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Editorial

WE have again to apologize for delay of the present issue. It is entirely due, as on a former occasion, to depletion of the staff at the printing-office owing to the war.

* *

Our Autumnal meeting was held in Birmingham on 4th October. Interesting papers were read by the Rev. A. G. Matthews, M.A., on *Nonconformity in Staffordshire before 1672*; and by Mr. W. Wimbury on *Congregationalism in Worcestershire*. We hope to give the substance of these papers in our next.

* *

About four years hence we shall be invited to celebrate the Tercentenary of The Pilgrim Fathers. Already plans are being formed on the other side of the Atlantic for a worthy commemoration; and it is proposed that on "Forefathers' Day," 1920, Memorial Sermons shall be preached in every Congregational Church in America! This is what our transatlantic friends might—if the suggestion had come from this side—have called "a large order," but it is the right thing to do, and it becomes us to remember that the men of the *Mayflower* belong to us as truly as to their lineal descendants. They went out from us, not "because they were not of us," but because the England of that day was not worthy of them. There is ample time to decide on the form which the English Commemoration shall take; but about the date there can scarcely be two opinions. It was on the 6th September, 1620, that the Pilgrims finally set sail from Plymouth, and that date ought to be as firmly fixed in our national calendar as that of the Gunpowder Plot or the Battle of Trafalgar. In 1920 the 6th of September will fall on a Monday; surely on the preceding day the Story of the Pilgrims should be told in every Sunday school in the land. No doubt there will be adequate literary commemoration. The article by C.S. in our present issue is intended as the Introductory chapter of a popular narrative on which the author is expending a considerable amount of original research. The History published by Dr. John Brown 21 years ago is never likely to become obsolete; and it is greatly to be wished that it may be reissued in a very cheap form, so as to be universally accessible.

* *

We understand that the "Survey of the Dissenting Interest," made in 1691-2, and discovered among the records of the Presbyterian Fund about four years ago, is now actually in the press. Much patient labour has been spent upon it by Principal Gordon, and we await its publication with expectant interest.

* *

We are glad to learn that Dr. Peel has definitely undertaken to edit a reprint of the very scarce collection of Puritan tracts published about 1592 under the title *Parte of a Register*: to which the *Seconde Parte* amongst the Morrice MSS. was designed to constitute a sequel. We also hear that there is some prospect of a collected edition of the writings of the patriot martyr John Penry.

* *

Information is desired about Roger Breirley or Brierley, Puritan curate of Grindleton, Yorks, about 1620. He was persecuted by the anti-puritan party, but befriended by Archbishop Matthews. Some of his admirers were nicknamed Grindletonians. A volume of his sermons was printed posthumously in 1677.

The Congregational Church at Barking

ALTHOUGH the traditions which date the origin of this church from 1662 or 1706 are certainly erroneous, there can be no doubt that Puritan influence was early operative in the neighbourhood. On 15th May, 1556, Hugh Lavercock, "a lame old man" of Barking, was burned at Stratford for stoutly maintaining the doctrines of the Reformation. In 1642, a petition was presented to the House of Commons by parishioners of Barking, that John Bowyer might be appointed their lecturer; and he was appointed accordingly; the vicar, Richard Hall, being enjoined to "permit him to exercise his ministry without any lett or interruption." In the attempted Presbyterian settlement of 1646 Barking was included in the Braintree classis, and Mr. Thomas Lake was named as representative elder. In 1654, Benjamin Way, whose family connections were strongly Puritan, was appointed vicar of Barking. He left shortly before the Restoration, and took a village pastorate in Dorsetshire, whence he was ejected by the Act of Uniformity. Under the Indulgence of 1673 he was licensed as a Congregational preacher at Dorchester; in 1676 he removed to Bristol, as pastor of the Congregational church on Castle Green; and died there about the 9th or 10th November, 1680. He was succeeded at Barking by Thomas Cartwright, afterwards bishop of Chester and non-juror.

In 1653, "divers inhabitants of the parish"

residing about Abury (or Aldborough) Hatch, three miles from the parish church, petitioned Parliament for help in building a chapel of ease. A site was assigned, and a chapel built, apparently of timber; and the Rev. Edward Keightley was appointed minister. He was of the parish of Grays; but the estate on which the chapel stood was owned by his mother. Mr. Keightley was silenced by the Act of Uniformity, and had no successor in the chapelry; for the bishop of London and the lord of the manor disputed about the right of presentation, no appointment was made, and the chapel fell into decay. Mr. Keightley, however, continued to reside at Abury Hatch, and to preach in his own house. Under the Indulgence he obtained a licence (2nd May) for his house as a Presbyterian meeting-place; and on 16th July another for his house in Barking. He is said to have preached at Billericay also. He died at Barking, and was buried there 3rd July, 1701.

Meanwhile the Rev. Richard Taylor, ejected from Holt in the county of Denbigh, came to reside at Barking. He was of Oxford University, where his tutor was Samuel Jones, afterwards tutor of the academy at Llangynwydd. Taylor is said to have been a wealthy man; and after ejection from his benefice he continued to preach in the church for twelve months gratis, being connived at by the local authorities. At Barking he evidently held an influential position. T. W. Davids says he settled "as pastor of the congregation there, probably as successor to Edward Keightley." If so Mr. Keightley must have resigned long before his death, for Taylor did not survive him. But it *may be* that there were two meetings, one in the town and the other at Abury Hatch. However, Mr. Taylor died on 12th August,

1697. He was buried in the chancel of Barking church, where the inscription on his gravestone was still legible in 1862.

For eighty years after the death of Mr. Keightley we have no evidence of Nonconformity in the wide parish of Barking. No congregation is mentioned in Evans's list, 1717-1729; nor in Thompson's list, 1773. But in 1782, the Rev. George Gold of Stratford (or West Ham) commenced preaching in a hired house at Barking; with what result is shewn by the following document, now carefully preserved among the records of the local church. It is clearly written on one side of a paper, measuring $15\frac{7}{8}$ by $6\frac{1}{8}$ inches, somewhat frayed on the right-hand side. As the "names afterward written" do not appear, it is probably a contemporary transcript from an original church-book no longer extant. There is some erratic spelling, which is here retained. It is evident that the arrangements made on 26th January, 1785, were confirmed by the West Ham church meeting; and the "branch" became a distinct church. A meeting-house had already been built; and in 1804 the Rev. Joseph Kennet Parker was installed as pastor. His ordination took place on 28th September of that year.

(The document above mentioned)

"We whose names are afterward written hav[ing] sought the Lord by prayer for direction in matters of great moment—that is to say—How we according to the Rule of God's word might join ourselves into a Church—that we might enjoy the privileges and Ordinances of God's House, we came to the following Resolutions:—

First, we agreed to set apart one night for prayer and speak of our Experience to each other, in Order to Encrease the Unity of the Spirit and the Bond of peace—that we might be joined unto the Lord and One another—This was Jany 23, 1785.

2 ly. We then fully agreed to form ourselves into one

Body in Communion and Church fellowship—upon the Independent pl[an], holding the same Doctrins and Church Order as is held by the Church of Christ at Westham under the Revd. Geo. Gold Pastor of the said Church—This agreement was because our Intention was of becoming a part or branch of the aforesaid Church if they thought well to Receive us as such.

3 ly. It was also agreed that this our Desi[re] of becoming a Part or branch of the Church at Westham should be made know[n] unto them by Mr. G. Gold at there next Church Meeting—therefore we appointed him as our Messenger for that purpose. Our next meeting ajourned untill the 26th inst.

On Jany 25 we received Mr. Gold's answer from the Church at Westham—that they had ag[reed] to send Messengers to converse with us and hear what God had done for our Immortal Sou[ls]; therefore desired we would meet for that purpose on Thursday the 26 Inst, at six o'clock at night.

On Jany 26th the Revd. Mr. Gold, Mr. John Fleming, and Mr. Thos. Atherton, Minister and Deacons of the Church of Christ at Westham, attended as above—We also met & Informed them of our Desire and Dessign in becoming a Branch as above—We Gave in our Experience before them, they where very agreeable we should become One body if agreeable unto the Church, which was to be agreed at the next Church Meeting.”

Communicated by Mr. S. WILDING, Barking

Early Nonconformity at Godalming

THE facts hitherto known about early Nonconformity in this ancient borough are correctly given in Cleal's *Congregationalism in Surrey*; and may be briefly summarized as follows:

According to the Episcopal Return in 1669 there were two conventicles in Godalming; one of 700 or 800 persons in the house of John Platt or Plot, the ejected minister of West Horsley; the other of 400 or 500 Quakers in the house of Henry Gill. [It seems likely that these numbers are much exaggerated.] In 1672 a licence was granted for a Presbyterian meeting in the house of George Bridge, or Bridger. Two other ejected ministers lived in the town: John Farrol or Farwell, M.A., from Selborne, Hants., who was imprisoned under the Five Mile Act, and in 1672 was licensed at Farnham; and Richard Dowley, B.D., ejected successively from Stoke in Worcestershire and Elford in Staffordshire, licensed in 1672 at West Orton in Leicestershire, and resident for a few years after the Toleration Act in Godalming (died 1702). It is added that "in 1715 Mr. Roger Foster of Guildford had a lecture here."

But an interesting addition to these facts is afforded by a manuscript the contents of which have lately been made known, which is the property of Captain Constable of Arundel, and from which copious extracts appear in vol. xxvii of *Surrey Archaeological Collections*. It is a volume of over 300 pages, in the handwriting of Lawrence

Lee, butcher, of Godalming, who was born there on 31st October, 1668. By far the greater part of the volume consists of sermons, mostly by the Rev. Samuel Hall, of whom hereafter; but the most interesting part consists of an autobiographical sketch, interspersed with historical memoranda, and commenced by the writer on 25th December, 1708. From this sketch we give a few instructive extracts :

"At y^e age of three years I was sent to school to y^e widow Moreland..I well remember y^e first day my Mother had me to school, whare I went about one year till I could read some part of a Testament: My ffather and Mother comonly hearing those Nonconformist Minesters preach which did not conforme according to y^e custome of y^e Church of England now in use who were sylenced from preaching in y^e publike Churches on St. Bartholomew's day in y^e year 1662. I remember M^r Manship who had formerly been Minister of y^e Lower Parish Church in Guildford preach in y^e house whare George Bridger then dwelt, whare now Jn^o Smith^s widow dwels, being next adjoining to our school.....I have sometimes alsoe heard Minesters preach in y^e room whare I went to school; y^e Minesters y^t used most commonly to preach at our Town about y^t time ware M^r Buriss,¹ M^r Pearce,² M^r Noah Webb,³ M^r Stephen Webb,⁴ and M^r ffarwell. M^r Buriss and M^r Noah Webb were two ffamous preachers. I remember I once heard a Sermon at S^r Jn^o Platt^s house where now Lady Oglethorpe dwels, but who was y^e Minister I know not. My Mother very early instructed me in the Assembly's chatecism which I could say a great part of when I was about three years old. When I was about four years old in y^e year 1672 we Removed.....to y^e house.....next adjoining to y^e house whare now I dwell.....during y^e time we lived in that house my Mother removed me from y^e Widow Morelands School to go to school with one M^r^s Elketton y^t dwelt at y^e upper end of this town whare I went about one year dureing which time there was great persecution to those persons that went to meetings called then by y^e name of Conventicles as by an Act of Parliament..... D^r Speed being then our parrish Minister and a very great persecutor, M^r Hall a Justice of y^e peace and a very troublesome person; My ffather about y^e year 1672 liveing at Tailors ffarme whare he now dwels; those Minesters useth to preach in y^e Hall before we went to dwell at that house.....D^r Speed excommunicated

¹ Ejected from Stourmouth, Kent.
² Ejected from Upton Grey, Hants.

³ Not identified.
⁴ Preached at Frimley and Farnborough.

my ffather, and Jn^o Toft being then Constable who is now living took from my ffather a great deal of his goods for his not coming to y^e parrish church; but so far as I remember they could gett none to buy it so y^t he had all restored. Dureing y^e time of their preaching at this Town their came once on a Michalmass day D^r Speed⁶ with y^e warden of y^e Town, Constables, Tything-men, etc. I being then there; and they brake open y^e doors and seized M^r Burns⁶ and two other Minesters and had them prisoners to y^e Markett house chamber or Town Hall whare they left the Constable to keep them, Jn^o Toft being then constable; a great many of their hearers went with them and my selfe went with my mother, whare they called a psalme and sung; Jn^o Toft, as I after heard, fearing he should come in trouble as being himselfe at a Conventicle, went away and left them; when he was gon they also went away without any further trouble at that time. M^r ffarwell some time before this as I have heard was taken at M^r Platt^s house whare now y^e Lady Oglethorp dwels, and was had to Prison whare he lay about halfe a year.....

February y^e 21, 1673-4 my Brother John was born; and my ffather not haveing him babtized according to y^e custom of y^e church of England, but he was babtized by one of those Non-conformist Minesters, for which he was sued by D^r Speed and came in much trouble; dureing y^e time those Minesters preached at this Town they came comonly to lodge with Stephen Coombes my wife^s Grand ffather. Y^e troubles Still increasing in our Town those Minesters ware forced to preach more privatly. I remember once y^t they were apprehensive y^e Minister would be taken at Tailors ffarme, upon which they privatly went to Shakelford to y^e widow Billinghurst's house, whither I went with my Mother; we went.....to y^e house whare M^r Noah Webb preached. After this they preached at Guildford, whare I went with my ffather and mother to hear them without any disturbance for a considerable time.....

January y^e 20, 1678-9.....my Mother.....was extreme ill and sent for me to her bed side and tould me she supposed she should dye, and y^t she would give me her ring, and charged me as a dying Mother y^t I must go to hear those Minesters which I used to do and go on in that good way in which she had instructed me. But it please y^e Lord at y^t time she recovered.....

