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Transactions of the

# Congregational Historical Society

Vol. XV. 1945-1948 XVI XVII

Edited by Albert Peel, M.A., Litt.D., and Geoffrey F. Nuttall, M.A., D.D.

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## EDITORIAL

THE Annual Meeting of the Society will be held in the Intermediate Room in Westminster Chapel, London, on Wednesday, 9th May, at 4 p.m. Last year the Meeting was squeezed out by the pressure of other gatherings: this year we hope there will be a large attendance of members both to transact the Society's business and to hear the Secretary, the Rev. R. G. Martin, M.A., speak on "Selina, Countess of Huntingdon".

\* \* \* \* \*

In Hugh N. Dixon the Society has lost one of its foundation and one of its most faithful members, and one whom we shall greatly miss. A Cambridge man who remembered much from his College days, Hugh Dixon remembered much too of the churches to which he had belonged: there is probably no living person who has the same fund of knowledge of Congregationalism in parts of Essex, Herts., and Northamptonshire. His complete set of the *Transactions* has found a home in Doddridge Church, Northampton, which he served as deacon so faithfully for many years.

Dixon had many interests. He was a Fellow of the Linnaean Society, and his book on British mosses was the standard work: from all over the world mosses were sent to him to identify and classify right to the end of his life. He had no mean gifts with the pen—prose, poetry, sketching. For many years he and his wife taught deaf and dumb children, and together they spent themselves in all good works. Northampton has lost a sterling citizen, and its Congregational churches their finest figure. He looked like C. F. Andrews, and he lived the same kind of life as "C.F.A.—Christ's Faithful Apostle".

Many who read these words will have enjoyed the gracious hospitality of their home in Northampton, to which for over thirty years we have ourselves been a frequent visitor. Mrs. Dixon was one of the sweetest and best women it has been our lot to know: she was always associated in our minds with the wife of another of our members, Mr. H. F. Keep, of Carrs Lane. To the homes of both one could return time after time sure of an affectionate welcome. It was no surprise that both Mr. Keep and Mr. Dixon did not long survive their wives: in each case the partnership had been complete and wonderfully happy.

Ultimately the Society will benefit from a gift which Mr. Dixon's executors have made to the present writer. Mr. Dixon was, it will be recalled, nephew of Dr. Henry Allon, of Union Chapel, Islington, Editor of the *British Quarterly*, and twice Chairman of the Congregational Union of England and Wales. In his possession was a magnificent collection of letters to Dr. Allon from contemporaries in the political, literary, and religious life of his day. Mr. Dixon placed this collection in our hands, and from it in 1929 we published a selection, *Letters to a Victorian Editor*. Subsequently Mr. Dixon was good enough to present us with sections of the collection on which we thought we might work further. These we accepted with some hesitation, for collections of this kind should be kept intact. Now Mr. Dixon's executors have handed over the major part of the collection, so it is a unity again. They have, however, accepted the suggestion that the letter from David Livingstone, printed in *Letters to a Victorian Editor*, should be given to the Livingstone Memorial at Blantyre. Apart from that, the whole collection will, on the death of the present writer, and probably before, become the property of the Congregational Historical Society.

\* \* \* \* \*

This raises a domestic problem for the Society. For long years the first Secretary and Editor of the Society was the Rev. T. G. Crippen, the Librarian of the Congregational Library, and the denomination and the Library have had no better servant. All the Society's papers were kept in the Library, and it has never been possible to say which were the Society's documents, which the Library's, and which Mr. Crippen's own. The Rev. Wm. Pierce, who followed Mr. Crippen as Secretary and Editor, found the problem beyond his solution, and the present Editor has never had the time to tackle it.

At the moment the Library and the Librarian's room are in use as a L.C.C. Restaurant, and this has multiplied the confusion. Soon, however, the premises should be released, and the contents of the Librarian's and Students' Rooms available for examination—if there is anybody with the leisure to undertake the work. The Society needs a small Committee for the consideration of this and other matters, and we hope one will be appointed at the Annual Meeting. Such a Committee might be able to persuade the Memorial Hall Trustees to appoint a full-time Librarian competent to discharge the research and other functions of the office. There are several young Congregational scholars fully equipped for an office of this kind, who would probably be prepared to accept the post as an

aid to their own researches. We have always held that the Trustees should have kept intact the £8,530 handed over from the old Congregational Library to the new Memorial Hall and Library as an endowment for the maintenance of the Library. Maybe they will now make amends. The Library could become a real centre of light, learning, and leading were the money made available.

\* \* \* \* \*

We hoped in this issue to have been able to notice the Rev. Norman Goodall's *History of the London Missionary Society from 1895*, which it was planned to issue as part of the commemoration of the 150th anniversary of the Society. It has been found impossible to issue the volume in time, but meanwhile summaries of the story of the Society's work since its foundation have appeared in various forms.

\* \* \* \* \*

The Congregational Union of England and Wales has also become conscious of the need for a volume on *World Congregationalism*. It is indeed true that in this country we know little of the American story after 1630, and of the existence of Congregationalism in other parts of the world. The whole matter is just now under consideration.

\* \* \* \* \*

In 1930, thanks to the help of Mr. Ramsay MacDonald, then Prime Minister, who made a contribution from the Royal Bounty Fund, the sum of £537 was raised for the use of the daughters of the Rev. T. G. Crippen. Only now has the sum been exhausted, and all who contributed can be assured that it has been of the greatest help.

\* \* \* \* \*

From an unexpected quarter—the South-West Essex Technical College—comes a fascinating little volume, Dr. D. C. Collins's *Handlist of News Pamphlets, 1590-1610* (10s. 6d.). Dr. Collins is a disciple of Dr. G. B. Harrison, and his book has the same kind of interest as Dr. Harrison's volumes. To the Handlist of 271 extant news pamphlets he adds a list of news pamphlets and ballads entered in the Stationers' Register for the two decades, but not now extant. The two decades are important not only in English history and literature, but in the ecclesiastical sphere, but no pamphlet tells of the execution of Barrow, Greenwood, and Penry, or of the Hampton Court Conference; indeed one dealing with the Arthington-Hackett conspiracy is the nearest we get to religion. We have, however, many about fires and floods, murders, monstrosities, and

witches, and half of them bring news from abroad. Dr. Collins has rendered students a most useful service, and even the general reader will find his summaries of the pamphlets full of interest.

\* \* \* \* \*

There are still those to whom the name "Unitarian" is as a red rag to a bull, but abuse is no longer as violent as it was in the last century. And there is one way in which Unitarians set an example to all—and that is in devotion to their history. The Unitarian Historical Society is alert and alive, with *Transactions* ably edited by Miss Anne Holt, and students of Nonconformist history are in constant debt to Alexander Gordon, whose papers, by the way, we hope before long to examine. Dr. H. McLachlan has proved a worthy successor to Gordon, and his imposing list of publications well merits the Litt.D. degree conferred upon him by the University of Manchester.

\* \* \* \* \*

Recently there has reached us from America—and what a delight to handle a book with good print on good paper with wide margins—an exceptionally useful piece of work on the Unitarians: Mr. Francis E. Mineka's *The Dissidence of Dissent* (North Carolina & Oxford Presses, 24s.), an account of *The Monthly Repository* from 1806 to 1838, when it was under the editorship of Robert Aspland, W. J. Fox, R. H. Horne, and Leigh Hunt. A long section devoted to identification of the authorship of articles will be of constant use for reference, and not less so the chapter on Religious Periodicals from 1700 to 1825.

This volume revives two projects to which one day we hope to address—or readdress—ourselves: the first is a list of all Nonconformist religious journals, official Congregational, and those with which Congregationalists were associated, from the beginning of the 19th century; the second, the identification of articles in the *British Quarterly Review*, at least for the period when it was under Henry Allon's editorship.

\* \* \* \* \*

Underbank Chapel, Stannington, near Sheffield, whose history has just been written by Dr. F. T. Wood (Sheffield: Northend, 6s.), has had an evolution which it is interesting to trace. Originating in 1652 from a bequest for the maintenance of "a minister of religion", it is found subsequently using the Book of Common Prayer; but in 1714 a further gift leaves no doubt of the views of the testator, or of the congregation, for on the death of the minister the trustees are to procure a minister dissenting from the Church of England, and the said rents and premises should never be given to any

minister of the Church of England so called, as by law now established [nor should the trustees] suffer any such minister that has been ordained by the imposition of the hands of a Diocesan Bishop that useth the liturgy of the Church of England . . . to receive the profits thereof.

The minister seems often to have been an Independent, but from 1785 the church has been definitely Unitarian, attempts in the first half of the 19th century to prove that this was a breach of a Trinitarian Trust failing.

\* \* \* \* \*

The strife between Unitarians and Trinitarians, often very bitter until the passing of the Dissenters' Chapels Act in 1844, is reflected in two timely articles about the Act in the last issue of the *Transactions of the Unitarian Historical Society* (Oct., 1944). Another article, on "The Unitarian Tradition in Liberal Christianity", tells of the Van Mission preacher who, challenged to give the names of two well-known Unitarians, replied, "Joseph Chamberlain and Jesus Christ".

\* \* \* \* \*

We are glad to report that, despite the claims of Civil Defence duties, the Rev. C. E. Surman continues to make progress with the Directory of Congregational Ministers. It is a task which might dismay the stoutest, but Mr. Surman holds on with immense perseverance and tenacity. Members of the Society should do everything in their power to lend him a hand.

\* \* \* \* \*

With this issue begins Vol. XV. At the moment it is impossible to forecast when the next issue will appear: we hope that we may soon be able to revert to regular issues in April and September. Meanwhile members will desire to congratulate one of our editors, the Rev. Geoffrey F. Nuttall, on becoming a D.D. of the University of Oxford.

A. P.

\* \* \* \* \*

We are glad to see the Home University Library volume on *The Church of England* (Oxford Press, 3s. 6d.) in a new edition, with an epilogue dealing with the years 1914-43 by the Bishop of Durham, but it is regrettable that the book should have been reprinted without revision. To say, for instance, of the Ejection of 1662 that "The truth cannot be stated as yet. . . . But it is probable that the whole number . . . who resigned . . . was a good deal less than is commonly assumed" was permissible in 1914, but is not so

in 1944, ten years after the appearance of *Calamy Revised*. Canon Watson's curious reference to the disabilities under which in 1749 "the Dissenters laboured by law, though not in practice" reappears, as does his comment on Nonconformists' receiving communion in a parish church in order to qualify for civil office until the repeal of the Test Act in 1828: "There was no need for them to do so; it was a mere act of traditional kindness". It is impossible now to alter the attitude of mind which lay behind such phrases as (of the Act of Uniformity) "This severity was impolitic" and (of Baxter's plans for conciliation) "We need not be sorry that the negotiations failed"; but it is surprising that the Bishop of Durham should be content to let this attitude stand as if representative of Anglicanism today. There is so much that is good in this little book that these observations may seem captious, but we hope that, if the companion volume on *Nonconformity* is re-issued, an opportunity for revision will be allowed.

\* \* \* \* \*

In the *Baptist Quarterly* for Oct.-Dec., 1944 and Jan.-April, 1945, are articles by the late Dr. F. M. Harrison on "Repudiable 'Bunyan' Writings" and "The Portraiture of John Bunyan", and a history of Chipping Norton Baptist Church by the Rev. F. H. Rollinson.

G. F. N.

## Cavendish Church, Suffolk

THE village of Cavendish<sup>1</sup> lies on the Roman road (and on the railway) from Colchester to Cambridge, being about half-way between these towns. It is also in the valley of the Stour, which for most of its course is the boundary between Suffolk and Essex. Its position may be further defined as roughly midway between Sudbury and Haverhill, or more closely still, between Long Melford and Clare. Its fifteenth-century Parish Church, though not in the same class as those of Long Melford and Lavenham, holds a worthy place in the galaxy of East Anglian sanctuaries, and there are several quaint bits of domestic architecture as well as a village green. The population at present is about 600 (the rector tells me it drops by 100 at every census), and appears to consist in the main of over-seventies and under-tuos. We have "our young men (and our maidens) at the war, our little ones (and our aged ones) at home". There is no other Free Church in the village.

This borderland between Essex and Suffolk is good Puritan soil. Sudbury has two Independent Churches (one of them going back to 1651), so has Haverhill—and both towns have daughters in New England; so too has Halstead over the Essex border. Long Melford dates from 1662, and has had some notable ministers, including Lyon Turner and J. G. Stevenson; Clare from 1687. Cavendish has its link with 1662 in that Daniel Sutton, who was ejected from Great Marlow in that year, was rector of Cavendish in 1645. But no licences were taken out in 1672, and there are no Independent or Presbyterian causes in the returns of 1715, 1725 or 1780. Clare church is Cavendish's mother. Any Congregationalists who lived in Cavendish made light of the three miles' walk in pre-railway

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<sup>1</sup> Who was the original *Cafa* or *Cafna* who gave his name to the *edisc* or enclosure is not known. More is known of the Cavendish family that derives from Sir John, the Chief Justice who was lynched at Bury St. Edmunds by a mob which resented his son's share in killing Wat Tyler in 1381. A hundred and fifty years later George Cavendish was the friend and biographer of Wolsey. Sir William Cavendish (?1505-57), enriched by monastery spoliation, was persuaded by his third wife, "Building Bess of Hardwick", to buy land in Derbyshire, and began the building of Chatsworth. His second son became the first earl of Devonshire (by a clerk's mistake for Derbyshire), whence in 1694 the famous dukedom. A nephew of the first Earl became Duke of Newcastle.

days. Amongst them was Joseph Stammers Garrett, a grain merchant, who was a member of the Chapel Committee at Clare, but having acquired a couple of cottages in the middle of his village, was the main instrument in replacing them by a chapel in 1840. The venture was so successful that the building was enlarged in 1843. The present structure was erected in 1858, and is as worthy a village Bethel as is to be found in at any rate a month's march.

