley, Worcs., sometime colleague to Baxter; according to the Rev. W. N. Warren, "Wesley & his Preachers at Bradford-on-Avon" (reprinted from *Wiltshire Times*, May 7, 14, 21, 1938) "the MS. diary reveals" that Read is the man referred to in the following passage from John Wesley's *Journal*, July 17, 1739:

I went to a gentleman in the town who had been present when I preached at Bath, and with the strongest marks of sincerity and affection "wished me good luck in the name of the Lord". But it was past. I found him now quite cold. He began disputing on several heads; and at last told me plainly, one of our College had informed him, "They always took me to be a little crack-brained at Oxford".

5 He succeeded Wm. Payne, the first minister at Saffron Walden, at his death in 1726.

6 Rich. Winter, B.D. (not Dr. Winter, who was his nephew, Robt.), was born in London 1720, educ. at John Bames' academy, and after assisting at Bradford 1742-3 was the minister of various churches in London till his death 1799: cf. *Evangelical Magazine*, 1799, 218, 353-9.

7 cf. Thos. Gibbons's MS. Diary (Congregational Library), Dec. 3, 1751:

Wrote a letter to Mr. Dumphreys of Bradford near Bath, on the news of his Conformity to the Church of England.

money,* & about the use of a horse he expecting the people were to find him a horse to ride on when he wanted it. Mr. Pitman says it was found him when he wanted it and that if he had done his best they would have been able to make up the salary £35 or £40.0.0 per an: which was a considerable sum in those days.

Revd. Mr. Edwards⁸ was the next pastor but from whence he came or in what year we have no document to inform us. He has a son who still lives & from him we expect this information & shall therefore leave a space for it.

(Blank space in MS.)

We find him Pastor of the Church when Mr. Pitman made his will in 1757, i.e. six years after Mr. Humphries left and is supposed to have been from 12 to 15 years Pastor. Several Old persons remember him well he used to bleed people & give them Medicine & many applied for that purpose.

Revd. Mr. Skirven⁹ succeeded Mr. Edwards and we find in the Deed of making new trusts for the Ministers property Dated 1770 John Skirven was the Minister of the place & the Pastor of the Church. He was a north Briton but we can say nothing to his character or usefulness no documents being left to warrant any certain conclusion. On the back of the same deed it is mentioned that John Skirven named within was now Dead so that he died about the time the deed was signed.

THE OLD CHURCH BOOK BEGINS¹⁰
BRADFORD WILTS
MORGAN HILL CHURCH BOOK
1772

THE REV D JOHN SAMWELL PASTOR 25TH MARCH 1772¹¹

He was M:D: and practised regularly. He also was a Scotchman and what is rather singular out of the five Ministers who were at his Settlement the Names of three of them evidently are Scotch, Houston, Jemyson, Russel. As a Christian as a Minister as a Scholar & as a Gentleman he was highly esteemed & beloved, but his health was delicate & his Labours of short duration. He dyed May 14. 1773, and was buried in Bristol.

On account of his ill health he lived about a Mile from the Town at Turley at the same house which Mrs. Atwood now lives in Who told me¹² she remembered the Dr. very well. The Church all this

*Some misunderstanding upon this subject existed and Mr. Winter was so offended that he refused to act as a trustee any more. (MS. note.)

⁸ Unidentified.

⁹ Unidentified.

¹⁰ A copy of this is in the possession of the church at Bradford.

¹¹ Previously at Broadway, Som., and Romsey, Hants.

¹² *me* has been crossed out and *D: Fleming* written over it by the same hand as wrote the rest of the MS.

44 MORGANS HILL CONGREGATIONAL CHURCH, BRADFORD-ON-AVON

time & the Congregation were but small & the Place must have been very small.

1773 The Revd. Nicolas Phene¹³ was Chosen Pastor of this Church and A Meeting of Ministers took place at his Settlement Octr. 20. 1773. Revd. Mr. Bishop of Westbury preached on the Occasion.

The Revd. Mr. Phene Laboured 19 years as the Pastor of this Church and died Octr. 1792. He was a good man and much beloved but the increase of the Church & Congregation was very inconsiderable, In deed so small was the Congregation then that it is said on a Tuesday Evening he used to look in to see if there were seven persons present if there were he would go in and preach if not he would desire them to hold a prayer Meeting.

But it seems they were favoured with internal peace, except the trouble of casting out some irregular & unruly members. The Church also maintained the respectability of its Character which laid a foundation for future good.

As for all proceedings during his time See the Old Church Book.

He had a numerous family Mr. Nicolas Phene is now a respectable Attorney at Melksham, Another Son Revd. Phineas Phene was Independent Minister of Great Yarmouth,¹⁴ was the early Friend of the present Pastor D: Fleming and died some years ago.

1793 2d of June the Revd. Mr. Dun¹⁵ was settled as the Pastor of this Church, he was formerly Pastor of Portsmouth Common (so it is stated in the Church Book). In his time the Meeting was enlarged unto its present size, he was at great pains in collecting Money for this purpose and happily succeeded, he was a man of talent and was an acceptable preacher, he left a widow & one daughter the Daughter is living.