May y^e 15, 1682.....about this time they ware so severe against Dissenters y^t those Ministers could not preach publicly at Guildford, so y^t we useth to go more privatly to S^r Nicolas Stoughton's of Stoughton place about two miles beyond Guildford; but that held not very long, they ware so severe that we could not

⁶ Samuel Speed, 1631-1682.

^s Not identified.

assemble there neither, nor at any other place y^e I knew of, so that I comonly used to go to our Parrish church."

From this date to that of the Revolution the diary is chiefly occupied with matters of business and public affairs; some popular gossip is retailed, which is by no means void of interest. Then we come to the following:

"About May in y^e year 1689: I saw King William come through this Town of Godalming in his way to Portsmouth; at his return he dined in this Town; both sides of y^e way from y^e one end to y^e other at his going to Portsmouth and return from thence ware hung with woollen cloth, above which cloth was sett abundance of green boughs; and from several windows crost y^e town ware hung garlands whare in ware abundance of silver plate. About this time there useth to preach at y^e Presbyterian meeting in this Town M^r Chester and M^r ffarwell, one y^e one Lords day and y^e other y^e next. M^r Chester being acquainted with D^r Annesley, who had a great interest in procureing money for poor places in y^e countrey to maintain Dissenting Minesters, and also in sending Minesters whare they ware wanting, by our applying ourselves to him he sent down a young Minester named M^r Samuel Hall, who had been a chaplain to y^e Lord Holliss; he was a very famous preacher, and came to us in the year 1690."

Here the narrative breaks off, giving place to a number of Mr. Hall's sermons, transcribed from the worthy butcher's shorthand notes.

The Mr. Chester mentioned above is, no doubt, John Chester ejected from Wetherley, Leicestershire; who usually ministered in Gravel Lane, Southwark, but "often made excursions in several parts of Surrey"; but, his health failing, he went to reside at Guildford, where he died in May, 1696. The diary, besides giving a curious view of education in a Puritan family, affords a picturesque account of the local persecution, furnishes us with the names of several ministers who occasionally preached at Godalming, and tells us of the joint ministry of Farrol and Chester. It also introduces the hitherto unknown name of Samuel Hall, as settled pastor in a Presbyterian meeting. It thus

links up the existing church, which Cleal was able to trace back only to 1715, with the licensed meeting of 1672, if not with the conventicle gathered by John Platt of West Horsley in 1669.

Some other facts and probabilities relating to the church at Godalming have been brought to light as the result of researches made by Mr. P. Woods, C.B., whose family has been connected with the town for five or six generations. Waddington, quoted by Cleal, "mentions a Mr. Crewkett as coming in 1729, who stayed (as minister) 14 or 15 years." Mr. Woods suggests that "Mr. Crewkett" may be the same as "Thomas Cawkett of Godalming, gent.," whose will, made on 7th January, 1740-1, was proved 18th March, 1744-5. He left some property in Derbyshire to a kinsman named John Hat, but with a proviso that if the said John died before attaining the age of 21 a sum of £100 was to be divided among 20 poor dissenting ministers.

In 1757 John Lee left the interest of £150 "to the Presbyterian Minister or Independent Minister of the Gospel of Jesus Christ, for his preaching and work of his ministry in Godalming, *provided he be sound, etc.* The minister at that time would be John Harrison, of whom, Cleal says, nothing is known beyond the fact of his settling in 1753 and remaining eight years. Perhaps the legacy furnishes indirect testimony to his orthodoxy.

Communicated by Mr. J. H. NORRIS

Rochford and the Mayflower-makers

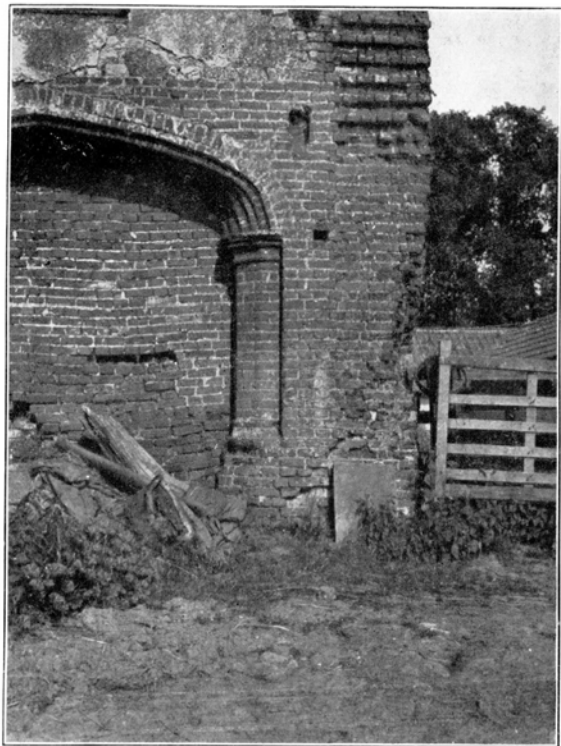
THE approaching Tercentenary of the Mayflower and its ever-memorable voyage in 1620, directs our attention to some names of men and women who were not of the Pilgrims, who are not, in popular estimation, associated with that heroic company; and who are yet fairly entitled to be reckoned among the Mayflower-makers.

I am not trying to coin a new word. I only take it that the term "Mayflower" speaks not only of the flower-word "Hope," and the little vessel which once rocked on Devon waters, but of that power which carried men on to high endeavour, to clearer vision, and nearer to the golden age.

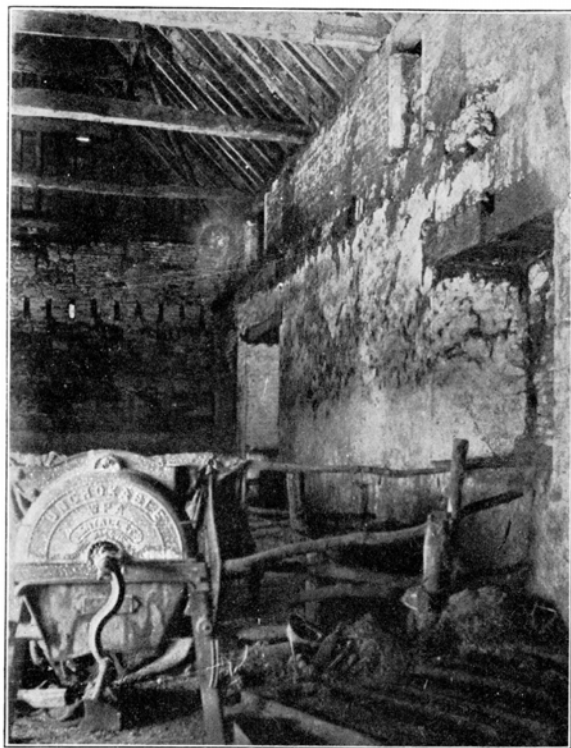
In the building of a boat not only are the timbers needed, but the nails, the iron bands, the ropes, the sails, the compass, the wheel, the oars, and the pegs. There must be years of work and training before it is possible to build a Mayflower. It took the scattering of the Word of God broadcast, the wayside preaching of the Word, the martyrs' fires, before the Mayflower could sail.

Surely it was Wyclif who laid the keel of that boat, Tyndal following with oaken beams, many a brave worker in towns and villages throughout the land taking up the hammering.

Will it surprise you if I claim for the ill-fated, innocent girl, Anne Boleyn, a share of the work? To the lordly hall of Rochford (and it was lordly in those days with its eight towers and many



THE ENTRANCE, NOW BUILT UP



THE INTERIOR, NOW A STABLE

THE CHAPEL AT ROCHFORD HALL

gables) came the king a-courting. You can trace in vitrified bricks in the garden the French emblem he used in his correspondence with her. In the privy record of expenses he speaks of her as "My lady Anne, of Rochford." It was there she chased butterflies in the old park, and learnt to play so skilfully on her lute. And it was there she studied Tyndal's New Testament. You may still see the book in the British Museum. She persuaded the king to read it too. Up to that time it had only been smuggled into England, but after the royal reader had glanced into its pages it was allowed to be printed here, and thus the Scriptures became widely known and loved. Am I not right therefore in saying Anne helped to weave the sails of the Mayflower? She was not the careless woman so often depicted. The defender of Latimer, the friend of the Reformation, proved, by her calm attitude in the hour of her death, to be made of sterner stuff than a mere lute player.

In the same old hall years afterwards we find the stalwart John Greenwood. He was private chaplain to Lord Rich, the then owner. It was in the chapel there he taught the stern faith of the Puritans, hammering in the nails with steady blows. Beneath that broad archway enter many well known for their adherence to the Reformed faith. There is the mother of Lord Bacon, who confessed to her brother-in-law, Lord Burleigh, she had "profited there more in the inward feeling of God's holy will than she had done by hearing occasional sermons in St. Paul's for nigh twenty years together." Thither would come John Vassel of Eastwood, perhaps bringing with him the young Samuel, who years afterwards was to figure in the Star Chamber, and whose dust now rests in Boston, New England. And Richard Saltonstall, of Ockenden, would be there.

But soon Greenwood had to flee to London, hoping to be lost in the intricacies of the city. But he *must* teach the way of God, and formed a secret church in the house of Henry Martin, near St. Paul's. He was arrested there one day in the midst of holding a service, and for seven years knew the cold and hardship of prison life, first in the Clink, and then in the Fleet. Even there he went on building the boat, sending out odd sheets of writing to be conveyed to the printers in Holland, and afterwards distributed far and wide in England.

We need not continue the well known story of Greenwood and his friend and fellow sufferer Barrow: the temporary release, the gathered church in Southwark, the later imprisonment, the mocking reprieve, and the final journey to Tyburn. Nor is this the place to tell of the patriot-martyr Penry, of Ainsworth and the exiles at Amsterdam, of John Smyth, of Helwys, and of Jacob; for they had no association with Rochford. But they were all "Mayflower-makers," each one in his degree; each contributed something, spar or cable, or belaying-pin at the very least, toward the outfit of an ideal ship, but for which the literal Mayflower would never have borne the Pilgrims on their adventurous way.

In 1586, the same year in which Greenwood was cast into prison, the Puritan ministers in their classes "concluded to make a survey of the ministers." This they completed for 11 counties, as well as for the city and archdeaconry of London, comprising altogether 2,537 parishes. Of 335 parish clergymen in Essex there were found 163 unable to preach, 36 of them being scandalous; 58 pluralists, 3 of them scandalous; 12 non-resident; and of the resident preachers 14 were scandalous. Yet 38 "sufficient, painfull and care-

full prechers and ministers in Essex" had "bene sundrie times molested and vexed, partlie for refusing the late urged subscription, and partlie for not wearing the surples, and omitting the Crosse in Baptisme, and such like." In the same year 98 inhabitants of the Hundred of Rochford presented a petition to the Privy Council, setting forth that by means of learned and godly preachers vice had been repressed and godliness increased; but now some of these were suspended, others threatened with deprivation, and men sent in their places who were utterly unworthy. Therefore the petitioners besought "that those good and godlie prechers dwelling within the saide hundred . . . maie be freed and at libertie to preach the Gospell amongst us as they had done to God his Glorie and our comfort." [See Dr. Peel's *Calendar of the Morrice MSS.* in Williams's Library.]

The chapel of Rochford Hall, in which Anne Boleyn probably worshipped, and in which John Greenwood undoubtedly ministered, is now a stable. We understand that until now no print of it has ever been published, and we think our readers will be glad to have a view of a building, though in ruins, which has associations of so great historic interest.

C. S.

The Scottish Psalter

OF the numerous Puritan Metrical Psalters, one common feature was an attempt to achieve the all but impossible task of making a version at once *literal* and *singable*. The three that were thought most nearly to approach this ideal were those of Francis Rous (1641, 3d Edn., 1646), William Barton (1644), and Zachary Boyd (1646). The version of Rous was favoured by the Long Parliament, and sanctioned for use in the churches; but it was not deemed quite satisfactory by the General Assembly of the Church of Scotland. They therefore appointed a committee to compile a Psalter on the basis of Boyd, Barton, and Rous, with permission also to use a MS. version (now lost) by Sir W. Mure of Rowallan (1639). The result of their labours was the well-known "Scottish Psalter," which, despite innumerable literary blemishes, has gained an abiding place in the affections of the Scottish people, and will not be obsolete for generations yet to come.

The nature of the work done by this committee will appear from the following analysis of the 23rd Psalm; which, apart from its sacred and historic associations, is probably the most perfect metrical version of a psalm in any language. The words given in Roman type are taken from Rous, those in *italic* from Barton, and those in **thick type** from Boyd; the few words in brackets being apparently editorial:

The Lord's my Shepherd, I'll not want;

He makes me down to lie

In pastures green, He [leadeth me
the quiet waters by.]

My Soul He doth restore again ;
and me to walk doth make

[With] in the paths of Righteousness,
ev'n for His own Name's sake.

Yea, though I walk in death's dark vale
Yet will I fear no [ne] ill,

[For] Thou art with me [and] *Thy Rod
and Staff* **me comfort still.**

*My Table Thou hast furnished
in presence of my foe [s]*

My Head thou dost with Oyl anoint,
[and] my cup overflows.

Goodness and mercy all my life
shall surely follow me ;

And in God's House for evermore
my dwelling place shall be.