Unfortunately the extant (or available) records of Clare shed no light on the beginnings at Cavendish, and, worse still, some unknown miscreant has removed from the first minute book of Cavendish the "historical account". So that our records date only from 1869<sup>2</sup>. But it would seem that the church was formed in 1845 mainly by dismission of members from Clare and was under the pastoral oversight of the Clare minister, Samuel L. Harris (1840-51), until he left for Australia, and then under his successor, John Reynolds, from 1851 to 1855 or 6, when STEPHEN HARBER, a Scripture Reader from Saffron Walden, became its first minister. Mr. Harber moved to Thurlow and Roydon in 1865 and lived till January, 1908 (*obit.* in *Y.B.* 1909): I wish I could call up his spirit to tell me something of those early years!

This record is something like an old-fashioned history of England in that it is based on kings (*i.e.*, ministers), though I hope something of the Green or Trevelyan type may be visible. The second whole-time pastor was WILLIAM NOVELLE, straight from the Nottingham Institute, who after two years (1866-68) moved on to Falkenham (1868-75), Oxford Road, Putney (1875-7), and Newport, Mon. (1879-82), after which he drops out of the *Year Book* and has no obituary notice. His successor at Cavendish was GEORGE NEWBURY (1868-73), with whom our minutes begin. He came from Sudbury ("out of charge"), but had been minister at Hampton (Middlesex). One or two extracts from his first Church Meeting, 31 Jan., 1869, are worth repeating. He began by reading the "Principles of Church Order and Discipline" from the 1833 Declaration of the then newly-formed Congregational Union of England and Wales, and expressed his desire for a faithful record of all

<sup>2</sup> To add to the trouble there is no mention of Cavendish in the *Evangelical or Congregational Magazine*, which is curious, as Suffolk is generally well reported. I am indebted to Browne's *Norfolk and Suffolk* for a few particulars, and to our Research Student, Rev. C. E. Surman, who tells me that the Chapel appears in the first *C.U. Year Book* (1846) among a number of "Village Chapels", and so to 1857, when it appears in the county list as an independent church under S. Harber. In the 1858 *Year Book* it is noted in a list of "new chapels opened or old ones rebuilt" thanks to the help of the Chapel Building Society.

church affairs and an annual statement of church accounts. Prayer was offered by "the deacon", Mr. Sam Thompson. After two candidates for membership were proposed and "female" visitors appointed to interview them (though the pastor stated it had not been the custom in his former pastorates),

the case of Rachel Brown was brought before the Church. She had formerly been a member but had married an unconverted husband; she had been cut off from Christian communion. It having been ascertained that her character and conduct, although debarred of the privilege, had been consistent, and that she had not in any way neglected the means of grace, it was unanimously resolved that she be restored to her former position as a member of the Church.

The meeting also resolved to send a letter inviting Mr. W. Wight (Superintendent of the Sunday School) and his wife to become members (an invitation which was affectionately declined). One item of great future significance was a request to the Church at Braintree for the transfer of Miss Henrietta Garrett (eldest daughter of many of Mr. J. S. Garrett), who was finishing her education there. This was the beginning of a membership that lasted 75 years and was as fruitful as it was long. She had known all the twelve ministers of the church and "sat under" nine of them. For 55 years she was organist, and for 26 treasurer. She gave the organ to the church, and also the Lecture Hall, which she had persuaded her father to build as a day and Sunday school. A woman of remarkable shrewdness and ability, she was equally prominent and serviceable in every village institution—coal club, penny bank, library, War Savings Association, and Nursing Association. When she died in 1944 we felt that an ancient landmark had been removed and that a princess had fallen in our Israel.

At the same meeting at which Miss Garrett was received, Samuel Thompson, the deacon, received a partner in the person of Henry Cook, another central figure for a generation. Mr. Cook was manager of a large horse-hair factory at Glemsford, a neighbouring village, and became secretary in 1872. He held that office till his death in 1908; a tablet in the church records his sterling worth and his devotion to the cause. His first recorded utterance in Church Meeting was on 30th May, 1869, when

Emma Parsonson, a member of the Church at Friars Street, Sudbury, having removed in the providence of God to Cavendish, expressed her desire to be transferred . . . in order to the enjoyment of full communion. (She was "lovingly" received in June.)

At the July meeting the minister and Mr. Cook reported on Miss Bowers:

She could not bring her mind at present to continue a member; her impression was that some of the members had "looked cool" upon her. (She later married a deacon, which may have led to a rise of temperature.)

In August Mr. Cook reported that "the Newmans" desired "to wait a little longer to see how the cause went on". "This", says the minute, "brought the affairs to a close respecting them in regard to membership with the Church".

In May, 1872, Saml. Thompson firmly resigned as deacon—"the Church was now in a position to choose officers better qualified than himself". He was probably one of the original members. So in March, 1873, there was an election of deacons, when George Green (recently transferred from Bishop's Stortford), Wm. Bird (brickmaker), and John Salmon (draper), were elected alongside Henry Cook. George Green also took over the treasurership from Mr. J. S. Garrett. It is noted here that the call to George Newbury had been signed by 17 members out of a roll of 22, and that 28 new members had since been received. The Sunday School was in a "promising hopeful condition".

Mr. Newbury, who had previously been ailing, now removed to Hastings, and on 12th November Deacon Cook presided and read a statement to the effect that G. N., being unable to obtain his annuity from the Pastors' Retiring Fund without another year's service, he was to continue nominally in charge, but a *locum tenens* was available in the person of ALFRED BALFOUR, whose preaching had been appreciated. Mr. Balfour was a Cheshunt man then at Cotherstone, married but childless, "a man of education with a little property". The Church gladly assented to the arrangement and Mr. Balfour stayed just 12 months, when he left for Thetford. His last pastorate was at Silver Street, Trowbridge (1880-1). He died at Budleigh Salterton in 1892 aged 82 (*Trans.*, II. 207, 216; *Obit.* Y.B., 1893). We have no record of any church meeting during his tenure.

In the spring of 1875 it was resolved to invite MATTHEW JOSEPH TOTTEN, of Wortwell (Norfolk), "if £90 per ann. can be raised and the testimony of his church be satisfactory". He accepted in May and a happy recognition service was held in the Lecture Hall on 8th October. Here are a few items from 1876 and 1877:

March 29. Prayer themes for the Wednesday evening meetings: 1st week—Christian missions abroad and preaching at

home; 2nd week—Sunday Schools; 3rd week—the unconverted; 4th week—the Christian Church; 5th week—prayer for all people.

April 26. E. W. had been visited. "Absence arose from a sense of shame on account of having fallen into sin". Name retained as she expressed contrition.

6 hymnbooks to be provided for visitors; 5 were given by members and 1 bought by the congregation.

Aug. 11. "That the duty of the church was to remove the name of E. W. from off the church book, because from her own confession she had fallen from a state of grace. Also that a letter expressive of sorrow for her state be written and sent to her".

Feb. 28. "The case of our brother T. M. was then brought forward and discussed. It was considered either that the Beer he had drunk was drugged or that he had something of a fit, and consequently that he be exonerated from the charge of drunkenness, but that he be requested never again to sit down and drink with ungodly men in a public house". (In June his name was removed, for he had said he was henceforth going to the Established Church.)

Aug. 1. Reported that Mrs. Jarvis had no one to lead her to chapel. Mrs. Golding offered to do so. (Mrs. J. resigned membership in Nov., 1878.)

During 1877 a society called 'The Christian Band', a kind of catechumen class, was formed. Meetings were held fortnightly after the Wednesday prayer meeting. Subject, "The characters and titles which Christ sustains in relation to His people", to be taken alphabetically beginning with "Christ as our Advocate".

In the summer of 1878 Mr. Totten was given 8 weeks' holiday to visit a relative in Canada. Two years later he went there for good, and held several pastorates in Canada and U.S.A. He died in July, 1900 (*obit.*, *American Y.B.*, 1901). His departure from Cavendish was not happy, as his letter of resignation shows:

. . . Taking all things into consideration I am glad to resign back into your hands the charge you committed to my trust some five years ago . . . on the conditions which you name, *viz.* Thirty pounds and the interest of the moneys now in the bank towards building a minister's house. I have nothing more to say only, Pray 'that the grace . . .'

In April, 1881, an invitation was given to THOS. JAS. RUSSELL PATTENDEN, Bible Christian minister at Oakhill, Som., and accepted with pleasure because (a) it was unanimous, and (b) given by adherents as well as members. He suggested a monthly "social meeting",

substituting an address for a formal discourse, Sankey (with or without organ accompaniment) and a prayer meeting, so as to make an interesting mission service of it.

He would be glad of help towards travelling (? removal) expenses. The church resolved to introduce the *Congregational Hymn Book with Supplement*, and to purchase a number of *Sankeys* for the special Sunday evening services; also to hold a cottage prayer meeting once a week in different parts of the village. As the L.M.S. offered a dozen copies of the *Missionary Herald* monthly free, Deacon Cook undertook to get 12 subscribers of  $\frac{1}{2}$ d. each to defray postage.

In February, 1883, the question was put, "Will the Church pay the expenses of delegates to the Annual Meeting of the Suffolk Union?", to which there was no response. In October the minister suggested the advisability of affiliation to the Congregational Union of England and Wales (decision deferred), and there was a request for the repetition of the Lord's Prayer after the minister.

At the end of 1885 there were 46 members on the revised roll. In June, 1886, a proposed visit of Andrew Mearns on behalf of the Church Aid Society was turned down, and the minister wondered if he could continue his membership in the Suffolk Benevolent Society as the collection had not reached the necessary two guineas. Resolved to take another collection.

In March, 1888, there was a discussion on conditions of grant imposed by the Church Aid Society and the County Union, *viz.*, "to hold a mission service in an adjoining village and to raise £80 in cash independently of the minister's house". Both conditions were deemed impracticable. In May, 1888, Joseph Day was recommended for admission to Regent's Park College (Dr. Joseph Angus)—our only contribution to the ministry and he a Baptist. (Older members recall that Oliver Tomkins of New Guinea, a Norfolk man, lived in Cavendish for a time.)

Mr. Pattenden's star was now on the decline. In October, 1890, he read part of a private letter from the deacons intimating that a majority of the church and congregation desired a change in the pastorate. He declined to believe it. Members present made no reply; the deacons said they had no idea the matter would thus

made public. On 3rd December Mr. P. said he had no wish to remain against the wish of a majority. He had heard of two vacant churches from which he hoped to receive an invitation to supply, and at one of which he would be very willing to settle. Deacon Green explained why he and his colleagues had written privately. Early in 1891 Mr. Pattenden retired to Thaxted. He died in May, 1911, but had no *obit.* in *Year Book*. At the end of that year BENJAMIN BAXTER (a Nottingham Institute man, apparently in charge of Stowmarket village churches) was invited and accepted on behalf of himself and his wife: "We are in receipt of your kind letter . . . that we should come and labour amongst you. . . . We accept your invitation".

Here ends our first Minute Book.

Mr. Baxter began early in 1892, and he was ordained on 5th July, C. H. Vine (Trinity, Sudbury), Ira Boseley (Friars Street, Sudbury), W. Courtnall (District Sec.), and A. A. Dowsett (Ipswich) officiating. Stowmarket Church sent a gift of £15. In the evening L. W. Caws of Stowmarket preached and gave the charge to the church.

Meanwhile on Good Friday Miss Garrett had laid the foundation stone of the new manse, which was soon completed. This lovely house and capacious garden have been the joy of all subsequent ministers and is a fitting complement to the little church.

To fill a vacancy in the diaconate caused by the death of Mr. Green, Wm. Barber, a farm bailiff who had come to Pentlow from Wickhambrook in 1882, was chosen from a list of four.

In November, 1892, the church received a noteworthy accession in Miss Sarah Carveley by transfer from F. B. Meyer's church (Regent's Park Baptist). She made the Old Rectory (a charming old house with an exquisite garden) into a guest house, which became very popular and entertained many Free Church visitors, who helped to swell our chapel congregations. F. B. Meyer himself was a frequent sojourner, and several chapel fêtes were held in Miss Carveley's grounds. This lady bountiful lived to be 84 and died in September, 1923.

At this time, and I presume earlier, there appear to have been three services on Sunday (it was so in the "middle ages" at my old church in Romsey), for on 21st May, 1893, when the new rostrum (the work of Mr. Graham) was first used, Mr. Baxter preached morning and afternoon, and Hy. Cook in the evening. A contemporary minute refers to some disturbance of worship (by village youths and children sitting near the door), and a request to the

elder members near them to assist in maintaining order. Gipsy Smith was asked for a January (1894) mission, but in vain. There is no record of church meetings between January and December of that year, nor the whole of 1895.