He died March 3d 1805, so that he laboured twelve years in this place. Revd. Dr. Read, Mr. Grant, Mr. Pitman, Revd. Mr. Phene, Revd. Mr. Dun, all are buried in the Meeting house.¹⁶ It is remarkable that during all that twelve years there were but sixteen Members added to the Church at least on the Church book. In the April following Ten members were cut off, and of all the men members living when Mr. Dun died only two remain members at this day, Thos. Huntly & Thos. Coward the rest are either dead removed or cut off. When the Ten were cut off There remained 20 men members and 32 women. As I said before only two men members remain

¹³ Educ. at Hoxton Academy; previously minister at Rendham, Suff., Gloucester, and Hertford Mural tablets at Bradford (from which it appears his name was Phene) record his death on Oct. 1, 1792, aged 56, having been 19 years Pastor; that of his wife Sarah on Mar 21, 1798, aged 60; and that of their children Elizabeth, Benjamin, Sarah and Nicholas Peter, the latter a Melksham Solicitor.

¹⁴ cf. J. Browne, *Congm. in Norfolk and Suffolk*, 248.

¹⁵ Educ. at Trevecca and originally itinerant in C.H. Connexion, then minister at Horsley down Bermondsey, and Portsmouth Common (later King St., Portsea).

¹⁶ No tablets survive save that to Phene noted above.

of that number & only six Females out of 32. See the list of Names in the Church Book. 12 men are dead out of 20, and 16 Females have departed this life Since 1805.

The next who succeeded was the Revd. Thos. Williams formerly Pastor of one of the independent Churches of Westbury Wilts¹⁷ he was moveable, a Call was sent him and he accepted it. His answer accepting the call is dated Westbury Nov. 20, 1805. He was a very acceptable and usefull preacher. He was the means of greatly enlarging the Church & Congregation, above 90 members were added during the short space of seven years that he was Pastor of this Church but being called out to preach frequently in large places in London Bristol &c. his exertion was too much for his strength he lost his voice and was obliged to resign the Ministry & his pastoral Charge at the same time.

The minute entered in the Church Book is as follows:

March 25. 1812. The Revd. Thos. Williams resigned the Charge of this Church he having for some time past been unable to preach on account of the loss of his voice.

His voice has been since restored and he is now preaching with his usual success. Out of 93 members only 36 remain 23 are dead 9 excomd. and the rest either removed to the Grove or left the Town.

After Mr. Williams's resignation the Church was supplied by various Ministers & Students among the rest Mr. Wm. Coombs student. He preached with acceptance above one year and then was about to be invited to the pastoral Charge when some misunderstanding took place which prevented it. It does not belong to this short account to enter into particulars upon a subject of this nature¹⁸ suffice it to say that instead of an ordination a separation took place. Mr. Coombs got leave to preach in the Grove Meeting House from which this Church originally separated, for by this time what is called unitarianism had emptied the place so that there was neither Minister nor Congregation there.¹⁹ I say He obtained the use of that place and a very considerable number of both Church & Congregation left with him & formed a separate interest. We shall leave this separate interest for the present with one single remark Namely that the separate body before the separation did not raise or contribute 10£ to the public stock per an but now being opposed & separated they raised considerably above £100. This is meant as

¹⁷ He was there 1797-1804 (*Transactions*, II. 445 f.).

¹⁸ *Evan. Mag.* 1816, 68, bears out the indication given later that the trouble was over the power of the trustees to appoint or dismiss the minister without consulting the people.

¹⁹ According to the tablet at the Grove the ministers there since Jos. Read left for Morgans Hill had been Roger Flexman, D.D., 1739-47, who was educ. at Tiverton (H. McLacblan, *Education under the Test Acts*, 14), and for whom see *Dict. Nat. Biog.*; Sam. Billingsley 1748-58, who was son of Nicholas Billingsley, minister at Ashwick, Som., and grandson of Nicholas Billingsley, ejected from Weobley, Herefordshire; Jas. Foot 1759-76, who was a pupil of Doddridge; and Edw. Williams 1777-1810.

no reflection upon them more than upon others in similar circumstances but as the humbling and painfull reflection upon Man depraved man who will do ten times more for a Little spite or opposition than what he will do for the grace of God.

The Church at Morgans Hill was now supplied by various Ministers but there were other Ministers aided the separation. The principle upon which they acted was an opposition to the power that the deeds were supposed to grant to the trustees of dismissing the Ministers by their own Authority which they considered to stand opposed to the rights of protestant dissenters & to religious liberty in general Namely that the Church or Congregation only have the right to invite or dismiss their Ministers. The Trustees in order to do away with this objection agreed to & entered the following resolutions upon the Church Book & Signed them.

1815 November 29. The Trustees renounce all power real or supposed to be in the deed of trust either of electing or dismissing any future Pastor or Minister of this Church and e(n)gage not to appoint any persons as Trustees in future who will not agree to these resolutions.

In the mean time the Church invited the Revd. Mr. Vowles²⁰ for six months with a view to his settling among them he was acceptable and useful but at the end of six months Mrs. Vowles not liking the Town he declined settling as their Pastor. They then applied to Revd. S. Lowell of Bristol to recommend them a suitable Minister who mentioned D: Fleming who accordingly came to Bradford. During all this time the usual effects of separations raged with great asperity, the most uncandid reflections made, & some of the most honourable and upright Characters sorely wounded & grieved. At last a Meeting of Ministers of both sides & the Deacons and representatives of both societies took place at the New Bear Inn, spent nearly the whole day together, dined together & came to a number of amicable resolutions. Agreed that all the past should as much as possible be forgotten and that all parties should endeavour to live in friendship henceforward which as a faithful witness I am bound to say was kept most honourably by the Morgan Hill people but was nothing like kept by the other party owing to some very bitter spirits that were among them.

