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

# The Congregational Historical Society

## Fourth Annual Meeting

The fourth Annual Meeting was held in the Memorial Hall, in the Council Chamber of the United Temperance Council, on Wednesday, May 11, 1904, at 3 p.m., Rev. Dr. Brown in the chair. Between 30 and 40 members were present.

Prayer was offered by Rev. C. H. DAVIES. The minutes of last meeting, having been already published, were taken as read.

The HONORARY SECRETARY read the report, of which the following is a summary :—

“During the year one issue of *Transactions* has been published; also a reprint of Browne's *Treatise of Reformation without Tarrying for Anie*; and the hitherto unpublished *New Years Gift*, lately identified in the British Museum. This document had been carefully edited by Mr. Burrage, by whom it was discovered; and the publication was somewhat costly owing to his care for minute accuracy. One of our members, Mr. Dixon of Northampton, has also discovered the register of Browne's burial, in the parish of St. Giles in that town, October 8, 1633.

At our meeting at Bournemouth in October Mr. Brown read a paper on *Nonconformity in Hampshire*, which has been published in the *Transactions*. This paper is an excellent sample of what should be done for most or all of the counties, so that maps might be prepared of each, similar to that which has been done of Hampshire.

During the year we have lost one member by death, Rev. C. Knibbs of Torquay, and seven by resignation. Nineteen new members have been enrolled, making the present number 175. But of this number several are in arrear with their subscriptions, which in a few cases may possibly indicate tacit resignation.

A suggestion of exchange of publications with the Wesley Historical Society deserves consideration. It is also worthy of consideration whether the price of publications to non-members should not be raised, as the present rate barely covers the cost of production.”

The HONORARY TREASURER read his financial statement as follows :—

|                                      | £    | s. | d. |   | £    | s. | d. |
|--------------------------------------|------|----|----|---|------|----|----|
| Balance in hand April 1, 1903 ... .. | 94   | 7  | 4  | Printing <i>Treatise of Reform-ation</i> ... .. | 11   | 16 | 6  |
| Arrears of subscrip- tions ... ..    | 3    | 10 | 2  | Printing <i>Transactions</i> , No. 5            | 21   | 6  | 2  |
| Subscriptions for 1903 ... ..        | 51   | 5  | 0  | Printing <i>New Years Gift</i>                  | 25   | 18 | 0  |
| Subscriptions for 1904 ... ..        | 14   | 10 | 0  | Honorarium to Mr. Burrage                       | 6    | 6  | 0  |
| Sales ... ..                         | 2    | 11 | 0  | Sundry printing, postage, &c.                   | 16   | 9  | 10 |
|                                      |      |    |    | Hire of room ... ..                             | 1    | 1  | 0  |
|                                      |      |    |    | Subscription to Friends' Historical Society ... | 0    | 5  | 0  |
|                                      | 71   | 16 | 2  |   |      |    |    |
|                                      |      |    |    | Total payments ...                              | 83   | 2  | 6  |
|                                      |      |    |    | In hand April 1, 1904                           | 83   | 1  | 0  |
|                                      |      |    |    |   |      |    |    |
|                                      | £166 | 3  | 6  |   | £166 | 3  | 6  |

The adoption of the report and financial statement was proposed by Mr. DAVIS, seconded by Mr. DAWSON, and carried.

Proposed by Mr. LOVETT, seconded by Rev. H. E. LEWIS, and agreed :—"That in future the price of *Transactions* to non-members be 2s., and that no *Transactions* be issued to those members whose subscriptions are in arrears."

The Chairman, Treasurer, and Secretaries were re-elected without discussion.

The following were constituted the Committee for 1904-5 :—

S. B. Atkinson, Esq., B.A., LL.B.  
 J. Avery, Esq.  
 Rev. Bryan Dale, M.A.  
 H. N. Dixon, Esq., M.A., F.L.S.  
 Rev. C. S. Horne, M.A.  
 W. A. Hounson, Esq., M.P.  
 Rev. R. Lovett, M.A.

Rev. G. C. Martin, M.A., B.D.  
 J. D. McClure, Esq., LL.D.  
 Rev. W. Pierce, M.A.  
 P. H. Silcock, Esq., B.A.  
 Rev. W. H. Summers, M.A.  
 W. Tuck, Esq.

It was agreed that *Transactions* should be issued twice a year, usually in April and September.

Mr. WATKINSON undertook to transcribe Penry's *Aequitie of an Humble Supplication* for publication, from the copy in Williams's Library.\*

In conversation, approval was generally given to a suggestion that an effort should be made to get lists of documents possessed by churches of earlier date than 1750.

Thanks were voted to the United Temperance Council for the use of the room.

\* NOTE BY SECRETARY.—On application at Williams's Library for this purpose it was discovered that the copy of Penry's *Aequitie* supposed to be there had been missing for several years. I have therefore communicated with Rev. Dr. Vernon Bartlet of Oxford, who has promised that he will endeavour to get a transcript of the Bodleian copy.

## Gainsborough Old Hall and the Pilgrim Church

[Being a paper read in the Old Hall, Gainsborough, on June 11th, 1902, at the celebration of the tercentenary of the Pilgrim Church, founded in 1602, the President of the Congregational Historical Society, Mr. J. D. McClure, M.A., LL.D., in the chair.]

IN *The Mill on the Floss* George Eliot gives a beautifully-worded picture of St. Oggs, which we have no difficulty in recognising as Gainsborough. "It is one of those old, old towns," she says, "which impress one as a continuation and out-growth of nature, as much as the nests of the bower birds, or the winding galleries of the white ants; a town which carries the traces of its long growth and history like a millennial tree, and has sprung up and developed in the same spot between the river and the low hill from the time when the Roman legions turned their backs on it from the camp on the hill side, and the long-haired seakings came up the river and looked with fierce, eager eyes at the fatness of the land. It is a town 'familiar with forgotten years.' The shadow of the Saxon hero-king still walks there, fitfully reviewing the scenes of his youth and love time, and is met by the gloomier shadow of the dreadful heathen Dane, who was stabbed in the midst of his warriors by the sword of an invisible avenger, and who rises on autumn evenings like a white mist from the tumulus on the hill, and hovers in the court of the old hall by the river side—the spot where he was miraculously slain in the days before the Old Hall was built. It was the Normans who began to build that fine old hall, which is like the town, telling of the thoughts and

hands of widely-sundered generations ; but it is all so old that we look with loving pardon at its inconsistencies, and are well content that they who built the stone oriel, and they who built the Gothic façade, and towers of finest small brickwork with the trefoil ornament, and the windows and battlements defined with stone, did not sacrilegiously pull down the ancient half-timbered body, with its oak-roofed banqueting hall."

Architecturally the baronial hall is difficult to describe. The style of construction is so varied that no consistent design can be traced. Its main features are in fact so inconsistent that it is evident that different parts have been erected at different periods. The banqueting hall is the oldest part of the building, the north front appearing to be exactly the same date as the Gainsborough church tower (just before 1377,) although it may be later. It is usually assigned to about 1450. The church tower is dated by the king's head at the west door, which is that of Edward III.—an old king with a long beard. The brick part of the building is generally put as late as Elizabeth. Stark,\* whose knowledge of Gainsborough is well-known to us, gives an excellent description of the Old Hall. "It forms," he says, "three parts of a quadrangle, open to the south. The whole front is principally constructed of large oak timber framing ; but much of the back part of the building, as well as the whole of both wings, is of brick, very beautifully put together. Part of the front, and perhaps some portion of the west angle, are supposed to have been erected so early as the time of Stephen,† with which its style pretty nearly coincides. . . . About the centre of the

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\* *History and Antiquities of Gainsborough*, by Adam Stark. Lincoln, 1843.

† It is certain that no portion of the present building was erected as early as the time of Stephen.

north side of the building there remains a considerable portion of a highly-finished oriel window, the mullions of which, however, are much defaced, and the coloured glass with which it was filled, according to tradition, has long been entirely removed. . . . From the similarity in the style and decoration of this window it has been supposed to have been erected by the same architect,\* who was employed in building the tower of the church. . . . The remaining portion of the west angle appears to have been built by Sir Thomas Burgh, in the time of Henry VII.; indeed, according to Leland, no small portion of the then building was raised by that gentleman, as he is stated to have built 'most of the motid Manorhouse, at the west end of the church yard.' At the end of the west wing the crest of Sir Thomas still remains. . . . The east wing was added by William Hickman. The end of the wing is ornamented with a dial upon which are the initials W.H., and the legend *Deus mi—ut umbra sic vita*, as well as the date 1600. At the north-eastern angle stands the tower. It is about eighty feet in height, is built entirely of brick, and finished in a most masterly manner, the bricks being all well smoothed and excellently joined. The trefoil ornament is here very conspicuous, and the whole bears evident marks of the utmost care having been bestowed upon it. In the eastern wing are several fine rooms with a flat wooden ceiling and a fine stone chimney piece, carved in which is the Burgh crest."

A moat which formerly surrounded the Hall was filled up about a century ago. The building has served the purposes of a theatre, a workshop, and a mechanics' institute. It was restored and repaired in 1849, and in the north-west corner of

\* This architect cannot be Richard de Gainsborough, as has been suggested. Gainsborough died 1306. See Walpole's *Anecdotes of Painting*, 1876, vol. 1, p. 125.

the banqueting hall is a tablet referring to the work, and bearing the following inscription:—

This Ancient Hall, the successive residence of the Earl of Pembroke, and of the Talbot, Burgh, and Hickman families, was restored and repaired in the year 1849, by Henry Bacon Hickman, of Thonock Hall, youngest son of the late Sir Edmund Bacon, premier Baronet of England.

If we return to the history of the manor we find, as is customary, that it is closely connected with the history of the town. Gainsborough was at one time confined to the Hall and adjacent buildings; the rich historical associations of the town are therefore inseparable from, nay, are indeed a part of, the history of the Hall. Like most manor houses the Hall stands on the site of an earlier building. When the first building was erected cannot be ascertained, but, as Gainsborough was the headquarters of the Gainas, the hall of the Gaini earls was in all probability the forerunner of this building. The site has been held in property or occupied by the lords of the manor of Gainsborough ever since the Saxon times. It is at least a tenable theory that in the Old Hall Alfred married his wife, Ethelswitha, being the daughter of Ethelred (*comes Gainorum*), ealdorman of the Gainas; and it is practically certain that Sweyn died in the Old Hall, and that there Canute was proclaimed king. Some say Sweyn's death took place at the pillared house. The *Peterborough Chronicle*\* says it took place *apud Gainesburghiam in aula*—in the hall (or the court) at Gainsborough. Florence of Worcester † graphically describes it:—

\* *Chronicon Angliæ Petriburgense*, ed. J. A. Giles, *Carton Soc.* London, 1845.

† *The Chronicle of Florence of Worcester*, translated from the Latin with notes and illustrations by Thomas Forester (Bohn series). 1854, p. 123.

“The tyrant Sweyn, in addition to his endless and cruel atrocities, both in England and other countries, filled up the measure of his damnation by daring to exact an enormous tribute from the town where rests the uncorrupt body of the precious martyr Edmund ; a thing which no one had dared to do since the time the town was given to the church of that saint. He frequently threatened that if the tribute were not speedily paid he would burn the town and its inhabitants, level to the ground the church of the martyr, and inflict various tortures on the clergy. Moreover, he often disparaged the martyr’s merits, presuming to say that there was no sanctity attached to him ; but thus setting no bounds to his frowardness, divine vengeance did not suffer the blasphemer to continue in existence. Towards evening of the day on which he had held a general Thing Court at Gainsborough, repeating his threats while surrounded by throngs of Danes, he alone of the crowd saw St. Edmund coming towards him with a threatening aspect. Struck with terror at this spectacle, he began to shout with great vehemence : ‘Help, comrades, help ! lo, St. Edmund is at hand to slay me.’ While he spoke the saint thrust his spear fiercely through him, and he fell from the war-horse on which he was seated, and, suffering excruciating torments until twilight, died in agony on the third of the nones [the 3rd] of February [1014.]” Later than this, the Hall was called the *Palace*, because it is said to have been used as such by John of Gaunt. There appears to be no evidence in support of this suggestion.

Want of space forbids me to do more than briefly mention the lords of the manor. Geoffrey de Wirce held it in the time of the Conqueror, and Nigel d’Albini in the time of William Rufus. He



was succeeded by Roger d'Albini, the founder of Byland Abbey, who went with Louis VII. to the Holy Land, and he was followed by William de Romara, Lord of Bolingbroke, created Earl of Lincoln by Stephen. William Talbot was the subsequent owner, and it remained in his family for about a century. Next came William de Valence, son of Hugh Brunne, Earl of March, half-brother of Henry III., whose successor was his more illustrious son Aymer de Valence, Earl of Pembroke, Guardian of Scotland. In 1319, Edward II. visited Gainsborough and was entertained by him. "The whole period of the two Edwards," says Dean Stanley in the *Historical Memorials of Westminster Abbey*, "is well summed up in the tomb of Aymer de Valence, cousin of Edward I.—the tall pale man nicknamed by Gaveston 'Joseph the Jew'—the ruthless destroyer of Nigel Bruce, of Piers Gaveston, and of Thomas of Lancaster. If the Scots could never forgive him for the death of Nigel, neither could the English for the death of the almost canonized Earl of Lancaster. 'No Earl of Pembroke,' it was believed, 'ever saw his father afterwards,' and his mysterious death in France was regarded as a judgment for 'consenting to the death of St. Thomas.' Pembroke College at Cambridge was founded by his widow to commemorate the terrible bereavement which, according to tradition, befel her on her wedding day." The Earl died without issue, and the manor fell into the hands of the Comyns, and afterwards of the Burghs, Thomas Burgh having married Lord Comyn's sister. When Henry VIII. and the Queen Catherine Howard made a tour—in 1541—through the counties of York and Lincoln, they were received in the eastern wing by Lord Burgh, and stayed there several nights. In passing it is interesting to note that the family of Burgh

maintained considerable state, as is evidenced by the royal visit. The Burghs held the manor until 1596, when Lord Burgh sold it to William Hickman in whose family it has since remained.

Mention of the Hickman family naturally leads us to the formation of that Separatist church from which sprang the Pilgrim Fathers. The company which met at Gainsborough consisted largely of small farmers "of several towns and villages, some in Nottinghamshire, some in Lincolnshire, and some in Yorkshire, where they bordered nearest together." Among the members of that historic church were William Brewster of the manor house, Scrooby, agent to Archbishop Sandys, and William Bradford, of Austerfield, the future historian and governor of Plymouth Colony, whose name is the brightest in the bright annals of New Plymouth. Here in Gainsborough in 1602, under the leadership of John Smyth, Fellow of Christ College, Cambridge, and afterwards of John Robinson, the faithful pastor who never saw the promised land, they formed that church which has had such enormous influence on English and American history for the past three hundred years. They selected Gainsborough for the meeting place probably for the same reason that the Danes selected it hundreds of years before, viz., because it offered good opportunities of leaving the country in times of "sudden distress." A second and perhaps weightier reason is found in the fact that the then lord of the manor of Gainsborough, William Hickman, whose influence in the district was great, was known to be in secret sympathy with the Puritans. His parents, Rose and Anthony Hickman, appear to have suffered for their Puritan tendencies. Rose Hickman, who was the daughter of Sir William Locke, has left a manuscript, which is preserved at Thonock Hall, which shews her

strong religious character, and gives a vivid picture not only of her and her husband's trials, but also of the troublous times of Mary. One of her sons, Anthony Hickman, was elected Fellow of Corpus Christi by mandate from the Queen. This aroused strong opposition from the Master, Dr. Copcot, who was said to be prejudiced because Hickman was "well-affected towards the Puritans."\* One writer has imagined William Brewster, William Bradford, and the rest of the brethren from Scrooby, crossing the Trent to Gainsborough to converse "about the things of the Kingdom." May we not go a little further and imagine that they met in the Old Hall, and held "sweet communion" together under the protection, even though he himself did not join them, of the son of the venerable Rose Hickman? It is a pleasure to imagine this, and it is surely not too great a flight of imagination to suggest it. Sir William's parents had held conventicles in their house, and it is more than probable that he, sympathetically inclined as he was, would allow the little church to meet there. Later, we do know, the theological descendants of the first church met here, from 1781 to 1793, when the church records say "the membership was 38 and the income £36."

Just before that time John Wesley, in his evangelical pilgrimage, visited Gainsborough, and, his journal tells us, preached in Sir Nevil Hickman's great hall. "It was filled," he says, "with a rude, wild multitude (a few of the better spirit excepted,) yet all but two or three gentlemen were attentive, while I enforced our Lord's words. . . . I was walking backward through a gaping crowd when Sir Nevil came and thanked me for

\* Cooper (E. H. and T.) *Athenae Canterbrigenses*, 1500-1609. 2 vols., 1858-61, vol. 2, p. 232.

my sermon, to the no small amazement of his neighbours, who shrank back as if they had seen a ghost."