Puritanism in Wharfedale

(Continued from vol. vii, p. 64)

OF the group of ministers associated with Fairfax either as domestic or army chaplains I think the most striking figure is that of *Edward Bowles*. He seems to have been a man of ability, courage and distinction, and the story of his career is a romance of changing fortunes. Widely known as an eloquent preacher he was also an energetic politician. When Puritanism was in its ascendent, Bowles advanced rapidly. He was one of four ministers appointed by Parliament to York Minster, and held the position with distinction until the Restoration. He was probably the most influential cleric in the city and county, but was not without his thorny experiences. On one occasion, for instance, he had a hearer at the Minster who did *not* listen in reverential silence. "Upon the first day of the week," writes George Fox in his *Journal*, "I was commanded of the Lord to go to the great Minster and speak to Priest Bowles and his hearers...Accordingly I went, and when the priest had done, I told him I had something from the Lord God to speak to the priests and people." Speak he did with his usual frankness. "As soon as the words were out of my mouth they turned me out and threw me down the steps, but I got up again without hurt and went to my lodgings." Edward Bowles had a ready wit, sometimes genial, sometimes caustic. Once he was staying with Sir Harry Vane, the Independent idealist, next to

Cromwell, I think, the most interesting personality among the statesmen of the period. When he was leaving, Sir Harry followed him, candle in hand, to the head of the staircase to light him down. The Presbyterian preacher politely urged him not to take the trouble. "Oh! I will see you down," said Sir Harry. "Indeed Sir Harry," was Bowles' parting shot, "I believe you would see us down."

Bowles' career closed in tragic disappointment. He was very active in opening up negotiations with General Monk with a view to the restoration of the Stuarts, and in this he had the support of the prominent Wharfedale families, such as the Fairfaxes and Arthingtons, and of the majority of Presbyterian ministers throughout the country. They hailed the return of the King with extravagant exultation, and actually believed that the triumph of Presbyterianism was at hand. Their eager, enthusiastic confidence in the promises of the second Charles at Breda is almost inexplicable after their experience of the duplicity of the first. Oliver Heywood writes in his *Diary*: "After a dark and gloomy winter comes a heart-reviving spring...Strange events have happened. God is in the heavens and doeth whatever pleaseth Him. He hath glorified His great name and encouraged His people. He hath restored our civil rights and given us the hope of a just settlement."

Oliver's younger brother Nathaniel, a Presbyterian without guile, was minister of Ormskirk. On the day appointed as a National Thanksgiving for the Restoration, he preached from the text "Mephibosheth said unto the King, 'Yea, let him take all, forasmuch as my lord the King is come again in peace to his own house.'" Two years later when the King *did* take his all—his parsonage, his glebe, his tithes, his church and churchyard—one of Heywood's parishioners was cruel enough to

remind him both of his text and his extravagantly loyal sermon.

No one had greater cause to be angry than Edward Bowles. In the downfall of his hopes and plans he behaved with fine courage and dignity. It is said that great efforts were made by Tillotson and others to induce him to conform, and that the deanery of York was offered as a bribe. He refused it. In his last interview with the man whom he had welcomed as a deliverer he spoke out, sadly, boldly. The preacher was returning to York to die. "My lord," he said, "I have buried the good old cause and am now going to bury myself. I never expect to see your face more in this world, and therefore must be so plain as to say that you have had greater opportunity than any other person to make the King happy and the people easy, and all this you have given up for a feather in your cap, a little trifling honour." That day the preacher set off homewards. He was met at Doncaster by several ministers of the county. In their company he expressed his deep sorrow for what he had done, and exhorted them "to take care they did not make shipwreck of their faith and a good conscience." He died at York shortly afterwards, and amongst his last words these have been recorded: "Thou wast a God that forgavest their iniquities though thou tookest vengeance on their inventions."

Another of the Fairfax chaplains was *Joshua Sprigg*, an Independent, author of *A History of the Civil War*, which Green cites as "the best contemporary account of the New Model and its doings." Carlyle criticises the style as too ornate (as perhaps the style of preachers used to be) but says that the work was honestly done. Baxter describes Sprigg as chief among the open disciples of Sir Harry Vane, and therefore an advocate of thorough toleration, when such advocates were

few. Advanced Independent as he was, however, he was opposed to the death of King Charles, published an address and preached a sermon in solemn protest only a few days before the sentence was carried out. He may have been singular in the boldness of his protest, but the large majority of ministers, Independent as well as Presbyterian, regarded this execution as a mistake or a crime.

One of the few exceptions was *Hugh Peters*, the most eccentric and the most maligned of the army chaplains. His wild, fierce eloquence often fanned the zeal of the troopers to white heat before they marched into battle or entered upon a siege. His restless energy led him to play many parts and he closed his adventurous career on the scaffold. His name, however, is associated with Cromwell's more closely than with Fairfax's, and we may turn to a man of a very different type, *Richard Stretton*—ejected from Petworth in 1660 and silenced in London in 1662. He became domestic chaplain at Nun-Appleton, and remained there, in closest relationship with the family, till Lord Fairfax's death. After that he was appointed one of the ministers of the newly formed Presbyterian congregation at Mill Hill, Leeds. Still later he was an influential preacher in London, where he ended his long and useful life in 1712. His must have been an attractive personality. Calamy says that "he delighted in doing good, and was a zealous promoter of works of charity." Especially was he filled with sympathy for his brother ministers when the dark days came, and he used his social influence to obtain for them much needed help. I believe that the "Stretton Fund" was one of the earliest forms of organised ministerial aid. Readers of Oliver Heywood's *Diaries* know how urgent was the need of it. Of the preachers whose voices

were heard at Nun-Appleton none attracts me more than Richard Stretton.

Oliver Heywood's name was well known in Wharfedale as indeed throughout the West Riding. On the wooded ridge that gives us some of the finest views of the valley is the little village of Bramhope. Its "old chapel" is one of the few places of worship in Yorkshire erected during the Puritan ascendancy. It is a curious and interesting memorial of Puritan worship. There is the plain, box-like, two-decker pulpit, and there are the terribly uncomfortable pews. In that pulpit the preacher held forth for hours, perhaps reversing the hour glass beside him not with a painful sense that he must stop, but with the assurance that he was expected to go on. In those worn seats the people sat, not in mere patient endurance or somnolent indifference, but in wrapt attention, at any rate when Heywood was in the pulpit. The scene comes back to you when you stand in that quaint old chapel under the fine old trees. Squire Dyneley, lord of the manor, was an ardent Puritan. The trust deed in connection with this place of worship is an interesting relic. It is neither Presbyterian nor Congregational. Joseph Hunter in his book on Oliver Heywood and the old Dissent says that in the deeds of early West Riding chapels it is frequently stated that the buildings are set apart for "the worship of God by Protestant Dissenters," without further denominational definition. It is sometimes added "of the Presbyterian denomination," sometimes "of the Independent denomination," whilst occasionally the two are associated. I believe there was no corresponding vagueness in the doctrinal clauses—*they* were rigid enough. The doctrines to be preached and held were, almost without exception, those of the Westminster Assembly. Yet such is the futility of doctrinal

trust deeds that many, I suppose the majority, of these churches became Unitarian. In course of time the little chapel at Bramhope, however, was handed over to the Established Church, and was used for its worship until the present church was built not long ago.

The most popular preacher at Bramhope was Oliver Heywood, whose *Diaries* are a mine of information on the Puritanism of the second half of the 17th century. Heywood was a great evangelist, worthy to rank if not with Wesley yet with those famous Yorkshiremen of the 18th century, Grimshaw of Haworth and Venn of Huddersfield. He belonged to an old Lancashire family, and Presbyterianism was stronger and more highly organised in Lancashire than in any other county. When ejected from his living at Coley he remained in the neighbourhood, sharing Coley Hall for a time with that sturdy Independent, Captain John Hodgson of Bradford fame. His ejection, like Paul's imprisonment, proved for the furtherance of the Gospel, and his itinerary, though covering less ground than John Wesley's or George Fox's, is a striking record of indomitable energy and courage. Perhaps even the number of sermons preached in seven consecutive years is less surprising than the number of *fasts* attended—151 fasts and 38 days of thanksgiving—a significant proportion! Heywood was continually riding, in all weathers, through the valley of the Calder, and in Airedale and Wharfedale, with frequent journeys into his native county, preaching in private houses or in such churches as were opened to him, conducting fasts, taking part in ordination services. He spent many days with the Dyneley family at Bramhope, preached often in the chapel, and drew his congregation from both sides of the hill. He records a Monday service conducted with

the help of Mr. Crossley, the minister. The hour of commencement is not stated, but Mr. Crossley opened, and opening exercises were wont to be prolonged. At any rate Mr. Heywood went into the pulpit at 11 o'clock and "continued with abundant enlargement till 3.30." This was by no means all that a Puritan preacher could do, and a Puritan congregation bear. These notes of time amaze or amuse us in these days, but sometimes at least they set us thinking. What is the significance of the change in those who preach and in those who hear?

Still a little further along the ridge we come to the beautiful little Norman church at Adel. The minister there when the Act of Uniformity came into force was *Thomas Sharp*, a member of a distinguished Bradford family. From the Bradford grammar school he went on to Cambridge, where one of his tutors was another famous Yorkshireman, *Tillotson*. We like to remember that Tillotson received his early religious impressions in a Yorkshire meeting-house, where his father was a member, impressions not wholly effaced from the broad mind and large heart of the Primate of later years. Sharp had to resign his living at Adel, and retired for a time to the family house at Horton Hall. There he often preached to Bradford folk, taking advantage of his licence to hold services in private houses. A little later he joined, or succeeded, Richard Stretton at Mill Hill chapel, Leeds. He must have been a strong, capable, lovable man, one of the scholar-saints of 17th century Puritanism. His brother Abraham, mathematician and astronomer, was one of Bradford's notables, and his cousin John was Archbishop of York when the century ended.

In drawing these notes of persons and places to a close, let me say that so far as my research has

enabled me to form an opinion, Wharfedale Puritanism was mainly of the Presbyterian type, and left few memorials behind it in the way of church-buildings and gathered congregations. Several private houses, however, were licensed in the district, as at Cawood, Tadcaster, Guiseley and Healaugh. The last named has special interest. *John Gunter, LL.B.*, who lived and preached there, seems to have acted also as steward to Lord Wharton, the Puritan nobleman who founded the Bible Charity. Lord Wharton did not spend much time on his Yorkshire estates, but the "Bible Lands" which endowed the charity were in the neighbourhood of Wetherby. I need not allude to the misappropriation of the funds by the Church of England, nor to the restoration of them in part to the uses intended by the Puritan donor, largely through the persistent efforts of Mr. Bryan Dale.

Joseph Hunter gives much interesting information as to the number and constitution of Dissenting churches at the close of the 17th century. In the West Riding there were some 40 of these, each with one or two pastors. They were all Presbyterian or Independent; chiefly the former; in some the two were united. Nonconformity was strongest in the parish of Halifax. Leeds had its Presbyterian congregation at Mill Hill, and its Independents at Call Lane. The numbers attached to these Yorkshire churches surprise us, but I do not know on what basis the calculation was made. Mill Hill had its 600, Call Lane its 800, whilst a community at Sheffield is given as over 1,000. And in some of the smaller towns and villages the numbers are more surprising still. Nonconformity must have been vigorous in our valleys and on our hills during the period which followed the ejection of 1662. Of the great changes that took place in the "Old Dissent" in the 18th century, and the bitter con-

troversies associated with them, I must not speak.

But I think I ought not to conclude without noting that as the heroic age of Puritanism closes, there is a social change of an ominous kind. I do not deny that change was inevitable, and indeed to be desired. Puritanism had its limitations and defects. Many restrictions upon the full development of human nature and society had to be removed. There was no finality either in its creed or its habits. But there was a social and ethical reaction among people of all classes which was deplorable and disastrous. Dr. Gardiner points out that what had appealed most strongly to serious, right-minded Englishmen when the century started was not Genevan theology, potent as that was, but "the demand for a purer morality." Even the prohibitions and taboos of the Commonwealth are not to be understood if we take no account of this deep, ethical motive. With the restoration of the Stuarts came widespread corruption of manners and morals. I must content myself with a single illustration.

I have found among the publications of the "Surtees Society" *The Diary of a Yorkshire Knight*, written about the close of the century. His estates lay 'twixt Aire and Wharfe and his friends were largely Wharfedale squires. We meet with the familiar names, but with a new generation we are in a different atmosphere. Much of the old seriousness and public spirit is wanting. The greater interests of life receive less attention. There is not the same solemn sense of duty to God and man. The diarist and his friends spend many days in cock-fighting. "Cockings" at Otley and elsewhere are treated as great events. Before the Commonwealth this brutal sport was common, and Puritan gentlemen had not been ashamed to join in it. It was only under the Protectorate it became

“disreputable.” Cromwell did not condemn all sport; far from it. His habit of life was not as ascetic and austere as some have supposed. There was music and dancing when his daughters married. He loved horses, like Fairfax, and occasionally hunted and hawked. His personal attitude to horse-racing is not known. If he suppressed it, it is said it was not because he thought it immoral, but because race-meetings were used by “malignants” for political purposes. But he put down “cock-fighting and bear-baiting” because he deemed them brutal and brutalising. His speech in condemnation of these sports is characteristic. It contains sentences like these: “If God give you a spirit of reformation you will prevent this nation from turning again to these fooleries, and what will the end be? Comfort and blessing! Then mercy and truth shall meet together. There is a good deal of truth among professors, but very little mercy But when we are brought into the right way we shall be merciful as well as orthodox, and we know who it is that saith: ‘If a man speak with the tongues of men and angels and yet want *that*, he is but sounding brass and a tinkling cymbal.’”

Unfortunately the nation did turn again to these fooleries. With the Restoration many coarse passions, which the Protector’s strong hand had held in check, broke loose. Comus and his crew ran riot. Especially, I think, did a change set in among the class to which Hampden and Cromwell, Fairfax and Vane belonged. Contrast the men of the Long Parliament with the members of the House of Commons not only at the close of the 17th but through the greater part of the 18th century. I think the prevailing type is different, and it is lower. The Puritan gentleman was more of a gentleman than his successor.