After this the Revd. Mr. Coombs was ordained²¹ as Pastor over the people at the Grove. After ordination he made a most unhappy marriage he & his wife lived together for near four years had three Children and then were obliged to separation in the mean time the people dropt off he for some time gave up preaching altogether and

²⁰ Previously at Bristol.

²¹ Nov. 15, 1815: *Evan. Mag.*, 1816, 68.

the remains of the people which had not by this time come back offer'd to make themselves a place of worship under the Mother Church but it was declined, the most desirable came back & the doors were shut. It has since been open'd Revd. Mr. Coombs preaches twice a day what it will come to no one can conjecture at present.²²

Mr. Vowles left at the end of six months & D: Fleming came and preached the first Lords day in August 1815, six months after recd. a unanimous call accepted it²³ & his family came the March following.

In 1817 the front road & Gate were made at the expense of about £270, the narrow passage which was the only way we had before was most wretched. Old Mrs. Cadby & Miss Cadby gave fifty pounds Mr. Cadby gave another fifty & Mrs. Finch twenty the rest was raised by the Congregation. This is a vast improvement & proves the spirit of our Ancestors is not dead yet. Since 15 we thro' the divine goodness have nothing very particular to remark. We have had peace & joy in believing & we trust God is still in the midst of us & is doing us good.

(It is not my purpose to continue the history of the church after the close of the document printed above, but a list of the ministers from and including Fleming may not be out of place:—

Daniel Fleming 1816-29; Wm. Gear 1830-56 (portraits of himself and his wife in the vestry); Patrick Morrison 1856-65; Wm. Henry Bassett 1866-70; Geo. Wallis 1871-4; Benj. Beddow 1875-83; Chas. Wm. Cliffe 1883-87; Wm. Attwell 1887-98; Edwin Mansfield Potter 1901-5; W. L. Cockcroft 1906; Wm. Brenan Richards 1907-26; Wm. Edw. Bryant 1931-)

²² Despite Fleming's remarks on the falling off of numbers at the Grove, in 1822 Coombs and his followers were able to build a new chapel (Zion), the Grove being "very dilapidated" (*Even. Mag.*, 1822, 287); the tablet at the Grove gives Rich. Wright 1822-27 and Sam. Martin 1827-73 as the last two ministers, both of whom were the ministers of the Conigre (Unitarian) Church, Trowbridge. (Coombs' name is not on the tablet.) Service at the Grove was latterly held only once or twice a year, in order to secure a small endowment. The Rev. J. S. Watson, minister at Westbury, wrote to Thos. Wilson, Dec. 20, 1839:

There is a large handsome substantial Chapel in the neighbouring town of Bradford that was built by a person of the name of Combs and which has long been in bad odour; . . . They are now obtaining supplies any way they can, but principally lay preachers.

In 1842 a secession from the Old Baptist (Particular) church joined with the people at Zion, which became in time a second Baptist (General) church in the town. It is at present disused, and the Grove, which, presumably at a date after 1873, was taken over as Zion's Sunday School building, is again used for services; but neither this church nor the Old Baptist church enjoys a settled pastorate, and the congregations are very small.

²³ Educ. at Mile End Academy; formerly at Nuneaton and Worcester.

Lay Preaching—Yesterday and Today

“THE Day of the Layman has come,” said a Canon of Westminster quite recently. So it has. If anyone thinks that the world will be saved by official Christianity they are sadly mistaken. The problem is too great and the task too enormous for any one section of the Church. It must be the set work and the definite responsibility of the priesthood and the ministry of all believers.

We are passing through crucial days of history; the times are serious beyond compare. Not only have we passed from the sunlight of peace into the night of war, but this war is nothing less than a life and death struggle between the forces of light and darkness, liberty and slavery. The things which we hold as most precious—more precious than life—are at stake. Militarism, materialism and paganism are lifting up their defiant heads as never before. They strike hard and spare not. The whole world is rocking to its foundations. Truly, this is THE Great War in more senses than one. In saying this we are not conjuring up an imaginary Loch Ness monster but facing squarely the stark, naked reality. We speak of the battle for Britain, it is really a battle for the soul of the world.

Let, however, nothing us dismay! for more are they that are for us than they that are against us. The Devil cannot go beyond his chain! But Victory does not come through the gates of a dream; it comes through a mighty effort, through blood and tears. To make this old world Christian is no holiday task. Christianity is not a creed for a tired man or a moody pessimist. Principles are useless unless they are incarnate in persons. Ideas however worthy, ideals however true, are empty and idle abstractions until they are alive and active in living and active persons.

Christianity is a fighting faith. It has always had to fight for its very life. Christianity is a religion of service and sacrifice. It needs campaigners and not camp followers. Where are the campaigners? Happily, they are not far to seek. They are in our very midst, waiting and doubtless wanting to be used and commissioned. They are our laymen and they form the first line of defence. The day of the layman has come.

Indeed, the day of the layman has always come. The men of Issachar who “know what Israel ought to do” have always been needed and used of God. The story of yesterday in this respect is an ancient and stirring one, and it is good to look before and after.

Let us begin with Moses. Moses was overstrained by the growing

burden of administration and he was divinely led to appoint 70 elders to assist him. When the chosen men assembled around the Tent, the Spirit of God came upon them and they prophesied. Two of the 70 were absent and on them also the Spirit descended and they prophesied in the camp. Joshua, jealous of order and his master's dignity, hurried to the Tent, saying—"My Lord Moses, forbid them!" "Enviest thou for my sake?" said the large-hearted Moses. "Would God that all the Lord's people were prophets!"