In February, 1896, Deacon Barber resigned and Deacon Bird was persuaded not to. In September there was a debate on the afternoon service, which had been suspended for four months. Resolved: to return to it for 6 months, the *Cong. Hymn Book* to be used at all 3 services, with afternoon communion. Opinion was divided on responsive reading of psalms. Twelve months later a similar decision was reached, but *Sankey* was to be used in the evening. In March, 1898, afternoon service was suspended till further notice and *Sankey* relegated to one evening a month. In the autumn Mr. Baxter accepted a call to Brill (Bucks.):

he thanked God for a goodly portion of His rich blessing. Though this portion may have been somewhat lessened by his many shortcomings yet he rejoiced that the Spirit of God had been found out (!) and that sinners had been saved.

He survived till May, 1929, but has no *obit.* in *Year Book*.

The ministry of DANIEL LLOYD JONES, 1899-1915, was the longest in our story, and was perhaps our Golden Age. Trained at New College, he came to Cavendish from New Eltham. A bachelor until near the end of his stay with us, he made his home at the Old Rectory. He was a vigorous and picturesque character endowed with what is called the Celtic temperament and greatly beloved. His health was not good and he wanted to resign in 1904, in 1910, in 1912, and did resign in 1915. His only other charge was at Mayfield, Sussex (1920-3), but he lived on till February, 1938 (*obit.* in *Y.B.*, 1939). He was followed by THOMAS GEORGE BOYNE from Lowestoft (1916-23) and SYDNEY MILLEDGE, A.T.S., from Bath (1924-36), both of whom are still living. Their gracious and strengthening ministries are gratefully remembered.

To return to the early years of the century. The church had a hand in the rather abortive Twentieth Century Fund and adopted the *Hymnal*. No meeting is recorded between January and December, 1900. April, 1902, saw Miss Garrett's gifts of the organ and the Lecture Hall; December the introduction of a localized magazine (120 copies). In 1903 (after the Balfour Education Act), the minister, with Miss Garrett and Messrs. Thompson and Pettitt, became foundation managers of the Day School—which ultimately was closed as the number of scholars fell below 30. There were 56 members present (a record) on 12th October, 1904 (the minister's

first resignation), and in December the long deferred affiliation with the big Union was agreed to. In 1905 there was an amicable discussion on whether the minutes of the Church Committee should be communicated to the Church, and in 1906 another on the repetition of the Lord's Prayer (a divided vote and no action). The same year witnessed the entire renovation of the interior of the chapel—new floor and ceiling and repairs to the roof. Estimated at £150, it is no wonder it cost £295; but it was all raised by January, 1907. Attendance at church meetings had now fallen to an average of 15.

In February, 1908, Henry Cook died, and Oliver John Thompson (nephew of the original deacon) was elected secretary, an office which he holds to this day. In April, James Blair (a Scot, manager of a silk mill at Glemsford), G. E. Graham (builder), Alex. Pettitt (Pentlow Mill), Herbert Taylor (district surveyor), and O. J. Thompson (saddler) were elected deacons, Wm. Bird being a life deacon. In April, 1910, a motion to discontinue *Sankey* at evening worship was heavily defeated, but in June it was resolved that the church would not provide the books. 1911 brought a pledge of £1 per member for the Central Fund; in 1909 there had been the L.M.S. million shillings appeal, and in 1910 Mr. Jones was offered six or even twelve months' holiday in lieu of his (second) resignation. In November, 1912, he was relieved of Sunday duty for four months, having asked relief from either that or pastoral work in lieu of resignation. His stipend for 1913 was £80 plus manse rent £25. Just before the outbreak of the first war with Germany he was appointed the "authorized person" for marriage registration. In October of that year Mr. and Mrs. Hawker, who had retired from L.M.S. service in India and Samoa, were received; it was a loss when they removed to Sudbury in 1918. In April, 1915, Mr. Jones said good-bye on his removal to Hutton and Shenfield, and was the recipient of a purse (filled) and an umbrella (£1 16s.). During the "interregnum" Deacons Blair and Taylor resigned on removal, but the Rev. T. A. Boucher, formerly minister at Stansfield and then living in Cavendish, gave most useful service, and in 1916 an offer by T. G. BOYNE, of Lowestoft, to take charge till the end of the war was gratefully accepted. He stayed till 1923; his Sunday evening addresses on subjects like *The Pilgrim's Progress* and *The Bible* were much appreciated.

The rest of the story is soon told. Delegates to the Suffolk Union were to exercise their own judgment on the adoption or rejection of the moderatorial scheme. In July, 1924, the Rev. SYDNEY MILLEDGE, who had just lost his wife, began his ministry. The second minute book ends in April, 1925, on the note that the church

couldn't do any more for the Forward Movement fund but would try to augment its contribution to the Suffolk Union.

In 1927 the organ was removed from the gallery to the area; in response to a circular asking minister and church to subscribe equally to the Union superannuation fund the answer was in the negative. "No action" was taken on the Prayer Book Revision Bill of 1928. The chapel deeds (or rather a new trust deed) were transferred to the Suffolk Union (all trustees having died); the Charity Commissioners sealed the transaction on 22nd February, 1929. Morning Sunday School was discontinued in February, 1930. At the end of 1931 the Manse and the old manse cottages were put in trust with the County Union. In 1932 electric light was installed in the church and vestry under the expert supervision of the minister. Apparently the old custom of appointing members to visit and report on candidates was dropped in 1933. There was no church meeting between 31st January and 18th September, 1935, but in the latter month the weekly Women's Bright Hour came into being and has continued to this day, albeit now a fortnightly affair. In the following spring Mr. Ellett Page, Mr. T. Page, and Mr. E. Underwood were elected deacons in the room of Mr. Graham (deceased), Mr. Pettitt (removed), and Miss Garrett (resigned).

In June, 1936, Mr. Milledge, whose health had not been good, especially in winter, retired to Devonshire, and with him his sister, who had not only been Treasurer since Miss Garrett resigned in 1934, but had sometimes conducted worship and been our delegate to the Union. Mr. Milledge had commended Mr. F. B. HALTRIDGE REEVE, a retired business man and a deacon at Harpenden, as a possible successor, and a call was given and accepted. Mr. Reeve served the church till the autumn of 1942. During his ministry, Mr. H. J. Hawes, of Pentlow Mill, became deacon and treasurer in 1937 (after a brief tenure of these offices by Mr. and Mrs. T. Page); internal decoration and external repairs were carried out.

In 1938 the hour of morning worship was deferred to 11, twelve new members were received, and three dozen *Sankeys* ordered. This was also the "George Savage Charity" year. G. S., one of our people, left some £12,000 for the poor of Cavendish, and as he made the ministers and deacons trustees it was (wishfully) thought that he had the chapel and its people especially in mind. In the end the minister and deacons asked the Charity Commissioners to draw up a scheme, which was sealed 13th December, 1938. It provided for 4 representatives (2 from County Council and 2 from Parish Council) and 3 co-optative trustees. Two of the latter have

since been the minister and the secretary. The Trust dispenses some £360 a year, mainly in monthly grants to "deserving" aged parishioners.

During the war years we underwent the usual experiences. Our young men and women gradually disappeared, our Lecture Hall was requisitioned by the military, and for a short time in 1940 a battalion of the Highland Light Infantry was quartered among us and worshipped with us. Fire and blitz precautions, the vexed question of afternoon or evening service, a gift of £5 for the distressed coastal churches, the Reconstruction Fund for which we ultimately raised £57—such are the themes that make up our story.

When Mr. Reeve felt the strain insupportable and retired to Ipswich, the Church took counsel with the Moderator, the upshot of which was the settlement of the present minister and writer on Easter Sunday, 1943.

Such is the story of a typical Suffolk village church. It may seem trivial, and of course the minutes are full of references to jumble sales, preachers for special services, weeks of prayer, lantern lectures, annual teas, Band of Hope, open-air services, how to cure the draught. The decline of the population is reflected in the fact that we sent 45 men to the first war, only 14 to the second. Our Sunday School is very small and we have few members under 40 years of age. We live by and on the land. But our quality cannot be surpassed and our hopes are the reflection of our memories and are based upon our faith and our love.

ALEX. J. GRIEVE.

## Letters of Oliver Heywood and Life of Richard Heywood

THE papers transcribed in the following pages appear here by the kindness of Miss Howard, of Bolton, a lineal descendant of Oliver Heywood, and are at present in her keeping. They consist of a collection of twenty-two holograph letters from Oliver Heywood and one from his widow to his nephew James Lomax, and a manuscript book in which has been copied an early nineteenth-century hand Oliver Heywood's life of his father, Richard Heywood, and a love-letter from Oliver Heywood to his first wife, Elizabeth Angier. The holograph letters are somewhat torn, but only one is in a fragmentary condition; and all but three bear dates, ranging from 1695 to 1702 (the widow's letter is dated 1703). The letters deal mostly with matters of business, rents, *etc.*, interspersed with exhortations to piety of a conventional kind. Two letters are printed here *in extenso*, extracts from eight others are printed, and the dates of the remaining thirteen are given. These letters do not appear to have been available for use in R. Slate's *Whole Works of Oliver Heywood*, J. Hunter's *Rise of the Old Dissent, exemplified in the Life of Oliver Heywood*, or J. H. Turner's *Diaries of Oliver Heywood*; but they may be compared with the diaries for the years 1695-1702, and with other letters of these years published by Slate. A version of Heywood's life of his father appears in Slate, I. 579-586, but, in comparison with the MS. copy of the original in Miss Howard's possession, it appears incomplete and often bowdlerized, especially in reference to Richard Heywood's debts. The copyist's evident faithfulness here creates confidence in the authenticity of the love-letter copied by the same hand.

The genealogical table printed in Slate, I. 506-514 elucidates the identity and relationships of many of the persons mentioned in these letters. Their recipient, James Lomax, had married Esther, daughter of Oliver Heywood's brother John, and lived at Little Lever, Lancashire. William Whitehead, mentioned in Letter 1, had married Oliver Heywood's sister Esther, who died in October, 1695, the month before the letter was written. Letter 17 provides the exact date of his second wife's birth. For further information about Heywood, cf. A. Gordon, in *Dict. Nat. Biog.*, s.v.

Letters of Oliver Heywood to James Lomax, 1695-1703. Usual address:  
These for his loving Cozen James Lomax in Little Leavre, Lanc.

1. Dear Cozen Nov. 23, 95.  
I received your large account of matters betwixt W. Whitehead and his sisters, and doe heartily thank you for your care about that concern, and am very well satisfied that my dear sisters soul is got safely to heaven, and that her body was so decently and honourably interred, I gave cozen Thos Worsnan 20<sup>sh</sup> towards it, and shall give 50<sup>sh</sup> more in due time, but I must doe it gradually as I can, and could wish I had the opportunity to send it now and then at severall times I have given my dear sister 3<sup>li</sup> a year for about 9 years, and will doe something for her daughters, if I live, it may be as much as they demaund of their brother, but you must say nothing of this, I am willing to do what I am able so it be discreetly managed, I desire all my Relations may be better for and by me both in temporalls and spiritualls, but I cannot endure contention, W. W. mist it in 1 taking letters of administration, 2 mistrusting his sisters, 3 receding from agreement, 4 running to me to tell me storys, these and some other things were weakly done but I writ to him, and I hope the goods are delivered to his sisters before this, my dayly prayers are ascending to heaven, that all my kindred may be seriously religious, and may land safely in glory. Mine with my wives love to you, your wife with thanks for her token.

Your lo uncle

Ol Heywood

2. June 11, 96.

3. Oct. 10, 96.

. . . I send my manuscript by W. W. (because he lives in Bolton near the Carrier) you may read it, and give it Mr. Math Pinkerton at your leisure, had I had time I would have transcribed it because its defective both in ink and matter, but you may give him this inclosed, and let him use his liberty.

. . .

4. Loving Cozen

Oct. 17, 96.

My two sons were over this week, and cannot come into Lanc this year, El goes shortly to London, John is not well, but wants his 4<sup>li</sup> from J. Crompton, pray tell Joshua to bring it shortly, he wants to pay his Rent at ponfret, and can get no money, and indeed we are all extreme scant, and know not which way to turn us, some of us, I beseech you to use your utmost endeavours to get up my rents, you know whats behind since May-day, and then, and send it me by cozen Tho Worsnam whom I expected before this, tell my tenants, if they spare all now, I will be kind to them next time, let me know what Mary Leaver doth with W. Rothwel about the house—I am in a great strait, Mr. Wyke and M. Pinkerton came purposly to sollicite me to come to Manchester, they must have no denyall, I am glad to beg time for consideration but know not how to leave my beloved people, to whom I have stuck 46 through storms and calmes. pray for me, as I doe dayly for you, that you and your may be good and doe good: get the MS. read and give it to Mr. Pinkerton as soon as you can, I told him of it, my love to Cozen Peter and all my relations and friends, This is all from

Your loving uncle

Ol Heywood.