Mark Pattison held no brief for the Puritans. He criticised with some severity the influence of Puritan ideals upon the genius of Milton. Yet in his monograph on the poet he described the Restoration as "a moral catastrophe." I think the catastrophe was not so sudden or overwhelming as the writer asserts. What was best in Puritan England was not utterly crushed or swept away. It remained as a wholesome influence in the nation's thought and religion and life. And may I not claim that what is purest and best in the spirit that is animating and sustaining our people in the great conflict of today is not only in harmony with the higher Puritanism, but is in part due to its spiritual influence transmitted from generation to generation ?

The Will of the Rev. William Berman

THE Rev. William Berman (also spelled Bereman, Beerman, and Bearman) was lecturer at St. Thomas's, Southwark, until ejected by the Act of Uniformity. He never afterwards undertook a pastorate, but attached himself to the church gathered by the Rev. Joseph Caryl, and afterwards presided over by John Owen, Isaac Chancey, Isaac Watts, etc. He was evidently a wealthy man, and in his lifetime founded and endowed certain almshouses in Hoxton, which still bear his name.

William Berman's will is very full, and is a very striking testimony to the accuracy of Palmer's continuation of Dr. Calamy's account.

Its first three paragraphs run as follows :

I *William Berman* of Hogsden [*sic*—note its variation from the older spelling "Hogsdon"] Square in the parish of Shoreditch in the county of Middlesex, minister of the Gospell, this one and Thirtieth day of October in the year of our Lord Christ one Thousand Seven Hundred, make this my last Will and Testament, and—First, I doe revoke all my former Wills, I desire that my body may be buryed in *old Bethlem* in the said county of Middx, where my last wife was buryed (if it may bee conveniently)

As to such worldly Estate personall as the Lord hath been pleased to bestow upon me I dispose, give, and bequeathe the same as followeth, *i.e.*

The several items I abbreviate ; but give them in their order :

94 The Will of the Rev. William Berman

- 1 To the Lady Garrett the elder my Kinswoman 20/- for a ring.
- 2 To my Cozen Ellen Harvey of the Towne of Great Yarmouth, £50; and £8 a year to her for her life (in equal quarterly payments free of all Taxes)
- 3 To my Cozen, Mrs. Edwards, widow, living upon or near London Bridge £5.
- 4 To my Cozen, Benjamin Waters, a carpenter in Spittlefields, £100; and
- 5 To my Sister Mrs. Stanfield widow £20 over and besides a yearly payment for her life which I have otherwise provided for her.
- 6 To Mrs. Clerke, one of the daughters of my Brother William Alsop £5; and
- 7 To the other two daughters of the said William Alsop £10 a peice (sic)
- 8 To Doctor Isaac Chancey of London, minister of the Gospell, and to Mr. Terry and Mr. Richard Taylor, ministers of the Gospell, dwelling in or near London £5 a peice.
- 9 To the Lady Vere Wilkinson £5.
- 10 To my daughter in Law, Hannah Berman of Jamaica, widow £100, which I would have paid unto her or her order under her hand and seale attested by two or more credible witnesses (of which legacy I desire my executors to send her advice or notice within some little time after my decease)
- 11 To the Deacons of the aforementioned Doctor Chancey's congregation £10 for the releife (sic) of the poor of that congregation as the said Deacons from time to time shall see best.
- 13 To Mr Bragg the elder of Mile end Minister of the Gospell £5.
- 14 To Mr. Ashwood, Minister, £5.
- 15 To Mr. Samuel Burlingham of Princes Street, London £10; and to his daughters Mary and Abigail £10 a peice.
- 16 To Mrs. Hawes of Fenchurch Street, London, widow £10.
- 17 To Mrs. Trist, widow £10.
- 18 To Mrs. Collier of London, widow £20, to be by her disposed to poor people at her discretion, also
- 19 To the said Mrs. Joane Foster £10 to buy her mourning.
- 20 To Robert Harkshaw of Hogsden Square aforementioned and merchant, to Mr. William Eeles of London, Grocer; and to Mr. Joseph Walls of Southwark, Cheesemonger, £100 each of them, besides £10 a peice to buy them mourning.
- 21 To the said Robert Hackshaw's wife £10 to buy her mourning.
- 22 To my present servant Rebecca Booker £10; and £4 to buy her mourning.

- 23 To my old Servant *Elisabeth Pitts* £5.
- 24 To such *Nonconformist Ministers* or the widows of *Nonconformist Ministers* or such others as my executors, or the survivors, or survivor of them shall thinke objects worthy of releife £200.
- 25 To *Heptiziball* (sic) *Freman* of Theobalds in the county of Hertford £5.
- 26 To Mr. *Edward Basse* Citizen of London £10.
- 27 To *Thomas Owen* of Greys Inne in the county of Middlesex Esquire £5.
- 28 To such of the *poore* of the parish of *Saint Thomas, Southwark*, where I was first a preacher of the Gospell £5 to be distributed by the Churchwardens of the said Parish as soon as may well be for such of the said poore as they shall see fitting.
- 29 To Mr. *Cooke*, now a Lodger in my house (if he shall be liveing with me att my death) £10 to buy him mourning.

———— All which legacies I hope my Executors will take care to pay within one year next after my death.

But I would have all the moneys given by me for mourning Together with my funerall charge to be forthwith and as soon as conveniently may be paid after my decease.

And I would not have above the sume of One Hundred pounds expended in my funerall over and besides the mourning hereby given.

———— And of this my Will I doe constitute, declare and appoint the said Robert Hackshaw, William Eeles, and Joseph Watts executors in Trust to the intent they and their survivors and survivor of them doe see this my Will performed.

30. And if *any residue* shall be of my personall estate, after my funerall charge and legacies paid and discharged, I devize the same to the said R.H., W.E., and J.W. for this purpose and intent—that they *dispose* the proceeds thereof to *such uses as I have directed them*, or Lay the same out in the purchasing of some estate or estates in houses or lands of Freehold or Leasehold as they shall find convenient. And the rents and profits of such purchased estate or estates I would have from time to time disposed of and laid out in such manner as they, their heirs or Assignes, shall see convenient, and according to my directions to them given by word or writing.

———— In witness whereof I the said *William Berman* have

hereunto sett my hand and seale, declaring this to be my last Will and Testament the day and year above written.

WILLIAM BERMAN,

Signed and sealed and published
by the said William Berman
as and for his last Will and
Testament in the presence of

WILLIAM LONGUEVILLE, EDWARD PORTER, THOMAS WATSON.

Proved in the Prerogative Court of
Canterbury 11 October 1703.

{ Sworn by the }
{ 3 Executors. }

The sums named in the above amount in all to £1,315: £65 of which is to be spent in mourning, etc., £225 is left to "ministers of the Gospell"; £10 to be given to the relief of the poor in Dr. Chancey's congregation, and £5 for a like purpose in the parish of *St. Thomas, Southwark*.

Note on the above named ministers :

- 1 *Dr. Isaac Chauncey* (who was M.D. not D.D.) is commemorated by Calamy (III. 381) as *ejected* from Woodborough, Wilts., as sometime pastor of a Congregational church at Andover, and some time after 1672 as coming to London with the design to act chiefly as a physician. But in 1687 he accepted the charge of the church of which Caryl, Dr. Owen, Clarkson and Loeffs had been successive ministers, and there he remained 14 years; *i.e.* till 1701. *Isaac Watts*, who had been his assistant two years succeeded him, accepting office March 8th, 1701. When Mr. Berman made his Will therefore Dr. Ch. was still pastor, with Isaac Watts as his assistant. He was "licensed" under the Declaration of Indulgence for Easton Town, near Winchester, May 1/72 [E (55)]; and acted as agent for several country brethren.
- 2 Mr. Terry is *Edward Terry* (Cal. II. 447, 448), ejected from *Greenford Magna*, in Middlesex [4 m. N.W. by N. of *Brentford*], had been Fellow of University College, Oxford, and a successful teacher there before he settled at Greenford in 1661, so that he continued there only a year.

He lost his sight *some years* before his death in 1716, so

that he may have been blind when William Berman was moved to remember him in his Will to the extent of £5.

- 3 *Richard Taylor* (Cal. III. 473) was ejected from *Holt*, in Derbyshire. After preaching 12 months in Holt, after his silencing in 1662, he removed to London, and became pastor of a congregation at *Barking*, Essex. But there must be a mistake in Calamy's date for his death in 1697, for that is *three years* before Berman's remembrance of R.T. in his Will, or it must be another Richard Taylor who is referred to.
- 4 *Mr Bragg the elder* was *Robert Bragg* of Wadham College, Oxford (Cal. I. 83) who settled as minister of *Allhallows the Great*. After his ejection he gathered a church in this parish of which he continued pastor to the day of his death in 1704.
- 5 *Mr. Ashwood* was not one of the ejected, but the son of one Mr. *Bartholomew Ashwood*, ejected from Axminster, who Dr. Calamy says *died in Peckham*. He was doubtless living in Peckham, when remembered by Berman in his Will.

G. LYON TURNER

The Story of the Western College

THE *raison d'être* of the Western College is to be found partly in the exclusion of Nonconformists from the national Universities after the Ejection of 1662, and partly in the religious needs created by the great growth of Arianism, even in Nonconformist circles, during the earlier part of the eighteenth century. The ejected ministers were University men—the “most learned,” says the historian Green, “and the most active of their order”; and an educated ministry was the ideal and generally also the realisation of the first Nonconformist Churches. But with the Universities closed against Nonconformists other means of educational equipment had to be sought if such a ministry were to be continued. Small seminaries for the purpose were established in various parts of the country as opportunities offered and means were available—the Fund Board of the Independent Churches, established in 1695, and which still exists, taking a leading and an effective part in this laudable enterprise. Eventually, in 1752, at the instance of a number of Congregational ministers meeting privately at Exeter, and in conjunction with the Fund Board, the Western College was founded, having in view the continuance of the educated ministry which the Congregational churches favoured, and of an Evangelical ministry also, in counteraction of the Arianism and Socinianism which had come into prominence in almost all the Churches, Established and Non-established.

The first home of the College—“The Western Academy” it was then called—was in Ottery St. Mary, whither the Fund Board sent four men who had already received classical tuition in their London Academy. The Rev. John Lavington, the minister of the Congregational church in that town, was the first tutor. He held the post for twelve years, dying on December 20th, 1764. He was a man well fitted both intellectually and spiritually for the task committed to him. The Rev. James Rooker, of Bridport, a contemporary, bore this testimony: “Mr. Lavington’s pupils have all come out sound in the faith, and have been generally acceptable to the churches.” Even the Rev. Micaiah Towgood, a tutor of another Academy at Exeter, though not holding the strong Evangelical views of Mr. Lavington, yet testified of him from his pulpit

the Lord's Day after his death : " He was more pious, more learned, and more useful than us all." The Academy premises, situate in their own enclosure, and possessing a fairly large lawn-garden, fronting Broad Street, still exist, and are in the occupation of Messrs. Hartley and Thomas, solicitors, with Mr. Thomas in residence.

The following were Students at *Ottery*, 1752-64. (18)

Ministry
commenced

- | | | |
|---|------|--|
| | 1754 | Joseph Wilkins ; Weymouth. |
| | 1756 | Thomas Bishop ; Westbury, Frome, etc.
John Punfield ; Wimborne and Birmingham.
Nicholas Cross ; Trowbridge.
Daniel Varder ; Sherborne.
— Noble ; died while a student. |
| | 1757 | Samuel Buncombe ; Crediton and Ottery.
William Watkins ; Appledore and Puddington. |
| | 1759 | Richard Evans ; Appledore. |
| | 1761 | William Gray ; Stalbridge.
Samuel Leatt ; Otterton and E. Budleigh.
William Miller ; Fareham and Bicester. |
| A | { | 1765 John Lewis ; Sherborne, Broadway, etc. |
| | | 1766 Abdiel Edwards ; Glastonbury and Taunton.
William Cooper ; Tadley and Chelmsford.
Richard Parminter ; Wiveliscombe and Wellington. |
| | | 1767 James Bowden ; Fareham and Tooting. |
| | | 1768 Samuel Badcock ; Barnstaple and S. Molton. (E)
Two brothers Bowden, Christian names unknown,
died before settling. |

[A. Removed to Bridport.]

For the next sixteen years (1764-80) the Academy was conducted at Bridport under the care of the Rev. James Rooker. In these early years of the institution its locality was determined by the fact that the tutor under whose care the Academy was placed always combined with tutorial duties the pastoral charge of a church. Mr. Rooker was assisted by the Rev. Samuel Buncombe, who had been a pupil of Mr. Lavington's, and had succeeded him in the pastorate of the Ottery St. Mary church. Mr. Buncombe was engaged specially to give classical and other instruction preparatory to the theological course, and it is recorded of him that he was "an industrious and devoted servant of the Saviour, very remarkable for his strict and orderly attention to his duties." Twenty students altogether passed through the Academy while it remained at Bridport.

Students at *Bridport*, 1764-79. (11)

- 1772 Jacob Hayes ; Broadway and Ilminster.
John Mark Moffatt ; Nailsworth and Malmesbury.
- 1775 William Varder ; Cerne Abbas.
Benjamin Seaward ; Charmouth and Barnstaple.
John Reed Harris ; Lyme Regis and Ilminster.
- 1777 Herbert Mends ; Sherborne and Plymouth.
- 1778 Nicholas Shattock ; Martock and Ilfracombe.
Joseph Chadwick ; Wellington, Sherborne, and Oundle.
- 1779 James Hook ; Beer and Fowey.
- 1780 Isaac Tozer ; Charmouth and Taunton.
- B 1781 Richard Fay ; Warminster and Billericay (afterward Unitarian).