E. MCKNIGHT.

## Congregationalism in Birmingham

(From material supplied by James Rutherford)

### II

WE now turn to the churches which arose independently of Carr's Lane. Handsworth, now practically a suburb of Birmingham, is a large parish in Staffordshire which adjoins the municipal boundary at a point on the north of the city. Here a chapel, built at the cost of two gentlemen, was opened on the 16th January, 1789. It was supplied by ministers of Lady Huntingdon's Connexion for about fifteen years, but was then closed for two years, owing to a scandal. In 1805 this building, called *Union Chapel*, was re-opened as a Congregational church, of which Rev. John Hammond, who had studied under Dr. Williams at Rotherham, was chosen minister. The church was organized, and Mr. Hammond was ordained in September, 1806. He held the pastorate for fifty-one years, and retired in 1857, but survived to 1869, dying at the age of 94. His successor was Rev. Robert Ann, who exercised a successful ministry for twenty-eight years. In 1859 he, with a few friends, commenced open-air services on a cinder bank in the district between Handsworth and Smethwick. There was neither school nor church, and the moral condition of the neighbourhood was deplorable. As winter approached permission was obtained to hold services and Sunday school in an unoccupied shed. In 1870 a room was built in Slough Lane; but this was soon sold, and in 1875 a mission room was built on a much more advantageous site at *Winson Green*, within the borough. At this time the mission was under the care of Mr. Isaiah Richards, one of the Handsworth deacons. On his retirement through failure of health, in 1881, the work was taken up by Mr. Heath Lemon, a revenue officer, who after useful work as a Wesleyan local preacher had resuscitated, and for several years ministered to, a Congregational church at Abbots Bromley. Under his ministrations the mission prospered exceedingly. A church was built in 1883; the school buildings were greatly extended in 1894; and further additions were made in 1898. For reasons connected with his official duties Mr. Lemon preferred to retain the anomalous position of "lay pastor"; but the church became independent

of Handsworth in 1897, having now 165 members, with above 500 Sunday scholars and 35 teachers. Mr. Ann removed to Tenby in 1886; his successors were Revs. G. C. Postans, 1887-90; E. Tongue, 1891-99; and Granville Sharp, 1899-. New schools were built in 1897.

*Erdington* lies within the parish of Aston. The parish church, nearly three miles off, being the nearest place of worship, services were commenced in the village in 1814 by Methodists and adherents of the Established Church, who erected the building known as the Club House in Bell Lane. In 1820 the building passed into the hands of zealous Episcopalians, and Rev. Mark Mogridge, (brother of the once famous "Old Humphrey,") ministered for about seven years. In 1828 an Independent church was formally constituted, and the liturgical service discontinued. Rev. David Lewis was the first pastor under the new order, followed by Rev. W. Salt from Lichfield, and Rev. C. Greenway from Cannock. During the pastorate of the last-named, in 1839, the present chapel was built. Rev. G. Forwood, a retired missionary, occupied the pulpit from 1843-46, and Rev. Professor Watts from 1846-50. He was succeeded by Rev. H. J. Heathcote, from Coleraine, one of the first class of students at Spring Hill College and the last survivor of the band. At the commencement of his ministry the arrangements at Erdington still bore much of the character impressed on them by the circumstances under which the church originated; but under his guidance many changes were effected, and the arrangements assimilated to those which usually obtain in Congregational churches. After twenty two years Mr. Heathcote was compelled by infirmity to cease from preaching, whereupon a testimonial amounting to £800 was presented to him by public subscription. He afterwards rendered valuable service for many years as agent for Spring Hill College and the English Chapel Building Society, and still survives in honoured retirement at Teignmouth. The more recent ministers at Erdington were Revs. J. Taylor, from Torquay, 1873-80; W. H. Dickenson, from Bicester, 1881-86; J. H. Belcher, from New College, London, 1886-92; and E. A. Anthony, from Cheshunt College, 1892-. During the past few years the buildings have been considerably altered and enlarged. There are about 100 church members, 175 scholars, and 23 teachers.

In 1820 services were conducted in *Ashled Row* by Mr. J. S. Green, an adherent of the Established Church. These were so well attended that Mr. Green built a chapel in *Saltley Road*, which was opened in 1825 by Rev. J. A. James. At first the service was liturgical, but after a few years this was discontinued. Rev. Mark H. Mogridge from Erdington was the first pastor; one or two others followed him for short terms. Afterwards the pulpit was occupied for twenty years by lay preachers, mostly from Carr's

## 370 Congregationalism in Birmingham

Lane, with an interval of about three years, 1842-5, when Rev. C. Greenway from Erdington was pastor. In 1853 Rev. A. J. Duffield assumed the pastorate, and after three years he was succeeded by Mr. Geo. Ingall, whose fruitful ministry for thirty-six years, during which time he was also engaged in professional duties of a secular character, won for him a place in the esteem and affection of all who knew him. In 1857 the church was reconstituted with 30 members, and in the twenty years that followed more than 400 were admitted. In 1868 the old chapel gave place to the present structure, and new schools have since been erected. In 1872 a Sunday morning school for adults was commenced in Lingard Street board school. Mr. Ingall resigned under medical advice in 1892. His successors have been Rev. A. A. J. Andrews, 1892-95, and Rev. G. Palmer Lewis, 1896-1903. The membership is 247, with 450 scholars and 48 teachers. A mission was commenced in *Arden Road* in 1883, which is continued with some incidental disadvantages in the board school. It has been independent of Sattle Road church since 1899.

A few members of the Wesleyan Society had commenced building a chapel in *Legge Street*, but for some unexplained reason gave it up, in an unfinished condition, for the purpose of an Independent church. It was opened and a church organized in 1826. The first minister was Rev. J. Griffiths from Hoxton College, and subsequently of Nuneaton, who after ten years was advised to remove with his congregation to Livery Street chapel, then vacant. This ill-advised proceeding led to the dispersion of the Legge Street congregation without any compensatory advantage to that in Livery Street. A remnant of the people, however, clung to Legge Street, and after some months of struggle with adverse circumstances they sought counsel of Rev. J. A. James. By his advice the church was dissolved, and the Carr's Lane Mission Committee took the place in hand. In 1838 a new church was organized, with Rev. Peter Sibree as pastor. He remained there twenty-five years; at first there were many signs of hopeful progress, but these were followed by many fluctuations, occasioned in part by changes in the ownership of Aston Hall, which at length from a residential mansion became a public museum. When Mr. Sibree died in 1863 there were only 55 members. They applied for advice and aid to the Warwickshire Congregational Union, and £40 a year was promised towards a minister's stipend. Rev. J. Richards came from Bicester in 1864, but after a long illness in 1865 removed in 1866. Mr. J. Hotchkiss was pastor in 1867-69, then Ebenezer church adopted Legge Street as a mission, but with little satisfaction. In 1872 it was sold, and the proceeds devoted to the building of a new church in Aston.

In 1858 a few Christians of various denominations met to con-

sider what could be done to supply the religious needs of the rapidly growing population at Balsall Heath. A room in King Street was rented and furnished, and a congregation of about 140 was gathered. This mission kept alive a desire for more adequate provision, and in 1861 a site was secured in *Moseley Road* for a church to be erected as a memorial of the ejected ministers of 200 years before. The foundation was laid by Dr. Dale, and the church was opened in the bicentennial year, 1862. The first minister was Rev. Reuben Thomas, who only remained about two years. He went to America, and is now the well-known pastor of a church in Boston. His successors were Revs. Matt. Macfie, F.R.G.S., 1865-70; Thos. Anthony, 1871-83; Geo. Type, 1884-1902. During Mr. Type's ministry additional school room was provided and the debt cleared; a mission hall was acquired in *Ladypool Road*; and board schools in *Clifton Road* were rented for Sunday school purposes. The membership is about 360, and the schools, including branches, have 900 scholars and 84 teachers.

After the opening of the *Moseley Road* church the need for the *King Street* mission was still felt to be urgent. Mr. T. J. Moore, a Wesleyan, and one of the workers there, built a school-chapel, to seat 300, in *Balsall Heath Road*, and the work was transferred thither. It prospered until, in 1864, a premature attempt was made to organize a church. Mr. Moore offered the building as a free gift, but for some reason it was declined. He then offered it to the Wesleyans; they used it for a few years, until their church in *Moseley Road* was built, after which it was sold to the Baptists.

About 1859 mission services were commenced in *Small Heath* by some young men from *Palmer Street*, under the leadership of Messrs. Jos. Derrington and Hine. They began in *Hawkes Street*, and afterwards a schoolroom was erected in *Wright Street*. A church was constituted in 1863. Rev. W. J. B. Roome was chosen pastor, but only remained two years. For some time the pulpit was variously supplied, under the kindly oversight of Rev. S. M. Coombes, who after seven years' ministry in Ireland and fourteen at *Gornal* had come to reside in Birmingham in 1866. Rev. S. Thodey Allen, who for two years had been assistant to Mr. Feaston at *Lozells*, became pastor in 1866. The new church in *Coventry Road* was opened in 1868, but was heavily burdened with debt. The County Union aided the work by yearly grants until the church became self-supporting. Mr. Allen remained until 1882, when he removed to *Yeovil*. His successor was Rev. M. G. Astbury from *Blackburn*, formerly at *Halesowen*. He laboured faithfully, notwithstanding some discouragement, for nearly eight years, then ministered for a few years in an iron church in *Waverley Road*, and finally accepted a call to *Clemens Street*, *Leamington*, where he died. In 1891 Rev. N. M. Hennessey (for some time at the "Church of the Saviour," but latterly conducting services in the *Midland Institute*.)



succeeded Mr. Astbury, but recently relinquished the pastorate, having accepted an invitation to Pitt Street, Sydney, N.S.W. There are at present about 150 members, 400 scholars, and 31 teachers.

A number of Welsh Congregationalists were settled in Birmingham about 1860. In that year twelve young persons (all unmarried except one lady) were constituted into a Welsh church by Rev. John Jones of Smithcote. They worshipped at the Moor Street temperance hotel. In 1862 they shared with a Welsh church in Wolverhampton in the ministrations of Rev. John Cadwaladr. This lasted about two years, when Mr. Cadwaladr went to America. Then Rev. R. E. Williams from Ruthin became pastor, and soon afterwards the congregation removed to a room in Ann Street, now called Colmore Row. In 1868 they again removed to the room now used as a schoolroom in *Wheeler Street*; and in 1872 the present chapel was opened for worship. Meanwhile Mr. Williams had returned to Wales, and was succeeded by Rev. James Camlais Evans from Brecon College (now at Gilfachgoch), 1867-69, and Rev. John Lewis from Cowen (now at Bagillt), 1870-1888. The present minister, Rev. Hywel Edwards, from Derwen Las, near Machynlleth, settled in 1890. There are about 130 members, with 80 scholars and 12 teachers. The choir has gained some celebrity, having won several prizes in choral competition.

A new era of church extension commenced in November 1871, when a "Birmingham Chapel Building Society" was instituted. Its first aim was to establish a new church in the neighbourhood of Aston Road. In 1872 the society purchased a site at *Aston Park*, and built the church at a total cost of £5,646, towards which the churches of the town contributed generously, the sale price of Legge Street chapel being devoted to the same object. The building was opened on the 27th October, 1874, and services were conducted for two months by ministers of the town, Congregational and Baptist. On January 1, 1875, the society appointed Mr. J. H. Toms, of Spring Hill College, to take charge of the congregation for three years. His work so prospered that in October, 1877, a church of 109 members was constituted, which called Mr. Toms to the pastorate, and took over the remaining debt of about £1,000. A schoolroom was built in 1878, the organ was placed in 1883, and the church became self-supporting. But the following year failure of health led Mr. Toms to remove to Australia, where he has held successful pastorates at Geelong and Brisbane, and is now at Manley, N.S.W. The present pastor, Rev. F. Moore from Manchester, began his work 1st June, 1886. From 1892 to 1901 mission services were conducted in the Aston Lane board schools. All debts were cleared by the end of 1901. The present membership is about 220; there are 630 scholars and 49 teachers.

From 1874 to 1877 the Chapel Building Society strove to obtain a suitable site in *Sutton Coldfield*. At length a local building committee was formed, and in July, 1879, services were commenced in the town hall. The church was opened in 1880; the first minister was the Rev. T. Mirams. He was followed in 1884 by Rev. Jos. Shillito from *Lozells* church, who exercised a fruitful ministry for twelve years. Rev. F.W. Collyer, from Oxford, succeeded on Mr. Shillito's retirement, and still remains. Large extensions have recently been completed at a cost of £4,000. Cottage services were commenced at *Wylde Green* in 1897, which were afterwards transferred to an iron room on a freehold site, and plans are in hand for a suitable chapel. The membership at Sutton is 170, with 40 at *Wylde Green*, where a separate church has lately been constituted, and Rev. F. Coram from *Wellington, Salop*, has undertaken the pastorate. The Chapel Building Society held its final meeting in 1881.

Services were commenced in *Perry Barr* Institute in January, 1875, by Mr. J. A. Cooper, a deacon and trustee of *Ebenezer* church, aided by many members at *Lozells*. In 1878, Mr. W. Webb, a deacon at *Lozells*, gave a site in *Westminster Road*, on which a church was built and opened in 1879. In October of that year Rev. Walter Searle took charge of the work, and in January, 1882, a church of 103 members was organized. The grant hitherto received from the County Union was then relinquished. School premises were built in 1886; Mr. Searle resigned in 1893 and went to *South Africa*. Rev. G. Campbell Morgan succeeded, and removed to *London* in February, 1897. His ministry was attractive, large congregations responding to the preaching which has made him so widely known in *America* as well as in *England*. Rev. Charles Deeble, from *Torrington*, accepted the pastorate in October, 1897, and has successfully carried on a ministry which has been rendered difficult by constant migration of the residents to more distant suburbs. The school buildings were completed in October, 1900, and earlier in the same year a mission room was opened in *Franchise Street, Perry Bar*. The membership at *Westminster Road* is 435; there are 620 scholars and 42 teachers.

The little church at *Yardley* was early awake to the spiritual needs of the neighbouring hamlet of *Hay Mill*, where in 1885 members of that church began a Sunday school. Two years later a local resident, Mr. Thomas Penfield, commenced regular services in a small room. The work prospered, and a church was formed, which was recognised by the County Union in 1895. The formation of a building committee soon followed; a site was purchased by the Scott trustees [see under "*Carr's Lane* ;"] a school-chapel was opened in 1900, and in October of that year Rev. A. E. Jones from *Nottingham College* was ordained as pastor. There are about 50 church members; with 420 scholars and 23 teachers.

The Scott trustees, perceiving the necessity for a church in the rapidly growing district of *Stoney Lane*, bought a site in 1893. The building was opened in March, 1896. Friends connected with Moseley Road, who had been working at Clifton Road schools, formed the nucleus of a congregation. Rev. John Loosmore from Eastwood (Notts.), undertook the charge in September of that year, and the next month a church of 58 members was constituted. There are already 420 scholars and 23 teachers. Additional buildings have been erected.

The latest enterprise in the way of church extension is at *King's Norton*. Services were commenced on Tuesday evenings in October, 1901, in the Friends' Hall. A local building committee was formed under the auspices of the associated Congregational churches; a large site was purchased and a lecture hall built, which was opened in November, 1902, where a church has been constituted, and Rev. J. O. Morgans is the first pastor.

Having reviewed the several churches of the Congregational order in and around the city, we come to some institutions in which they are jointly concerned. A local auxiliary to the London Missionary Society was formed in 1814, Rev. J. A. James being secretary. Before this Birmingham had sent its first messenger of peace to the heathen, Rev. Edward Pritchett having been ordained for Burmah as early as 1809. A long procession of devoted missionaries has followed, men and women, more than forty in number, who have gone forth from the Birmingham churches to "tell it out among the heathen that the Lord is King." Only a few of the most prominent names can be given: Micaiah Hill and J. B. Warden, of Calcutta, both of whom left sons who in after years did good service in Birmingham churches; George Pritchard, of Tahiti, afterwards H.M. Consul at Samoa; B. Hobson, M.D., of Canton, the son-in-law of Morrison; D. G. Watts, the first missionary of the Spring Hill students, Benares; Mr. and Mrs. Coles, of Mysore; Mr. and Mrs. Fairbrother, of Shanghai; Mr. and Mrs. Saville, of Huabine, whose son and daughter are now witnessing for Christ in New Guinea and China respectively; T. E. Slater; I. H. Hacker; Mr. and Mrs. B. Lucas, and the sisters Ada and Rose Marris, of India; T. F. Shaw, of Central Africa; and, to add no more, Edith Coombs and F. S. Whitehouse, who laid down their lives for Christ in China.