5. Jan. 23, 96/7.

6. July 13, 97.

7. Sept. 18, 97.

. . . W. W. writes for my Book of Heart (as he calls it) I suppose he means Heart-treasure. I have none, and know not where they are to be

had, I met this week with my Heavenly-converse, the MS. I sent to M. Pinkerthen, printed, my poor labours increase, I am still very busy, I have taken no journeys this year as I was wont, to York, Nottinghamsh—Lanc—only one journey the other week to Ponfret, and was grievously tired, I question whether ever I shall see my native countrey again, tho I confesse I but age and unwelldines; and of late a caught and shortnes of breath. . . .

8. Dec. 18, 97.

9. July 22, 99.

. . . give me an account of my Cozen Nath Heywood, and his wife and son, who lodged with us as they went to Scarborough Spaw, I expected them in there return, but I hear they went back another way, I shall be glad to hear he is better, Rich Leavre gave my son fare words, but I hear nothing of him for money, tell him from me, if he come not he shall hear from me another way, I am loath to use severity, but I will not be mockt Mich-ent will be here shortly, and I need mony at present. . . .

10. Nov. 25, 99.

11. Dec., 1699.

. . . I will doe any thing I can for Relations, but cannot come over to preach that sermon on I Cor. 15 19, but am taking some pains to write a discourse fair over upon that text, which I purpose to send you to be read by or amongst my very dear naturall Relations whom I love in the Lord, and doe dayly pray for you all, as I am able, my wind cuts sore, I travel very little, and am ready to think my time will not be long, I am the last of the old stock, and long to be with my choyce friends above, God grant you may have better hearts, doe god more service, see better days, than

Your lo—uncle

Ol Heywood.

12. Jan. 13. 99/700.

13. March 30, 700.

. . . now when I am past the year of mans age, which was 70 in Moses time, I have outlived all my Relations but my father, and death is welcom, I am not now fit for travel, but must visit you with my pen, I hope you have had my MS, my soul longs for the conversion and salvation of all my Relations, its not civility, profession, prayers nor some sort of graces that will serve turn nor bring us off at the great day, Christ must plead for us, or we are undone god almighty blesse you, and make you a blessing, mine and my wives dear respects to you and my dear neece, ends this, from

Your loving uncle

Ol Heywood.

14. Apr. 27, 700.

15. July 6, 700.

16. June 6, 1701.

17. Sept. 13, 1701.

. . . I did resolve to write to you this day to give you intelligence how it is with my wife, I blesse god she is mending, but slowly, being ancient 69 on tuesday next and of a weak constitution, her feaver hang'd long on her, her stomack begins to come, and I hope strength, tho slowly. . . . I blesse god I am in tollerable health, onely very short-winded, yet keep close to my study and preaching, and god doth help me. . . .

18. Nov. 29, 1701.

. . . Ah cozen what prayres and teares have been poured out under that roof where you live, let there not be a failing or falling short its not enough to be religious before others, but in the sight of the alseeing god.

injoying god in a corner is the life of Religion, I have some few Books of Christs intercession which John Whitworth of Leeds printed I would send you one if I knew how, much of my heart was in it, I am sure tis the life of our prayers and dutys, I am worse and worse in my short-windednesse, and yet have ease and can study and preach . . .

19. April 25, 1702.

20. Julye, 1703. From Abigail Heywood.

21. (Date torn away).

22. (Date torn away).

Dear Cozen

I received your letter last saturday and [the] joyfull news of 1 your wives recovery, 2 her great deliverance in child-bearing, 3 of another of my name come into the old station, 4 of my Cozen N. Heywoods being better, blessed, blessed be our covenant-keeping prayer-hearing god: O for hearts affected with these mercys, but much more with the god of our mercys, who must be our exceeding joy, psal 43 4—its fit we take delight in god, who never failes, but Relations may and will fail: heart-thankfulnes and life-fruitfulnes are the life of gratitude? god fills and he emptys nothing such an Enemy to us as sin, nothing will help so much as grace, grace will assist grace received a Christians life is a life of dependance, the emptier we feel ourselves the fuller we are, sense of weaknes is our best strength: keep near to god and god will be near to you, be in secret with him and god will appear openly for you. . . .

23. (Fragment.) (Date torn off.)

Copy of letter written by Oliver Heywood to Elizabeth Angier (no date, but 1655 probably).

Endeared Sweetheart

For such a privileged title God's good providence, friends consent, and my mutual love admits of. When I was last with you there fell into my bosom such a spark of love that nothing will quench it but yourself. The nature of this love is, I hope sincere; the measure of it great; and as far as I know my own heart, it is right and genuine. The very bare probability of success ravished my heart with joy, & made me wrest those words of Elizabeth upon the sight of Mary, that these things are too good to prove true. But since the finger of God hath carried it on in a slow pace, thro' dark and dubious interruptions, and hath set this matter in a full and legal light, my heart was much affected with it, chiefly for the great regard I have for a praying family, whose tears in God's bottle and prayers in God's book are the best inheritance in the world to a surviving posterity. I have already found the advantage of it which I would not change for all the gold in the Indies; and I hope the Lord has given you in part your father's spirit, and has made you all glorious within: he has beautified your body; very pleasant are you to me. You are in my heart to live and die in waiting on you. I extremely please myself in loving you, and I like my affections the better because they tell me they are only placed upon you: but here I stop lest I should be suspected of flattery. It is indeed contrary to my natural inclination, but more to my grave calling, as I am a minister of the gospel to speak beyond the truth. I rather beg pardon for my purposed plainness, but sweet Mrs. Betty, as I have given my heart to you, you ought in return to give me yours, and you cannot in equity deny it me. I have been very urgent at the throne of Grace, and that which is won by prayer may be worn by praise: but I fear now I shall tire your patience and beg leave to conclude, who am by a thousand links and chains of pure affections

Your devoted servant till death

Oliver Heywood.

# Life of Richard Heywood

by

OLIVER HEYWOOD

WRITTEN IN 1695

A SHORT ACCOUNT OF THE LIFE OF MY DEAR AND HONOURED  
FATHER, RICHARD HEYWOOD, OF LITTLE LEVER, IN BOLTON  
PARISH, LANCASHIRE

Richard Heywood, my dear father, was born, as I suppose (for the Register at Bolton was lost in the late war), about the year 1596. He was brought up in the ordinary way of weaving fustians, the great trade of that country, though his father was a carpenter. In process of time God sent a godly minister (marginal note: Mr. Hubburt<sup>1</sup>) to Cockey Chapel, about a mile from his house, by whose preaching many were convinced and converted. It pleased the Lord to awaken the heart of this Richard Heywood when he was about 19 years of age, so that ever after that he associated himself with God's people, promoted days of fasting and prayer, conference, and other Christian exercises. In my childhood I can remember many days of the nature; the apparitor<sup>2</sup> searching them out, one was appointed in the entry to deaden the noise of such as were praying in the parlour.

He married Alice Critchlaw of Longworth in Bolton parish, in A.D. 1615, he being 19 years of age, and she 21. Mr. Alexander Horrocks<sup>3</sup> preached the nuptial sermon. They had 9 children, John, Hannah, Mary, John, Esther, Oliver, Alice, Nathaniel, and Josiah. God, that intended to build them high, laid their foundation low, by taking from them their first born son, John, when he was about a year old, and afterwards bringing them into debt and danger by my father's answering another man's debt, so that he was often forced to skulk into holes and to flee. He removed (one year) from his house to the Walk-Mill<sup>4</sup> at Water-side for secrecy but it was a sad afflictive year, partly through poverty, partly through debt and danger, and partly through want of godly society. They fared barely, worked hard, and were often put to

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<sup>1</sup> cf. R. Halley, *Lancashire: its Puritanism and Nonconformity* (1872 edn.), 131.

<sup>2</sup> apparitor: officer of court, civil or ecclesiastical (*N.E.D.*).

<sup>3</sup> cf. R. Halley, *index*, s.v.

<sup>4</sup> walk-mill: fulling-mill (*N.E.D.*).

their shifts: but God had mercy on them, made his father kind to them, and raised them up many other friends beyond expectation. At last (about the year wherein I was born) the Lord was pleased to extricate them out of troubles, and, my father being careful, began to make fustians (on his own account) which was then a gainful trade. By trading to London God graciously blessed him in matters of the world so that he grew to a considerable estate, and things succeeded comfortably far beyond expectation. It is very strange to consider how God increased him in the world, even whilst his family was increasing, so that he bought much land, gave 3 portions to his daughters, sunk coalpits, built houses, and maintained two sons in London, and two at the university. I must confess it is matter of great admiration to me to consider what an estate God gave my father, that he might accomplish works for the education of his children, and for training up my good brother and me at the university for doing God service in his Church, and, when he had done that work for which he gave it him, took it quite from him again.

His entanglements and troubles in the world returned again upon him in his old age after this manner. Whilst our dear mother was living, my father saw that the fustian trade failed, and he having a Walkmill in his hands, began to have an itching to be dealing in woolen-cloth, which was an employment wherein he had not been versed. So he came to Rochdale every monday, bought cloth, got it mill-drest, and sold it at London. He often told me he knew how he bought and how he sold, and was confident he got abundance of money; and yet he also saw it went faster than it came: he saw it, but could not tell how to help it. As for himself, he hath always been exceedingly sparing, provident, and forecasting enough for his calling; yet he was unawares cast into £1,200 debt, which I confess is the strangest thing imaginable, and hath been the wonder of many: but I shall give my conjectures upon sufficient grounds, from what I have observed, though at a distance and a stranger to his trading. 1. He went up to London and employed there a kinsman called Adam Crompton, whom, having no subsistence, my father to do him a kindness, employed as his factor. He traded for him many years, but spent wastefully of my father's money, made bad debts, unprofitable bargains, neglected payments, yea, as hath been since found out, ordered Bills to be paid twice over and so, like a wicked steward, did wilfully waste his master's goods. 2. My eldest brother, John, after my mother's death, kept house in the country and traded on my father's account, his wife was very expensive in her housekeeping, and he was too kindhearted (as they call it) abroad; and my brother Josiah was too prodigal, and cost

my father a great deal known and unknown. Besides all this my brother John would needs build a stately barn of stone. 3. My father was grown ancient and not so capable of trading as formerly. He often forgot himself and his business, and thereby was injured, for not being able to follow it himself, others were employed who proved not so faithful as they should have been. 4. I look principally at the hand of God in it, which is to be principally owned in this affair, partly for probation and partly for punishment, and God is righteous in both. As Job said to his sons, I may say of my dear father and his family: It may be we have sinned and offended God in our hearts! Possibly my dear and honoured father sinned in changing his calling from a too eager pursuit of the world, in unfaithful dealing, in pleasing himself with hopes of riches, or imagining a kind of contentment in worldly enjoyments. However this I observe in him and others, that when God sees persons have needful work for him with estates, he is pleased to lead them to them; but when men aim at the gratifying a covetous design, if God mean them good, he crosseth them therein.

My dear father hath been battered with anxious thoughts in this perplexing state for many years. His captivity hath run parallel with ministers. God commenced a suit against him in the year 1662, the same year in which ministers were turned out of their public employment by the act of uniformity, and there seems to be a proportion, though not in the causes yet in the nature of our sufferings, wherein my father hath two sons who have borne their share in this difficult concern. Men have prosecuted him, and they have also prosecuted us. We have been shut out of public employment in God's house, and he hath been excluded the enjoyment of public ordinances. It hath fallen heavily upon our estates, and his substance hath been swept away. He hath been twice a prisoner, and so have many of us. He had fled from his house for fear of arrests, and we have many times been put to fear and to flight. He hath been loaded with reproaches (as is usual in his case) and we have been exceedingly filled with contempt, scorn, and slander, as the only seditious, factious, rebellious spirits in the land. His trouble hath taken him off from his calling and hath great influence upon many others, not only relations that have deeply shared with him, but his work-people also that depended on him; the same may be said of ministers, many have fallen by our fall, and many souls in danger of perishing by our being turned out of the Lord's work. As we have run parallel in sufferings, so I hope in behaviour, using God's appointed means for deliverance. He has had many days of fasting and prayer, wherein I have discerned some workings of humiliation, self-condemning confessions, a readiness to justify God,

and a willingness to part with all he hath to satisfy creditors. Indeed he hath parted with all he can part with, and God hath not been wanting in his gracious providences towards him as well as to us in our afflictions. I must confess it is matter of admiration to me to consider how strangely he hath been secured out of prison in many eminent dangers, and had a way of escape found out in many desperate cases beyond the power of man to help him, yet God hath brought him off. May 30. 1675 was the first time he appeared at Church or chapel in his neighbourhood for several years. In the greatest straits he met with he had a contented mind, his conscience did not upbraid him with unfaithful dealing, but he justified God, humbled his Soul for sin, and sought peace and reconciliation with God. His creditors had patience with him till he could dispose of his lands, he made cordial use of all diligent endeavours to extricate himself out of this labyrinth, and the matter was brought about to great satisfaction.