[B. Removed to Homerton Academy.]

On the death of Mr. Rooker the Academy was removed to Taunton and placed under the care of the Rev. Thomas Reader, "Good Mr. Reader" as he came to be called, a student of Dr. Philip Doddridge's, and minister of Paul's Meeting in that famous Puritan town. He presided over the institution for fourteen years (1780-94). Among the students trained by him were the Revs. Samuel and William Rooker, the latter the father of the late Mr. Alfred Rooker, of Plymouth, a name of blessed memory still in the town where he did so much for Congregational Christianity. His daughter survives him, and is a generous supporter of the College with which her family have been so long, so intimately, and so honourably associated.

Students at *Taunton*, 1780-94. (19)

- 1783 James Stoat ; Ashburton.
Richard Taprell ; S. Molton, Barnstaple, etc.
- 1785 John Varder ; Honiton, Ottery, Beer, etc.
— Lawrence ; Truro. (E)
- 1786 James Small ; Axminster.
John Saltren ; Bridport.
- 1789 John Lewis ; Wareham, Worcester, and Wotton-under-Edge.
Samuel Rooker ; Taunton and Bideford.
John Parker (nothing known of him).
- 1790 Joseph Lamb ; Weymouth and Westbury.
- 1792 Richard Pearsall Allen ; Stonehouse, Exeter, etc.
William Rooker ; Chalfont and Tavistock.
- 1793 John Crook ; Broadway and Charmouth.
- 1794 Robert Crook ; Kingsbridge and Newton Abbot.
William Chaplin ; Totnes and Bishop's Stortford.
Thomas Bagehot ; Torrington (not pastor).
Thomas Pyke ; Waytown and Broadway.

C { 1797 James Vickery ; Compton.
James Wheaton ; Lyme Regis.

[C. Removed to Axminster.]

Mr. Reader was followed in the tutorship by the Rev. Samuel Small, one of his old students, and as he was minister of the Congregational church at Axminster the Academy, according to the arrangement already referred to, was once more removed to its tutor's place of residence. Mr. Small carried on the work from 1794 to 1828, with great satisfaction to the Fund Board and the churches from the tutorial point of view ; but at times the number of students was discouragingly low. Fifty-three students altogether passed through the institution while it was housed at Axminster. One of these was the celebrated Richard Knill, the missionary ; his daughter, who passed from the earth-life a few years ago, became the wife of a future principal of the Western College : the Rev. Charles Chapman, M.A., LL.D., and helped him and the College with great ability and graciousness, which is not forgotten by any who knew her as the College "Mother" at Plymouth and Bristol. Mr. Small was a man of untiring energy. Besides the sole charge of the Academy he was accustomed to preach three times every Sunday ; and declined the proffered aid of an assistant tutor. In 1827 the Fund Board, on financial (and perhaps other) considerations, withdrew their support ; and the local committee issued an appeal to the churches of four south-western counties. It was felt that the constitution and the scope of the College should be enlarged, that the institution should go forward to a higher conception of educational requirement. Hence its curriculum was broadened and its tutorial staff increased ; a more collegiate constitution was adopted ; the rotatory character of its habitation was ended in favour of one fixed place of residence for tutors and students independent of the tutors' church connexions ; and practically the College was put upon the institutional footing on which it at present stands. Moreover, it was considered that a better centre of service of the churches and of interest in the Academy might probably be found than Axminster. When Mr. Small, in 1828, resigned the theological tutorship on the ground of failing health only one student remained, who was placed temporarily under the care of the Rev. S. Rooker, of Bideford.

Students at *Axminster*, 1796-1818. (53)

- Robert Evans (nothing known of him).
1801 John Melhuish ; Wincanton.
1802 Roger Seaward ; Sidbury (afterward Unitarian).
Joseph Buck ; Wiveliscombe.

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- 1804 William Heudebourck ; Teignmouth and Bishop's Hull.
John Boutet Innes ; Trowbridge, Camberwell, Weymouth, and Norwich.
Henry Besley ; various places, then Ilfracombe.
- 1806 Robert Winton ; Chard and Bishop's Hull.
William Evans ; died while a student.
- 1807 Isaac Tozer, junr. ; Teignmouth, Tooting, Frome.
- 1808 Ambrose Garrett ; Bere Regis, America, Hindon.
John Smith ; Melbourne and Wickford.
John Stoat ; East Budleigh.
- 1810 Robert Tozer ; Taunton, Marlborough, Witney.
- 1811 Charles Smith, M.D., Australia.
- 1812 John Harcombe Cuff ; Wellington.
Saml. H. Hannaford ; Broadchalk, Corfe Castle, and Martock.
James Trowbridge ; Cerne Abbas.
John Bounsall ; St. Columb, St. Ives, and Ottery.
Thomas Chaffey ; Bulford, and Greenhithe.
- 1814 David Parker, M.A. ; Ashburton, America, etc.
William Coombs ; Bradford-on-Avon.
- 1815 Charles Gribble ; Braunton, Exmouth, etc.
- 1816 Richard Knill ; India, Russia, Wotton-under-Edge, and Chester.
- 1817 William Seabrook (Baptist).
- 1818 James Hart ; Falmouth, Tregony, etc.
Joseph Corp ; Bridgwater, and Kingswood.
John Everett Good ; Salisbury, Shoreham, etc.
- 1821 Josiah Davies ; Kingsbridge.
John Horsey ; East Budleigh, Launceston, etc.
Theophilus Davies ; Stourbridge, Ludlow, Hungerford, etc.
Thomas Petherbridge (Baptist).
- 1822 Edward Paltridge ; Ilminster, and S. Petherton.
Thomas Whitta ; Tiverton, Chalford, Banbury, etc.
John Allen ; Chudleigh.
T. R. Carey ; Callington, and Strington.
John Barfit, F.S.A. ; Launceston, Salisbury, etc.
- 1823 Thomas Collins Hine ; Ilminster, Plymouth, and Sydenham.
J. Tucker ; (E)
Charles Treveal ; Buckfastleigh, Cawsand, and Mevagissey.
Daniel Currie ; Crondall, afterwards tutor.
William Richards ; Milborne Port.
- 1824 Moses Brown Diffey ; Home Missionary Society.
- 1825 Joseph Hyatt ; Wilton, Gloucester, and Long Ashton.

- 1826 Robert Collins ; Newnham, Tetbury, etc.
Philip Kent ; Ilminster, etc., afterwards District
Secretary, British and Foreign Bible Society.
- 1827 William Croome ; Dulverton, etc. (E)
James Cottle, D.D. (E)
J. F. Witty ; Frome. (E)
William Standerwick ; Dulverton, Broadway, and
Canada.
William Blandy ; Crediton, and Chesterfield. (E)
- 1828 John Stevens ; New Hampton. Left the ministry.
- D 1831 John Knight Field ; Ashburton. (E)
[D. Removed to Exeter.]

In 1829 the Academy was removed to Exeter. Here, in its remodelled and improved form, it was placed under the care of the Rev. George Payne, LL.D., who had previously been at the head of the Academy at Blackburn. The new foundation began with five students, two of whom came from Blackburn with Dr. Payne. The number soon increased to twelve, who were housed first in two houses in Alphington Terrace, rented and altered for the purpose, and three years later in Marlfield House, purchased at a cost of £2,600. From this time the institution came to be known as the Western College. The principal had as his assistants successively : the Rev. Daniel Currie, one of the students educated at Axminster ; the Rev. Jonathan Glyde ; J. W. Pope, M.A. ; O. W. Dobbin, M.A., and the Rev. Samuel Newth, M.A. ; the three last named becoming later and respectively LL.D., LL.D., and D.D. In 1837 the Congregational Fund Board resumed its former relations to the College ; and in 1838 the building was enlarged. As Dr. Payne was in great fame as a theologian and a philosopher, the College enjoyed at this time much prosperity in consequence, his published works giving the College a publicity and an importance far beyond the western counties. It is also notable that it was in his time, in 1847, that the College became affiliated with the London University, and that until it went to Bristol, in 1901, all its classical, mathematical, and philosophical studies were so arranged as to permit of students entering for the B.A. and M.A. degrees of that University.

Students at *Exeter*, 1829-45. (34)

- 1832 James Gregory ; Sidbury and Thornton (Yorks.).
- 1833 John Edwards ; Bideford, Kingston, Newry, etc.
(afterward Presbyterian)
- [These two came with Dr. Payne from Blackburn.]
- 1834 James William Gordon ; India (L.M.S.).

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- Evan Davies ; Penang (L.M.S.), Walthamstow, Richmond, etc.
- 1835 Matthew Henry Hodge ; Wiveliscombe, and Australia.
John Chapman Davie ; Torrington, Wells, etc.
Samuel Wolfe ; Singapore (L.M.S.).
- 1836 John Farnham Guenett ; Weymouth, Bury St. Edmunds, Exmouth.
Thomas Lawes Adams ; Wiveliscombe, etc.
John White Pope, LL.D. ; tutor, afterward Exeter and Dorchester.
- 1837 Henry Addiscott ; Torquay, Maidenhead, and Taunton.
- 1838 Henry Frank Holmes ; Wendover, Devonport, Buckingham, etc.
John Poole ; Dulverton.
- 1839 William Flower ; India (L.M.S.).
William Clarkson ; India (L.M.S.), Folkestone, Bideford, Croydon.
Samuel Martin ; Cheltenham and Westminster.
- 1840 Thomas Slatyer ; South Seas (L.M.S.), etc.
John Hay Bowhay ; Hertford, Teignmouth, Dartford, etc.
John Henry Budden ; India (L.M.S.).
- 1841 R. Dracup ; died while a student.
- 1842 Thomas Baron Hart ; Tregony, Paris, etc.
James Davenport Elliott ; Bolton. (E)
- 1843 Marcus Hopwood ; Thatcham and Ashburton.
Daniel Best Sherry ; Sherston.
- 1844 James Baker ; Crediton and Sandford.
John Tyeth Feaston ; Wotton-under-Edge, Birmingham, etc.
- 1845 William Cutland Fisher ; Horncastle, etc. (E)
Thomas L. Bright ; Newport, afterward Australia.
John Foster Newton ; Charmouth.
Philip James ; Lyme Regis.
J. W. Shelton ; (E)
- F { 1848 William Henry Hill ; India (L.M.S.), and Faversham.
Richard Perry Clarke ; Darwen, Uxbridge, etc.
James Lee, M.A. ; Broseley, Portishead, etc.
[F. Removed to Plymouth.]

Again, however, in 1845, the College changed its place of habitation, this time to Plymouth, and Dr. Payne dying suddenly three years after this event, the post of principal was vacant for a year, Mr. Newth carrying on the educational work of the College all alone. Mr. (afterward Dr.) Alliott was appointed, who, along with Mr. Newth, led the College to a great height of prosperity, usefulness, and even renown. Then Mr. Newth left to

become professor of mathematics at New College, London (where, later, he became principal), and was succeeded by the Rev. H. M. Griffith, M.A. Three years later, in 1857, Dr. Alliott also left, having been appointed the principal of Cheshunt College; and in the same year Mr. Griffith accepted the headmastership of Taunton Independent College for Boys. The Rev. F. E. Anthony, M.A., an *alumnus* of the College, was then appointed in succession to Mr. Griffith, and he continued as tutor in classics, mathematics and New Testament exegesis for forty-four years with great diligence and ability, till his work was taken over by the professors of Bristol University. He died in 1908. In the same year (1857) in which Mr. Anthony began his work for the College, the Rev. J. M. Charlton, M.A., was appointed to succeed Dr. Alliott. From the time of its coming to Plymouth the College had had to be content with buildings rented and adapted to its purposes, first in Wyndham Square and afterward in Radnor Place; but shortly after Mr. Charlton's accession to the principalship a scheme was set on foot for the erection of proper collegiate buildings, and in 1862, at a cost of £6,500, a very fine structure arose on Townsend Hill, Mannamead, one of the best sites in all Plymouth, and commanding a magnificent view, including Plymouth Sound. One of the most zealous and generous promoters of the building scheme was Mr. Alfred Rooker, and the greater part of the cost was met by the moneys obtained by Mr. Charlton's own personal influence and labours.

Mr. Charlton died in 1875, and was succeeded in the summer of 1876 by the Rev. Charles Chapman, M.A., LL.D., who had passed through the College curriculum in the same years as Professor Anthony. Dr. Chapman continued in the principalship for the next thirty-four years with great honour to himself, and with immense benefit to the College intellectually, socially and spiritually, both within the College circle and without; and he is still principal-emeritus, with a seat on the College council, and occasionally journeys from Torquay, where he now resides, to help the beloved College with his wisdom and encouragement—the grand old man of Western Congregationalism, who, unlike many, is only more a *persona grata* the older he grows.

In 1886 yet another former student of the College, the Rev. Thomas Stenner Macey, B.A., was appointed to the professorship of Hebrew and Comparative Religion which he still holds, and in the exercise of which he has been and is so eminently helpful to his men. It is thus a singular but pleasing fact that three professors: Mr. Anthony, Dr. Chapman and Mr. Macey, all *alumni* of the College, and all of whom graduated at the London University during their collegiate course, were long associated, and, as their friends well know, in absolutely unbroken and

beautiful fellowship, in helping their *Alma Mater* to realise the educational and Christian ends for which it was established.