The Old Testament breathes a large catholicity respecting those admitted to the prophetic office. The priesthood had strict barriers, but the door was open to anyone who felt that he (or she—like Deborah) had the Divine call and urge to speak. We get an instructive glimpse into the school of the prophets in the days of Samuel. There was a good deal of liberty then and even Saul, on one occasion, was found among the prophets. Outstanding among the minor prophets is the sturdy countryman, Amos the herdsman.

I was no prophet neither was I a prophet's son, but I was a herdsman and a gatherer of sycamore fruit. And the Lord took me as a follower of the flock and the Lord said to me—Go, prophesy unto my people Israel.

He went and delivered the word of the Lord to princes and priests alike without fear or favour. And so mighty was his witness that it lives to this day.

Perhaps the charter of Lay-preaching is found in the prophecy of Joel:—

And it shall come to pass that I will pour out my spirit upon all flesh and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions. And on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy.

That means that all the Lord's people can be prophets and channels of blessing if baptized by the Holy Spirit. It is clear that from the earliest days prophesying was not a closed profession. Strange to say only the other day even the Roman Catholic Church was urging a greater use of the laity and it speaks of the "Apostolate of the Laity"! The full acceptance, however, of the principle of the wider ministry has been slow and reluctant. Why so slow? Do we want further historic sanction? Then let us again go to the Jewish Church, this time in the life of Christ. In the Jewish synagogue any competent reader or teacher had his chance. This was a significant element in the religious life of Israel. It was this custom that opened the door to Christ and we read that "He taught in the synagogue, being glorified of all." Prof. Bruce says that Christ steadfastly used this opportunity throughout Galilee to spread the good

news of the Kingdom of God. For a while, even after the crucifixion, Judaism kept the door open for freedom of utterance in the synagogue. Stephen found his opportunity here and Paul constantly turned to the synagogue as a free platform to declare his message. When Paul and Barnabas entered the synagogue at Antioch in Pisidia a courteous invitation was given them. "Ye men and brethren, if ye have any word of exhortation for the people, say on!" And, of course, the Master Himself called on His disciples straightway to do active service. In addition to the twelve, He sent forth 70 of His disciples in pairs as heralds of the Kingdom. His plea was:

The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the Harvest that He send forth labourers to His harvest.

Christ sharply rebuked all attempts to limit the number of the workers.

The Early Church was faithful to the Divine Founder's principle. Peter at Pentecost instinctively quoted Joel's prophecy as the only adequate explanation of the extraordinary spiritual baptism which came upon all.

All believers were ordained to be witnesses. Lay-preaching needs no further vindication.

It is an established fact that "liberty of prophesying" in the early Church accounted largely for the growth and expansion of the Christian Church in the first centuries. Gibbon tells us that the chief cause of the spread of the Gospel was due, not so much to the leaders as to the rank and file of the Church. The converted trader carried the good news with him wherever he went with his goods. The Christian soldier did likewise in the army. The Christian student told his fellow students of the new Teacher who had gripped his heart and illumined his soul. The Christian slave told other slaves of Him Who had come to bring liberty to the captives. What is that but the ministry of all believers, the only ministry that will ultimately save the world!

Alas, as time went on and the Church became less simple, less democratic and less spiritual, preaching grew out of favour. Elaborate ritual took its place and laymen were forbidden to preach. The day of the layman had gone out and there followed a long dreary night, gross darkness covering the world. Was there ever such a black-out? There were few, if any, pulpits in the churches of those days. The priest might hold a cure for 50 years and never preach a single sermon. He was ordained to perform Mass, not to preach sermons. Is it any wonder that ignorance, superstition and paganism flourished as it did? But in the good Providence of God the Gospel was not utterly without its witnesses even then. The monks, the

friars and the Wyclif preachers, for a time at least, were the wandering evangelists of the Middle Ages. They were like points of light in a murky sky—Francis of Assisi being the most brilliant star of them all. Besides the Lollards there were the Waldenses, faithful and fearless witnesses, who never feared the foe or faltered before the bright eyes of danger.

We come to the reign of Elizabeth. Even that great Protestant Queen issued a mandate through Archbishop Whitgift that "none be allowed to preach but such as had been regularly ordained." And this Order was enforced at a time when the number of preachers was tragically small. Archbishop Parker confessed in 1561 that most of the beneficed clergy were either unlettered or disguised Papists. In Cornwall alone there were 140 incumbents who could not preach at all.

It was in that spiritually benighted time that we come across our brave forefathers, the Separatists, Brownists, or Dissenters, as they were variously called. Towards the end of Elizabeth's reign and the beginning of James I's, the Pilgrim Fathers appear on the scene. These noble spiritual ancestors of ours wanted spiritual values at all costs and they were prepared to pay the price. Most moving and impressive is their story, before they left England for Holland, during their 12 years stay in that country, and in the arduous days when they arrived in the New World. Apart from their great leader, the Rev. John Robinson, they were all laymen and they were encouraged by him to exercise the gift of public speech in their services in Holland. By the vote of the Church, to the great grief of the pioneer pilgrims, their beloved pastor had to remain with the majority at Leyden. But if they could not have Robinson for their minister, who was better fitted to take his place than plain, godly Elder Brewster? He was a brother beloved and although unordained he was every whit an apostle. He was their Lay Pastor in New Plymouth for nearly a quarter of a century. He died in April 1644, the year of Marston Moor. The Pilgrim Fathers laid tremendous emphasis on the value of the lay element in religion. They stood boldly for the self-expression of the ordinary man and woman in matters of faith and practice. They will be held in honour while courage is a Christian virtue and liberty a Christian principle.