This good old man had various afflictions and difficulties to encounter, besides what befel him in his younger days, one of which was very peculiar, and scarcely admits a parallel. The case was this: A.D. 1647, or thereabouts, the Presbyterian government was established in Lancashire, every congregation had its eldership, several congregations had their classis, and these maintained intercourse by a provincial assembly for all the country, which was usually held at Preston, to which appeals were made, and they determined differences. At Bolton, where my father had joined in communion, there were two ministers, Mr. John Harpur, and Mr. Richard Goodwin<sup>5</sup>, with whom were joined twelve elders chosen out of the parish. These sat with the ministers, carried them votes, enquired into the conversation of their neighbours, sat usually with the ministers when they examined communicants, and though the ministers only examined, yet the elders approved or disapproved. These together made an order, that every communicant as often as he was to partake of the Lord's supper should come to some of the ruling elders of the friday before, and demand and receive a certain *ticket*, which he was to deliver in to the elders immediately before partaking that ordinance. This ticket was of lead with a stamp upon it, and design of it was, that they might know that none intruded themselves but such as were first admitted. The elders went through the congregation and took the tickets from the people, and they had to fetch them again by the next opportunity, which was every month. But this became the occasion of great dissention in the Congregation, for several conscientious christians stumbled at it

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<sup>5</sup> cf. R. Halley, *index, s.vv.*

and refused to come for Tickets, yet ventured to sit down, so that when the elders came they had no tickets to give in; whether these passed unnoticed I am not certain. My father was one of these ticketless persons, and because they judged him to be the ringleader of this faction of schismatics, they singled him out and summoned him to appear before the eldership. They required his reasons for non-compliance, which he then, and afterwards, gave in against that practice, such as the following:—1. Because there is neither precept nor example in scripture for any such practice, therefore it is not a divine institution but of human invention, and if allowed would cross the nonconformist principles, and re-establish popish and prelatical ceremonies. 2. No other church in Lancashire, London, or England have invented or used this rite, though they are as careful of order as this church; and innovations are dangerous. 3. Because it was cumbersome to the communicants, for the poor must leave their callings to attend the elders, and perhaps not find them at home. 4. It was an uncertain means to attain the end, as experience testified. 5. The practice might degenerate to worse consequences and greater inconveniences than could be foreseen. 6. It already did, and might hereafter, prove a snare to some persons, as if their getting a ticket was a sufficient qualification. 7. Other and more profitable means might be made to distinguish communicants, and time might be better spent both by ministers, elders, and people in endeavouring to prepare themselves and others for a due participation of the sacred ordinance.

These, and such like reasons he exhibited in writing to the presbytery at Bolton; but they did not satisfy them, and what they said did not satisfy him. They sent several times for him; he went, many disputes they had on this occasion, for they had nothing else to lay to his charge. At last they admonished him, and when they saw him still resolute that he would not revoke his error, they suspended him from the Lord's supper for contempt, as they construed it, because he could not in conscience comply. They said he laughed them to scorn; but he, having naturally a smiling countenance, might possibly smile in his discourses with them. His dear tender-spirited wife would have had him yield to them for peace sake, but he durst not in point of conscience. Others, though they approved of what he did and encouraged him, did not much appear, but held off out of policy or cowardice, so that he was left alone to struggle with them, which he did manfully. R.H. being in this great strait, shut out from the communion of God's people, knew not what to do. He first applied himself to God, appealing to him for the righteousness of his cause, confessing his sin, begging pardon, getting his heart nearer to God, and seeking counsel in this

arduous case. He consulted christian friends, and, at last, resolved to make his appeal to the classical presbytery of ministers and elders meeting at Bury. There the matter was debated a considerable time, and though the classis was dissatisfied with the eldership of Bolton, yet they were loth to censure them, only desired they would pass it by and admit him to the Lord's supper again. But they trifled about it and did nothing so he made his appeal from the classical presbytery at Bury to the provincial assembly at Preston. When the business had been stated and debated there, they made an order that the congregational eldership at Bolton should revoke the sentence of suspension publicly, and admit him again into fellowship, exhorting both sides to mutual accommodation; and, as I remember, about this time the occasion of this contention was laid aside. When this order came to the ministers and elders at Bolton, they somewhat stickled at his restoration without submission. However, they were bound to obey the order of the provincial assembly, and at length framed a paper which was read in the Church, but gave some hints therein as though he had submitted, which he did not; so it was not all satisfactory, and I think he never joined with them in the Lord's supper afterwards, but was entertained at Cockey chapel, a mile nearer him than Bolton, and at all other places about, and maintained private communion in days of fasting and prayer, in Bolton parish and elsewhere. This is a true and short account of that unhappy difference. Behold how great a flame a little spark may kindle! I wrote many papers for him in 1648, as replies to the eldership at Bolton, and some appeals which I have now forgotten. This controversy continued some years, occasioned many animosities amongst good people, and opened the mouths of haters of religion, that for such a trifling business so good a man was cast out. It divided the whole society into parties, and greatly affected the heart of his good wife, who was all for love and submission; but he insisted upon his integrity, and often alledged Job, 27.2.6. It was indeed a great affliction to his spirit, which he bore with invincible courage, and managed with great wisdom and sobriety. Few would have been found so capable of defending christian liberty at the same rate. Whether it was well done in them to impose, or in him to oppose, I leave; he and they are gone to appear before the impartial judge. It is very rare but in such controversy both sides may miss it in the manner of managing: I hope God hath pardoned, accepted, and saved the souls of the good.

It were endless to relate all the troubles R.H. went through, the remarkable deliverances he had in his 14 years of his troublesome captivity, from 1662 to 1676. But God put an end to his debts

and dangers several years before he died, so that he lived quietly and comfortably with his second wife, Margaret Breerton. He was a man of excellent natural parts, large capacity, tenacious memory, and of a plodding head, always contriving something. He built a paper-mill a little before he fell into debt the last time, which cost him £200 which he designed for his second wife; but it came to nought. He dug up ground in many places to get Coals; but never got anything by it. It was observed that as God prospered him exceedingly in the middle of his days, in every thing; so towards the latter part of his life God frustrated and crossed him in all that he undertook; doubtless it was to take him off the world, and to prepare him for Heaven. He was of a strong, vigorous, and healthful constitution, naturally very cheerful, and of an affable, sociable, and loving temper. About two years before he died, when he was 79 years of age, he took a journey to London as witness for one Richard Watts in a trial for £4 or £500. Most of his relations knew nothing of his journey till he sent a letter signifying he was well, and kindly entertained by his cousin Mr. Nath. Hilton, whom he had employed as a factor, and was grown very rich.

When my very dear and honoured father went to Cambridge with me at first, O what care did he express for my good! What prayers did he put up for me! What serious advice did he give me, viva voce, and after he had placed me in the best manner he could, by the advice of Dr. Hill<sup>6</sup>, when he left me gave me these (written) instructions. see a copy<sup>7</sup>.

He had not those strong religious affections as some christians, but was sober, solid, and well fixed in the principles and practices of religion; very judicious in his answers to questions at stated conferences, and in discourse with ministers and christian friends. Many days of prayer I have known him keep with God's people, yea, I remember a whole night in which he, Dr. Bradshaw<sup>8</sup>, and several excellent men, were engaged all night in prayer, on account of King Charles demanding the five members of the House of Commons. It was such a night as I was never present at in all my life; the case and work were extraordinary. Bolton parish considered R.H. as a man of some judgment, capacity, and interest, when in the year 1644, on the death of Mr Gregge<sup>9</sup> vicar of Bolton, the parishioners sent him into the low countries with a message to

<sup>6</sup> Thomas Hill, Master of Trinity: *cf.* *D.N.B.*, s.v.

<sup>7</sup> This copy has not been transcribed in the MS. book.

<sup>8</sup> Perhaps Peter Bradshaw (*cf.* Hunter, 98; Halley, 263); for a fuller account, *cf.* Hunter, 33.

<sup>9</sup> *cf.* Hunter, 29, n.1.

Mr Robt. Park<sup>10</sup>, formerly vicar of Bolton and then preached to the English congregation at Rotterdam. He went, visited Amsterdam and other places in Holland, dispatched his business effectually, and had a promise from Mr Park that he would come in convenient time. He came within a year and settled at Bolton, till ejected in 1662, and lived there till he died. At my father's landing at Hull, he heard the astonishing tidings of Prince Rupert's taking Bolton, killing man, woman, and child, as represented to him, when he came by Hessah-moor<sup>11</sup>, after the battle there, he beheld a most lamentable spectacle of multitudes slain and plundered, the saddest object that ever his eyes beheld, which he often mentioned. When abroad his practise was to hear the best preachers. He travelled to London once or twice a year, and constantly heard old Mr Edmund Calamy<sup>12</sup> at Aldermanbury, Mr Thos Case, and such like. When at London, he furnished himself with the best books, the most plain, practical and experimental treatises in Divinity, such as Calvin, Luther, Perkins, Preston, and Sibbs, in which he took much pleasure in reading. When Prince Rupert's forces took Bolton and ravaged all the country over, my sisters had the books conveyed away into a coal-pit house under piles of wood: but they found them, carried them away, and, it is said, burnt them on Cockey-moor.

R.H. had enjoyed a great measure of health most of his days, but when he was at any time ill, he was very ill and made account he must die. He had been at Liverpool the winter before his death on a special occasion. He had often said he would go to his two sons, and continue a month with each; but kept putting it off. His son Nathaniel came over to him at the time called Christmas, stayed a fortnight in the neighbourhood, and lodged several nights with him; he conversed familiarly with him, preached in his house on Lord's day, and remained longer with him than he had done above twenty years, and was much affected with his company. About this time, he got several ministers to spend the Lord's day in his house, in preaching and prayer. The Lord's day before he died, Mr. Aspinall<sup>13</sup> preached; he prayed and discoursed with him that day and the monday morning, and had good satisfaction from him. Several months before his death he was much affected with the sense of God's great goodness to him, and in his prayers was

<sup>10</sup> cf. *D.N.B.*; *Calamy Revised*, ed. A. G. Matthews, *s.v.*

<sup>11</sup> *Halshaw-moor* in Slate's version; for the sack of Bolton, cf. Halley, 221 ff.

<sup>12</sup> *i.e.*, Edm. Calamy, for whom and Thos. Case, cf. *D.N.B.*; *C.R.*, *s.vv.*

<sup>13</sup> probably William Aspinwall, for whom cf. *D.N.B.*; *C.R.*, *s.v.*

greatly drawn out in thankfulness to God. He appointed several days of solemn thanksgiving, at which he desired the help of christian friends and neighbours, and was much enlarged on those days. A good man told me, that the last day he was with him on that occasion, he praised God with so much affection and so many tears, as much affected his heart and others that joined with him. He blessed God for his soul mercies, which were many and singular, and for the late signal appearance of providence in extricating him out of his entanglements, so that he could go in peace and safety.

I came to him, Feb. 22, 1676/7, and found my dear and honoured father sick in bed. I was much surprised with fear, and suspected, as it proved, that he was sick unto death. He had been abroad on the monday, and thought he had got some cold. I visited him on the thursday. He had a bad cough, and told me he was extremely weak, and that however God would deal with him, he was never in such a condition before, and was waiting God's pleasure. I asked him, how it was with him as to the state of his soul? He cheerfully answered in these words: *It is now threescore and two years since God shewed me my woful state by nature, and helped me to lay hold on Christ; and though I have had many failings in the course of my life, yet I hope I can say, I never took my leave of Jesus Christ.* These words, so sensibly spoken, did greatly melt my heart. We had further discourse about soul concerns. He complained he had frequently gone to private days of fasting and prayer, but had carried a hard, stupid, and distracted heart, notwithstanding fair pretences: that of late God had much withdrawn himself from him in secret addresses, which much troubled him: "in my family", said he, "and with others, God doth in some measure assist me, but I find not his presence by myself as I desire; and I have been guilty of many sins, but I will cleave to my Lord Jesus and lie at his feet, and let him do with me as seemeth good".

We discoursed also on some worldly things. He told me he had lately been searching the writings of the house and land where-in he lived, and found himself utterly mistaken, for he had made full account it had been entailed upon the heirs male, and then it would have descended to me, for his eldest son John was dead, and his grandson Richard and his great grandson John Heywood were also dead, so that there were no heirs male left: but there were two daughters, Esther and Mary, both married. I told him I did not see any reason why females might not heir land, and I was glad it fell to them, but if it had fallen to me I should have given them the

worth of it. I put him into God's hands by prayer, and he slept much, yet in the morning I perceived his strength was much abated, and that his memory failed him, repeating often the same things. I told him I was obliged to leave him. God did more than ordinarily assist me in prayer, and in expounding part of Job 33. My sisters, Esther and Alice, and several other friends and relations were present. There was a solemn parting and a flood of tears. Seldom hath my heart been in such a frame, reflecting on his more than ordinary care of me and prayers for me, when I could not or did not pray for myself. With much ado I parted from him about 2 (or 3) o'clock in the afternoon, Feb. 23. Lodged at Rochdale that night, preached at home on Lord's day, at Warley on Tuesday, at Idle on Wednesday, and, immediately after my return home on Thursday night, a messenger came to acquaint me with his death that morning, March 1, 1676/7. On Friday I went back with the messenger. They told me how he died, just as he had foretold, for he had often said, he thought he should die without much sickness or pain, as it proved. He slept quietly most of the night before, and about break of day called for something to wet his mouth, which while his wife was fetching, he opened his mouth twice as if yawning, and breathed his last, without noise, groan, or the least struggling. On Saturday, his funeral was solemnized at Bolton, according to the decent custom of the country. His son Nathaniel met us there from Ormskirk. Mr Tilsley<sup>14</sup>, who kept his station at Dean church, preached the funeral sermon in Bolton church, from 2 Tim. 1. 12, "I know in whom", &c. These words, a dear sister of mine observed, our good father had frequently repeated, and recommended them to him as the subject of his discourse. Mr Tilsley very cheerfully complied, and resolved to give us his trouble out of dear respect, as he said, to the good old man that was gone, and to us his sons. The day after, being Lord's day, I preached at Cockey chapel on Rev. 10. 6, "There shall be time no longer". O that it would please God to bring in some soul of our relations to fill up this vacancy, to do our dear Lord some acceptable service!