*Spring Hill College* originated in the munificence of a wealthy family connected with Ebenezer Chapel. George Storer Mansfield was born at Derby in 1764, and lived the greater part of his life in Leicestershire, where he had considerable landed property. In 1824 he came to reside with his sisters, Sarah Glover and Elizabeth Mansfield, at their house on Spring Hill. He was of a retiring disposition, and passed a somewhat secluded life, but shared the actively religious spirit of his sisters, who were abundant in good

works. Desiring to employ their property for the future benefit of the community, they first provided funds for a trust called "The Birmingham Evangelical Association for the Propagation of the Gospel," now known as the Glover Trust, the terms of which were subsequently varied. Two years later a new trust was established under the name of Spring Hill College Charity. The suggestion of this foundation is said to have come from Rev. Timothy East, with whom the family were on terms of close intimacy. The properties forming the first endowment of the college were put in trust in March, 1826, and Mr. Mansfield died in November of the following year. His sisters largely aided the project both by gifts and personal exertion; and, that it might be realised in their lifetime, surrendered their own house to form a provisional residence for the students, beside contributing above £500 a year for five or six years toward working expenses. The college was not formally opened till 2nd October, 1838. Rev. T. East was treasurer, Rev. J. A. James, chairman of the board of education, Rev. J. Hammond and T. Beilby, Esq., secretaries. The scheme was for a six years' course of study, of which four years were to be devoted to theology; and was much more comprehensive than could be satisfactorily carried out by the limited staff for which provision had been made. As has often happened, an attempt was made to ensure the eternal orthodoxy of the college by imposing a theological test on the members of the executive committee. This, beside the evangelical doctrine of the Trinity, included "the plenary inspiration of the holy Scriptures," a phrase which has proved as elastic as the least conservative Christian believer could desire. The tutors were Rev. T. R. Barker for classics, Hebrew, and philology; Henry Rogers for logic, philosophy, and English literature; and Fras. Watts for theology, including exegesis and homiletics. Mr. Barker was resident tutor; he had been educated at Christ's Hospital and under Dr. Pye-Smith at Homerton. Mr. Rogers had for a short time held the classical chair at Highbury College; he is best remembered as the author of *The Eclipse of Faith*. Mr. Watts had been a student under Dr. Pye-Smith at Homerton, and under Tholuck at Halle. The first students were Edward Hill, Eustace R. Conder, David Rowe, John Hossack, Fred. W. Heathcote, H. J. Heathcote, William Guest, James Phipps, and John Hayes. Some of these have left names which posterity will not willingly let die. It may be remarked in passing that the foundresses lived to see the college in full working order. Miss Mansfield died in 1847, at the age of 75, and Mrs. Glover in 1853, at the venerable age of 86.

It soon became evident that the accommodation at Spring Hill was inadequate, even with such structural additions as were possible. As early as 1840 it was resolved to build on a new site which was bought at Moseley, but it was not until September,

1854, that the foundation of the new college was laid. The students removed thither in November, 1856, and the formal opening was celebrated on 24th June, 1857. In December of that year Messrs. Watts and Rogers resigned, the former through infirmity, the latter to become principal of Lancashire Independent College, Manchester. Mr. Henry Goward, M.A., was now appointed assistant tutor, and classes in dogmatic and pastoral theology, homiletics, and logic, were temporarily conducted by Revs. J. A. James, Geo. Redford, D.D. (lately retired from Worcester,) and R. W. Dale. But the death of Dr. Redford and Mr. James necessitated a new arrangement, and in September, 1860, Mr. Goward was appointed to a chair of mathematics and English literature, and Rev. R. Alliott, LL.D., late principal of Cheshunt College, to the chair of theology. Dr. Alliott resigned in September, 1863, and died soon after. He was succeeded by Rev. G. Bubier, lately pastor at Cambridge; but his health soon failed, and he died in March, 1869. Mr. Barker's health was also declining, and the situation was becoming difficult, when Mr. Goward generously tendered his resignation, in order to facilitate such new arrangements as might seem expedient. After some delay the chairs were filled as follows:—Rev. T. R. Barker, exegesis and Hebrew; Rev. D. W. Simon, Ph.D., from Berlin, theology and philosophy; Rev. G. Deane, D.Sc., mathematics and natural science; J. Massie, Esq., M.A., of St. John's College, Cambridge, classics. Fresh difficulties arose within a short time; Mr. Barker, who for upwards of 32 years had given the college the incalculable service of his learning, wisdom, and piety, died suddenly on 23rd November, 1870. Dr. Simon's health broke down, and from 1872-74 he was able to perform only very intermittent duties. In 1876 he relinquished the post of resident tutor to Dr. Deane. Already a suggestion had been made that the college should be removed to Oxford, but this took definite form only when, in June, 1884, Dr. Simon accepted an invitation to become principal of the Scottish Theological Hall at Edinburgh. Temporary arrangements were then made for the chair thus vacated, Revs. R. A. Redford, of New College, London, and W. F. Clarkson, of Birmingham, giving valuable aid. On 7th May, 1885, the subscribers, with one solitary dissentient, agreed to a scheme for discontinuing the college, and re-constituting it as a non-resident theological hall at Oxford, with Dr. Fairbairn, from Airedale College, Bradford, as president. The Charity Commissioners gave the needful consent; on 17th September the scheme of management was sealed; and Spring Hill College was finally closed in June, 1886, the building being afterwards sold to a private person. Dr. Deane retired, but Mr. Massie and three students went to Oxford with Dr. Fairbairn. Of the rest, four students went to Cheshunt, two to Glasgow, and one to Brecon.

The affairs of Mansfield College, Oxford, to which the traditions and endowments of Spring Hill were transferred, form no part of the history of Birmingham Congregationalism.

The total number of students who entered the ministry from Spring Hill College, or died during their college course, in the forty-eight years of its existence, was 165, of whom about a dozen subsequently acceded to the Episcopal Church. A considerable proportion of them attained to eminence. Alexander Thomson, D.D., Eustace R. Conder, D.D., R. W. Dale, D.D., LL.D., and William Cuthbertson, B.A., were chairmen of the Congregational Union; H. B. Creak, M.A., R. A. Redford, M.A., J. B. Paton, D.D., Henry Goward, LL.B., and James Ward, M.A., did valuable tutorial work; William Guest will long be remembered, not only as pastor, but as the virtual founder of Milton Mount College; Henry Simon was distinguished as a preacher, a distinction which he shares with *alumni* still living whom it would be invidious to name; and Spring Hill men, both deceased and surviving, have done work in literature and in foreign missions for which the world is richer and happier. It may be added that at least fifty ministers have served, or are serving, English congregations whose original membership was in one or other of the Birmingham Congregational churches.

Three charitable foundations connected with Birmingham Congregationalism deserve a passing notice. *Scott's Trust* has been already mentioned. The original income was only about £40, the property being leased for 120 years, and the lease only expired in 1898. The reversion of a part was sold in 1878 for £25,803, which was so invested as to yield £1,032 per annum; the remainder was sold in 1885 for £5,490. In 1880 a scheme was settled for dealing with the charity. It was divided into two branches, the chapel branch, to which the income of the first sale was devoted, and the education branch, for which the residue of the property was reserved. Of the former, half was secured for the maintenance of Carr's Lane chapel and its ministry, £150 per annum being reserved for repairs, and half for purchase of sites, and building or assisting to build meeting-houses within 20 miles of Birmingham. This voluntary surrender by the Carr's Lane trustees of rights over charitable funds was the first instance of the kind which had been met with by the Charity Commissioners. Since that date, to the end of 1901, nineteen grants had been made for sites and buildings, amounting to about £10,400. The education branch of the charity takes the form of scholarships for children educated in the Birmingham board schools.

*Glover's Charity* was founded in 1824 by Mrs. Glover and Miss Mansfield, the founders of Spring Hill College. The endowment consists of freehold land. The income has been applied to the erection and maintenance of 28 almshouses for poor, aged, and

infirm widows or spinsters, who receive 3s. a week each, with coals and gas. The falling in of leases in 1904 will considerably increase the income, in the application of which, for evangelistic purposes, the trustees are allowed a wide discretion.

The *Dudley Trust* was founded in 1875 by Mr. William Dudley, merchant and jeweller, who with his wife was a member of Carr's Lane congregation. It consists of the annual income from a gift of £100,000, and is applicable for loans to young tradesmen of good character, benefactions to aged and needy persons who were formerly tradesmen in the borough, and grants in aid of charitable institutions for the relief of suffering.

As already mentioned, the *Congregational Union* has met four times in Birmingham. The meeting in 1839 was the first autumnal meeting held by the Union. It was a very modest gathering, 111 ministers and 37 lay brethren from 28 counties. Rev. Dr. Raffles, of Liverpool, presided, and sermons were preached by Dr. Leifchild and Dr. Halley. The principal business was the discussion and adoption of a resolution to "undertake home missions, under the designation of 'The Home Mission of the Congregational Union of England and Wales,'" and the drafting of preliminary arrangements for the proposed work.

At the meeting in 1861 there were present 305 ministers, 129 lay delegates, and 36 divinity students; also delegates from Scotland, Ireland, Canada, and Tasmania. Rev. J. G. Miall, of Bradford, presided, and a sermon was preached by Rev. Dr. Raleigh. A paper was read by Rev. R. S. Ashton for Mr. Joshua Wilson, on the best way of commemorating the Ejectment of nonconforming ministers in 1662; and it was resolved to call a conference to arrange for the commemoration. Papers were read by the Rev. J. B. Paton, on "The Religious Condition of the Continent," and by Rev. A. M. Henderson, on "The Mutual Relations of Pastors and Families." Resolutions were passed on the recent death of Rev. J. A. James, on Home Missions, and on the Irish Marriage Laws.

The numbers attending the meeting in 1880 are not recorded. Rev. S. Newth, D.D., of New College, London, presided, and the sermon was by Rev. E. R. Conder, D.D. Papers were read by Rev. John Kennedy, D.D., on "The Unity of Congregationalism"; by Rev. G. S. Barrett, on "The Pastoral Duty of Direct Dealing with men in regard to their Spiritual State;" by Rev. J. M. Stott, on "Systematic Scriptural Teaching of the Young"; and by Revs. A. Mearns, E. Armitage, and John Browne, on "The State of the Country in Regard to Religion." Resolutions were passed on the recent Burial Act, on the Opium Trade, on College Reform, and on the approaching Jubilee of the Congregational Union.

The meeting in 1897 was attended by over 1,200 delegates, and was of very varied interest. Delegates were present

from Scotland, Ireland, Canada, British Guiana, Australia, and New Zealand. Rev. C. A. Berry, D.D., of Wolverhampton, was chairman, and Rev. R. F. Horton, D.D., was the preacher. An interesting feature was a message of "brotherly greeting" from the bishop of Worcester (Rev. J. J. S. Perowne, D.D.) Such papers as were read were mostly at sectional meetings. A manifesto was adopted against the "sacerdotal claims and sacramentarian superstitions" fostered within the Established Church. Resolutions were passed on Church Extension and National Education (censuring the reactionary policy of the Government of the day), Arbitration between Employers and Employed, and the John Robinson Memorial Church at Gainsborough. There was a devotional session with communion service, and conferences on Rural Congregationalism, Christian Economics, Women's Work in the Church, and the Theory of Evolution. In connection with the Union there were a valedictory meeting to foreign missionaries, young people's meetings, a working men's meeting, and sermons or meetings in more than twenty neighbouring towns and villages.

A conference of ministers and deacons of Congregational churches in Birmingham was held 1st March, 1892, which led to the formation of a *Birmingham Association of Congregational Churches*. The objects are the cultivation of mutual knowledge and fellowship, advocacy of Congregational principles, church extension, evangelistic work, and home and foreign missions. It now embraces all the churches in the city and surrounding districts; and, in addition to the objects formally specified, has organised a branch of the "Young People's Union," and commenced the publication of a *Birmingham Congregational Year Book*.

In 1801 the population of Birmingham was estimated as 73,670, amidst which there was *one* Congregational church, with *one* pastor, 99 church members, accommodation for 450 hearers (less than one in 163 of the inhabitants), and a Sunday school of about 100 scholars.

In 1901 the population of the city was 522,182, and that of the surrounding districts approximately 283,114, making a total of, in round numbers, 805,300. Amidst this population, city, suburbs, and near vicinity, there are at this time 29 Congregational churches, with 15 branches and missions; 29 pastorates, of which, however, a few are vacant; accommodation for 19,100 worshippers (about one in 42 of inhabitants), 6,285 church members, 948 Sunday school teachers, with about 12,900 scholars, and about 120 lay preachers. Two members of Congregational churches have, within the last three years, held the dignity of Lord Mayor. In the course of the century the population of the district has multiplied by something less than 11; but the Congregational church membership has multiplied by more than 63. Truly "the kingdom of heaven is like to a grain of mustard seed, which . . . becometh a tree, so that the birds . . . come and lodge in the branches thereof."



## Dr. Thomas Gibbons' Diary

### II

- 1755 January—Wed. 29. Spent the whole day at Mile-End, it being the Day of Examination of the Society Students. [Similar entries follow year by year.]
- Feb.—Lord's Day. 9. Preached in the Morning from Amos 6. 6, on account of the present Prosecutions [*sic*] in France.
- Frid. 14. Spent the Afternoon with Dr. Guyse & Mr. Conder on the Consideration of Rules for the Academy.
- Mar.—Sat. 1. I observe that by entering in the Beginning of the Week upon the Composition of Lectures my Time & my Strength are too much taken up in the Affairs of Learning, that my Pulpit Preparations have been within a Week or two too much neglected. My business as a Pastor is first to be taken care of. My Business as a Tutor is only secondary. I design therefore, may God smile upon my Design, which I think is founded in Duty & Prudence, to prepare my Sermons as the first Work in the Week, and then to spare what other Time remains in preparing my Lectures.
- April.—Frid. 4. Visited Mr. Bourdillon, a French Minister, and read one of my Sermons to him that I am about publishing relating to the Persecutions in France.
- May.—Lord's Day. 18. Preached . . . in the Afternoon from Eccl. 12. 7, on the Death of the Revd. Mr. Tho. Charlton, the most antient Member of the Church.
- June.—Thursd. 5. This Day my Brother Edwd, my Brother [in-law] Atkins, & Self preached at Royston, the first on Death, my Self on Judgment, Rom. 2. 16, & Mr. Atkins on Heaven and Hell. The Lord bless the Word, & give it a divine Fruitfulness.
- Wed. 11. My Birthday. Just the Meridian of Life. 35.

It is noticable that after the change of style he celebrates his birthday on June 11th, instead of May 31st. He was born at Reach, near Newmarket, May 31st (O.S.), 1720. An examination of the "Fund students" on June 19th is followed by that

of the "Society students" on the following day, and this again by a prayer-meeting of the tutors and students on the 21st.

August—Sat. 30. Spent till two o'clock in my study in Fasting and Prayer.

September—Mond. 8. Attended the Academy, & opened the Year with an Address to the Students giving an Account of the intended Services of the Year, & also giving the best Directions I was able, as to an enquiry into Moral & Religious Truth.

October—Lord's Day. 12. Preached . . . in the Afternoon from Psa. 50. 15, on Account of some melancholy Accounts from America.

During 1755 he resumes the practice of noting the books he had been reading. They include Cambray [Fénélon?] on *Eloquence*, Geddes on *The Composition of the Ancients*, Doddridge's *Paraphrases*, Hervey's *Dialogues and Letters*, a miscellany of poems called the *Union*, *The Miracles of Jesus Vindicated*, and Blackwell's *Sacred Classics*.

1756 January—Wednesday. 7. Attended a Meeting of Ministers and Messengers at Mr. Richardson's on Occasion of his Resignation.

Feb.—Frid. 6. Day for National Fast. Mr. Stafford (a student) begun in Prayer & reading Danl. 9. & Psa. 130. I prayed & Expounded near an Hour the 7 first Verses of the 14 of Hosea. Mr. Bennett prayed, and Read Luke 21. & 2 Pet. 3. I preached from Jer. 14. 20 & 21. Mr. Conder prayed, & I concluded in Prayer. Four Hours in all. I hope it was a good Day to my Soul.

Lord's Day 8. . . . I preached in the Afternoon from Jer. 14. 20, 21, to finish my Subject, which I left on the Fast Day unfinished.

March.—Mond. 15. Attended the Meeting of Prayer at Mr. King's on the Account of the Affairs of the Nation.

**A French invasion was dreaded about this time.**

April.—Mond. 5. Attended the Evening Exercise of Prayer for the State of the Nation at my Place. Mr. Hayward, Towle, & Self engaged.

May.—Tuesd. 18. Visited the Speaker of the House of Commons. Saw the solemn Scene of a Declaration of War with France at Mr. Gibson's in Cheapside.

Lord's Day 23. Preached in the Afternoon from Jer. 4. 19 on the Occasion of the Declaration of War with France.