Of course, during the Commonwealth lay-preaching came into its own despite the opposition of the Presbyterians who ridiculed the fact that "Green the felt-maker, Marlin the button maker, Spenser the coachman, and Rodgers the glover commonly do preach." Baxter was a stout opponent of lay-preaching, but Cromwell was its stout defender. He writes on 12th September, 1650, to the Governor of Edinburgh Castle, who complained that ordinary civilians had usurped the calling of the ministers, saying

Are you troubled that Christ is preached by them? Is it against the Covenant? Then away with the Covenant! God gives his gifts to whom He pleases and if these gifts be of God, then be not envious, though Eldad and Medad prophesy, lest you be guilty of a greater fault than Moses reproved in Joshua.

Sound doctrine!

Space does not allow reference to the active part the Quakers have taken in the development of lay-preaching. Fox did his utmost to organize the work and to place it in the forefront. We come now to the great Evangelical Revival of the 18th Century with its inevitable revival of lay-preaching. Truly a new era began and doors of usefulness in Christian service opened on every hand. It was impossible to provide ordained ministers for every eager congregation. At first, John Wesley was hesitant about the use of lay-preachers. When Thomas Maxfield, a layman, began to preach at Moorfields, London, Wesley hastened back to London to stop the irregular procedure. But his wise old mother said: "John, take care what you do to that young man, for he may be as truly called of God to preach the Gospel as you are." When Wesley saw and examined the fruits of the unofficial ministry he was constrained to say: "It is the Lord's doing; let Him do what seemeth Him good." Nothing in Wesley's life gives a clearer illustration of the way in which his "prejudices always gave way to truth".

Wesley argued that it was an utter mistake to think that his laymen were ignorant men.

They were true evangelical ministers who had the authority given to every Christian and they were greatly used of God.

Leap over the years and listen to what Sir Robert Perks said at the opening of Cliff College:—"10,000 out of every 15,000 Sunday sermons preached in Methodism were by lay preachers." A startling figure; surely enough to make John Wesley jump out of his grave and shout—Hallelujah!

It is, however, due to Whitfield's memory and work to say that of the two giants it was Whitfield's eye which first saw the need and value of the layman and that it was he who took the first steps in organizing this Itinerant Ministry. It is a notable fact that the first Calvinistic Methodist Association (Whitfield and Howell Harris at Watford, Glam.) was held 18 months before Wesley held his first Methodist Conference. This Association (at Watford) was a union of preachers of the Gospel, ordained and unordained. Whitfield did not have the organizing genius of Wesley but he did look after his lay helpers from the first. They were divided into three classes: (1) superintendents, (2) public exhorters, (3) private exhorters. They all had to be "tried and approved of," their graces and call

were "closely examined." Despite this guarded door a great company of lay preachers sprang into existence. We read of a "crowd of Itinerants" among whom in the West of England were some notable ones like John Cennick the teacher, John Croome the weaver, William Vines the quarryman and William Hogg the butcher. Volumes might be written of the apostolic labours of these devoted men and of a multitude of others who were in very truth servants of the Most High God.

Space fails me to speak of the Salvation Army, that great Society of Lay-preachers—a society where the women figure as prominently as the men. Let us now look briefly into the story of one of the most famous Lay-preachers' Societies in the whole country—the Bristol Congregational Itinerant Society. It is getting venerable; it was born in the reign of George III and has lived through six reigns and into the seventh. For 130 years it has been doing a very remarkable piece of work in 18 villages around Bristol. Its origin in 1811 is worth recalling. Like these days, those days were dark and perilous and Britain was fighting for her very life. It was four years before the Battle of Waterloo and Napoleon was planning an invasion just across the water, as Hitler is doing to-day. The military drum was beating in every town and village in the land and men's hearts were heavy with foreboding. Besides, there was rebellion in Ireland, bread riots in England (bread was 1s. 10½d. per quartern loaf) and the Bank of England had suspended payment to prevent bankruptcy. Yet in those stormy days of peril and confusion, the spiritual needs of Bristol and its villages were not neglected. Brave hearts did not wait to see what Napoleon would do; invasion or no invasion the children must be taught the Bible, and preaching stations must be established and "that without tarrying for there was gross darkness in the land".

Something else happened to spur our fathers on. The Pitt Ministry, alarmed by the excesses of the French Revolution, contemplated bringing in a Bill for suppressing lay-preaching and all Sunday Schools because they were considered hotbeds of disaffection and revolution. In 1810 Lord Sidmouth actually brought in a Bill to put a stop to the dangerous practice of allowing "cobblers, tailors, pig-drivers and chimney sweepers to become teachers of religion." The Bill fell like a bomb on the land and immediately there arose a burning flame of passionate opposition. Crowded meetings were held all over the land, especially in London, Bristol and the West of England. So great was the opposition to the Bill that it was ignominiously thrown out. This odious proposal had the further effect of strengthening the determination to open Sunday Schools and places of worship around Bristol forthwith. The Itinerant Society was formed and we read of 54 "Active Members" (not all of them

preachers) energetically co-operating in the good work. It is wonderful to read of the eager enthusiasm of those early days of the Society, so reminiscent of the flaming days of Whitfield and Wesley. Village preaching and teaching were taken up with a kind of fierce delight. Sunday by Sunday, wet or fine, conveyance or no conveyance, these men went out, one by one or two by two, in apostolic fashion. What cared they for the fatigue or length of the journey which was often between 10 and 16 miles back and fore? In the pages of the story of the Society we read:

They did not shirk the work for fear of a flake of snow or a shower of rain or of catching cold because of the inclemency of the weather. They were not accustomed to mistaking a painted lion for a real one. Nor were they to be intimidated if a real lion had been in the way.