R.H. passed through a variety of conditions and dispensations with such equanimity of spirit as I have seldom known, not being lifted up in prosperity beyond what was meet, nor too much cast down in adversity. He bore all his troubles with an invincible courage, for God wonderfully upheld him, and I doubt not sanctified his troubles for the bettering of his heart; he had a good report of all men and of the truth itself. He lies buried in the middle of

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<sup>14</sup> For John Tilsley, cf. *D.N.B.*; *C.R.*, *s.v.*

Bolton churchyard, with a handsome gravestone laid on him, having a Woolpack graven on it, and this inscription:

Here lyeth the Body of  
RICHARD HEYWOOD,  
of Little Lever,  
Who had followed the Lord 64 years<sup>15</sup>  
fell asleep March 1, 1677, in the 81 Year of his Age.  
There the weary be at rest.

## Reviews

THE NOTEBOOK OF JOHN PENRY. Edited by ALBERT PEEL for the Royal Historical Society.

The Attorney-General at the time of Penry's trial in 1593 was Thos. Egerton, 1st Baron Ellesmere. The Ellesmere MSS. were purchased by the Huntington Library, San Marino, California. There our indefatigable Editor found, amongst other germane material, this little book which Penry himself said he had "written these two or three years past" partly in Scotland, partly in England. It was on extracts from it that the indictment against him was drawn up. Dr. Peel was enabled to secure a photostat of it.

Then the task of deciphering it began. It may fairly be said of the Notebook that it resembles the description of the earth given in *Gen. 12 tohu vabohu*, which has been happily rendered 'higgledy piggedly'. All sorts of subjects in utter disorder—notes on passages of Scripture and on theology, the true church and ministry, personal entries and letters, defence of the Separatists, charges against prelates, logical definitions, and petitions galore to Burghley, Essex and the Council. Three different hands often far from legible; sentences in Welsh and a Welsh word in Greek letters; inconsistent spelling. With meticulous care, indomitable perseverance, and his usual mastery Dr. Peel has interpreted and arranged these chaotic jottings and given us an ordered presentation of a truly human document. Some idea of his labours may be gathered from the photostat leaves inserted between pages 52 and 53.

One may find the petitions somewhat wearisome by reason of repetition and may marvel (albeit with admiration) at the writer's outspokenness—both to the Council, the Queen, and his own children, but out of it all and especially from the more personal items emerges the true martyr stuff and a figure as winsome as he was undaunted.

Our debt to Dr. Peel is much enhanced by his Introduction, where a succinct life of Penry (by correction of former inaccuracies and the use of newly discovered data) gives us the best biography we possess, and handles anew the hoary and baffling enigma of the Marprelate Tracts. I could wish for definite evidence that Penry himself did some evangelistic work in his native land, and I have wondered whether Presbyterian records in Scotland have been dredged for references to him.

The Royal Historical Society has honoured itself and our society in producing this book, and we are grateful to it and to its resurrectionist. It is a happy prelude to the long awaited corpus of our Congregational Fathers.

ALEX. J. GRIEVE.

<sup>15</sup> Slate adds here: "in Christian Profession and Practice, through various Conditions, At last".

## The Bedford Missionary Training College and its connection with the London Missionary Society

**T**HE Bedford Missionary Training College belongs to the later period of the Nonconformist Academies, which had a widespread and revolutionary influence on the course of English education. In the days when Nonconformists were not admitted to the Universities, those who realized the value of education were forced to set up their own independent institutions. These took the form both of grammar schools and of training colleges, especially for the training of the ministry and those going out to the mission field. The Academy at Newport Pagnell under the famous William Bull, friend of the poet Cowper, was one of the latter, and Samuel Greatheed, who was on the staff of the Academy and afterwards became pastor of the Independent chapel at Woburn, Beds., was one of the original founders of the London Missionary Society.

At the beginning the founders of the Society were not all equally concerned about the importance of preliminary training for those going out to the mission field. But the disastrous experiences of the earliest missionaries proved the need for it conclusively. As the result of a decision of the Society to support an educational institution for the training of missionaries, David Bogue set up his Academy at Gosport in 1800. At that time there were still some who, to quote the words of Dr. Bennett, sincerely thought that "the best education for missionaries was none at all"; but thenceforward some form of missionary training became the settled policy of the Society, and many of the ablest of the early missionaries in the Society's service were trained under Dr. Bogue at the Gosport Academy.

In later days the Society appears to have followed various methods, at times supporting institutions of its own, but gradually tending to use the educational facilities of the best theological colleges available. The college at Bedford appears to have occupied a position midway between these two categories—that is, it would seem to have been a private venture having as its main purpose the supplying of the needs of the training of ministers and missionaries in the period immediately preceding the establishment of the recognized theological colleges.

The Bedford College was established in 1840 by Rev. John Jukes, minister of Bunyan Meeting, and Rev. William Alliott,

of Howard Congregational Church, who carried on the work as a joint enterprise for some twenty-five years in the Howard Manse in St. Peter's Street. Unfortunately there are no records available of the history of this interesting educational venture beyond certain lists of names of men who were trained at the college. It appears from a list which was supplied by Rev. Thomas Bryson to Rev. V. A. Barradale in 1925 that there were some hundred names in all, of whom between fifty and sixty subsequently went out to the mission field. Amongst them are the names of men who rendered distinguished service to the Society, such as Alfred Corbold, Griffith John, Samuel Macfarlane, W. G. Lawes and his brother F. E. Lawes, W. E. Cousins, James Sadler, Thomas Bryson and Evan Bryant.

John Jukes was minister of Bunyan Meeting from 1840 to 1866, and William Alliott was at Howard Church from 1832 to 1867. The earliest names on the list appear to have been trained for the home ministry, the first missionary name being that of Alfred Corbold, who entered the college in 1849, and the last that is definitely dated that of Evan Bryant in 1865. The young men lodged in the town and came to the Manse for classes and tutorial work. In a number of instances they married young women of the local congregations, thus establishing a family connection with the two Churches. In some cases their wives and families came to Bedford later, either on furlough or to settle there in retirement. An old portrait in Bunyan Meeting Vestry shows a group of students (some wearing beards!) with F. E. Lawes in the centre.

Two of the students, Griffith John (1854) and William Jones (1857), came from Brecon College to Bedford for the completion of their training. J. C. Dick trained at Edinburgh Theological Hall and Airedale College before proceeding to Bedford, but unfortunately his career was cut short, for he died on his way out to India. John Lowe (1861) studied medicine at Edinburgh before coming to Bedford. A number of names are shown in the Society's Register as having proceeded from Bedford to Highgate College, especially from about the year 1860 onwards. The order of the names "Bedford and Highgate" (rather than "Brecon and Bedford", as in earlier years) suggests that the college at Bedford eventually came to be looked upon as providing a course of preliminary rather than advanced study, the students proceeding elsewhere to complete their training.

The college seems to have come to an end with the close of John Jukes' pastorate in 1866, the remaining students transferring to a similar private Academy established by Rev. John Frost at

Cotton End in the neighbourhood of Bedford. When Rev. John (afterwards Dr.) Brown undertook the pastorate of Bunyan Meeting he did not continue this part of the work of his predecessor—possibly because of the establishment by that time of recognized theological colleges.

The following extract from a letter written to Rev. C. Bernard Cockett, a former Minister of Bunyan Meeting, from Miss Gertrude Watson of Hull, and dated 21st April, 1929, gives a glimpse into the life of the College from an old man's memories. Her father was Rev. W. J. Watson, who married Sarah Jane Whitmee, a Church member of Bunyan Meeting, and who served the Society in the South Seas from 1866 to 1870:—

You wrote, I find, a letter to my father a few weeks ago, asking for a few particulars regarding some of the events of his studies at Bedford. I am sorry to say that his memory is uncertain regarding some things, but I do know that his year and a half at Bedford was a very happy time. He was under Rev. Jukes and Rev. W. Alliott, and he frequently refers to them. He went from there to Cheshunt College and Thame. He mentions Rev. Joseph King, whom he had a high regard for, Rev. Bryant, Bryson, and I am not quite sure, Rev. Savile, late of Rye. My mother's father and mother, Mr. and Mrs. Thomas Whitmee entertained the students every Sunday for tea. (This went on for three generations). The students in those days had to walk long distances to the villages, Stagsden, Elstow, Bromham, I believe Old Warden, and other places. No bus or carriage for them then. Later on a conveyance took the preachers over from Bedford during Mr. Arthur Whitmee's tenure of Bunyan Farm (Stagsden). I know the students tramped long miles and I know in my father's case it was a joy. . . . I know Griffith John was a frequent visitor at my grandmother's farm and the family adored him<sup>1</sup>.

The appended list of names of missionaries trained at the Bedford Missionary Training College is compiled from three sources:—

- (1) A list supplied by Miss E. F. Anthony of Bedford.
- (2) A list given by Rev. Thomas Bryson to Rev. V. A. Barradale in 1925.
- (3) The London Missionary Society's Register<sup>2</sup>.

<sup>1</sup> Quoted by kind permission.

<sup>2</sup> Rev. Harold Thomas of the L.M.S. has given valuable help in this connection.

[The College "Highgate" so frequently mentioned arouses doubts in the mind. Should it not be Highbury? The list as transcribed from the

The date after each name indicates the date of admission to the college.

- CORBOLD, ALFRED.** 1847. m. Betsy Church Everett, Ch. mem. Bunyan Mtg. and daughter of a deacon; the first marriage celebrated in the present building. Ordained 1850, was appointed Gujerat, N.W. India, later to Madras. Ret. through ill-health 1875. d. 1877. Mrs. Corbold, who was blind for some 20 years, and family resided in Bedford where she died in 1917 aged 87.
- GARDNER, WILLIAM JAMES.** 1848. m. Alice Scrivener of Bedford, Ch. mem. Bunyan Mtg. Went to Kingston, Jamaica 1849, at end of L.M.S. connection with Jamaica. d. 1874.
- INGRAM, HENRY BROWN.** 1852. Brunswick, Berbice River 1853. ret. 1857.
- JOHN, GRIFFITH, D.D.** 1854. Studied at Brecon and Bedford. Hankow, China 1855-1912. This celebrated missionary laboured for 57 years in Hankow and his memory is enshrined in the Griffith John College with its Theological Seminary. Of his connection with Bedford Griffith John said: "I made a host of friends in Bedford. Though fresh from Wales, I felt quite at home in the midst of my new surroundings. My missionary fellow-students were Dennis, Lea, and Duthie. We became fast friends and spent much time together. . . ." It was while at Bedford that Griffith John, who originally wished to go to Madagascar, had his mind turned towards China, largely through the influence of John Jukes. He is said to have shown promise of his future distinction in the reputation which he gained in his student days. See further *Dict. Nat. Biog.*
- LEA, WILLIAM KNIBB.** 1854. Amoy, China, 1855, where he itinerated in country districts and in addition carried on the work of a training institution. ret. 1866.
- DENNIS, JOHN JOLL.** 1854. Nagercoil, Travancore, 1855. For some years carried on a vigorous work until his health failed. d. 1864.
- FLETCHER, DUNCAN.** 1854. m. Mary Ann Kilpin, Ch. mem. Bunyan Mtg. Jamaica 1856. ret. 1862. Was concerned in the Jamaica Revival of 1860, of which he gave a vivid account (see Lovett's *History of the L.M.S.*, vol. ii, p. 385). A change of policy took place in 1867 which ultimately led the Society to close its work in Jamaica. John Fletcher, son of the above, also became a missionary and other members of the family still live in Bedford.
- DUTHIE, JAMES.** 1854. Madras 1856. A pioneer of the indigenous Church in South India, in 1859 assumed charge of the Nagercoil Seminary, and in 1895 was still there in full and active service. Griffith John spoke of him as his most intimate friend: "We have seen each other only once since we left Bedford; but the love which sprang up between us at our first meeting is still burning, and will burn on for evermore". d. 1908.
- JONES, WILLIAM.** 1857. Studied at Brecon and Bedford. Benares 1858. Founded the Singrowli Mission in 1863 in an isolated district about 100 miles south of Benares, inhabited by aborigines who had been cruelly oppressed by native rulers. Gave a vivid picture of the new mission at the Annual Meeting of the L.M.S. in 1868 (see Lovett, vol. ii, pp. 214-218). Greatly impeded by ill-health, he died of fever in 1870.
- BLAKE, WILLIAM.** India 1858. ret. 1871.

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L.M.S. Registers says "Highgate". Is this a mistake in the Registers, in the transcription, or was there an institution at Highgate? Further investigation is called for here.—EDITOR.]