While the work at Plymouth was thus going on most satisfactorily, an event occurred which was of considerable importance to the College and to the interests of ministerial education generally in the West. From 1863 there had been carried on at Bristol an institution called "The Bristol Congregational Theological Institute," which provided a certain measure of education for men who were unable for various reasons to undergo a longer and fuller course of training. Eventually it was felt to be undesirable to continue two institutions for ministerial training in the west of England; and on July 7th, 1891, an arrangement was come to with the full consent of the institute's committee and supporters, for the incorporation of the institute with the Western College; provision being made for a shortened course of study to meet the case of students of exceptional preaching capacity for whom the regular College curriculum of six years might be found impracticable or inexpedient. Accordingly a new Chair was created in the College in pursuance of this arrangement, a tutorship of classics and English literature, to which Mr. Charles Wilson, B.A., of Cambridge and London Universities, and a son of the Rev. Charles Wilson, M.A., formerly the minister of Sherwell church, Plymouth, was appointed. Mr. Wilson entered upon his work at the beginning of 1892, but the inability of the College to maintain the services of a fourth professor led to his retirement in 1895. The annual report of that year bore "grateful testimony to the high character and patient, painstaking and efficient labour of Mr. Wilson," and expressed the interest of the members of the College committee in, and their best wishes for, the future of "their esteemed and valued friend."

It may be added concerning the institute that its first principal was the Rev. E. J. Hartland, who held the position for fifteen years (1863-78); that he was followed by the Rev. J. P. Allen, M.A., from 1879 to 1891, when the institute merged in the College; that the Rev. T. Broughton Knight, an old Western College student, was a tutor under both these principals from 1867 to the end, a period of twenty-four years; and that during the twenty-eight years of the institute's existence no less than one hundred and seventy men passed into the Congregational ministry through its portals, of whom between eighty and ninety are still alive.

Almost as soon as the amalgamation of the two institutions was effected, steps were taken to fulfil a growing desire to change the location of the College to Bristol, but difficulties for a time delayed the desired change. The removal was urged on the ground that Bristol possessed the advantage of a University College (now a University); that Bristol was more central than Plymouth for the area from which students to the College were drawn; that Bristol

was also a stronger centre of Congregationalism; and that in Bristol there was a Baptist College with which it might be possible to secure some measure of co-operation in fellowship and teaching that might be economically good for both Colleges, as well as good for higher reasons.

The final determining stage in the negotiations was reached on the 4th of March, 1901, when at an extraordinary general meeting of the subscribers it was resolved that the College should be removed to Bristol, the general committee being empowered to give effect to the resolution as soon as they could make the necessary arrangements. At the same meeting the trustees were instructed to sell the College buildings and lands at Plymouth subject to the best conditions possible. By September of the same year a most eligible and commanding site for the erection of a new College close to Highbury Chapel, Bristol, was purchased, and the large house upon the site adapted temporarily to educational requirements; arrangements were made for the boarding-out of the students, for their attendance at the classes at University College, and for collaboration with the professors and students of the Baptist College; and the College was in full working order, with brighter prospects than it ever had before. Mr. Anthony then ceased from regular duties, as has already been intimated, but was elected a professor-emeritus "in grateful recognition of a long life and conspicuous abilities devoted to the interests of the College." Moreover, no time was lost in disposing of the Plymouth premises and in pushing forward the erection of the proposed new College. Foremost of those who led the movement was Mr. Thomas J. Lennard, J.P., of Henbury Court, Bristol, the then treasurer of the College, to whose enthusiastic zeal and abounding energy, capacity and generosity it was mainly due that the foundation stones were laid on June 20th, 1905, and the new buildings opened on September 27th, 1906. The outlay, including the cost of the site, amounted to £16,000, and a very noble, beautiful and commodious pile of buildings is the old and honourable Western College's latest home. It was a grievous wrench to many in Plymouth and the neighbourhood to have the College detached from Plymouth and its premises there sold and converted into dwelling-houses, and all the denominational prestige, influence, and service lessened which came from the presence of the College among them. Also, very sacred associations had come to be formed between them and the College during its fifty-six years' stay in Plymouth; and they had never given it other than a kind and generous hospitality. All the same there has never been a doubt in the mind of the governing authority as to the wisdom and necessity of the transition to Bristol in the educational interests of the students, and in the general interest of the College and of the denomination at large. With all the students of the

College, also students for the arts course of Bristol University ; with the professors and students heartily co-operating in certain studies and in fraternal fellowship with those of the Baptist College ; and with the College situated more conveniently for obtaining students, and in the best centre of Congregationalism as well as of population in the West of England, it cannot be but that the College has a future before it that will far eclipse its usefulness and glory in the past. At all events it has never done so well educationally and influentially as since it went to Bristol, or stood higher in the estimation of the men and churches whom it specially serves, or in general public regard. When Dr. Chapman, full of years and honours, resigned the principalship in 1910, there was appointed in his stead the Rev. Robert Sleighthome Franks, B.A. (London), M.A. (Cambridge), B.Litt. (Oxford), whose high character and most competent scholarship are a sure guarantee that nothing will be lacking inside the College and under its *aegis* in the educational equipment and moral training and inspiration of the men who may seek its help. The greatest care also, we may be certain will always be taken both by him and Professor Macey to maintain the College's great evangelical tradition, only changed to be in harmony with the revelation of the ever-living Spirit of truth and salvation as it comes to us in the onward march of time.

This story of the Western College is made thus brief in order to comply with the limited condition under which it is told ; it is but the College record in the merest historical outline, only enough to explain its origin and to demonstrate its bare outward historical continuity. But its greater and more inward record, the story of its work, who can tell *that* ? That record is mainly known only on high. But at the least we know this, that from the day in which the College was founded until now, it has been sending into the home ministry and into the colonial and foreign mission field large numbers of men who have been good ministers of Jesus Christ, and not a few, like some of its own professors, who have been distinguished above many for their intellectual gifts and spiritual power. Among those who have passed to higher service in the "everlasting habitations," and who, while they sojourned here, had more than ordinary honour on the ground of character and ability, and for their work's sake in the Homeland, were : Samuel Martin, of Westminster ; William Kingsland, of Bradford ; Bryan Dale, M.A., of Halifax ; Henry Thomas Robjohns, M.A., of Bowdon, Newcastle and Hull ; Dr. Clement Clemance, of Nottingham and London ; Dr. J. Hiles Hitchens, of London ; while of the fifty-six whom the College has sent into the foreign mission field, every one of them a Christian hero, it may not be invidious to mention, in addition to Richard Knill, such well known men, now sainted, as : William Flower, Henry J. Budden,

Henry William Hill, G. M. Bulloch, and William B. Phillips, of India; Thomas Slatyer, of the Navigator's Isles; Stephen Mark Creagh, of the New Hebrides and the Loyalty Islands; J. L. Green, of the South Seas and Demerara; Albert Pearse, of the South Seas and New Guinea; and Roger Price, J. B. Thomson, and Howard Williams, of various stations in Africa. All over the world still the men of the Western College are found, faithfully, and some in a most marked and successful measure, doing their Master's work; while at Bristol, under the most up-to-date conditions of gaining knowledge and of training the mind, a new race of godly men and competent ministers and missionaries is continually being raised up and sent forth into the gospel field, which is as likely to gather a good harvest from off it to the saving glory of God as any generation has done. True to its *raison d'être*, and its now venerable tradition and practice, the Western College, standing well in line with the foremost efforts to make ministerial education competent for all its purposes and a real aid to an intelligent faith, yet cherishes nothing more as an ambition than that it shall be a training school of ministers and missionaries, who shall not only be well equipped in the general educational sense, but who above all shall be mighty in the Scriptures, apt to teach, and always living and working most really in the school of the Spirit of God, with all their soul on fire to make the whole human world acquainted with Christ and His truth, and to get it to trust His grace. In pursuance of this, its supreme end, may it always meet with the sympathy and practical support which such an aim deserves. For "there is no agency in the world which is more operative upon Society than the faithful preaching of the Gospel. There is none which demands more study, discipline and wisdom."

J. CHARTERIS JOHNSTONE

[A complete list of the students from the beginning (including those of the "Bristol Institute,") with *all* their various locations and dates of settlement, removal, and death, as far as could be ascertained, is given with the *Annual Report of the College for 1912*.

It may be noted that of 349 students entered between 1752 and 1901, 21 acceded to the Episcopal Church, three to the Presbyterian, four to the Baptist communion, and seven to the Unitarians. Thirty-eight became agents of the L.M.S.]

The Salters' Hall Controversy

[IN Dr. Powicke's paper on *Arianism and the Exeter Assembly* it is stated (p. 36, ll. 4 fig.) that "by May, 1719, Advices had been received from London: of these there were two sets." The "Advices" emanated from the memorable Salters' Hall Conference, of which an account, at once concise and impartial, is given in Dale's *History of English Congregationalism*, pp. 535-538.

The conference was arranged by the committees of the Three Denominations; and its first meeting, on 19th February, 1718-9, was occupied with the discussion of a draft "Advice" to be sent to the churches at Exeter. At an adjourned meeting, on 24th February, it was proposed that the Advice should be accompanied by a declaration of the assembly's faith in the doctrine of the Trinity; but the proposal was rejected by 57 votes against 53. At a third meeting, on 3rd March, it was proposed that such a declaration should be subscribed without reference to the Advice to be sent to Exeter. This proposal the moderator, Dr. Oldfield, held to be irrelevant to the business under discussion, and refused to put it to the vote. Thereupon 60 of the ministers present immediately withdrew; and under the presidency of Thomas Bradbury held a separate assembly, the members of which, in addition to their Letter of Advice, *subscribed* to a declaration of their faith in the Trinity, in the words of the First Article of the Church of England and of the

5th and 6th questions of the catechism of the Westminster Assembly. The *non-subscribing* remnant at Salters' Hall sent likewise their "Advice"; and, while setting forth reasons for not subscribing to the declaration, disclaimed all sympathy with the Arian heresy.

It is of some historical importance to identify the subscribers and non-subscribers; to know which and how many of each party, and of their respective churches, yielded to the advancing tide of Arianism and Unitarianism; or forsook the cause of Nonconformity, "and having been unable to digest one article found it their duty to sign 39." This information Dr. Powicke gives us in the following tables.

In these lists the following abbreviations are used:

I., Independent; B., Baptist; (GB. and PB., General and Particular Baptist); P., Presbyterian; Sc.P., Scottish Presbyterian; O., Orthodox; A., Arian.

Browne: "History of Congregationalism in Norfolk and Suffolk."

C.: "Calamy, Historical Account of his own life."

C. Cont.: "Continuation of Account of Ejected Ministers."

Cleal: "History of Congregationalism in Surrey."

Dauids: "Annals of Nonconformity in Essex."

Ivimey: "History of the English Baptists."

James: "Presbyterian Chapels and Charities."

Neal: "History of the Puritans."

Summers: "History of the Berkshire, etc., Congregational Churches."

W.: Walter Wilson, "History of Dissenting Churches in London, etc."

The other references need no explanation.—ED.]

"Subscribers" (78)

Names of those who signed the "Declaration of Faith in the Doctrine of the Blessed Trinity as revealed in the Holy Scriptures"; according to the first Article of the Church of England, and the Answers to the fifth and sixth questions in the Assembly's Catechism.

i. PASTORS IN AND ABOUT LONDON

- 1 P William Lorimer, S.T.P., Hoxton Academy
C. i. 324-5, ii. 464; *Monthly Repository*, xvi. 195; *W.* iv. 35; *his funeral sermon by Dr. Anderson*, 27th October, 1723, two years after his death
- 2 P Jere[miah] Smith, Silver Street (extinct orthodox, 1747); previously at Andover; died 1723
C. ii. 344, 413, 426, 465, 473; *W.* iii. 58-60; *James* 668
- 3 P Samuel Pomfret, Gravel Lane, Houndsditch, 1688-1722 (extinct)
C. i. 492; ii. 460; *W.* i. 397; *James* 669; *funeral sermon by T. Reynolds*, 1722
- 4 P W[illiam] Tong, Salters' Hall, 1703-27 (extinct orthodox after 1800)
C. ii. 41, 493, &c.; *W.* ii. 20-32; *James* 668
- 5 P B[enjamin] Robinson, Little St. Helen's, 1701-24 (extinct orthodox about 1790)
W. i. 373-80; *James* 668
- 6 P Tho[mas] Reynolds, Weigh-house, Little Eastcheap, 1695-1727
C. ii. 510, &c.; *W.* i. 157-169
- 7 I Tho[mas] Bradbury, New Court, previously Fetter Lane
C. ii. 301, &c.; *W.* iii. 450-52, 504-35
- 8 P John Mottershead, Queen Street by Ratcliff Cross (1698-1728); died 1728
C. i. 106, ii. 512; *W.* iii. 200; *James* 669
- 9 P Joseph Hill, Haberdashers' Hall, 1718-29 (extinct orthodox 1739)
C. i. 140, 348, ii. 522; *James* 668
- 10 B Tho[mas] Harrison, Little Wild Street, 1715-29; afterwards conformed
C. ii. 504; *W.* i. 383, 531; *Ivimey* iii. 568-72
- 11 P Daniel Wilcox, Mugwell, i.e. Monkwel Street, 1707-33 (extinct Socinian since 1816)
C. ii. 78; *W.* iii. 203-7; *James* 668
- 12 P John Newman, Salters' Hall; assistant to Mr. Taylor and Mr. Tong, 1696-1716; co-pastor with the latter, then pastor, 1716-41
C. ii. 493, 511; *W.* ii. 33-36