June—Mond. 14. Went [from Beaconsfield] to Cliefden, the Seat of the late Prince of Wales.

July—Wed. 7. Attended the Ordination of Mr. Willm. Porter at Miles'-Lane. Prayed there.

Lord's Day 18. As this Nation is peculiarly threatened at this Juncture, and there is an extraordinary Call for Prayer, I design to spend the first Hour after Rising in the Morning in devout Exercises, a Matter in which I have been, I fear, too remiss & negligent. May God assist me in the Execution of my Design.

The diarist continues to be much disturbed by "public affairs," as well as by a more private sorrow, the insanity of his brother Samuel, who is first at a lunatic asylum in Hackney, then sent down in the hope of a partial recovery to Royston, and afterwards at St. Luke's Hospital, and finally at Guy's.

October—Thursd. 7. Gave the Charge at Mr. Allen's Ordination [at Chelmsford] from 2 Tim. 2. 5. Lay at Broomfield [where his son Thomas was at boarding school.]

November—Mond. 8. Spent Time in Prayer at Mrs. Cromwell's on Account of her Son Oliver going into Apprenticeship.

Lord's Day 28. Baptized Thomas Lawrence in Public.

Mond. 14. Visited Mr. John Field, & prayed there.

These entries are all of some interest. The young apprentice was destined to be "the last of the Cromwells," *i.e.* of the descendants in the male line of the great Protector. He died in 1821. Mr. John Field was almost certainly the husband of young Oliver's half-sister Anne, before referred to, whom he had married in 1753. The baptism of the little boy Lawrence was exceptional in being performed in public. Most of the numerous baptisms which Dr. Gibbons records were at the houses of the parents.

December—Thursd. 30. Met Messrs. Conder & Savage on composing a Piece agt. the Militia exercising on a Lord's Day.

1757 January—Thursd. 6. Spent the Day in trying to get a General Body of the Dissenting Ministers summoned to meet on account of the Militia Bill.

Frid. 7. Engaged in the same Business. Through Mercy accomplished it.

Wed. 12. Exercised in Prayer at our Place on account of the State of the Nation.

Feb. Frid. 11. A Day of National Fasting. Mr. Bacon, Stratford, & Carter, assisted me in Prayer. I expounded the 80th Psalm. I preached from 2 Chron. 28. 10. The Exercise from Half an Hour after Ten till Half an Hour after Two.

Tuesd. 15. Attended at the Committee of the three Denominations from 10-12. Went with the Committee to the House of Commons abt. the Militia-Bill.

Things were going badly for the British arms, both in Europe and America. The court-martial was sitting which decreed the execution of Admiral Byng for the loss of Minorca. Meanwhile Mr. Gibbons has troubles of his own. In March he visits John Gatward, an old schoolfellow, "in Newgate for robbing the mail"; and on April 13th he loses his father, the minister of Royston, by death.

May—Lord's Day 22. Preached both parts of the day from Psalm 135. 23, on the acct. of the late Victory of the King of Prussia in Bohemia [the battle of Prague.]

July—Mond. 4. Met a Society for supporting young Men in Learning at Mr. Scott's in Yorkshire. [The Heckmond-wike Academy, just commenced; now represented by the Yorkshire United College, Bradford.]

Thursd. 7. Attended & engaged at an Exercise of Prayer set up from 7 till 8 upon the Acct. of the critical & alarming Situation of the Protestant Religion, & the Great Britain (*sic*) in particular [after Frederick the Great's defeat at Kolin.]

Aug.—Tuesd. 23. Went with my Brother to Mrs. Davies, who in Cases of Madness makes use of Oils, & talked with her abt. Terms in behalf of my poor disordered Brother.

Dec.—Mond. 5. Visited Mr. Henry Cromwell in an Hurt from a Sprain.

Wed. 14. Attended & exercised in Prayer at the Ordination of Mr. Ford in Miles' Lane.

1758 Lord's Day Jan. 1. Mr. Boughton of Buckingham preached in the afternoon. Visited Miss Tingey in the evening. She expired while I was at prayer—a striking Providence for me to begin the year with.

Lord's Day 8. Preached in the morning from Job 14. 12, on the Acct. of the Death of the Prince's Caroline.

Tuesd. 24. Dined with the Marquess of Lothian.

On Tuesday, Feb. 17th, he takes part in the services on a national fast day, no doubt on occasion of the reverses to the British arms. It lasted from "half an hour after ten till a quarter past two."

Wed. May 3. Attended the Funeral of Mr. Ebenezer Allen, late pastor at Chelmsford.

Thursd. May 11. Attended the Ordination of the Reverend Mr. John Stafford to Co-pastorship with Dr. Guyse. Opened the work of the day. Dined with the Church.

Wed. 24. Attended the settlement of Mr. Webb at the late Mr. Rawlin's place [Fetter Lane]. Dined with the company.

Frid. 26. Lectured at Mile End. Poorly in the afternoon with the Head-Ach. Blessed be God that poorly as I was, I finished the last Lecture of the four years' course of Lectures at the Academy, & hereby I have acquired a Sett of Lectures for my whole future life, or so long as I may continue in the Tutorship.

Evidently the good doctor was not disturbed by the fear of changes necessitated by criticism or research.

Thursd. June 1. Attended the Ordination of the Revd. Mr. Saml. Stennett.

Thursd. June 29. Attended the Settlement of the Revd. Mr. John Chater at Silver Street. Preached on the occasion from Ps. 132. 16.

Thursd. July 13. Preached in the Evening on the Acct. of the Successes of his Majesty's arms in Germany from Ps. 103. 2. And forget not all his benefits.

Thurs. July 27. Attended the Ordination of the Revd. Mr. Wills at Royston. Mr. Porter began in Prayer. Mr. Atkins opened the work of the day. Mr. Beldam prayed. Mr. Cooper preached. I prayed. Mr. Conder gave the Charge. Dr. Guyse prayed, & Mr. Wills concluded. Lay at Royston.

Mond. Dec. 25. Went to St. James's, & had a sight of his Majesty, who, blessed be God, appeared to be in good health.

On Feb. 16th we read of another day of national fasting and prayer. On March 7th mention is made of the burial of Mr. Joseph Hughes, "late clerk at our place." In March we read of an auction of the books belonging to a deceased professor, Dr. Ward. This was at Exeter Change.

There are several meetings with ministers at the Amsterdam coffee tavern. The following entry is of interest:—

- 1759 Tues. June 5. Set out in company with Mr. Mark Ridgway for Welwyn. Dined at Barnet. Reached Welwyn in the latter part of the afternoon. Visited Dr. Young, the celebrated author of the Night Thoughts.
- Sat. June 9. Employed in concert with Messrs. Stevens & Pike of our Square in getting Subscriptions for Afternoon Preaching in the Square where we live [Hoxton Square.]
- Mond. July 30. Went to Hampstead, & visited Mr. Richd. Cromwell & Family on account of the death of Mrs. Cromwell.
- Thursd. Aug. 16. At the Ordination of Mr. John Palmer at Woodbridge. Mr. Toms introduced the Work of the Day. Mr. Harmer prayed over him. Dr. Jennings gave the charge. Dr. Wood preached. Messrs. Porter, Fowle, & self prayed.
- Lord's Day Aug. 19. At Mr. Gordon's [Ipswich] from Gal. 6. 14. morning. In the afternoon from Ps. 97. 1, on the acct. of the victory of Prince Ferdinand over the French near Minden.
- Wed. Oct. 24. Engaged in a Meeting for National Thanksgiving at Hoxton Square. Mr. Pike preached. Mr. Porter & Mr. Stevens prayed.
- Tuesd. Nov. 13. Went with my Family to Westminster. Saw the Prince of Wales.
- Thursd. Dec. 20. Informed that I was chosen Lecturer at Mugwell Street in the Evening in the Room of the late Rev. Mr. Willm. Guyse. Declared my acceptance. May God strengthen me both in body and mind for this new & extraordinary Service!

On three occasions during the closing months of the year there is mention made of a visit upon business to the Speaker of the House of Commons. There are also allusions to other national fasts and thanksgivings in this and the following year.

- 1760 Mond. May 5. Saw the awful Procession of Lord Ferrar in his way to Tyburn for the Murder of his Steward. [He was a near kinsman of Selina, Countess of Huntingdon.]
- Wed. May 21. Attended the Separation of the Revd. Mr. Conder to the Co-pastorship at Mr. Hall's. Opened the Work of the day. Mr. Winter preached. Dined with the Church.
- Tuesd. July 8. Set out this Morning in the flying Machine for

Portsmouth, 72 miles. Reached the place in the Evening.  
Lay at Mr. Waller's at Gosport.

Thursd. 10. Preached at the Settlement of Mr. Atkins  
[at Newport, I.W.] from Ps. 132. 16. Mr. Pearson & Mr.  
Williams & Mr. Atkins engaged in Prayer. Mr. Johnson  
introduced the Service.

On August 15th he visits Ely Cathedral, and on the 18th the colleges at Cambridge. One feature of the diary is the practice of visiting the houses of his flock for special prayer and thanksgiving on various occasions—an intended journey or removal to a new abode, an illness or convalescence, a youth going out into the world, and especially an “approaching delivery.”

Sat. Sept. 13. Dined with Mr. John Field in Newgate Street.  
Baptized his Son John Field.

Frid. Sept. 19. Went to Oxford. Dined at Mr. Foxe's, a  
Draper. Conversed with Mr. Hiekes, the present Minister  
there.

This gentleman must have been the pastor of the unique “Protestant Catholic Church of Christ,” now represented by the Baptist cause at New Road. The entry is of interest because it has been supposed that the church was now and for some time afterwards without a pastor.

Sat. Oct. 25th. This Day in the morning heard of the death of  
our most gracious Sovereign George the 2nd. May the  
Stroke be sanctified to his Family & the whole Kingdom!

Lord's Day 26. Preached from Eccl. 7. 14. Saw the Pro-  
clamation of George the 3rd, whom God Almighty direct,  
preserve, & bless!

Tuesd. Nov. 4. Attended the meeting of the three Denomina-  
tions to consider on an address to his Majesty.

Further meetings are recorded on Nov. 11th and  
14th.

Wed. 19. Signed the Address of the Protestant Dissenting  
Ministers of Condolence and Congratulation to his Majesty  
on acct. of the Death of his royal Grandfather, and his own  
Accession to the Throne.

Frid. 21. This day went with the Protestant Ministers in and  
about the City of London in a body, and waited upon his  
Majesty George the third with an address of Condolence &  
Congratulation, and were most graciously received, having

a kind speech declaring his thanks for our loyal and affectionate Address, with his Assurance of his Protection to us, & his Maintenance of the Toleration inviolable, and being all admitted to the honour of kissing his Majesty's Hand. Afterwards went to Leicester House and waited upon the Princess of Wales with another Address. We were there graciously received, had a favourable answer, and were honoured to kiss her Royal Highnesses Hand. Dined at the Mitre Tavern in Fleet Street. The Ministers that went up about 110 (?).

- Lord's Day Dec. 21. At Home all Day. In the Evening received the distressing news of the Death of my Brother the Revd. Mr. Edwd. Gibbons of Uxbridge. The Lord sanctify this most speaking and alarming Providence!
- 1761 Lord's Day March 29. Preached the Morning and Afternoon from Eph. 1. 11, on Occasion of the Death of the Revd. Mr. Saml. Davies, late President of the College in New Jersey, a most excellent man, & my intimate Friend.
- Tuesd. Apr. 23. Went with my Family and saw the Curiosities of the Tower.
- Tuesd. 28. Went to Covent-Garden to Mr. Webster's--sat the second time for my Picture.
- Mond. May 11. Saw the Curiosities of the Royal Society.
- Sat. June 6. Saw the Transit of Venus over the Sun.
- Wed. July 1. Attended the Settlement of the Revd. Mr. Joseph Pitts at the late Mr. Halford's place [Back Street, Horsley-down.] I began in an introduction from Heb. 13. 8. Mr. Winter prayed. Mr. Conder preached from 2 Thes. 3. 1, Mr. Brewer prayed. Mr. Pitts concluded.
- Lord's Day July 26. Preached in the Morning from Ps. 126. 3, on acct. of the Taking of Pondicherry, & the Defeat of the French at Kirch-Dinkern. Blessed be God for these Successes.
- Wed. Aug. 2. At the ordination of Mr. Gawsell at Islington. Dr. Chandler preached & I gave the Charge.
- Tuesd. Sept. 8. Set out with my Wife for Witham. Met on the Road near Burntwood the Princess Charlotte of Mecklenberg Strelitz, who was the same Evening married to our excellent Sovereign George the 3rd.
- Tuesd. Sept. 22. Walked out with my Family in the Afternoon to White-Conduit-Fields. The Evening in Illuminations and Rejoycings on the acct. of the King's & Queen's Coronation. May God crown them with Grace here & Glory for ever.
- Mond. Nov. 9. Spent the day at Mr. Gibson's in Cheapside with part of my Family, being the Lord Mayor's Day, & the City being honoured with a Visit from the King & Queen.



Wed. 11. Attended the Meeting of the General Body on an Address to his Majesty.

Sat. Dec. 5. This Day received an Information of my Appointment by Coward's Trustees the Day before to be one of the Lecturers at the Friday Lecture at St. Helens in the room of Dr. Guyse deceased.

Wed. 9. This Afternoon received the Account of my being this Day chosen Lecturer at Pinner's Hall in the Room of the late Dr. Guyse.

| First Ballot. |    | The second  |    |
|---------------|----|-------------|----|
| My self       | 56 | My self     | 87 |
| Mr. Hitchin   | 53 | Mr. Hitchin | 63 |
| Mr. Winter    | 35 |             |    |
| Mr. Hickman   | 1  |             |    |
| Mr. Webb      | 3  |             |    |
| Mr. Clater    | 1  |             |    |
| Mr. Towle     | 1  |             |    |

150

It is somewhat remarkable that I should be chosen to succeed Dr. Guyse in both these Lectureships. O that a double Portion of his Spirit may be poured out upon me! He was a truly great & good man.

Frid. 11. Preached the Lecture at St. Helens the first time from Isa. 55. 1.

Mond. 14. Met Coward's Trustees & Lecturers at St. Helens. Spent time in prayer on acct. of the new appointments, viz., Mr. Furneaux chosen Trustee, & Messrs. Townsend, Savage, & self appointed Lecturers.

Tuesd. 29. Baptized Oliver the Son of Mr. John Field.

1762 Lord's Day Jan. 10. Preached in the Morning from 2 Chron. 20. 12 on acct. of the Declaration of the War agt. Spain the Monday before.

Mond. July 26. Went with my Family to Royston. Preached at Braughin in Herts by the way at the opening of Mr. Copperwheat's new Meeting from Acts 5. 20, the substance of 2 Sermons of Lord's Day.

Early in August he pays a visit to the Isle of Wight, where he rides out and "views Sand-Down Fort, Shankley, & Steeples."

Tuesd. Sept. 14. Met the General Body of Dissenting Ministers. Was appointed one among 7 to prepare an address to his Majesty.

Wed. 15. Attended Mr. Carter's Ordination at Stratford near Bow. Opened the Work of the day.

- Tuesd. 21. Attended as a pall-bearer the Funeral of Dr. Jennings.
- Wed. 22. Attended the Ordination of Mr. Mayo at Nightingale Lane. Prayed on the Occasion. Dined with the Gentlemen.
- Wed. 6. Attended with a Deputation upon his Majesty for a Presentation of an Address. Through mercy we were graciously received. How much better our times, blessed be God, than the Days of our Forefathers.
- Mond. Oct. 18. Went with Mr. Langford to Gravesend.
- Tuesd. 19. Gave the Charge at Mr. Wilcox's Ordination there, from the Apostle's Speech to the Elders of the Church at Ephesus.
- Wed. Nov. 3. Engaged in Prayer at the Separation of Mr. Watson at Deadman's Place, Southwark.
- Frid. Nov. 26. Went with Mr. Watson to Newgate, & prayed, & endeavoured to instruct a poor woman confined there under Charge for the Murder of her Bastard-Child.
- 1763 Frid. Feb. 25. Attended the Funeral of Dr. Miles. Went to & returned from Tooting.
- Tuesd. Mar. 22. Heard Peace proclaimed. The Lord grant that it may be lasting!
- Mond. April 18. Saw the Entrance of the Venetian Ambassador.
- Wed. 20. Waited on the D. of N. [Duke of Newcastle] with several Ministers, & dined with them.
- Tuesd. May 10. Attended the Meeting of the Ministers of the 3 Denominations on an Address to his Majesty.
- Thursd. June 9. Cupped this morning for a Complaint in my Head.
- Frid. Sept. 2. Preached the Sermon on Acct. of the Fire of London at the Weigh-house from Heb. 11. 10.
- Mond. Sept. 19. Set out with Dr. Conder for Reading.
- Tuesd. 20. Spent the whole Day in Enquiry & giving an Opinion upon the unhappy Difference between the Revd. Mr. Jones & some of his People.
- Frid. Nov. 25. Surveyed my Sermons & found them 1123.
- 1764 Wed. Feb. 1. Prayed at the Ordination of Mr. Prentice, ordained to be Co-pastor with Mr. Godwin.