It is truly a thrilling story.

As the years passed the Society went on from strength to strength. In some districts the Society even undertook the work of secular elementary education on their premises, employing resident teachers to give instruction during the week. This meant a considerable increase in the expenses of the Society for already the cost of the transport of the preachers was no small item. In the '60's the Society was strong enough to employ three salaried evangelists at £100 a year each. There was also one Scripture Reader who received an honorarium of £10. In the course of time this innovation proved too heavy a financial burden and it was discontinued "The care of all the churches" has been the chief concern of the Society through the long years, providing transport and fit men for the most sacred office ever undertaken by man. During the years some of the churches have become self-supporting and have ministers of their own. At present the Society has 60 lay-preachers and 25 auxiliaries; 18 churches with 584 members, 878 scholars and 103 teachers. It is a Society to be proud of.

In 1936 the Society was reconstituted with a view to greater efficiency and future expansion. Some of the country churches had now become suburban churches and they needed extra care and attention. It was felt that it was urgently desirable to acquire the services of a General Secretary who would devote his whole time to the welfare of all these churches, preaching on the Sundays, visiting in the week, holding a Preachers' Training Class and generally superintending the work. This was done and much could be said of the fruitful results of this Forward Movement.

The Villages! Nazareth was a village, obscure and ill-omened. But after the Man of Nazareth had lived there it became the most celebrated village in the world. No Atlas dares leave it out! Can

any good thing come out of the villages to-day? Certainly, if this same Jesus of Nazareth passes by, for "There's a glory in His bosom that transfigures you and me!"

I am not for idealizing the country churches or for seeing what isn't there, but it is still true that village folk are nearer the elemental things and the great simplicities and somehow are nearer also to the great essentials of the religious life than others. Do they not touch the hem of His garment in the spring-time and in the harvest? They seem more conscious of an inner need which opens the door to faith. Besides, is not the village the background of the city? Does not the village supply the life-blood of the city? There is a constant transfusion of blood. For the sake of the national health and a certain toughness of sinew we shall be wise in serving the highest interests of the countryside. I am not forgetting the crying need of the towns but the heart of the nation is in rural England and it will only be kept sweet, sane and strong by the saving truths of the great Evangel. If we believe in a Gospel at all then these are the days and these are the places that we can least afford to neglect. To neglect the village is to neglect the source of supply. F. B. Meyer used to say: "When I preach in the villages I feel I am preaching to my future congregation".

It should, however, be remembered that the stream also flows the other way. Now, owing to vastly improved transport, the City turns countrywards. Families from the city are settling down in the villages and we want them to settle in the village church. This means efficiently conducted services by good and capable men. Too often lay-preaching has been left in the hands of the less well-equipped. We want both the men of the two talents and of the ten talents. It is a great mistake to think that anything will do for the villages. They want and deserve the best and they know the genuine article when they get it.

Generally speaking, Congregationalism has sadly neglected lay-preaching and has unwittingly treated it as a poor relation to be held at arm's length. The Methodists, however, have set a great example in the use of the layman. They have some 20,000 lay preachers whereas Congregationalism has less than 4,000. We ought to have 10,000. No denomination should give the layman a warmer welcome and a larger place, for Congregationalism is a spiritual democracy and it has always insisted that the Ministry has no standing except in grace, capacity and service. Were not the glorious company of the Apostles and the Master Himself all Itinerants? The lay-preachers are our ministerial allies and comrades.

There have been times when Congregationalism has bestirred itself, realising that this is a matter of supreme moment. In 1903 the Rev. J. E. Flower strove hard to stir the denominational con-

science and things began to improve. By 1908 there were 19 Lay Preachers' Associations in the country. This was good going. After a while, however, the old slackness returned and the number of lay-preachers has been dwindling for years. There are now some 500 less than in 1903—not nearly enough to go round. We have lost much ground in this way. Some of our churches have been closed and others have gone over to the Plymouth Brethren. This decrease is all the more serious since it is obvious that in the future we shall want a larger army of lay-preachers than ever. Indeed, a serious student suggests the need of instituting a definite and regular type of Itinerant ministry, whose sole work should be the superintendence of an area, visiting, encouraging, guiding, breaking new ground and organizing lay-co-operation. We have followed too long the Anglican model of the "parish priest" attached to a single church. This has meant undue financial strain and a too narrow sphere of service. The suggestion merits careful thought.

There are hopeful signs that Congregationalism is waking up once more. Lay Preachers' Commissioners have been appointed to secure a better organization of Lay Preachers' Associations, to establish new ones where possible, to discover new recruits, to establish training classes, and to help generally in all matters affecting lay-preaching. Clearly this is in the right direction, provided that the plan is not a paper plan only. It is to be feared that the war has slowed up progress in this matter. Happily there is still a wealth of capacity and service in our churches. The preachers are there in quantity and quality, if only someone were to seek them out and train them. Can we imagine a more desirable thing than for Christian men and women to consecrate themselves in this way? What finer discipline could there be than for such to take the Bible in hand and study it, read other helpful books and inwardly digest them in order to prepare and deliver a Gospel message to save and feed the souls of men? May their tribe increase!