- MACKENZIE, JOHN.** 1855. River Zambesi, S. Africa 1858. Was concerned in the opening up of the ill-fated Makololo Mission projected by Livingstone. The missionary party sent to evangelize this tribe was practically wiped out by fever; Mackenzie survived to tell the tragic story (see Lovett, vol. i, pp. 602 ff.). Afterwards became superintendent of the Moffat Institution for training native evangelists from 1872-1884, when he retired to become Resident Commissioner in Bechuana-land.
- MATEER, SAMUEL.** 1858. Described as "Travancore's literary missionary", his name with that of James Duthie was associated with Travancore for over thirty years. Pareychaley 1859, in 1861 took temporary charge of Trivandrum and Quilon, and in 1863 his headquarters became Trivandrum, where he remained more or less continuously for 25 years. d. 1893.
- MACFARLANE, SAMUEL, LL.D.** 1856. m. Elizabeth Ursula Joyce, Ch. mem. Bunyan Mtg., and sister of Rev. Alfred Joyce, 1858. Sent out to Loyalty Islands 1859, took up work in Lifu Mission 1866. Compelled to leave owing to intolerance of French authorities, he took a leading part in the commencement of work in New Guinea in 1871. Introduced Chalmers to his first post of work in New Guinea in 1877, when he started work in the South Cape. Degree of LL.D. St. Andrews 1887. Withdrew from foreign field and became deputation agent for East and Midland Counties 1887-92. Special deputation 1892-94. d. Southport 1911. Mrs. Macfarlane d. 1913. Dr. and Mrs. Macfarlane lived in Bedford for some years and their three sons took up missionary work.
- DICK, JOHN CRICHTON.** Studied at Edinburgh Theol. Hall, Airedale, and Bedford. App. to Benares 1859, but died on way out.
- GEE, HENRY.** 1856. m. Mary Burr, Ch. mem. Bunyan Mtg. Samoa 1860. ret. 1868.
- PAYNE, JAMES EDWARD.** 1858. Calcutta 1860-86. "Teaching, examining, writing articles and books, acting as pastor now of Cooly Bazaar, now of Hastings Chapel, and now of Union Chapel, he used to say of himself, 'As for me, I'm Jack of all trades'" (Lovett, vol. ii, p. 187). Was deeply interested in the native Church in Calcutta, where he died in 1886.
- BIRD, PETER GOOLD.** 1858. Savaii, South Seas, 1860. d. 1864.
- SIMMONS, JOHN WILKES.** Sailed for Samoa 1860, but on account of health left the L.M.S. and took pastorate in Tasmania (Union Chapel, Hobart).
- LAWES, WILLIAM GEORGE, D.D.** 1858. Appointed to Niué 1861 where he directed the work alone until 1868 when he was joined by his brother, F. E. Lawes (see below). In 1872 visited England on furlough and was then appointed to New Guinea, whither he sailed in 1874, F. E. Lawes having been left in sole charge of the Niué Mission. Became permanent missionary at Port Moresby in 1874 and colleague of Dr. Macfarlane. Was concerned in opening up of S.E. New Guinea, where Chalmers began his work. Began preparation of New Guinea Bible. Was awarded D.D. degree by Glasgow University. In 1894 superintended literary work of Training Institution at Vatorata. ret. 1906. d. 1907. See further *D.N.B.*
- PHILLIPS, MAURICE.** 1858. Tripatoor, S. India, 1861-1908. Carried on a systematic work in preaching in Tamil to the Hindus. In 1869 added the charge of Salem Mission to Tripatoor, and continued in charge until 1884. "There were at the end of 1869 11 out-stations, 14 native preachers, 129 communicants, 475 baptized persons, 5 boys' schools

- and 2 girls' schools in connection with the mission" (Lovett, vol. ii, p. 72).
- MABBS, GOODEVE.** 1859. Salem, India, 1861. Work interfered with by ill-health. Transferred to Travancore 1865. Retired 1867.
- MORRIS, WILLIAM EDWARD.** 1859. Tripatoor, S. India, 1861. Was obliged to go home in 1869 to recruit shattered health, with the hope of returning, which was never realized. ret. 1872.
- JOYCE, ALFRED.** 1859. Born at Kempston 1837; Ch. mem. Bunyan Mtg. m. Sarah Anne Nichols, also Ch. mem. Bunyan Mtg. Mount Zion, Jamaica, 1862. Ret. to England 1874. Died at Bedford 1876. Mrs. Joyce and family lived in Bedford from 1874 to 1890 when she died. Two of the children followed her in missionary work.
- GANNAWAY, JAMES FRANK.** 1860. Travancore 1861-65. ret. 1865.
- KING, JOSEPH.** 1860. Samoa 1863-72. Resigned 1874. Deputation work 1877-1911. Was member of important deputation sent to Samoa by the Directors in 1888. L.M.S. Secretary for Australia.
- LEE, WILLIAM.** 1860. Studied at Bedford and Highgate. Travancore 1864-87. Colleague of James Duthie. ret. 1887.
- JOHNSON, ALFRED WILLIAM.** 1860. Studied at Weston-super-Mare and Bedford. Brunswick, Berbice. ret. 1866.
- DUFFUS, JOHN.** 1860. Madagascar 1862-3. ret. 1863.
- MCLEOD, JOHN.** 1860. Studied at Bedford and Highgate. Kruis Fontein, South Africa, 1864. d. 1866.
- COUSINS, WILLIAM EDWARD, M.A.** 1860. Madagascar 1862-99. Went out to Madagascar at the re-opening of the Mission there in 1862. Carried out revision of Malagasy Bible 1873 and 1886. Was awarded Hon. M.A. degree by Oxford University, an unusual distinction for a missionary.
- WILKINSON, FREDERICK.** 1859? app. Travancore 1859. In 1876 joined the Madras Mission and became General Treasurer for the South Indian Missions. Returned to Travancore 1881. ret. 1884.
- SHREWSBURY, GEORGE.** 1860. Berhampore, India, 1861-65, when his health failed. ret. 1870.
- THOMSON, ALEXANDER.** 1860? Cuddapah, S. India, 1861. Died 1862 after being in the country eight months.
- OWEN, GEORGE.** 1861. Studied at Bedford and Highgate. m. Emilie Malden, sister-in-law of Rev. J. Insull, co-pastor at Bunyan Mtg. Shanghai, 1866-72. In 1872 accepted Japanese Govt. appointment. On return from Japan was re-appointed by Directors to Peking, 1876. ret. 1906. Became Professor of Chinese, King's College, London. d. 1914. Mrs. Owen d. 1913.
- LOWE, JOHN, L.R.C.S.E.** 1861. Studied at Edinburgh (medicine) and Bedford. Travancore 1861-71. Opened hospital at Neyoor, establishing three branch dispensaries and a training class for young men to become medical assistants. During his superintendency the Rajah of Travancore became so interested in the medical work that he aided it with an annual grant. Resigned 1871 on account of wife's ill-health and became Supt. of Dispensary and Training Institution of Edinburgh Medical Mission. d. 1892.
- HUTTON, DAVID.** 1861. Studied at Bedford and Highgate. In Benares Mission 1866-74, 1876-78, 1888-90. App. Mirzapore 1878. ret. 1911. d. 1915.

- MURRAY, WILLIAM. 1861. Studied at Bedford and Highgate. S. Africa 1864-68. ret. 1868.
- WAREHAM, EDWARD ALLPORT. 1861. Studied at Bedford and Highgate. m. Susannah Carling, Ch. mem. Bunyan Mtg. India 1864. ret. 1872 and became L.M.S. Secretary for Scotland.
- HAWKER, JOHN GILES. 1861. Studied at Bedford and Highgate. m. Emma Susan Nichols, Ch. mem. Bunyan Mtg. and sister of Mrs. Alfred Joyce (see above).. Bellary 1866-71. Belgaum 1871-95, in charge of Mission in conjunction with James Smith (see below).
- GOOD, JAMES. 1861. Studied at Bedford and Highgate. S. Africa 1864-1903. In charge of mission station at Kanye, capital of the Bangwaketse tribe, from 1871, in Bechuanaland. ret. 1903. d. 1913.
- MICHIE, ALEXANDER. 1862. m. Sarah Fever of Harrold, Beds. Sailed in 1866 for Samoa, but owing to an accident to Mrs. Michie, left the "John Williams" at Melbourne and engaged in pastoral work there. d. 1902.
- SMITH, JAMES. 1862. Studied at Bedford and Highgate. India 1866. Reached Belgaum 1867, and was joined in 1871 by J. G. Hawker (see above). ret. 1906.
- DAVIES, SAMUEL HICKMAN. 1862. Samoa 1866. Had a long missionary life and was also at Neyoor (S. India) and Niué. Resigned 1905. d. 1917.
- SADLER, JAMES. 1862. Amoy, S. China, 1866. ret. 1911. d. 1914. Studied at Bedford and Highgate.
- BRYSON, THOMAS. 1862. Studied at Bedford and Highgate. m. Mary Isabella Carruthers, Ch. mem. Bunyan Mtg. App. Wuchang, China, 1866. Transferred to Tientsin 1885. In siege of Boxers 1900. Medal of Chinese Field Force given by British Govt. ret. 1912 and lived in Tientsin, where Mrs. Bryson died, afterwards in England. Mrs. Bryson wrote *Child Life in Chinese Homes* and many other books. A son, grandson and granddaughter all became L.M.S. missionaries.
- LAWES, FRANCIS EDWIN. 1862. Studied at Bedford and Highgate. S. Seas 1867. Brother of W. G. Lawes, was in charge of the Niué Mission from 1872. ret. 1910. d. 1917. (See above on W. G. Lawes.)
- IRVINE, ALEXANDER. 1862. App. to Loyalty Islands, but died on way out (1863).
- WILLIAMS, CHARLES. 1863. Studied at Bedford and Highgate. Cape Colony 1866. Transferred N. of Orange River 1870. ret. 1878. d. 1920.
- BRYANT, EVAN. 1865. Studied at Brecon, Bedford and Highgate. m. Harriet R. Joyce, Ch. mem. Bunyan Mtg., sister of Rev. A. Joyce and Mrs. Macfarlane (see above). Hankow 1866. Tientsin 1873-75. Hankow 1880. Resigned 1882 on acc. of Mrs. Bryant's health. Agent for British and Foreign Bible Society in N. China 1884-92. Temp. charge of L.M.S. at Peking 1892-95. Pastor at Yelvertoft, Northants. 1899-1915. Mrs. Bryant d. 1911, Mr. Bryant 1918. A son also became a China missionary.

NOTE A.—The following names appear in Lists (1) and (2), and may have received part of their training at Bedford, but no reference to this is made in the L.M.S. Register. The colleges there named are given in parentheses.

**LAW, WILLIAM.** 1849. Samoa 1851. ret. 1854 Launceston, Tasmania. (Rotherham).

**WHITE, SAMUEL JAMES, F.R.G.S.** 1859. b. at Stagsden, Beds. 1838. Ch. mem. Bunyan Mtg. m. Mary Jane Cousins 1863, who d. 1864. Samoa 1863. m. Martha Crosbie Mills 1865, widow of Rev. J. M. Mills of same mission. Missionary pioneer to Southern Gilberts. Contributed to Samoan Christian literature. Friend and tutor of R. L. Stevenson in the Samoan language. Resigned 1878. Returned to Samoa 1891-94. d. 1926 (?). (Poole and Leeds).

*NOTE B.—The following names appear in List (1) only.*

**RIORDAN, JOHN.** Madagascar 1873. ret. 1878. d. 1916. m. Rebecca Nicholls, Ch. mem. Bunyan Mtg. (New College, London).

**MATTHEWS, THOMAS TROTTER.** Madagascar 1870. ret. 1899. d. 1928. (Lancs. Independent Coll. and Highgate).

(These two may have had periods in pastorates in this country, after the college at Bedford closed in 1867. Riordan went on to Cotton End College in 1868, according to a list kindly supplied by Rev. J. P. Pugh.)

*NOTE C.—The following names appear in List (2) only.*

**HALL, GEORGE, B.A.** 1848. Madras 1851. ret. 1879. (Cheshunt).

**SHERRING, MATTHEW ATMORE, M.A., LL.B.** 1852. Benares. d. 1880. (Univ. Coll. London, and Coward College).

**HASLAM, THOMAS.** 1859. Pullachy, India, 1864. d. 1869. (Cheshunt and Highgate).

**PHILIP, WILBERFORCE BUXTON, B.A.** 1853. Philippolis, S. Africa, 1856. ret. 1863. (Cheshunt).

**NEWPORT, GEORGE OLIVER.** 1858. Pareychaley, India, 1862. d. 1894. (Cheshunt).

**MEADOWCROFT, DAVID.** 1859. Cuddapah 1864. ret. 1867. (Cheshunt and Highgate).

**WATSON, WILLIAM JOSEPH.** 1861. m. Sarah Jane Whitmee, Ch. mem. Bunyan Mtg. and served in the South Seas from 1866-70. The letter quoted above (p. —) proves that he must have been at the Bedford College for some period of his training, proceeding thence to Cheshunt.

LEONARD T. TOWERS.