There are many entries in the early part of this year relating to visits to his mother, for whom he had recently taken a house at Bethnal Green. Her death is recorded in touching terms on Feb. 4th.

Frid. Mar. 23. Preached at St. Helens from 2 Cor. 5. 3, in the Room of Mr. Godwin just deceased.

Lord's Day Apr. 1. Saw the very remarkable Eclipse of the

Sun in the Morning. Preached in the Afternoon from Ps. 148. 1, Praise him from the Heavens, on the Occasion.

On May 28th another affliction befalls the diarist in the death of his son Nathanael, eleven years of age, "a child of remarkably fine capacity, and of a most serious and manly turn of mind." It is interesting to note that during his illness Dr. James was consulted, and his powders (still known) were used without success.

Thursd. June 14. Gave the charge to the Revd. Mr. Parker, this Day ordained Pastor at Astou, from 1 Tim. 4. 16. Mr. Reader opened the work of the day. Mr. Williams of Gosport prayed. Mr. Turner of Abingdon prayed. Mr. Gardiner of Wilton preached. I gave the charge, and Mr. Whitewood of Reading concluded in prayer.

Thursd. July 19. Opened the work of the Day at the Settlement of the Revd. Mr. Gordon with the late Dr. Jennings's Church [Old Gravel Lane, Wapping.] Dr. King preached, & Messrs. Brewer, Towle, & Gordon prayed.

Tuesd. Aug. 14. Went to Woodstock. Dined there. Saw the Duke of Marlborough's Seat at Blenheim.

Tuesd. 21. Went with my own & Mr. Boughton's family to Stowe, and saw Lord Temple's Gardens & House.

These outings were during a holiday at Buckingham. Mr. Boughton was the minister of the Congregational church there. He was an intimate friend of the diarist, and is constantly mentioned. At this time Mr. Gibbons had two pupils in his home, Robert and Alexander Peronneau, sons of a South Carolina gentleman.

Thursd. Sept. 20. Attended the Settlement of Mr. Evan Jones at Little Baddow. Mr. Towle began; Mr. Beldam of Duumow prayed next, I preached from Gal. 5. 13. Mr. Johnson of Chelmsford prayed next, and Mr. Jones himself concluded.

Sat. 27. Dined with Mr. John Field. Baptized his son John.

The boy baptized by the same name in 1760 was evidently dead. The boy now mentioned became eminent as Umpire of the Mint.

Tuesd. 13. Preached the Sermon to the People at Broad Street, Reading, at the Ordination of Mr. Thos. Noon.

Dr. Conder gave the charge. Mr. Reader prayed over him.

Frid. Nov. 7. Attended a meeting of the Brethren of the

Church in the affair of treating or not treating with the Haberdashers' Hall Company about our Meeting. Determined that we would not treat, and opened a subscription for building a Meeting.

After this he goes out almost daily to collect subscriptions. On Dec. 21st he meets "the brethren of the church and congregation" at the George in Ironmonger's Lane, when a committee is appointed to look out a suitable site.

1765 Frid. Jan. 4. Received a Diploma of a Doctor's Degree from Aberdeen.

Frid. Feb. 22. Held a Church Meeting. Agreed to renew our lease of our Meeting with the Haberdashers' Company as we had in vain looked out for a piece of Ground to erect a new Meeting upon.

Wed. Apr. 17. Set out with Messrs. Conder, Walker, & Towle for Godalmin in Surrey. Arrived there in the Evening.

Thursd. 18. Attended the Ordination of Mr. Ring. Mr. Metcalf of Kingston began in Prayer, Mr. Towle opened the Work, Dr. Walker prayed over him. I preached to the People. Mr. Stantial of Chertsey prayed. I preached the Sermon from 1 Thess. 2. 18, 17. Dr. Conder gave the Charge, & Mr. Ring concluded.

Thursd. Aug. 15. Went with a number of Brethren to the M. of R's [Marquis of Rockingham's.]

Mond. Aug. 26. Went with Messrs. Langford, Stennett, and Toller to George Onslow's, Esquire, at Ember Court, Thames Ditton; went thence to the Duke of Newcastle's at Claremont. Dined at Mr. Onslow's. Went in the Evening with the above Company, and lay at the King's Head at Dorking.

Sat. Sept. 28. Attended the Funeral of Mrs. Mary Bradbury, Relict of the late Mr. Thos. Bradbury [of New Court.]

Frid. Oct. 4. Dismissed Mr. Willm. Kingsbury to Southampton Church.

Tuesd. Oct. 8. Attended the Ordination of Mr. Willm. Kingsbury at Southampton. Dr. Samuel of Rumsey prayed & read. Mr. Williams of Gosport asked the Questions. Mr. Boreman of Winchester prayed the Ordination Prayer. Mr. Wright of Ringwood preached. I gave the Charge. Mr. Atkins of Newport in the Isle of Wight prayed.

Tuesd. Oct. 15. Went to Chelmsford in the Machine to attend the Funeral Sermon for my Uncle the Revd. Mr. John Gibbons, who deceased Thursday the 10th instant.

Frid. Nov. 1. This Morning heard the Rumor, whose Truth was afterwards confirmed, of the Death of that illustrious

Hero, and in the Year 45 the honoured Instrument of Salvation to this Kingdom, the Duke of Cumberland. An useful and Important Life taken away at a very critical juncture. The Lord make us duly sensible of the Stroke, and duly sanctify it to us!

- 1766 Mond. Jan. 13. This day Mr. Davies's Sermons, about which I have bestowed so much care & pains, were published.  
 Frid. Feb. 21. Heard Dr. Warborton's Sermon to the Society for propagating the Gospel in foreign Parts.

The frequent conferences with leading ministers, and visits to public men, are explained by the following entries:—

- Mond. March 31. Visited Dr. Stennett, who received the R.D. [Regium Donum] the Friday before.  
 Wed. April 2. Dined with Messrs. Earle, Spilsbury, Hodge, Pope, & Langford of the Presbyterian Denomination, Messrs. Toller & Webb of the Independents, & Dr. Stennett of the Baptist, the present distributors of the R.D.  
 Wed. Apr. 9. Visited with Messrs. Earle, Langford, Spilsbury, Toller and Hodge the Duke of Newcastle.  
 Thursd. 10. Attended with the above the Levee of the Marquis of Rockingham.  
 Lord's Day 20. Mr. Sampson Occum, an American Indian, preached for me in the afternoon.  
 Wed. May 28. Attended the Ordination of the Revd. Mr. Rice Harris to the joint Pastorship with Dr. Earle [Hanover Street, Long Acre.] Mr. Kippis prayed & read. I prayed. Mr. Savage preached. Mr. Spilsbury asked the Questions. Dr. Earle prayed over Mr. Harris. Mr. Furneaux gave the Charge.  
 Mond. June 2. Went with my wife & Son Samuel to Ingatestone. Saw my Son Samuel inoculated, & placed under the care of Dr. Sutton.  
 Wed. June 18. Went to Tooting & attended the Ordination of the Revd. Mr. Samuel Wilton. Mr. Kippis began in prayer, & read two Chapters. I prayed. Mr. Furneaux preached. Mr. Spilsbury received the Confession & prayed the Ordination Prayer. Mr. Savage gave the Charge, and Dr. Stennett concluded in Prayer.  
 Wed. July 30. Attended the Ordination of the Revd. Mr. Jacob Dalton at Silver Street. Mr. Thomson prayed & read. I asked the Questions. Mr. Ford prayed. Mr. Savage preached. Dr. Stennett prayed. Mr. Davidson of Braintree gave the Charge, & Mr. Gordon concluded.  
 Sat. Sept. 13. Dined with Mr. John Field. Baptized Mary his Daughter.

- Wed. Oct. 8. Attended & prayed at the Settlement of Mr. George Stevens at St. Helens. Dined with the Ministers & People at the George in Ironmonger Lane.
- Thursd. Oct. 9. Attended with Messrs. Langford, Stennett, & Toller the Levee of the Duke of Grafton. Dined at the Spaniards between Highgate & Hampstead.
- 1767 Tuesd. Jan. 27. Went to Westminster. Heard the Debates in the House of Commons.
- Frid. May 15. Went to see the Exhibition of Pictures in Spring Gardens.
- Mond. May 25. Went with the young Persons of my Family to the Review by his Majesty of some Regiments of Horse on Wimbledon Common.

On Aug. 22 the Doctor "goes in the Bedford Fly" to Cardington, where he was the guest of the illustrious John Howard. The next day being Sunday he preaches at "Mr. Simmons's meeting," on the 25th he accompanies Howard to Olney, and returns the following day to London.

- Thursd. Sept. 3. This Day finished for the Press my Treatise on the Tropes and Figures of Rhetoric, except the Preface. Now let me turn myself to Divinity and my Ministerial Work. *Majora canamus.*
- Frid. Sept. 9. At Home. Received a very handsome Letter from Dr. Hurdis, Chaplain to the Duke of Newcastle, acquainting me with the leave of his Grace to me to dedicate my Treatise on Rhetoric to him.
- Thursd. Oct. 15. Attended the Ordination of the Revd. Mr. Charles Case [at Witham, Essex.] Mr. Beldam began in Prayer. Mr. Davidson opened the Work. Dr. Walker prayed the Ordination Prayer. Mr. Rogers preached to the People. Mr. Johnson prayed. I gave the Charge. Mr. Petts prayed. Dr. Conder concluded with Prayer.
- Wed. Oct. 28. Heard Mr. Whitefield at his Tabernacle preach the Sermon to the Book Society from Luke 11. 2. Dined with the Society.
- Wed. Nov. 4. Dined with a Society for commemorating King William's Birthday.
- Sat. 21. Spent a considerable part of my Time in adjusting the Distribution of the R.D., and giving Notice to the various Persons who are to receive it.
- Tuesd. Dec. 1. This Day my Piece on Rhetoric was published.
- Tuesd. Dec. 15. Visited and prayed with Mr. Henry Cromwell.

This must have been Henry, the sixth son of

Major Henry Cromwell and Hannah Hewling, who died unmarried in 1769.

1768 Thursd. Feb. 4. Baptized in the Evening William, the Son of Mr. John Field.

William Field became a Unitarian minister and teacher at Warwick, and died in 1851.

Thursd. Mar. 10. Saw the King go to dissolve the Parliament.

Frid. April 15. Went down with the Revd. Mr. Webb to Hertford. . . . Attended as a Pall-bearer the Funeral of the Revd. Mr. John Saunders, many years Minister at that Place. Heard Mr. Webb on 1 Cor. 15. 56 and 57, the Subject of the Funeral Discourse.

Lord's Day May 29. Preached in the Morning from Ps. 91. 16, on the Death of the Revd. Mr. John Greene, aged 86 Years.

Lord's Day, June 19. Mr. Bull of Newport Pagnel preached for me in the Morning.

Frid. Sept. 23. Saw the King of Denmark, who dined in the City.

Thursd. Oct. 13. Attended the Ordination of the Revd. Mr. Joseph Saunders at Cambridge. Mr. Towle prayed & opened the work of the Day. Mr. Saunders delivered his Confession. Mr. Hitchin gave his Charge from 2 Tim. 2. 15. Mr. Malden of Burwell prayed. Dr. Conder preached from Heb. 13. 22. Mr. Thomas Saunders prayed and I myself concluded. Visited Dr. Law, Principal of Peter-House.

Tuesd. Oct. 18. Heard the Harveian Oration at the College of Physicians spoken by Dr. Warren.

Frid. Nov. 4. Went with my Wife and some of my Family to the Museum & saw the grand Curiosities of Nature & Art collected there.

Thursd. Dec. 1. Went with my Wife & eldest Son to Mr. Thornton's of Clapham, & dined with him.

Thursd. Dec. 8. Went with Messrs. Stennett, Langford, & Toller to George Onslow's Esq; attended the Levee of the Duke of Grafton. Were introduced to the Archbp. of Canterbury.

Frid. Dec. 16. Visited Mr. Onslow, and obtained his Leave for dedicating my Ode on the Death of the late Duke of Newcastle to him.

1769 Thursd. Jan. 5. Spent time in Prayer with Mr. Willm. Cromwell on the Death of his Brother Mr. Henry Cromwell this Day about 3 o'clock in the Afternoon.

Tuesd. Jan. 31. Met the Committee of our Church and Silver Street in Conference upon the Incorporation of the two Churches. The Committee on our Part Messrs. Field,

Jackson & Harriot. The Committee on the part of the Church of Silver Street, Messrs. Pierson, Bogle, & Wordsworth.

Wed. Apr. 5. Attended the Ordination of Mr. Nathanael Jennings at Islington. Mr. Stafford began in Prayer. Mr. Brewer asked the Questions & received the Confession, & prayed. Mr. Spilsbury prayed the Ordination Prayer. Dr. Conder gave the Charge. Mr. Toller prayed. I preached the Sermon. Mr. Angus concluded.

The following entry reads oddly now :—

Mond. May 29. Lectured at Mile End. Met the Deacons in the Evening. Spent afterwards an Hour or two with them at a Tavern.

Sat. June 3. At Home. Saw in the Evening thro' a Telescope the Transit of Venus.

Thursd. June 22. Went with several Persons to see Mr. Cromwell's Curiosities.

On July 1st he sets out in the "Newcastle machine," which reaches its destination two days later. He continues his journey to Edinburgh next day in a postchaise and puts up at the Red Lion in the Cowgate on the night of the 8th. The following day being Sunday he hears Dr. Webster at the Tolbooth in the morning, and Dr. Walker at the New Church in the evening. The following Sunday he preaches for the last-named minister, the Provost and judges being present. A week later he preaches at the Old Greyfriars; in the morning for Dr. Erskine, and in the evening at the New Greyfriars for Mr. Henry. During his stay at Edinburgh, and a short visit to Glasgow, he meets with Professors Robinson and Muirhead, Lady Gardiner, and "Mr. James Boswell, author of the *History of Corsica*," with whom he dines at the house of his father, Lord Auchinleck. Dr. Gibbons' errand at Edinburgh seems to have been to enter his young pupil Robert Peronneau at the University. He returns to London on August 3rd.

Mond. Aug. 28. Went by water to Chelsea. Dined with Lady Baird, Daughter of Colonel Gardiner. Returned in the Coach.



- Frid. Sept. 1. Dismissed the Revd. Mr. William Gardiner to the Church at Deal.
- Tuesd. Sept. 12. [At Deal.] Went on board the Friendship, Capt. Ball, lying in the Downs, and visited the Revd. Mr. Whitefield, going for South Carolina.
- Wed. Sept. 13. Attended the Ordination of the Revd. Mr. William Gardner at Deal. Mr. Holt began in Prayer, and by reading two Chapters. Mr. Milne prayed. Mr. Gellibrand preached from Acts 9. 31, and received the Confession and asked the Questions. I prayed over Mr. Gardner, and delivered a Charge from 2 Tim. 2. 8. Mr. Whitefield was present, & preached in the Evening at y<sup>e</sup> Meeting from 1 Cor. 3. 11.
- 1770 Mond. April 16. Opened Catechising in the Evening.
- Wed. May 9. Went with Dr. Stennett to Mr. Onslow's on the Affair of James Newlin, an unhappy Convict in the Cells of Newgate.
- Wed. June 6. Attended the Ordination of the Revd. Mr. Rees Price at Chalfont St. Giles's. Mr. Rutherford prayed & read two Chapters. Mr. Spooner prayed. Mr. Derby preached. Dr. Langford asked the Questions, received the Confession, & prayed the Ordination Prayer. My self gave the Charge from 2 Tim. 2. 8, and Mr. Davies concluded.
- Lord's Day June 24. Preached both Parts of the Day on Ps. 39, the former Part of the Day an Exposition, The after Part on Ver. 4, adapted to the death of the late Lord Mayor of London, Willm. Beckford, Esq.
- Wed. Aug. 15. [At Dorking.] Attended the Ordination of Mr. Stuck. Mr. Wilton of Tooting began in Prayer, read & introduced the Work of the Day. Mr. Townsend asked the Questions he thought proper, & prayed over him. Mr. Palmer preached from Luke 10. 2. Mr. Ring prayed. I gave the Charge from Acts 20, the Apostle Paul's Address to the Elders of the Church at Ephesus, & Mr. Smalley concluded.
- Wed. Sept. 19. [At Rochford.] The Ordination of Mr. Saml. Andrews. Mr. Johnson of Chelmsford began. Mr. Davison of Braintree gave the Charge from 2 Tim. 2. 15. Mr. Crisp of Colchester prayed. I preached from 1 Cor. 3. 9. Mr. Case of Witham concluded in Prayer. I trust a good Day.
- Wed. Oct. 3. Waited on Mr. Onslow in Relation to obtaining a Protection for a Waterman that saved my Son Samuel from drowning abt. two years since.
- Frid. Oct. 5. The Church agreed to Singing after the long Prayer on a Lord's Day, between the Prayer & the Sermon.
- Wed. Oct. 17. Carried the Protection from the Lords of the

Admiralty, obtained by my kind Friend Mr. George Onslow, to Thomas Stevens, the Waterman who saved my second Samuel from drowning this day two years. A very acceptable Present to a Man who was in Fear of being pressed, and durst not stir abroad. The Lord sanctify the merciful Event to himself and Family.