- 13 P Ja[be]z Earle, D.D. Edin. 1728, Hanover Street, Long Acre, 1707-62
C. ii. 513, 525, 529; *W. i.* 169
- 14 I Thomas Loyd, Nightingale Lane, near the Tower, 1700-21 (extinct orthodox by 1850)
C.H.S. Trans. iii. 72; *James* 691
- 15 P James Wood, New Court, Carey Street, 1713-20; also assistant to T. Reynolds, Weigh-house, 1720-27; sole pastor of latter, 1727-42
W. i. 172-7
- 16 I George Davy, Princes Street, Upper Moorfields (extinct) There in 1727 (at Peckham before 1716)
James, 680, 712
- 17 B John Skepp, Curriers' Hall, Cripplegate, died 1721
W. ii. 572-4; *Ivimey iii.* 363-6
- 18 I John Sladen, Dock-head, Southwark, 1711-33; then Back Street, Horsleydown
W. iv. 265-8; *James* 700
- 19 William Curtis
- 20 P James Matthews, King John's Court, Bermondsey (extinct) 1717-28
W. iv. 339. *James* 710
- 21 P John Barker, Hackney, 1714-38; Salters' Hall (morning preacher), 1741-60; died 1763
W. ii. 39-54; *Doddridge's Correspondence*
- 22 P Zachariah Merrill, Hampstead, —1732
C. ii. 465, 532; *James* 711
- 23 P John Beaumont, Deptford, Kent. There 1727
James 711
- 24 P Francis Freeman, Tooting, Surrey, 1696-1726
James 680
- 25 PB Da[vid] Rees, Church Lane, Limehouse, 1706-34?
Ivimey iii. 526-9; *James* 704
- 26 I Tho[mas] Mi[t]chell, Stepney; died 1721
James 691
- 27 I John Nesbitt, Hare Court, 1690-1727
W. iii. 282-7
- 28 I Robert Bragge, Paved Alley, Lime Street, 1698-1738
C. i. 142; *W. i.* 241-9; *James* 713
- 29 I Matthew Clark, Miles Lane, 1692-1726 (extinct orthodox, 1796)
C. ii. 47, 460, 465, 488; *W. i.* 474, 491
- 30 I Thomas Ridgley, Three-Cranes Court, Thames Street, 1695-1734 (extinct orthodox, 1798)
C. i. 181; *W. ii.* 72-81
- 31 PB John Noble, Tallow Chandlers' Hall, Dowgate Hill; thence about 1728 to Maidenhead Court, Great

The Salters' Hall Controversy

- Eastcheap, 1690-1730 (extinct orthodox, 1760)
W. i. 458-60; *Ivimey iii.* 508-13
- 32 I John Asty, Ropemaker's Alley, Little Moorfields, 1713-30
W. ii. 537-45; *James* 690, 712; *C.H.S. Trans. ii.* 280
- 33 B Edw[ard] Wallin, Flower-de-Luce Court (afterwards
 Maze Pond), 1702-33
Ivimey iii. 462-6; *W. iv.* 225
- 34 I John Foxon, Girdlers' Hall, 1705-23 (extinct orthodox, 1826)
W. iii. 172-4
- 35 ScP James Anderson, D.D. (Aberdeen). French Protestant
 Chapel, Swallow Street, Westminster, 1710-34
C. ii. 514; *W. iv.* 33-35; *James* 697
- 36 ScP John Cumming, D.D., Founders' Hall, Lothbury, 1716-29,
 afterwards London Wall; died 1749
C. ii. 363, 524; *W. ii.* 487-94; *James* 668, 710
- 37 I John Killinghall, Deadman's Place, 1702-40
W. iv. 147-8; *James* 700; *C.H.S. Trans. ii.* 201-6, 281-9
- 38 P James Galloway, Parish Street, St. John's, Horsleydown,
 1698-1727
W. iv. 278
- 39 I John Lewis, Meeting House Alley, Red Cross Street,
 1710-21 (extinct 1760)
W. iii. 309
- 40 PB Thomas Dewhurst, Turners' Hall, Philpot Lane, 1716-23
W. i. 144-5; *Ivimey iii.* 350-3
- 41 P Isa[ac] Bates, Rosemary Lane, 1718-21; also Hoxton,
 1700-30
James 669, 670, 696
- 42 ScP Patrick Russel, Crown Court, Covent Garden, 1710-46
W. iv. 4, 5; *James* 697
- 43 PB Mark Key, Devonshire Square, 1706-26
W. i. 437-8; *Ivimey iii.* 322-6
- 44 P W[illiam] Chapman, Bethnal Green, 1703-38
W. iv. 368; *James* 669, 696
- 45 I Samuel Harris, Mill-Yard, Goodman's Fields
C. ii. 466; *W. iii.* 311; *James* 713
- 46 I Thomas Masters, "The Point," Lower Rotherhithe,
 1704-30 (extinct)
W. iv. 367; *James* 712
- 47 PB Edward Ridgway, Angel Alley, Whitechapel, 1715-29
Ivimey iii. 541¹
- 48 GB Abra[ham] Mulliner, sen., White's Alley, Moorfields.
 "An Arminian"
Ivimey iii. 138; *James* 704

¹ Where it is erroneously said: "His name is not with those who attended the Conference at Salters' Hall in 1719."

- 49 P William Hocker, sen., Edmonton; afterward (1720) assistant to Saml. Pomfret, Gravel Lane, Houndsditch (extinct); died 12th December, 1721
W. i. 169 note, 397; *Funeral Sermon* by Thos. Reynolds, 1722; *James* 669-70

ii. PASTORS IN THE COUNTRY

- I P Daniel Mayo, sen., Gravel Pit, Hackney, 1714-23; afterward Silver Street, 1723-33 (also contemporaneously at Kingston, Surrey, 1698-1733)²
C. ii. 534; *W. iii.* 60-64; *James* 697, 711
- 2 ? John Ollive
- 3 PB John Sharpe, Frome, Somerset
Ivimey iii. 165: "The Noble Stand," pp. ii., 9 note
- 4 P William Bushnell, Potter's Pury, Northants, 1712-38
W. iv. 167-72
- 5 I Stephen Crisp, Pinner, Middlesex, died 1729
James 691; *C. i.* 321 mentions Samuel, son of Dr. Tobias Crisp; ? is this the same or his son
- 6 I Peter Goodwin, Yarmouth; removed to London (Rope-maker's Alley) 1730; died 1747
W. ii. 545-7
- 7 I? Lachlan Ross, Abbot's Roothing; *Dauids* 451
- 8 I Richard Pain, Lorimers' Hall, Moorgate Street, 1710-28; afterward Petticoat Lane, 1729-44 (extinct)
W. iv. 422-3; *James* 699, 712
- 9 John Foster. [? Sudbury, 1721—, see *Evans MS.*
- 10 P Samuel Bourne, Crook, nr. Kendal (?) There were three ministers of this name, father, son, and grandson. This must be Bourn primus; his son, who removed from Crook in 1720, had already shewn himself opposed to subscription; see *Older Nonconformity in Kendal*, by Nicholson and Axon, pp. 275-6
James 719.
- II I George Burnett, Reading, 1715-40
Summers 162-3

iii. PREACHERS ORDAINED OR LICENSED, NOT PASTORS

- I P Harman Hood, Little St. Helens, Bishopsgate Street, before 1721, when he removed
W. i. 380-1; *James* 668

²There was another Daniel Mayo (? his son), at Kingston, Surrey, in 1727.

- 2 I John Conder, Assistant at Hare Court. "On both sides,"
see list of non-subscribers; died 1746
W. iii. 288; *James* 699
- 3 James Gillespy
- 4 William McClatchy
- 5 I Ph[ilip] Gibbs, Assistant at Paved Alley, Lime Street
1715-29; afterward at Hackney
W. i. 249
- 6 I John Hubbard, Stepney
James 691, 699, 712
- 7 William Benson
- 8 Merriman Norris. [Rye, see *Evans MS.*]
- 9 PB John Toms, Devonshire Square. He is mentioned as
"one of the deacons," and again as "a deacon and
minister" of this church; and took a prominent part
in uniting it with the church at Turners' Hall
Ivimey iii. 157, 327; *W. i.* 439-40
- 10 James Wildman
- 11 I Peter Bradbury, brother and assistant to Thomas Bradbury
at Fetter Lane and New Court, 1716-31
W. iii. 452-3, 535
- 12 I John Mitchell at Nightingale Lane, 1722-53?
James 700; *C.H.S. Trans. iii.* 72
- 13 I Thomas Charlton, Plasterers' Hall (extinct), afterwards
Thatcham; died 1755
W. ii. 529-30
- 14 I Henry Francis, assistant to Mr. Foxon at Girdlers' Hall,
1718-23; at New Court, Carey Street, 1723-6;
Southampton, 1726-52
W. iii. 502-3
- 15 I Joseph Tate, Pastor at Beccles, Suffolk, 1691-4; Girdlers'
Hall, 1694-1707
W. ii. 519; *Browne* 463
- 16 Richard Glover
- 17 P Emmanuel Ellerker, at Woolwich in 1726; died 1727
James 664
- 18 PB Joseph Matthews, Cherry-Gardens, Horsleydown; ;
'Calvinist'
W. iv. 345; *James* 704

"Non-Subscribers" (73)

Names of those who subscribed the "Rules and Advices" which were "finished and agreed to, at Salters' Hall, March 18th, 1718-19, upon a general summons sent to the whole body."

I. PASTORS IN AND ABOUT LONDON

- 1 P. O Joshua Oldfield, D.D. (*cir.* 1656-1729), Moderator; minister of congregation in Maid Lane (extinct), 1700-29
C. Cont. i. 233; *C.* i. 223, &c.; *W.* iv. 160 *flg*
- 2 P. O John Sheffield (1653-1726), succeeded Nathaniel Vincent in 1697 as pastor of St. Thomas's, Southwark; died 24th January, 1726
Funeral Sermon by Calamy, who endeavoured to give him his true character; *C.* ii. 487; *W.* iv. 309 *flg*
- 3 P. O William Harris, D.D. [Edinb. 1728], Pastor at Poor Jewry Lane (extinct), 1698-1740
C. ii. 513; *W.* i. 66 *flg*
- 4 P. O Simon Brown, Pastor at Old Jewry, 1716-23
C. ii. 459; *W.* ii. 338 *flg*
- 5 P. O John Evans, D.D. [Edinb. 1728], Pastor of New Broad Street, Petty France (extinct), 1716-30
C. ii. 513, 522; *W.* ii. 212 *flg*.
- 6 GB John Savage, Millyard, Goodmans Fields; 7th Day Baptist
W. i. 320
- 7 P. O Samuel Wright, D.D. [Edinb. 1728], Pastor at Blackfriars 1708, afterward same congregation at Carter Lane; died 1746
C. ii. 514; *W.* ii. 139 *flg*; *Fames* 721-2
- 8 P. O Benjamin Grosvenor, D.D. [Edinb. 1730], Crosby Square (extinct), 1704-49; died 1758
C. ii. 489, 514; *W.* i. 344 *flg.*, *iv.* 166
- 9 P. O John Ratcliff, Jamaica Row, Rotherhithe (extinct), 1705-28
W. iv. 353
- 10 P. O Samuel Rosewell, Silver Street (extinct); died 7th April, 1722 [son of Thomas Rosewell of Rotherhithe, see Neal iv. 618-20 Toulmin's Edn.]
C. ii. 462; *W.* iii. 49
- 11 GB. O? Joseph Jenkins, High Hall, 1709, and Duke Street, Southwark, 1716 (extinct)
W. iii. 395; *iv.* 160 *flg*
- 12 GB. O? Joseph Burroughs, Paul's Alley, Barbican (extinct), 1717-61. Headed deputation of the Three Denominations to King George I, 1727; *laterly inclined to Socinianism*
C. ii. 492; *W.* 3. 249 *flg.*; *Ivimey* iv. 204-11
- 13 P. O George Smyth, Gravel Pit, Hackney; died 1st May, 1746, aged 57
C. ii. 529
- 14 GB. O? Lewis Douglas, Virginia Street

- 15 I Jeremiah Hunt, D.D. [Edin. 1729], Pinners Hall (extinct)
1707-44
W. ii. 262 *flg.*; *Fames* 700. Adds note: "It is difficult to say what he was"
- 16 GB. O Isaac Kimber, Paul's Alley, Barbican (extinct); afterward Nantwich and Spitalfields
W. iii. 256 *flg.*, *iv.* 370; *Fames* 704
- 17 GB. O Sir Nathaniel Hodges, Spitalfields (extinct). Presented address of the Three Denominations to King George I, on 16th August, 1715; "the first Baptist to appear at Court." Afterward left the ministry, was knighted and made J.P. for co. Surrey
C. ii. 318-19; *W. ii.* 558, *iii.* 250; *Ivimey i.* 121, 343-4
- 18 P. O Benjamin Andrews Atkinson, Great St. Thomas Apostle (extinct); retired 1742, died at Leicester 1765
W. ii. 101; *Fames* 710
- 19 PB. O Richard Parkes, Sheer's Alley, White Street (extinct)
W. iv. 329
- 20 GB. O Nathaniel Foxwell, Fair Street (extinct); died 1721
W. iv. 258
- 21 I. O David Jennings, D.D. [St. Andrews, 1749], Gravel Lane, Wapping, 1718-1762
W. iii. 174; *C.H.S. Trans. vi.* 70, 71
- 22 P. O William Bush, Broad Street, Wapping, 1707-1740
Fames 696, 711
- 23 P. O Christopher Taylor, Hatton Garden. Sent by the Government, with Mr. Shute (afterward Lord Barrington), into the north "to encourage the nobility and gentry there to fall in with the Union," 1706
C. i. 49; *ii.* 349
- 24 P. O Thomas Cotton, last minister, 1699-1727, of St. Giles Meeting, Dyot Street (extinct), died at Hampstead, July 1730, aged 77
C. ii. 532; *W. iv.* 376 *flg.*; *Fames* 706 (Spelt Colton)
- 25 GB. O John Ingram, Park (Chapel?) Southwark—an Arminian
Fames 704

ii. COUNTRY PASTORS

- 1 P. O John Hughes, Ware. "Wrote one of the tracts most deserving of regard on the Salters' Hall business"
C. ii. 420 note; *Doddridge Correspondence i.* 54, &c.
- 2 P Thomas Sleight, Highgate
- 3 I. O Moses Lowman, Clapham, 1714-52