Here are a few suggestions:—

(1) There should be more than occasional discussions at Union Meetings, whether National or Provincial. The discussion should not be as though it were a private member's Bill but a Government Measure with the backing of the whole Cabinet.

(2) A model constitution for L.P. Associations should be drawn up, which would act as a guide for each district. Smaller districts are more workable than larger ones.

(3) Individual churches should take an interest in this work, as is done at Guildford, Bournemouth and Drybrook in the Forest of Dean. Guildford has an "export department" by which laymen are

sent forth every Sunday to the group of villages around. It is an ideal Congregational diocese.

(4) Ministers can materially help by being on the look-out for lay preachers as they are for deacons, teachers and candidates for the Ministry. Much can be done to encourage younger and older men to exercise the gift that is in them in prayer and address, by giving guidance in the matter of reading and perhaps some measure of training as well.

(5) Classes at given centres should be held. Many are anxious to be able to speak better in public and to have a better background of Biblical and theological knowledge. Senior preachers should take younger men out with them to their appointments and get them to take some part in the service.

(6) Cottage meetings should be revived. They would provide a fine outlet for Christian service and witness.

(7) Special evangelistic services should be held. If the ground is well prepared the venture is sure to be according to promise "above all that we can ask or even think".

Rise up O men of God,
The Church for you doth wait.

The Day of the Layman has come!

IGNATIUS JONES.

"I do think that the words *clergy* and *daily*, as they are generally understood, are more nearly allied to the tricks of Rome than most people are aware of; and if the people who love their B'ble read the New Testament, without the presupposed distinctions of sects and parties, they would discover uncommon simplicity in the first ages of Christianity."—Rowland Hill, *Journal through the North of England and parts of Scotland*, (1799).

A Directory of Congregational Biography

There is properly no history, only biography.—*Emerson.*

MORE than two years have passed since the Society gave its benediction to the project for a *Directory of Congregational Biography* which was outlined to its annual meeting on 10th May, 1938.¹ The Editor suggests that it is now time to report progress.

There is little of the spectacular about this kind of work save in the sight of the steadily growing file of cards bearing the names of Congregational Ministers of whom next to nothing is known. That confronts us all the time—an unedifying spectacle, and a further mute testimony to our independency. Where our “free” churches call to the pastoral office the men of their choice, they are in the main men with Congregational antecedents and sound academic training, and something is known or can be discovered about them in college records, church books, and through living memory. Inevitably, however, over three hundred years and with some thousands of congregations, there have been many “adventurers” into the ministerial field, of whom the denomination (and often the local church itself) knows little save of their appointment and, sometimes, of their departure. These men, together with many who were more than conquerors yet died unsung, present serious difficulties for those who attempt exhaustive and authoritative records of our churches and their ministries. We wish all present ministers and future ordinands could be induced to complete a reference card for us: it would save much enquiry and many errors in the record committed to posterity.

Considerable progress has been made, however, even in this difficult section of our work, and there are steady transfers to the department marked “Biographical Details Complete”. At a conservative estimate these number 15,000, but there is yet much land to be possessed.

Over a thousand questionnaires regarding church records and pastoral successions have been sent out, and many hundreds have been returned: the war has doubtless delayed the completion of others. These returns are of more than immediate value in placing on our files the data concerning the churches making them: they frequently enable us to trace men and to complete records for other churches which have none. We have been able to reconstruct the

¹See *C.H.S. Trans.*, XIII, 65, 69ff.

history of a considerable number of churches where documents have been lost or destroyed, and to fill in lacunae in the text of other accounts from material thus furnished. We would renew our appeal for this minimum of information to be sent by every church.

Mention may be made of some special helpfulness accorded us:

- (a) The Rev. Frederick T. Persons, Librarian of the Congregational Library, Boston, Mass., generously offered us a range of the *American Congregational Year Book* and *Quarterly* from first publication in 1854 to date. Seventy-five volumes, containing many biographical and historical notices, as well as annual statistics and ministerial lists, safely crossed the Atlantic and have already yielded many details of British ministerial emigrés.
- (b) Mr. J. W. Ibbotson, for many years Editor of the *Sheffield Congregational Year Book* and himself encyclopaedic in his knowledge of the city's churches and ministers, has compiled (with a little assistance from our end) a Sheffield Ministerial Register, which is a model we should like to see copied by someone in every city and county. In tabular form its columns give, alphabetically, the names of all known ministers of Sheffield churches, their local charge and dates, whence they came, whither they removed, where educated, when died, and where in local or national publications details may be found of the man and his ministry. We believe some of our retired ministers and laymen would find fascinating recreation in such a pursuit, and should be happy to suggest method and matter.
- (c) The Rev. R. F. Calder, B.A., B.D., of Glasgow, is working on a Register of Alumni of the Glasgow and Edinburgh Theological Halls and the Scottish Congregational College, and Mr. D. J. Williams, M.A., of Bethesda, has prepared a similar record of the Bala-Bangor Independent College, of which he is the Secretary. Each has brought us much valuable information, *inter alia*, of men and causes in his country. We continue to hope for authoritative records of the students of other colleges: there are still some who have forgotten even their older sons' names.
- (d) Alongside the general codifying of names has gone an effort to deal exhaustively with certain county areas not covered by published histories. In particular, Mr. Stanley Griffin, of Plymouth, has been assiduous in gleaning and indefatigable in forwarding information about Devon congregations, and we appear to be well on the way to a summary of the

Independent life and witness of this large and important county. Similar collections are in progress for London, Hampshire², Derbyshire and North Bucks, to the last of which Mr. F. W. Bull, of Newport Pagnell, has brought generous aid from his personal and family collection of memories and papers. The Rev. G. F. Nuttall, M.A., B.D., is working over our notes on the Wilts and East Somerset Churches.