Mond. Nov. 5. Heard of the Death of Mr. George Whitefield at Newbury in New England.

Tuesd. Nov. 13. Heard the King deliver his Speech from the Throne. Heard the Debates in the House of Lords.

Thursd. Dec. 6. Attended the Committee of the Fund and Society to consider of a Tutor in the Room of Dr. Walker.

Mond. Dec. 10. Met the Congregational Fund, & joined in choosing the Revd. Dr. Daniel Fisher of Warminster Tutor in the Academy at Homertou in the Room of Dr. Walker deceased.

Tuesd. Dec. 25. Dined at Mr. Dilly's, Bookseller, with Mrs. Maccaulay & others.

W. H. SUMMERS.

[*To be concluded.*]

## Memorials of Old Devonshire Nonconformity

THE following documents formed part of the long-forgotten bundle which yielded the interesting *Boson* letter in *Transactions*, No. IV, (p. 226.) They are given *litteratim*, except that in the first MS. the initial *l* is always a capital. A little necessary punctuation is also supplied, and words interlined are placed in square brackets.

Payhembury is a small village about five miles from Honiton. Its population was 416 in 1801, and 461 in 1891. Of Henry Farrant nothing seems to be known except what appears in his own simple narrative, the date of which is presumably soon after the Revolution. Possibly some local investigation may be able to identify Podbury, whose share in the persecution of Farrant seems to have had in it something of personal malice. A further light might be cast on the narrative by the identification of Grims and Ven.

The second letter is of no great historic importance, but is interesting as a personal memorial of two old Nonconformist worthies. The date cannot be later than 1729. Some explanation of the legal proceedings referred to might be possible if more were known of Lieut.-Col. Hillyard. It seems as if he and the grand jury sympathized with, while the judge and other magistrates were unfriendly to, certain defendants, presumably Nonconformists, who looked for relief by favour of the king, either George I. or George II. Of the writer and recipient Mr. E. Windeatt writes as follows:—  
“Mr. John Ball is mentioned in the earliest record

of the Congregational church at Honiton, in a book headed *Copy of Register of Baptisms in the old Meeting-House, now pulled down, in Honiton. Witness the hands of John Ball and Francis Glanville, 1696*<sup>7</sup>. This register continues to 1755. Meen's *History* (MSS.) of *Nonconformist Churches in the West of England*, now in Bristol Baptist College, date about 1780, refers to Dr. Ball, and says, under Honiton, 'He perfected his education under two very learned tutors; the famous Mr. Hickman (a strenuous writer against Dr. Heylin) in Warwickshire, and Mr. Short in Dorset [probably Ames Short of Lyme.] After which he employed himself with a remarkable dexterity and success in teaching Grammar learning to a select number of gentlemen's sons in his own house, by connivance in those severe times of persecution under King Charles and James II., and yet was spared by his being greatly beloved by the men of power in his neighbourhood, many of whose sons he instructed, though some of their fathers were of different sentiments. But as y<sup>e</sup> rage grew hotter in that part of y<sup>e</sup> country upon y<sup>e</sup> defeat of the Duke of Monmouth, he was constrained to leave his home and estate, and remove to Holland as a tutor to two young gentlemen (Col. Henley and Col. Trenchard), where he studied phisic and took his degree of Dr. in that faculty, and returned well accomplished for y<sup>e</sup> practice of it, by which he might have greatly advanced his fortune.' Afterwards, in 1705, he united two sections of a church at Honiton, which had been for a time divided. Murch's *History of the Presbyterian and General Baptist Churches in the West of England*, 1835, refers to him as 'John Ball, whose zeal, learning, and orthology made him one of the most celebrated divines in the West.'"

John Walrond, who was ordained 19th October,

1715, was Independent minister at Ottery, removed to Exeter in 1729, and died 4th October, 1755. He took part in the Arian controversy about 1719, and published a funeral sermon for Mr. Ball of Honiton. The full title is: *The Character of a Good Minister. A Sermon occasioned by the Death of the Rev. Mr. John Ball, who died May 6th, 1745, in his 91st year of his age: preached at Honiton in the County of Devon by John Walrond. Exeter, 1745.* A copy is in Dr. Williams's Library.

A BREAFF ACCOUNT OF MY FORMER SUFFERING  
FOR THE SATTISFACTION OF SOME.

Hen. farrant of Payhembry.

When I first went abroad to heare the nonconformest, after Mr. Podbury came to know it, he stered up the Church wardens to site me to [the] Bishops Courte. not long after I was excommunicated; after that my goods was often strained upon the 12 peny act\*: and my goods sould and given to the pore. not long after 4 baylifs broke open my dors and beaten my wife, but I esceaped, Upon another act from the Bishops Court caled capyenendo [*i.e., capiendo*]; which was a write to carry me to prison; then I fled from my ffamily and left them two years and halfe; then King Charles the Second gave Liberty of Conscience, then I returned to my pore ffamily. while I was wanting they freed a prentice which I had, which had 2 years and halfe to com of his time, which was above 8 pounds lost to mee; not long that Liberty leasted, then I was again excommunicated, and my goods often strained again and sould; and at last this would not sattisfie Mr. P., but cased maney of the parrish of my best custimers to be scited to court for setting a mee a work being an excommunicated person, so that I had not a days work for many weeks, but at last farmer Richard Ven [?] appeared to court and tould Mr. Grims [?] that except he would mentain my family they would set me at work; by that mens I had some work againe, but this would not quiet the mind of malitious [*illegible*] man; but then I was proseded upon the act of twenty pound a month †; then I was forced away againe from my pore ffamily for many years untill Munmoths time, and then king James give a pardon for all that was past, and then I returned home againe. Not long after Mr. Po. cased me to be put in upon the twenty pound a munth againe†, and I was taken up by

\* Act 1 Eliz. c2.s14, imposing fine of twelve pence for "Not repairing to Church."

† Act 23 Eliz. c1, imposing fine of twenty pounds a month for "Absenting from Church."

Mr. Robert Crow, being then cunstable, and was carried to prison by him. not long after king James gave liberty, and our liberty hath bine confermed ever sence. this for a most twenty years I was in troble ; when I first went from my ffamily I was worth neare fforty pounds, and if I had a hundred pound more I could louse it for soe good a case. Let none make aney objection [?] but leave it to the day of judgment ; then every on will be judged by the word of God and their one conscence, and not by the law of nations. this you m[a]y see how I become pore.

[Endorsed] Henry Farrants Narrative of his Persecution.

JOHN BALL OF HONITON TO JOHN WALROND OF OTTERY.

AMICISSIME

I have been at Taunton, Mr. B (*name obliterated*) hath entered his traverse for next assizes ; y<sup>e</sup> hope of his speedyng is either a noli prosequi, wch is very unlikely, or that some body would speak to y<sup>e</sup> K. to send a Judge and make a sheriff that may bee both favourable. there was a presentment against Mr. W., Mr. M., and 2 others ; y<sup>e</sup> Judge thanked y<sup>e</sup> gentlemen, and put it in his pocket without saying a word ; and they say when the grand Jury were askt who would prosecute they refused one after another. the justices are all y<sup>e</sup> same, saving L.Coll. Hillyard. there is a conformist at Taunton that outdoes us all att Catechizing. I have read Williams life, and find exactly off Lauds [mind,] only hee thought it prudence to yeild sometime, while Lauds maxim was, there is no end of yeilding, else I think Wms as high for y<sup>e</sup> Ceremoniall Diana. least you suspect mee partiall I bring my witness ; y<sup>e</sup> remainder of y<sup>e</sup> Bohemian churches | braziers | offered to come and settle here with 200,000<sup>l</sup>, only begged liberty off conscience ; y<sup>e</sup> King was willing, but Wms prophesied danger to y<sup>e</sup> ceremonies and prevailed, which makes [out] our [Saviors] observation that such men put [by] gods command (love y<sup>e</sup> end of y<sup>e</sup> law) to establish their own traditions. in other points a good natured gentleman, y<sup>e</sup> refreshd himselfe w<sup>th</sup> a Comedy in his house on Sunday after an Ordination, wch was to shew his contempt of y<sup>e</sup> rigid puritan, as father Bancroft had done before him. A great clergy man hee was, a diocese in himselfe, Bp., dean, prebend, canon residentiary, porson, chantor ; and tho hee saw not his diocess in 5 years, yet my author says never was diocese better governed. I perceive y<sup>e</sup> old gentlemans exposition upon feeding y<sup>e</sup> flock *non per se sed per alios* [is true]. how great is clergymens pride ! how true *venenum infusum in ecclesiam* ! God keep us from this leaven, that wee may follow y<sup>e</sup> example off him that went about doing good, and like good shepherds may labour to know

## 402 Memorials of Old Devonshire Nonconformity

our owne flocks by name. Mr. Broadmead hath been here, (*a whole line obliterated*) *Sum ex animo*

J. BALL

Shall I see you Monday. I will be at home however, I want somebody to go with mee one hour to Sir W. Y. if you come not give me a line.

(*Address*) These For Mr. Wallrond minister in Ottery.

(*Postscript written outside after sealing.*) Bring me 3 ounces of white sugar candy of the largest grain. I desire my Br. Walrond or Cor. Farrington to forward Mr Pollexfen's letter to Mr. Bathe, so as it may [go] directly without being carried to London. Enquire for a Pumpman.

## Evangelization in Wales, Anno 1690

THE following letters, addressed to Rev. Richard Stretton, both written on the same sheet of foolscap, are in the Congregational Library.

Richard Stretton, M.A., ejected from Petworth, ministered from about 1677 to 1712 at Haberdashers' Hall. A good account of him is given in the *Nonconformists' Memorial*, vol. iii., pp. 326-9; also in W. Wilson's *Dissenting Churches*, vol. iii., pp. 128-33.

Hugh Owen was silenced by the Act of Uniformity, being then a candidate for the ministry. He afterwards lived on his own property in Merioneth, and laboured as an itinerant preacher in that and two adjacent counties. He died in 1699. There is an interesting account of him in the *Nonconformists' Memorial*, vol. iii., pp. 490-94.

James Owen was pastor at Oswestry from about 1676 to 1699; and afterwards pastor and tutor at Shrewsbury—as colleague of F. Tallents—till his death in 1706. See his *Life*, by Charles Owen, 1709.

(1.)

BRONYCLYDWR,

Jan. 28th, 90.

SR,

The blessed God reward you, for your great care & pains with my son, and others of his fellow-students, as also for what kindness you design poor families in procuring them Bibles, wch (as I apprehend by your letter) are to be distributed by Mr. James Owen, & myselfe, sending you up speedily y<sup>e</sup> names of such, as



we judge it charity to supply them, not only being poor, but such as may be supposed will make good use of them: As to me I cannot think how possibly I can do it well suddenly as to my own county Merioneth shire, much less as to Carnarvonshire, y<sup>e</sup> nearest meeting there being about 22 miles off from me; therefore I humbly conceive before I can answer y<sup>e</sup> end of y<sup>t</sup> good work, I must either at every meeting in the county, & when I go there, I mean to Carnarvon Shire, wch (as now I design) will be in March, to enquire privately of such as I can confide in, who they be y<sup>t</sup> are such objects of Charity; wch I suppose will be y<sup>e</sup> best way if so much time can be allowed, or else to write to such as I can trust for the names of such poor as you enquire after, y<sup>e</sup> last way will take up some time, but for me to enquire upon y<sup>e</sup> place wherever I go much more. but being it's not y<sup>e</sup> pleasure of our good benefactors, whom I beseech God abundantly to reward, to send y<sup>e</sup> books first down, as in Mr. Gouge his time, and afterwards for us to send up y<sup>e</sup> names of those y<sup>t</sup> recd. them, I shall endeavour with what speed I can, both to enquire myselfe, & put others upon it, in y<sup>e</sup> aforementioned countyes, & in some part of Montgomeryshire, y<sup>t</sup> lyes farthest from Mr. James Owen, & y<sup>n</sup> send these names to him to be conveyed to you, if a speedier way of sending does not offer itselfe. The Lord reward all your labours of love to Sion, Crown all your endeavours for God with a blessing, continue you long here to serve his Churches, and your race finished, give you an abundant entrance to his kingdome & glory. Resting, yo<sup>r</sup> poor meane fellowlabourer,

HUGH OWEN.

SR,

Give me leave further to add, y<sup>t</sup> I suppose it is not I alone, from your great labours of love to my poor child, but all y<sup>e</sup> Churches of Xt in North Wales, ought to be sensible of God's great goodness to them by you, as y<sup>e</sup> instrum<sup>nt</sup>, not only from this endeavour of yours to help poor families with Welsh Bibles, but also to help them to a prospect of a succession of labourers, y<sup>t</sup> may assist y<sup>e</sup> few y<sup>t</sup> be while they continue, and to supply y<sup>t</sup> room when removed. And y<sup>f</sup>ore with respect to us all, I beseech y<sup>e</sup> blessed, blessed, blessed God reward you both here & hereafter.

[verte.

(2.)

WORTHY SIR,

I recd. this letter of Mr. H. O. to you this day, w<sup>ch</sup> he desires me to send to you. I pray let not y<sup>e</sup> Welch be sufferers by our delays in sending up names to you. If y<sup>e</sup> distribution of Bibles be equal, it will take up time to inquire for fit objects in 5 or



## Puritanism in the Channel Isles

THE Channel Islands have at all times been a place of refuge for political and religious exiles from England and from the Continent. Soon after the Reformation a number of Protestant ministers fled from the persecutions in France to Jersey; we have the names of forty-four. Two of them were authorised by Queen Elizabeth in 1563 to form churches according to the Genevan form, one at St. Helier, Jersey, and the other at St. Peter's Port, Guernsey. Their influence spread over the whole of the islands, so that all the churches became Presbyterian. Synods were held from 1564. Cartwright and Snape came to the islands in 1576, to escape from persecution, and to help in regulating the organization of the churches then in existence.

Some dissensions having taken place in Jersey, conformity to the Church of England was required; and in 1623 a code of ecclesiastical canons for Jersey was prepared and duly sanctioned by James I. They are still in force, and contain some traces of Presbyterianism.

In Guernsey the Presbyterian forms remained in use till the appointment of Rev. John de Saumarez as dean in 1662. He insisted on putting in force the Act of Uniformity, and several ministers who refused to conform were ejected. We have the names of Le Marchant, ejected from Le Valle and St. Sampson; Perchard, from St. Peter's in the Wood; Morehead, from St. Saviour; de la Marche, from Castel; Herivel from Forest and Torteval.

Of these, only de la Marche—or, as he is there called, Mr. le Marsh—is mentioned in the *Non-conformists' Memorial*. He, and one de la Place, whose name does not appear in 1662, had been members of the Westminster Assembly. After his ejection he held meetings in his own house; but how long they were allowed is uncertain.

Le Marchant, who belonged to a good family, was especially hated by the dean. He was imprisoned in Castle Cornet, and afterwards in the Tower of London, until September, 1667; and was then only liberated under bail of £1,000, and promise that he would not return to Guernsey unless he obtained special permission from the king, and behaved as a dutiful subject.

The public feeling was so opposed to these proceedings that the garrison was increased for fear of trouble, and the churches were for a time deserted.

E. LE BRUN.

*Jersey.*

## The Indulgence, 1672

**I**N the Public Record Office (S.P. Dom. Car. ii., 320, 17) is a draft, apparently in the handwriting of Lord Arlington, of the several forms of licence to be issued under the Indulgence. The three forms are written consecutively on the same sheet under the same common heading, with their respective titles in the margin, as follows:—

Charles &c To all Mayors, Bailiffs, Constables, & other Our Officers & Ministers Civill & Military who<sup>m</sup> it may concerne, Greeting.

Teacher of a certaine Congregation In pursuance of Our Declaration of y<sup>e</sup> 15 of March 167 $\frac{1}{2}$  Wee do hereby permitt & license . . . . to be a Teacher of y<sup>e</sup> Congregacōn allowed by Vs in . . . . for y<sup>e</sup> use of such as doe not conforme to y<sup>e</sup> Church of England who are of y<sup>e</sup> Perswasion commonly called . . . . With further license & permission to him y<sup>e</sup> said . . . . to teach in any other place licensed & allowed by Vs, according to Our s<sup>d</sup> Declaration.