- Cleal* 175; *James* 721
- 4 P.O Thomas Leavesley, Little Baddow, Essex. In 1725 succeeded Simon Brown at Old Jewry; died 1737
W. ii. 358
- 5 P Richard Rigby, M.D., Reading
Summers 162
- 6 P Edward Bearne, Hammersmith, 1717-28
James 705
- 7 P.O? Samuel Chandler, D.D. [Edin. and Glas.], Peckham, 1716-29; Old Jewry, 1729-66
C. ii. 364; *W. ii.* 360 *fig.*; *Cleal* 19, 20; *James* 697, 723
- 8 P Richard Biscoe, M.A., Newington Green, 1716-1727
Afterwards conformed
C. ii. 364, 504
- 9 P Gabriel Barber, Brentwood, Essex
- 10 P.O William Jacomb (grandson of Dr. Jacomb), Mortlake, 1716-19; removed to Maidstone. *Afterwards conformed*
C. ii. 504; *Cleal* 195
- 11 P Samuel Highmore, Mortlake, 1719-1755; previously at Dorking, 1706-19
Cleal 195, 355
- 12 P John Bradley, Enfield
James 706
- 13 P.O Samuel Clark, D.D., St. Albans, 1684-1750
See Doddridge's Correspondence, passim; and Urwick (Nonconformity in Heris) 192 *fig.*
- 14 P.O Samuel Oldfield, Ramsbury, Wilts.; brother of Joshua Oldfield
W. iv. 157; *C. Cont. i.* 233
- 15 P or I.O John Eaton, Stoke Newington, 1719-34
W. ii. 82; *James* 711 "Presb.," 713 "Cong."
- 16 P.O Ebenezer Roscoe, Wantage, Berks., 1715-23
Summers 291
- 17 P.O Joseph Baker, colleague with John Walker at Brentford; pastor there 1725
James 670, 711

iii. LECTURERS AND ASSISTANTS IN LONDON

- 1 P.O John Billingsley, Asst. to Dr. Wm. Harris at Poor Jewry Lane (extinct); died 1722
W. i. 79-82; *C. ii.* 273
- 2 P.O Samuel Baker, "In the Country"; Lecturer at Salters' Hall, 1727-30; Parish Street, Southwark, 1730-48.
W. iv. 278; *James* 710

- 3 G. B ? John Gale, D.Ph. (Leyden), Asst. to Joseph Burroughs at Paul's Alley, Barbican; died 1721. "He was never in pastoral charge, and consequently never ordained"; (see Life prefixed to Sermons, 1724)
W. iii. 242 fig.; Ivimey iv. 212-17
- 4 P. O Clerk Oldsworth, Assist. to Dr. B. Grosvenor at Crosby Square, 1715-26
W. i. 353; C. ii. 437
- 5 B Thomas Kerby, Glass-house Yard
Evans' MSS
- 6 P. O ? James Read, Assist. to Thos. Reynolds, Weigh-house, 1707-20; afterward to Dr. John Evans, 1720-30, whom he succeeded at New Broad Street, 1730-55.
W. ii. 222 fig., i. 164-5; C. ii. 364, 511, 528; James 722
- 7 P. O ? Henry Read (brother of James R.), Assist. to John Mottershead, Ratcliff Cross, 1716-18; then to D. Wilcox, Monkwell Street, 1718-23; colleague and successor to John Sheffield, St. Thomas Southwark, 1723-74
W. iii. 207, iv. 312 fig.; C. ii. 364
- 8 P. O Joseph Bennett, Assist. to John Shower and Simon Brown at Old Jewry, 1708-26 (ordained with Calamy and five others, 22nd June, 1694). Calamy preached his funeral sermon, 1726
C. i. 348 fig.; W. ii. 331 fig.
- 9 P. A Benjamin Avery, LL.D., Assist. at Bartholomew Close; quitted the ministry about 1721; edited works by James Peirce; was first secretary to the Three Denominations; died 1764
C. ii. 488; W. iii. 381 fig.
- 10 P Daniel Burgess. This cannot be the celebrated preacher of New Court, for he died in 1713. It may have been a son or nephew. One of the name is said to have been secretary to the Princess of Wales, and to have suggested the *Regium Donum* in 1723
C. ii. 465, 520
- 11 P. O Thomas Newman, Assist. and successor to Dr Wright, Little Carter Lane, Blackfriars, 1718-58. Ord. 11th January, 1721
C. ii. 437; W. ii. 147 fig.
- 12 I. O John Conder, Assist. and Successor to Mr. Nesbitt, Hare Court, 1710-46. "Sided with both parties"; see list of subscribers
W. iii. 288
- 13 P William Hocker, junr.

iv. NOT SETTLED

- 1 P ? Thomas Petkin, afterwards of Great Marlow
Summers 55
- 2 P ? William Sheffield, formerly at Buckingham, afterwards Windsor, 1719-26, then Havering Cross, Essex, 1726-7
James 711; *Summers* 74
- 3 P ? Robert Billio, son of Robert Billio, who succeeded Dr. Bates at Hackney. He and his younger brother afterwards conformed
C. i. 133, 418, *ii.* 504
- 4 I A Nathaniel Lardner, D.D. [Aberd. 1745], Chaplain, afterwards Assist. at Hoxton Square, 1727?-29; colleague at Poor Jewry Lane, 1729-51; died 1768.
Laterly Socinian
W. i. 88-109; *James* 698, 713, 717
- 5 P O Samuel Savage. At Edmonton, 1727
James 706, 711
- 6 P O John Cornish, afterwards Assist. to Joshua Bayes at Leather Lane (extinct); died 1727
W. iv. 399 *fig.*; *Funeral Sermon* by *Jos. Bayes*
- 7 P O John Cambden, late Windsor (to 1718); afterward Stockwell (1727)
Summers 73, 74; *James* 711
- 8 P O Obadiah Hughes, D.D. [Aberd. 1728], Assist., 1721-29 and pastor, 1729-44 at Maid Lane, Southwark (extinct Socinian, 1775); Princes Street, Westminster (Calamy's church), 1744-51
C. ii. 437, 514; *W. iv.* 96-102; *Funeral Sermon* by *Dr. Allen*
- 9 I ? Arthur Shallet, Stepney; "left off preaching, 1719" (Evans MS.), but still at Stepney, 1727
James 691, 713
[One of this name was M.P., and a member of T. Gouge's congregation at Three-Cranes, 1697]
W. i. 140
- 10 Thomas Slater
- 11 I Robert [query Thomas] Lamb, at Bow Lane, Cheapside, 1727
James 713; *W. ii.* 105
- 12 B Amos Harrison, Croydon
Evans List
- 13 P Quintus Naylor. Conformed about 1727
C. ii. 505

The Salters' Hall Controversy

- 14 P. O John Sharman, M.A., M.D., Assist. to Mr. Atkinson, Great St. Thomas Apostle; removed to Ware, 1729; and to Shepton Mallet about 1734; died 1754
W. ii. 103; Urwick, Nonconformity in Herts, 719
- 15 I Thomas Simmons. According to Evans's MS. Thos. Simmons of Wapping died in March, 1717-8. But perhaps Thos. Simmons of *Battersea* is meant,
cf. W. iii. 174
- 16 GB James Richardson. One of this name was at Fair-Street, Horsleydown, in 1727, perhaps a colleague with Ingram (*W. iv. 262*); a Mr. Richardson preached at the funeral of Mr. Mark Key of Devonshire Square in 1726 (*W. i. 438*); and was one of a deputation from the Three Denominations to Frederick Prince of Wales in 1728⁴
C. ii. 518
- 17 Richard Tuddeman
James 704
- 18 GB Matthew Randall, Virginia Street, Wapping, 1722-56
James 704; Taylor ii. 85-9

Absent or Neutral (See *James 708-9*)

i. PRESBYTERIANS (9)

- 1 John Munckley, Bartholomew Close (extinct) 1717-38; was at Exeter before 1717; died 1738
W. iii. 378-381
- 2 Joshua Bayes (1671-1746.) Assistant at Leather Lane, St. Thomas (extinct) 1713-46
W. iv. 379, 396
- 3 Dr. Edmund Calamy, Princes Street, Westminster
W. iv. 69-89
- 4 John Mottershead,⁴ Queen Street, by Ratcliff Cross; died 1728
W. iii. 200; James 669
- 5 Caleb Norris, do., removed 1720
James 669
- 6 John Barker,⁴ Hackney
W. ii. 39-54, Doddridge Correspondence, passim

⁴Can this be a mistake for Thomas Richardson, who was at Pinners' Hall (joint tenant) before 1721, and in that year removed to Devonshire Square? W. Wilson mentions him as a non-subscriber.

⁴These are also counted as subscribers, because they signed the "Declaration of Faith"; but are named here because they did not sign the "Advices."

- 7 Dr. Zephaniah Marryatt, Zoar Street (extinct) 1710-34
W. iv. 199-203
- 8 John Walker, Brentford; died 1725
James 670
- 9 John Watson, Uxbridge; died 1725
James 670

ii. INDEPENDENTS (5)

- 1 Dr. Isaac Watts, Bury Street, St. Mary Axe
W. i. 292-318
- 2 Samuel Price, Bury Street, assistant to Watts, 1703-13;
co-pastor to 1748; successor 1748-56. *Do.*
- 3 Daniel Neal, Jewin Street, 1706-45
W. iii. 91-102
- 4 Thomas Hall, Moorfields
James 699, 712, 715. (misnamed John)
- 5 John Shuttlewood, Mill Yard

i. It will be noticed that, contrary to an oft-repeated statement, the subscribers were not predominantly Independent. There were more Presbyterians (29) than Independents (28), unless Baptists are added, which is natural. Nine are left unclassified.

ii. The belief that a large majority of the non-subscribers were Presbyterian is correct; they were about two to one (47 or 48 out of 73.)

iii. But this does not imply that the Presbyterians generally were less orthodox. The real issue, though it became confused in discussion, was rather liberty of interpretation than orthodoxy.

iv. There are only two of the non-subscribers, Benjamin Avery and Nathaniel Lardner, who can be fairly classed as Arian. Four others: John Gale, Samuel Chandler, and the two Reads, may be considered as doubtful, but no more.

v. A comparison of these two lists would seem

to dispose of the notion that more churches of the non-subscribers became extinct than of subscribers, owing to the "Arian blight." General causes or local circumstances brought about the extinction of churches, whether orthodox or not. These are points which express for me, more or less, the moral of the lists.

F. J. POWICKE

A Forgotten Congregational Hymn-Writer

IN *Trans.*, vol. iv, p. 190, mention is made of "Ann Rennew, the blind maid of Impington," whose hymns were formerly sung in a Baptist church at Cambridge. As no mention of this lady is to be found in Julian's great *Dictionary of Hymnology*, it seemed worth while to see what traces of her were discoverable at the British Museum. Under press-mark 3436 bbb. 7 appeared a 12mo. volume, entitled :

"Pious and Holy | BREATHINGS ; | OR A | TREATISE | of
Choice and Precious | HYMNS | Composed and branched out
from di- | vers chosen *Texts* of *Scripture* out of | the OLD and
NEW TESTAMENT.

*Published and set forth as being proper | and useful to the State and
Condition of | the Godly.*

By ANN RENNEW, a blind | Maid, formerly Member of the
Congre- | gational Church of Christ sometimes at | *Cottenham*, but
is now join'd at *Cam | bridge*.

Printed for and sold by the Author, 1714."

A prefatory note "to the Reader," signed L.H., tells that the author was born at "Empington, near Cambridge"; where she lived on a moderate competency inherited from her parents, who "were not reckon'd of the meanest sort, but according to the manner of Husbandry liv'd with some Esteem and Credit."

There are 153 hymns, the last three of which are not numbered. All are in either LM, CM, or SM ; but there is some variety in the rhymes ; for

example, a LM will commence with alternate rhymes and end with couplets; or a CM will really be constructed, wholly or in part, on the pattern 4.4.6, 4.4.6. Awkward transpositions of words are few, but there are occasional grammatical solecisms, as "doth" for "dost" and the like, and a few provincialisms. Many of the pieces are scripture paraphrases rather than hymns; and of the rest the note is individual rather than Congregational. Of course the theology is strongly Calvinistic; but the general tone is at once peaceful and joyous. The blind maid can scarcely challenge comparison with Mason or Shepherd, and is not likely to be drawn upon by modern compilers; but her best hymns compare favourably with the effusions of Benj. Keach or Rich. Davis. The following may serve for a specimen:

No. 142. A Song of the Love of God

1. O God in thee I will rejoice,
Whose wondrous Love I daily see,
And I will with a cheerful voice
New songs of Praises sing to thee.
2. Thou hast made me the better Part
to chuse, while thou my Soul doth feast;
Thou hast put gladness in my Heart,
more than when Corn and Wine increast.
3. Or had I Rivers flow'd with Oil,
it would not so my soul delight,
As when my Lord on me doth smile,
Who is a King that rules with Might.
4. I will lay down and take my Rest,
in full assurance of his Love;
I being one whom he hath bless'd,
he never will from me remove
5. His Mercy and his boundless Grace,
who doth my Heart to him unite;

I shall with Joy behold his Face,
who thus doth fill me with Delight.

6. He maketh me safely to dwell,
for I no evil thing do fear ;
He my dear Soul doth love so well,
for me he truly will appear.
7. Under the Shadow of his Wings
he carefully will save me sure ;
He is the mighty King of Kings,
Whose Love for ever will endure.