- (e) A beginning was made on the examination of Non-Parochial Registers and some Quarter Sessions Rolls, all productive of much information, but progress here is suspended until post-war access to these and other library records is possible.

We are still anxious to receive:—

1. County Union and Association Annual Reports, especially for years earlier than 1850.
2. College and Academy Reports, with names of students, up to the same period.
3. Jubilee, Centenary and other historical accounts of any church.
4. The names—and any supplementary particulars—of ministers of the 18th century, the most difficult in respect of extant records.
5. More offers of help in collecting details in local areas from men who will act as our correspondents.

We commend to all churches the maintenance in vestry or other suitable portion of church premises of a Roll of Ministers of the Church, with dates of pastorate: we should like, too, to see name-plates affixed to more portraits in the ministerial portrait galleries of our churches. The likenesses of many bearded and cravatted worthies are extant, but all too frequently their successors cannot tell us who they were. These things ought not so to be.

We trust that the national appeals for waste-paper will result in the clearing of many laden and dusty shelves in church cupboards, but hope no essential records will be lightly thrown out, or sent to Record Preservation Societies other than our denominational one.

CHARLES E. SURMAN.

²Has any reader a copy of a History of Congregationalism in Hampshire? We understand that one was published (by James Bennett? or was it John Reynolds?), but we cannot secure a copy.

Independency and Toleration

THE seclusion, the withdrawal into one's own circle, which was already to be found in embryo in the theory of Calvinism, is furthered by the influence of the Independent polity. The congregation of believers governs itself and is shut up to itself. Religious life is centred in this small circle. Interest in religious matters, and soon in those of the world at large as well, is confined to this narrow compass. Little concern is felt for the world outside one's own community. The indifference to the spiritual experience of those not elect, which is already definitely in Calvinism, is powerfully intensified by the Independent type of church. What does it matter to me, if men in the world outside come to grief, so long as my community stands? The group egoism, which was always there, is extraordinarily heightened in independency, and displays itself in the refusal to pay much regard to life outside one's own circle. In this organization the religious egoism of the whole Protestant movement in England is partly expressed, partly created. Vision is turned inwards. Individual man and individual congregation are made dependent on themselves. All this had effects most fruitful for the idea of toleration. The Independents can boast that some of the most important champions of the idea of toleration have come forth from their ranks.

"The Independent type of church is also significant for the development of the idea of toleration, in so far as it destroys the central ecclesiastical apparatus, so that the State is left as the only central organization. The authority of the State is thereby increased, and ideas of the State in its own right and of the omnicompetency of the State are open to receive impetus from a line of thought with which otherwise they have nothing in common. It is true that attempts are not wanting to 'federalize' the life of the State as well as that of the Church; but in practice the only effect of the destruction of the centralized Church is smaller independent units, over against which the State still remains, and none the weaker".

The above paragraphs are a free translation from a book which has perhaps not received the attention it deserves from students of the seventeenth century: *Die Idee der Toleranz im England der Grossen Revolution*, by Dr. Michael Freund, published at Halle in 1927 under the auspices of the *Deutsche Vierteljahrsschrift für Literaturwissenschaft u. Geistesgeschichte*. It is pleasant to think that the subject of toleration could be studied with such thorough-

ness and appreciation in Germany thirteen years ago. The book is divided into two main parts, the first being a statement and critique of writers whose thought is inspired primarily by the Renaissance, the second of those whose thought is rooted rather in the Reformation. In this second part the Independents are given pride of place, Owen, Milton, John Goodwin, and the treatises entitled *The Ancient Bounds* (1645) and *Liberty of Conscience* (1644) being given special consideration. The paragraphs quoted (pp. 119-121) are taken from the introduction to the section on the Independents. It is a book which may most profitably be read alongside W. K. Jordan's *Development of Religious Toleration in England* or A. S. P. Woodhouse's *Puritanism and Liberty*.

GEOFFREY F. NUTTALL.

Teaching the Bible

DR. BASIL YEAXLEE has secured an unique position for himself among modern workers in the field of Religious Education. A Congregational Minister by ordination, a professional teacher of psychology and a distinguished educationist by long experience, he brings gifts and knowledge to his writing that probably no other man possesses. The Committee that produced the well-known Cambridgeshire Syllabus could not have chosen a better—or as good an—author to write this "Handbook to the Cambridgeshire Syllabus of Religious Teaching" (S.C.M. Press, 4s. 6d.).

It is written primarily for the day school teacher, though we advise Sunday School teachers, with them, to sell their beds, if need be, and buy the book. It is, roughly speaking, an adequate volume of background material for the teacher of Scripture covering the whole of the syllabus laid down for the day school period from 11 to 15. Dr. Yeaxlee does not set out to tell the teacher how to work out the details of each lesson; he does a more difficult, and a more essential task, *viz.*, he brings the best of the whole range of modern study of the Scriptures to the service of the teacher.

Though the book is naturally much occupied with historical matters, Dr. Yeaxlee sees very clearly that you don't teach the Bible in reciting the history of the Jews. He is alive to the real nature of the Biblical narrative, that it is history, but a history that is illuminated throughout with a divine meaning. If this book were to be used extensively by both day and Sunday school teachers, we should be laying some sure foundations for a real revival of religion in our midst.

We cannot commend the book too highly. Buy it and believe.