Ye Place In pursuance of our Declaration of y<sup>e</sup> 15 of March 167 $\frac{1}{2}$  Wee have allowed & Wee doe hereby allow of . . . . to be a Place for y<sup>e</sup> use of such as doe not conforme to y<sup>e</sup> Church of England, who are of y<sup>e</sup> perswasion Commonly called . . . . to meet & assemble in, in order to their Publick Worship & Devotion. & all & singular Our Officers & Ministers Eccticall Civill & Military, who it may concerne, are to take due notice hereof, & they & every of them are hereby strictly charged & required to hinder any Tumult or Disturbance, & to Protect them in their said Meetings & Assemblyes. Given &c.

Teacher in general & at large In pursuance of our Declaration of y<sup>e</sup> 15 March 167 $\frac{1}{2}$  Wee doe hereby permitt & license . . . . of y<sup>e</sup> Perswasion commonly called . . . . to be a Teacher & to teach in any Place licensed & allowed by Vs, according to our said Declaration. Given &c.

Bound up in the same volume are several transcripts of these drafts in other hands, with the abbreviations, etc., written in full; and also printed blank forms corresponding thereto. Filled in copies of these licences are very rare; see below. There are also lists of applications and licences granted, from which it would probably need nothing but patience to extract a complete catalogue, and thus exhibit the full extent of Nonconformity (exclusive of the Quakers, who on principle refused to ask indulgence,) ten years after the Ejectment. This is a work which it is highly desirable should be taken in hand.

The only actual licences known to be still extant are the following:—

- Dorset.—For Jeremiah Littlejohn, in the house of Robert Berren at Gillingham. In the Congregational Library.
- Lancashire.—For P. Seddon's house at Outwood, in the parish of Prestwich. Was in the possession of Wm. Bateman, F.A.S., of Middleton.
- Middlesex.—For the Presbyterian Meeting in Monkwell Street. In Williams's Library.
- Yorkshire.—For Rev. Oliver Heywood of Northowram. Was in the possession of Rev. Richd. Astley, Halifax.
- Yorkshire.—For the Upper Chapel, Sheffield. Was in the possession of Rev. J. Pye-Smith, D.D.

## Early Nonconformist Bibliography

### V

THE meeting of the Long Parliament operated as a virtual emancipation of the Press. From the eve of its assembling to the day, fourteen months later, when Charles attempted to seize the five members, there were issued hundreds of controversial books and pamphlets on ecclesiastical topics. Some of these were directed against particular abuses, some against the prelatial order and the ceremonies; some advocated Presbyterianism, some Independency; and some defended the hierarchy in every variety of tone, from arrogance to scurrility. To these few months also belong the earliest publications of several writers of lasting celebrity.

The regular publication of Parliamentary debates was as yet in the distant future; but there were issued:—

*Speeches And Passages Of This Great and Happy Parliament, from the third of November 1640 to this instant June 1641. Collected into One Volume, and according to the most perfect Originalls, exactly published.* 4to., 8+534pp., 1641. In the British Museum, Congregational Library, etc. Reissued, with a new title-page and additional matter, as *A True Collection of Speeches, Arguments, Impeachments, Messages, and Conferences, and other Transactions In that Memorable Parliament, Begun at Westminster, The third day of November, 1640.* 4to., 1659.

*The Diurnall Occurrences, or Dayly Proceedings of Both Houses, in this Great and Happy Parliament, From the third of November, 1640, to the third of November, 1641. With A Continuation of all the Speeches, from June last, to the third of November, 1641.* 4to., 6+429 pp., 1641. In the Congregational and other libraries.

The following speeches—and perhaps others on ecclesiastical topics—were published separately:—

MR. BAGSHAW'S *Speech in Parliament February the ninth 1640. Concerning Episcopacy And the London Petition.* 4to., 2+8pp., 1641.

L. CARY [VISC. FALKLAND]. *A Speech Made To The House of Commons Concerning Episcopacy.* 4to., 16+30pp., 1641. In the library of the Boston Athenæum, Mass.†

*A most worthy Speech of . . . SIR EDWARD DEERING . . . Concerning the Liturgy of the Church of England, and for a Nationall Synod.* 4to., 2+5 pp., 1641.

*The Third Speech of the Lord GEORGE DIGBY To the House of Commons, concerning Bishops and the Citie Petition, the 9th of February, 1640 (41.)* 4to., 19pp., 1640.

*A Speech of the Honorable NATHANAEL FIENNES . . . in answer to the Third Speech of the Lord George Digby, Concerning Bishops &c.* 4to., 2 + 28pp., 1641.

*A Second Speech of the H. NATHANAEL FIENNES . . . Touching the Subjects Liberty against the late Canons, and the New Oath.* 4to., 2 + 20pp., 1641.

*MR. GRIMSTONS Speech in the High Court of Parliament (9 November, 1640.)* 4to., 2 + 16pp., 1641.

*MASTER GRIMSTONS Argument concerning Bishops, with MR. SELDENS Answer. Also several Orders newly made in Parliament concerning Church Government.* 4to., 8pp., 1641.

*Two Speeches spoken in the house of the Lords, by the Lord VISCOUNT NEWARK. The first concerning the right of Bishops to sit in Parliament, May 21, 1641. The Second about the lawfulness and conveniency of their intermeddling in Temporall affairs, May the 24th following.* 4to., 2 + 10pp., 1641.

*The Speech of MASTER PLYDELL, Esquire : Concerning the Church, Febr. 8. 1641.* 4to., 2 + 5pp., 1641.\*

*A Reply Made By Mr. THOMAS PVRY . . . touching Episcopacy ; and Deanes and Chapters ; at a Committee of the whole House.* 4to., 2 + 9pp., 1641.\*

*The Speech or Declaration of JOHN PYMM, Esqr., To the Lords of the upper House, upon the delivery of the Articles . . . against William Laud, &c.* 4to., 2 + 34pp., 1641.

*A Speech Made Before The Lords . . . By FRANCIS ROUS, Esquire, March the 16th, 1640 (41) Against Dr. Cossens, Dr. Maynwaring, and Dr. Beale : Upon the Complaint of Mr. Peter Smart.* 4to., 2 + 6pp., 1641.

*The Speeches of SR BENJAMIN RUDYER in the high Court of Parliament.* 4to., 2 + 20pp., 1641.

*Two Speeches of the Right Honorable WILLIAM, LORD VISCOUNT SAY AND SEALE . . . The first upon the Bill against Bishops. The other a Declaration of Himselfe touching the Liturgie.* 4to., 2 + 17pp., 1641.

*A Speech of WILLIAM THOMAS Esquire in Parliament. . . . Being a Short View and Examination of the Actions of Bishops in Parliament, from Anno Dom 1116, to this present of 1641.* 4to., 2 + 25pp., 1641.

*SR. HENRY VANE his Speech In the House of Commons, at a Committee for the Bill against Episcopall Government . . . June 11. 1641.* 4to., 2 + 9pp., 1641.

*An honourable and learned speech made by MR. WALLER in Parliament, against the prelates innovations, false doctrine and discipline, &c.* 4to., 1641. In the British Museum and Bodleian.†

*A Speech made by MAST. WALLER Esqr., in the House of Commons concerning Episcopacie, whether it should be committēd or rejected.* 4to., 1641. In the Bodleian and British Museum.†



*A Speech of MR. JOHN WHITE . . . Concerning Episcopacy. Printed by his own Copie with Additions.* 4to., 2 + 14pp., 1641.

MR. WHITES *Speech in Parliament On Munday, the 17th of January, Concerning The Triall of the XII. Bishops, An. Dom: 1641.* 4to., 2 + 5pp., n.d.

*Speech of SIR T. WIDDINGTON; On the Impeachment of Bishop Wren, 20 July 1641.* 4to., 2 + 14pp., 1641. (With the Articles of Impeachment.)

[All the foregoing, except those indicated by †, are in the Congregational Library. The two speeches marked \* are in favour of prelacy.]

Of the very numerous petitions to Parliament a considerable number were published as pamphlets or broadsheets, e.g. :—

*The First and large Petition of the Cite of London, and other inhabitants thereabouts: for a Reformation in Church Government, as also for the Abolishment of Episcopacie &c.* 4to., 16pp., 1641.

*Three Petitions from Surrey and Middlesex, against Popish Lords and Bishops.* 4to., 8pp., pp., 1641.

*Unitie, Truth, and Reason. Presented in all Humilitie Petition-wise to Parliament . . . for the more happy and certaine reconciling of the Church differences.* 4to., 2 + 14pp., 1641.

*Petition of divers of the Clergy of the Church of England [for reformation of the Church.]* 4to., 2 + 5pp., 1641.

*The Remonstrance and Petition of the County of Huntingdon for the Continuance of the Church Government, and divine service, or Book of Common Prayer.* 4to., 2 + 6pp., 1641.

*To the High and Hon. Court of Parliament the Humble Petition of the University of Oxford, in behalfe of Episcopacy and Cathedrals &c.* 4to., 2 + 6pp., 1641.

*The Petition and Articles exhibited in Parliament against Dr. Heywood, late Chaplain to the Bp. of Canterburie, by the Parishioners of St. Giles in the Fields.* 4to., 2 + 9pp., 1641.

*Petition and Articles (etc) against John Pocklington D.D., Parson of Yelden,* 4to., 2 + 34pp., 1641.

*Petition from Inhabitants of the Parish of Leonards Shoreditch, against John Squire.* 4to., 2 + 6pp., 1641.

*Petition from William Castell, For Propagating the Gospel in America and the West Indies.* 4to., 19pp., 1641.

[All the foregoing are in the Congregational Library.]

*To the Right Hon. the Knights, Citizens, and Burgesses of the Commons House of Parliament; the humble Petition of some of the Parishioners in the Parish of Chigwell in the Co. of Essex, and divers others... as to an altar in their Church &c.* Broadsheet, 1641. In the British Museum.

*A Petition Delivered in to the Lords Spirituall and Temporall, by Sir Thomas Ashton, Baronet, from the County Palatine of Chester, concerning Episcopacy &c.* Broadsheet, 1641. In the British Museum.

*To the Hon. House of Commons now assembled in the High Court of Parliament The Most Humble Petition of the Nobility, Gentry, Clergy, and Commons within the County of Nottingham &c.* Broadsheet, 1641. In the British Museum.

*To the Hon. Houses of Parliament now assembled: The humble Petition of Many of the Inhabitants within his Majesty's County of Kent..... As to Bishops Ceremonies &c.* Broadsheet, 1641. In the Bodleian and British Museum.

*A Petition presented to the Parliament from the Co. of Nottingham, Complaining of grievances under the ecclesiastical government by Archbishops, bishops, &c.* Broadsheet, 1641. In the Bodleian and British Museum.

*To the Hon. Assembly of the Commons, The Humble Petition of divers Knights, Gentlemen, Clergy, etc. of the Co. of Somerset &c.* Broadsheet, 1641. In the British Museum.

*The Humble Petition of the Brownists.* 4to., 10pp., 1641. In the British Museum.

The following public documents, issued in pamphlet form, demand notice :—

*Articles exhibited in Parliament against Mr. John Squire, vicar of St. Leonard's, Shoreditch, 7th August, 1641.* 4to., 2+6pp., 1641. In the Congregational Library.

*The Orders from the House of Commons for the Abolishing of Superstition and Innoation in the regulating of Church affairs.* 1 Sept., 1641. 4to. In the Bodleian and British Museum.

*An Order by the House of Commons for removing the Communion tables and rails from the east end of the Church; and that all crucifixes, pictures, &c. be abolished.* Folio, 1641. In the Bodleian.

*An Order No. 785 made by the House of Commons for the establishment of Preaching Lecturers throughout the Kingdom of England and Wales.* 4to., 1641. In the Bodleian and British Museum.

[A little later was issued *An Order for the establishing of preaching lectures throughout the kingdom, with 35 considerations upon the Booke of Common Prayer &c.* 4to., 1642. In the Bodleian.]

*A Copie of the Proceedings of some worthy and learned divines, appointed by the Lords to meet at the Bp. of Lincolnes in Westminster, touching Innovations in the doctrine and discipline of the Church of England.* 4to., 12+96pp., two editions 1641, and reprint 1660. In the Bodleian, British Museum, and Congregational Library, etc.

*A Remonstrance of the State of the Kingdom; 15 Decr. 1641, and The Petition of the House of Commons, presented to His Majesty with the Remonstrance of the State of the Kingdom.* 4to., 2+5+2+30pp., 1641. Both in the Congregational and other libraries.

*His Maiesties Speciall Command.....to the Lord Maior of...London, dated Decemb 4. 1641.....To suppress the Tumultuous and unlawful assemblies..... With a Relation of the Riotous assemblies, Mutinous Vproaves, and disorders made and committed by a Company of*

*Brownists or Separatists &c.* 8pp., 4to., 1641. In the British Museum.

The anonymous pamphlets issued during this first year of the Long Parliament — so far as they come within our compass — may for the most part be conveniently grouped as “Puritan” and “prelatist.” Of the former class the most interesting are :—

*A very lively portrayture of the Archbishops and Bs. of the Church of England ; set forth in XX positions.* 4to., 60pp., 1640. In the British Museum, Bodleian, and Congregational Library.

*Christ on His Throne ; or Christs Church government briefly laid downe ; and how it ought to bee set up in all Christian congregations, resolved in sundry cases of conscience.* 4to., 12+78pp., 1640. In the British Museum, Bodleian, and Congregational Library.

*The Brownists Faith and Beliefe Opened.* Broadsheet, 1641. In the British Museum.

*Superstition revived, manifested in bowing towards the Allar &c.* 4to., 1641. In Williams’s Library.

*A Divine Pater-Noster (by way of Reply to a Scandalous Ode, or Pamphlet made by a namelesse Author, who had more wit than honesty.)* Broadsheet, 1641. In the British Museum.

*A Reply, as true as Steele, to a foolish Pamphlet entitled, A Swarme of Secularies &c.* 4to., 1641. In the British Museum. Reprinted 1867 in Hazlitt’s *Handy-Book to the Literature of Great Britain*.

*The Wrens Nest Defil’d, or Bishop Wren Anatomized.....With a true relation of his persecuting of godly preaching Ministers.* 4to., 8pp., 1641. In the Bodleian and British Museum.

*A Certificate from Northamptonshire: (1) Of the pluralities; (2) Defect of Maintenance; (3) Of not Preaching; (4) Of Scandalous Ministers &c.* 4to., 2+20pp., 1641. In the British Museum, Bodleian, and Congregational Library.

*Triple Episcopacie: or a threefold Order of Bishops; one of God, another of Men, and another of the Diuell &c.* 4to., 14pp., 1641. In the British Museum.

*The opinions and directions of a worthy Divine presented to Parliament concerning the Liturgy and Episcopal government.* 4to., 1641. In the Bodleian.

*The Abolishing of the Booke of Com. Prayer by reason of above fifty grosse Corruptions in it, well worthy of the consideration of Parliament.* 4to., 14pp., 1641. In the Bodleian and British Museum.

*Reasons why the Hierarchy or Government of the Church by Arch-Bps., L. Bps., Deanes, Archdeacons, Chancelors and their officers, &c., may and ought to be Removed.* 4to., 2+6pp., 1641. In the Bodleian and Congregational Library.

*The true Character of an untrue Bishop, with a recipe how to recover a Bishop if hee were lost etc.* 4to., 1641. In the Bodleian and British Museum. (Reprinted in *Phoenix Britannicus*.)

*The Anatomy of the Service Book, dedicated to the High court of Parliament, wherein is remonstrated the unlawfulness of it, and that by*

*five severall arguments.* 4to., 6 + 102pp., 1641. At least three editions were issued in 1642, with addition to the title *By Dwalphintramis*. Reprinted 1661. In the British Museum, Bodleian, and Congregational Libraries. The author is supposed to be John Barnard, son of Richard Barnard of Batcombe. He was also the author of *A Short View of the Praelaticall Church of England*, wrongly ascribed to his father in *Transactions No. III.*, p. 177.

*Englands rejoicing at the prelates downfall; or Gods goodnes and mercy to England in delivering them from the cruel tyranny of blood-thirsty prelates.* 4to., 1641. In the Bodleian.

*The Beauty of Godly government in a Church reformed; or a Platforme of government consonant to the Word of Truth and the purest Reformed Churches.* 4to., 1641. In the Bodleian.

*A discoverie of new light; or Ancient Trulthes revived; containing principles and inferences of a Church way.* 8vo., 1641. In the Bodleian.

*An Answer to the Petition sent from the Universitie of Oxford to the Hon. Court of Parliament etc.* 4to., 1641. In the Bodleian and British Museum.

*A Light for the ignorant; or a treatise shewing that in the New Testament is set forth 3 Kinglie States or governments.....Whereto is added a true definition of a visible Church.* 4to., 1641. In the Bodleian.

*A Decade of Grievances Presented and approved to the.....Parliament against the Hierarchy &c.* (Sub-title, *Sions Plea against the Prelacy.*) 4to., 8pp., 1641. In the Bodleian, British Museum, and Congregational Library.

*A Worke for the Wisely Considerate, in three distinct Parts.....(1) A primary truth that Elders were the only Bps. for the first one hundred years after Christ; (2) An undoubted position concerning worship etc; (3) Certain propositions concerning Separation.* 4to., 2 + 38pp., 1641. In the Bodleian and British Museum.

*Reformation no Enemie, or a discourse between the bishops and the desirers of Reformation.* A reprint of Marprelate's *Hay any Worke for Cooper.* 4to., 10 + 49pp., 1641. In the Bodleian and Congregational Library.

*An Anti-Remonstrance to the late Humble Remonstrance [i.e. that of Bp. Jos. Hall.]* 4to., 9pp., in the Bodleian and British Museum.

*Certain Reasons tending to prove the unlawfulness and inexpediencie of all Diocesan Episcopacy &c.* 4to., 1641. In the Bodleian.

*The Equality of the Ministry plainly described both by scriptures, fathers, and councils.* 4to., 1641. In the Bodleian and British Museum.

*Cheapside Crosse censured and condemned by a letter sent from the Vice Chancellour.....of Oxford &c.* 4to., 1641. In the Bodleian.

All the following are in the Congregational Library:—

*Vox Populi, expressed in xxxv motions to this present Parliament.....*

*for Reforming the present Corrupt State of the Church.* 4to., 2+10pp., 1641.

*Good Workes, if they be well handled; or certain projects about Maintenance for Parochial Ministers.* 4to., 5+10pp., 1641.

*Regulated Zeal; a Request to seek the desired Reformation in a peaceable Way.* 4to., 8pp., 1641.

*The Question Concerning The Divine Right of Episcopacie briefly stated.* Signed H.P. 4to., 2+12pp., 1641.

*The Petition for the Prelates briefly examined.* 4to., 4+40pp., 1641.

*An Appeal of the Orthodox Ministers of the Church of England against (Bp.) Richard Mountague.* 4to., 2+37pp., 1641.

*The Somerset Petition, with an Answer In Defence of the Parliament Against the said Petition And all others of that malignant and dangerous Nature.* 4to., 2+18pp., 1642.

*Certain Considerations wherein the Prelates do Acknowledge that they stand by the meer mercy of the King and Parliament.* 4to., 8pp., 1641 (?).

*A briefe but true historிக்கal Narration of some notorious Acts and Speeches of Mr. John Cosens.* 4to., 8pp. Prefixed to a Sermon on Psa. xxxi., 7.

*A Pack of Purilans, mainlayning the Vnlawfulnessse, or Vnexpediencie or both, of Pluralities.....Sole Ordinations.....etc: As also a defence of the authority of Princes and Parliaments to intermeddle with matters of Religion.* 4to., 6+56pp., 1641. In the British Museum and Congregational Library. Reprinted 1650.

*The True Grounds of Ecclesiastical Regimen set forth in a briefe Dissertation &c.* 4to., 2+99pp., 1641. In the Congregational Library; & as are all the following:—

*The Downfall of the Pretended Divine Authority of the Hierarchy into the Sea of Rome.* By V.N.V. 4to., 8+36pp., 1641.

*An Appeale to Every Impartiall, Iudicious, and Godly Reader, whether the Presbyterie or Prelacie be the beller Church-government.* 4to., 2+13pp., 1641.

*Prelacie is Miserie &c.* 4to., 2+10pp., 1641.

*The Prelates Pride, &c.* 4to., 6+22pp., 1641.

*The Bishops Manifest; or A Comparative Relation of Conformitie of the English Prelates to those treacherous and deceitful ones in Reign of King Hen. the eighth.* 4to., 2+6pp., 1641.

*A Christal for the Clergie.* 4to., 8pp., 1641.

*The Presbyterian Government Examined.* 4to., 2+38pp., 1641. This is aggressively Independent, and is replied to in

*A Postscript in answer to a Treatise very lately published, which is intituled The Presbyterial Government Examined.* 4to., 40pp., 1641 (?).

The following are anti-prelatic satires and lampoons:—

*Vox Borealis, or the Northern Discoverie; by way of Dialogue between Jamie and Willie.....Printed by Margery Mar-Prelat, in Thwack-Coat Lane.* 4to., 1641. In the Bodleian and British Museum. Re-

issued the following year as *A Second Discovery by the Northern Scout &c.* In the Bodleian ; and reprinted in the *Harleian Miscellany*.

*The Lineage of Locusts, or the Popes Pedigree.* Broadsheet, 1641. In the British Museum. Adapted from A. GILBY'S *View of Antichrist*, 1570.

*The Popes Proclamation ; whereto is added six articles against Cheapside Cross.* 4to., 7+ pp., 1641. In the Congregational Library, as are also the five next following :—

*A Charitable Churchwarden, or a Hypocrite Anatomized.* 4to., 8pp., 1641.

*The Churchwardens Repentance.* 4to., 2+6pp., 1641.

*Lambeth Fair, wherein you have all the Bishops Trinkets set to Sale.* 4to., 11pp., 1641.

*Mercuries Message ; or the copy of a Letter sent to Wm Laud, late Archbishop of Canterbury.* 4to., 8pp., 1641.

*Rome for Canterbury : Or a true Relation of the Birth, and Life, of William Land &c.* 4to., 8pp., 1641.

*Canterburie Pilgrimage ; in the testimony of an accused Conscience for the blood of Mr. Burton, Mr. Prynne, and Doctor Bastwicke.* 4to., 8pp., 1641. In the British Museum.

*The Bishops Potion ; or a Dialogue, between the Bishop of Canterbury and his Physician &c.* 4to., 6pp., 1641. Reprinted in the *Harleian Miscellany*.

*The Curates Conference : or a Discourse betwixt two Scholars &c.* 4to., 11pp., 1641. Reprinted in the *Harleian Miscellany*.

*Romes Echo, or a Dialogue Betwixt a Papist and a Protestant : with an Admonition to our Lordly Bishops.* In rhyme. 4to., 4+8pp., 1641. In the Congregational Library.

Meanwhile pamphleteers on the other side were not idle. The following are the most noteworthy of the prelatist tracts which were published anonymously :—

*A Divine Oade ; an Exposition of the Brownists' Pater-Noster.* Broadsheet, two issues, n.d. and 1641. Both in the British Museum.

*The Brownists Conventicle : or an Assembly of Brownists, Separatists, and Non-Conformists, as they met together at a private house to heare a Sermon of a brother of theirs neere Algale, being a learned Fell-maker. His auditors were Bulton-makers, Translaters, Weavers, Box-makers, with divers other holy Brethren and Sisters &c.* 4to., 8pp., n.pl., 1641.

*The Brownists Synagovge.... With a Relation of the Names, places, and Doctrines of those which doe commonly Preach. The chiefe of these, Greene the Fell-maker ; Marler, the Bulton-maker : Spencer, the Coachman ; Rogers, the Glover. Which Sect is much increased of late within this city.* 4to., 8pp., n.pl., 1641.

*The Brothers of the Separation. Or a true Relation of a Company of Brownists which kept their Conventicle at one Mr. Porters in Goat Alley in Whitecrosse-street, where they were apprehended on Sunday. Aug 14,*

## 418 Early Nonconformist Bibliography

1641. *As also a Sermon preached afterwards in the same house by John Rogers, a Glover.* 4to., 8pp., n.pl., 1641.

*The Discovery of a Swarme of Separatists, or, a Leather-sellers Sermon. Being a most true and exact Relation of the tumultuous Combustion in Fleet Street last Sabbath day being the 19 of Decem. Truly describing how Burboon a Letherseller had a Conventicle of Brownists met at his house that day about the number of a hundred and fifty, who preached there himselfe about five houres in the afternoone.... With another Relation of a Sermon, that Prophet Hunt preached in St. Pulchers Church the same day aforesaid.* 4to., 8pp., 1641.

*A Word to Fanatics, Puritans and Sectaries, Green the Felt-maker, Spencer the Horse-rubber, and a few others &c. [with notice of the preachment and pratings of Barbones the Leather-seller.]* 4to., 1641. Reprinted 8vo., 1821.

All these five are in the British Museum; the first and second also in the Bodleian.

*An Answer to an impertinent pamphlet lately set forth by John Spencer, wherein is refuted the arguments brought &c.* 4to., 1641. In the Bodleian.

*The Book of Common Prayer now used in the Church of England, vindicated from the Aspersions of all Schismatiques, Anabaptists, Brownists and Separatists.* 4to., 1641. In the Bodleian and British Museum.

*An Apology for Bishops, or a plea for learning against those lying, rayling and scandalous libels so frequent in despite of learning and learned men.* 4to., 6pp., 1641. In the Bodleian and British Museum.

*The judgment of Dr. Reignolds concerning Episcopacy, whether it be Gods ordinance, in a letter to Sir F. Knowles, concerning Dr. Bancrofts Sermon.* 4to., 1641, two editions. One in the British Museum, both in the Bodleian.

*Certain Briefe Treatises written by Divers Learned men concerning the Ancient and Modern government of the Church &c.* 4to., 6 + 176pp., 1641. In the Bodleian.

*The Brownist haeresies confuted, their knavery anatomized, and their fleshly spirits painted at full; with an account of a barber preacher &c.* Other copies of the same tract have this title:—*A Description of the Sect called the Familie of Love &c.* 4to., 1641. Copies with both titles are in the Bodleian.

*God's government of his church, and the deputation thereof to men, &c.* 4to., 1641. In the Bodleian and Congregational Libraries.

*A Defensive Vindication of the publike Liturgie, established ceremonies, and settled features of the Church of England.* 4to., 1641. In the British Museum, Bodleian, and Congregational Library.

*Episcopal Government instituted by Christ, and confirmed by cleere evidence of Scripture, and invincible reason.* Signed R.R. 4to., 1641. In the Bodleian and British Museum.

*A Confutation of Mr. L[ewes] H[ewes] his Dialogue; or an answer to a dialogue or conference betweene a County Gentleman and a Minister of Gods Word, about the Booke of Common Prayer.* 4to., 12pp., 1641. In the Bodleian and British Museum.

*An Answer to the new molions; or a serious and briefe discussion of certaine motions now in question.* 4to., 1641. In the British Museum, Bodleian, and Congregational Library.

*A Dialogue betwixt three travellers .... Crucy Cringe, a Papist; Accepted Weighall, a professour of the Church of England: and Faction Wrest-writ, a Brownist &c.* 4to., 1641. In the Bodleian.

*A Whip for the Back of a Backsliding Brownist.* Broadsheet, 1641. In the British Museum.

Some of the foregoing are—by their titles—probably satirical; the following are certainly of that character:—

*The Lofty Bishop, the Lazy Brownist, and the Loyal Author.* Broad-sheet, 1641.

*The Dolefull Lamentation of Cheap-side Crosse, or Old England sick of the Staggers, the sundry sorts of Sects now raving and raging &c.* 4to., 1641. Both in the British Museum; the latter also in the Bodleian.

The following are in the Congregational Library:—

*A Discourse of Sacrilege.* 4to., 2+26pp., 1641.

*A Wise and Moderate Discourse concerning Church Affairs.* 4to., 2+47pp., 1641.

*The Way toward the finding of a Decision of the Chief Controversie now debated concerning Church Government.* 4to., 2+42pp., 1641.

*A Modest Advertisement concerning the Present Controversie.* 4to., 2+20pp., 1641.

*A Summarie View of the Government both of the Old and New Testament.* 4to., 2+176pp., 1641.

*A Short Treatise of Archbishops and Bishops.* 4to., 2+22pp., 1641.

*Certaine Reasons Why the Booke of Common-Prayer Being Corrected should Continue.* By I.W. 4to., 4+14pp., 1641.

*An Answer to a Lawless Pamphlet entituled The Petition and Articles exhibited in Parliament against Doctor Haywood &c.* 4to., 2+21pp., 1641.

*A Vindication of the Bishop of Durham from the Calumnies of a... libel entituled The Downfall of Hierarchie.* 4to., 2+19pp., 1641.

We may here notice a small group of anonymous tracts on Popery and Protestantism.

*The Heads of Reasons for which a generall Councill of Protestants ought to be called together in England.* 4to., 2+20pp., 1641.

*Certaine Modest Observations and Considerations of the true Protestants of the Church of England, for their right choyce of Church Governours and Church ceremonies &c.* 4to., 1641. Both these in the Bodleian and British Museum.



420 Early Nonconformist Bibliography

*A True Copie of the Disputation held betwene Master Walker and a Jesuite.....concerning The Ecclesiasticall Function.* 4to., 8pp., 1641. In the British Museum.

*A Dialogue or Discourse between a Parliament man and a Roman Catholick, touching the present state of Recusants in England.* 4to., 1641. In the Bodleian.

The next should be examined, as its title is ambiguous.

*A Good Wish for England, or Englands "Lord Deliver us," &c.* Broadsheet, 1641. In the British Museum.

T. G. CRIPPEN.

## NOTES AND QUERIES

DEATH AND BURIAL OF ROBERT BROWNE.—In the introduction to his *Treatise of Reformation* in the *Transactions*, No. II., p. 121, it is stated that Browne "never left the jail, but died there at some uncertain date before November, 1633. The place of his burial is doubtful," etc.

The long uncertainty is now set at rest, and the traditional "uninscribed stone" at Achurch finally disposed of, by the following communication from one of our members to the Secretary :—

I have, after a good deal of delay, obtained a copy of the entry in the parish register of St. Giles, Northampton. It is contained in the first existing volume, beginning with 1550, and is of course under date 1633 :—"Mr. Browne, Parson of Achurch, was buryed the viii. of October."

H. N. DIXON.

Wickham House,  
Northampton.  
3 Feby, 1904.

A suggestion lately made by the vicar of St. Giles, that the fact of Browne's interment there should be commemorated by a brass in the church, deserves sympathetic consideration.

Dexter (p. 122, n.) says of the scene of Browne's ministrations at Achurch, "With the exception of the transept, which was added in 1862, when the whole was restored, the edifice is without doubt substantially the same as in Browne's time." A very different account is given by Rev. F. I. Cater of Oundle, who, in reply to enquiry, writes as follows :—

The only print of the church before it was restored in 1862 is that which appears in Brandon's *Parish Churches*, published by Bell in 1848. It is a very good picture, but shews only the tower and spire, which remain practically untouched by the wretched restoration. By this restoration the main portion of the church passed almost beyond recognition. A new and unnecessary north aisle was built, destroying the north wall; a new and trumpery porch was added; all the windows but two were destroyed and poor ones substituted. There is an interesting doorway left untouched, also one ancient window in the south transept.

\*

Adverting to the note on p. 336, *Transactions*, No. V., Mr. W. Tuck of Bath, writes :—

It is a mistake to say that the sermon by Rev. T. East, which led to the conversion of John Williams, was preached at Frome; it

should have been the Tabernacle, London. . . . Mr. East was a native of Frome, and before he became pastor of Rook Lane chapel was in business as a tinman. A *jeu d'esprit* was current in Frome as follows:—

“When Tim was a tinker he worked upon tin,  
But now he's a parson he works upon sin;  
In all his loud reasonings as brittle as glass,  
He has left all the tin and keeps all the brass.”

Another error which it may be worth while to correct is (p. 338) that Rev. R. A. Vaughan was “lately co-pastor with Rev. W. Jay at Bath.” He was not co-pastor but assistant minister; and the reason why he left Bath was that Mr. Jay would not consent to his being co-pastor.

\*

Information is desired respecting a chapel—of what denomination is unknown to the enquirer—which stood in Gate Street, Lincoln's Inn Fields. One Griffith Williams ministered there from 1790 to 1826. The chapel existed until about 1840.

W. H. ROBERTS.

\*

The hymn, “The righteous souls that take their flight,” etc., 166 in Boden, is by George Hay Drummond, an episcopal clergyman. It first appeared with music in E. Miller's *Psalms of David for the use of Parish Churches*, 1790.

W.T.B.

\*

J. Watkinson, Esq., The Quinton, Queen's Gardens, Herne Bay writes as follows:—

At the present time it has occurred to me that the history of the Congregational churches of our county might with advantage engage the thought and research of some of the members of the Congregational Historical Society. For several years I have been collecting material for such a history of the churches in Kent, having in view the revision and bringing up to date the *Church History of Kent*, which was published by Rev. T. Simpson nearly fifty years since. I should be glad to get into touch with any who may have in their possession views, portraits, or matter of interest connected with any of the Kentish churches. Possibly some readers of the *Transactions* may have that which they would sell, lend, or exchange for similar matter in relation to other counties. From any so minded I should be greatly pleased to hear.

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