## Lyon Turner's *Original Records*

### NOTES AND IDENTIFICATIONS IV.

WHAT follows is a fourth list of identifications of the Nonconformist lay conventiclers of 1669 and 1672, in continuations of those published in *Transactions* in Vol. XIV. 15-24, 113-120, 182-187. Most of the names now presented are those of Baptists and Quakers. Many Baptist identifications have been made from the works of Dr. W. T. Whitley, who very generously provided some of them himself in the course of correspondence; I hope to analyze his *Baptist Bibliography* more thoroughly at a later stage. The *Fenstanton Records* also supplied much interesting information about Baptists belonging to the many churches mentioned in that volume. Another important source has been *Extracts from State Papers relating to Friends, 1654-1672*, edited by Norman Penney, a work which appears to have no parallel for other denominations, although references to the State Papers are frequent in Dr. Whitley's books. Of particular interest are the lists extracted by Penney of those who were considered by the Quakers in 1659 to be suitable persons to be Justices of the Peace, whether Quakers themselves or "moderate", with some names of persons already Justices who were persecutors of the Quakers. A few Quaker identifications have been made from the *Papers for Parliament* against tithes, which were presented by 7,000 Quaker women in 1659; and I have added one or two notes from the Swarthmore MSS. at Friends House.

Two further examples of careless denominational attribution appear: Gerrard Roberts of Edmonton, a prominent London Quaker, is given as a Presbyterian, and Nehemiah Cox, of Bedfordshire, a Baptist minister, as a Congregationalist.

The number in parentheses following each name and address is of the page in *Original Records*, Vol. II.

GEOFFREY F. NUTTALL.

#### ABBREVIATIONS.

- Bedford Ch. Bk.*: *The Church Book of Bunyan Meeting, Bedford*, ed. G. B. Harrison.  
*B.H.S.T.*: *Transactions of Baptist Historical Society*.  
*Confessions of Faith: Confessions of Faith . . . illustrative of the Hist. of the Baptist Churches*, ed. E. B. Underhill (Hanserd Knollys Soc., V).  
Crosby: T. Crosby, *Hist. of the English Baptists*.  
*D.N.B.*: *Dictionary of National Biography*.  
*Fenstanton Recs.*: *Records of Churches . . . at Fenstanton, Warboys and Hexham*, ed. E. B. Underhill (Hanserd Knollys Soc., V).  
*Ford Ch. Bk.*: *The Church Book of Ford Baptist Church* (Bapt. Hist. Soc.).  
*J.F.H.S.*: *Journal of Friends' Historical Society*.  
Murch: J. Murch, *Hist. of General Bapt. Churches in West of England*.

- Papers for Parliament: These several Papers was sent to the Parliament, 1659.*  
 Penney: *Extracts from State Papers relating to Friends, 1654-1672*, ed. N. Penney.  
 Swarthmore MSS.: MSS. of Quaker correspondence in 17th century, at Friends House.  
 Taylor: A. Taylor, *Hist. of the English General Baptists*.  
 Whitley, B.B.: *Baptist Bibliography*, ed. W. T. Whitley.  
 Whitley, G.A.G.B.: *Minutes of the General Assembly of the General Baptists of England*, ed. W. T. Whitley.  
 Whitley, H.B.B.: H. T. Whitley, *Hist. of the British Baptists*.  
 W.T.W.: W. T. Whitley, in correspondence.
- ALLEN, Jn., Easton, Lincs. (732); min. of Bapt. ch. here, 1655 (*Fenstanton Recs.*, 137).  
 ARMALT, Mary, Radcliffe, Bucks. (770); signed petition agst. tithes, 1659, as Mary Arnot (*Papers for Parlt.*, 47).  
 ASTWOOD, Robt., Abbotsley, Hunts. (849); member of ch. at St. Neots, 1670 (*Bedford Ch. Bk.*, 44).  
 AYNSWORTH, Wm., West Langton, Leics. (770); prob. "bro. Ainsworth", mentioned in letter fr. Bapt. ch., Peterborough, to Bapt. ch., Fenstanton, 1656 (*Fenstanton Recs.*, 196).  
 BATE, Wm., Dinton, Bucks. (840); deacon of Ford Bapt. Ch. (*Ford Ch. Bk.*).  
 BAXTER, Jn., Kempston, Beds. (854); member of Bunyan Mtg., Bedford (*Bedford Ch. Bk.*, 6).  
 BELL, Christ., Peterborough, Northants. (814); signed letter fr. Bapt. ch., Peterborough, to Bapt. ch., Fenstanton, 1656 (*Fenstanton Recs.*, 198).  
 BERRY, (Mary), Simpson, Bucks. (841); signed petition agst. tithes, 1659 (*Papers to Parlt.*, 49).  
 BLACKETT, Hy., Witton-le-Wear, Durham (636); a Particular Baptist leader, involved in Kaber Rigg plot (Whitley, *H.B.B.*, 102, 114).  
 BLACKMORE, Jas., Marden and Tenterden, Kent (1006 f.); imprisoned at Maidstone, 1660 (Crosby, ii. 26); signed petition fr. Kent, 1661 (Whitley, *G.A.G.B.*, i. xxxvi).  
 BLAKE, Benj., Bridgewater, Som. (1105); recommended by Friends for J.P., as "moderate", 1659 (Penney, 107).  
 BROOKE, Ambrose, Horrington, Som. (1122); signed *Confession of Faith* for Bapt. ch., Wincanton, 1656 (*Conf. of Faith*, 73).  
 BURNET, Wm., Chertsey, Surrey (1017); took part in debate agst. Geo. Whitehead, 1670 (W. Sewel, *Hist. of the . . . Quakers*, 478).  
 CEELY, Edw., Esq., Crech St. Michael and Thurloxton, Som. (1096, 1103); recommended by Friends for J.P., as "moderate", 1659 (Penney, 108).  
 CHAPMAN, Thos., Warboys, Hunts. (849); elder of Bapt. ch. here, 1655 (*Fenstanton Recs.*, 272 *et al.*).  
 CHILD, Jn., Newport Pagnell, Bucks. (838); *D.N.B.*  
 CHRISTIAN, Wm., Leicester (769); Thos. Christian of Leicester mentioned in letter fr. Bapt. ch., Peterborough, to Bapt. ch., Fenstanton, 1656 (*Fenstanton Recs.*, 196).  
 COLE, Robt., Over, Cambs. (871); member of Fenstanton Bapt. ch., 1651/2 (*Fenstanton Recs.*, 83, 121, 251).  
 COLLINS, Wm., Matching, Essex (938); presented address of thanks for Indulgence to James II, 1687 (Whitley, *H.B.B.*, 150).  
 COX, Neh., Maulden, Beds. (857); son of Benj. Cox (*D.N.B.*), and Bapt. min. at Bedford and later at Petty France, London (Whitley, *H.B.B.*, 131 f.).  
 CRANFORD, Wm., Over, Cambs. (871); member of Fenstanton Bapt. ch., 1656 (*Fenstanton Recs.*, 254; cf. 123, as Cranfield).  
 CROUCHER, Thos., Ditchling, Sussex (1033); prominent member of Gen. Bapt. Assocn., 1669 (Whitley, *G.A.G.B.*, ii. xiv).  
 CRUTE, Eleanor, Brixham, Devon (1165); prob. mother of Matt. Greet, married at Brixton, 1663, by Nich. Sherwill (*C.R.*) (Murch, 500).  
 DAGNALL, Stephen, itin. min. in Bucks. (838 ff.); signed *Humble Represent-*

- tatn. and Vindicatn.*, 1654 (Whitley, *G.A.G.B.*, i. 5).
- DANDO, Jn., High Littleton, Som. (1083); recommended by Friends as J.P., as Friend, 1659 (Penney, 107).
- DAVISON, Jn., Frome, Som. (1123); prominent Bapt. author (Whitley, *B.B.*, 215).
- ECKLES, (Jn.), Bradley and Kington, Worcs. (786); clothier, exercising care over a wide group (Whitley, *H.B.B.*, 151).
- ELLIOT, —, Winslow, Bucks. (838); sentenced to death, 1664 (Crosby, ii. 182).
- FARMER, (Rich.), Leicester and Arnesby, Leics. (769, 771 f.; should be in light type); (not Jas. Farmer, ej. fr. Leare, as G.L.T., but) Quaker imprisoned at Leicester, 1658 (Penney, 53).
- FAWNE, Roger, Lincoln (731); signed address to Charles II, 1660 (Taylor, i. 188).
- FEAKE, —, Dorking, Surrey (1016); ?Christopher Feake: *D.N.B.*
- FECKENHAM, Thos., Bradley and Kington, Worcs. (786); a prominent Baptist, impris. 1661 (Whitley, *H.B.B.*, 108).
- FRY, Wm., Buckerell, Devon (1148); recommended by Friends as J.P., 1657 (Penney, 34).
- GARLAND, Tim., Mansfield, Notts. (725); Quarterly Meeting held regularly at his house (*J.F.H.S.*, 1907, 153).
- GATES, Thos., Ellington, Hunts. (850); introd. Thos. Disbrowe, bro. of Major-General Desborough, to Bapt. ch., Leith and Edinburgh, 1655 (*Fenstanton Recs.*, 164).
- GAY, Rich., Englishcombe, Som. (1181); recommended by Friends for J.P., as "moderate", 1659 (Penney, 107).
- GOODRIDGE, Jn., Little Greenly, Clarborough, Notts. (715); John Goodrich, of Sturton (a neighbouring parish), mentioned, seemingly as a Friend, in Swarthmore MSS., iii. 52.
- GOSLETT, Jn., Marshfield, Glos. (817); J.P. for Glos., persecutor of Friends and half convinced 1655 (Swarthmore MSS., i. 36).
- GOTOBED, Thos., Stretham, Cambs. (871); deacon of Bapt. ch. here, 1656 (*Fenstanton Recs.*, 200).
- GRETTON, Thos., Nottingham (722); recommended by Friends for J.P., as "moderate", 1659 (Penney, 113).
- GUY, Robt., Isham, Northants. (811); "Clarke of the peace", persecutor of Friends, 1659 (Penney, 10, 80).
- HALE(S), (Joan), Bremhill, Wilts. (1077); signed petition agst. tithes, 1659 (*Papers for Parlt.*, 42).
- HARTLEY, Jas., itin. min. in Yorks. (651, 658 f.); "a notable Antinomian" (T. Jolly, *Church Book*, 14).
- HARTNALL, Jas., Cullompton, Devon (1152); for letter signed by him, 1698, cf. Murch, 303.
- HARTNOLL, Jn., itin. min. in Bucks. (838 f.); signed *Humble Representatn. and Vindicatn.*, 1654, and Assembly Minutes, 1656 (Whitley, *G.A.G.B.*, i. 5, 9).
- HENLEY, Hy., Esq., Winsham, Som. (1113); M.P. in Barbone Parlt. (Gardiner, *Commonwealth and Protectorate*, ii. 308, n. 1).
- HILDESLEY, Jn., Christchurch, Hants. (1041); J.P. for Hants., persecutor of Friends, 1659 (Penney, 114).
- HITCHCOCK, Hy., Ingoldsby, Lincs. (732; should be in light type); (not ej. fr. Lincoln Coll., Oxon., as G.L.T., but) signed letter fr. Bapt. ch., Westby, Lincs., to Bapt. ch., Fenstanton, 1655 (*Fenstanton Recs.*, 137).
- HOLDSTOCK, Robt., Elstow, Beds. (855); member of Bunyan Meeting, Bedford (*Bedford Ch. Bk.*, 5).

- HYFIELD, Thos., itin. Quaker in Notts. (724 f.); mentioned as "voiding the simplicity, and hath been often spoken to, still goeth on" (1655?), in Swarthmore MSS., i. 374; one of those who sent up names of those considered by Friends to be fit or unfit for J.P. for Notts., 1659 (Penney, 113).
- ISAAC, Edw., Goldington, Beds. (856); member of Bunyan Meeting, Bedford, 1668 (*Bedford Ch. Bk.*, 27).
- JAMES, Ralph, N. Willingham, Lincs., and JAMES, Valentine, Hackthorn, Lincs. (730); both signed *Faith and Practice of Thirty Congregations*, 1651, and *Address* from Lincoln, 1661 (Whitley, *G.A.G.B.*, i. xxxviii).
- JAMESON (not GIMSON), David, Amersham, Bucks. (841); asst. min. of Bapt. ch. here, 1678, d. 1708 (W.T.W.).
- JEFFES, Thos., Priors Marston, Warws. (797); signed *Faith and Practice of Thirty Congregations*, 1651 (Whitley, *G.A.G.B.*, i. xxxviii).
- JENNINGS, Jon., Aldersgate and Limehouse, London (988f.); in prison, 1663 (Penney, 160); succ. Edw. Barber (*D.N.B.*) as min. of Bishopsgate Bapt. ch., 1674.
- JOHNSON, Anth., Dover, Kent (993); "a Dutchman" (Penney, 278).
- JONES, Jas., The Borough, Southwark (990); (not Jones ej. fr. Somborne, Hants., as G.L.T., but) prominent Bapt. leader, tailor and coffeeman (Whitley, *B.B.*, 221).
- KENDALL, Wm., Rempston, Notts., and Sibley, Leics. (724, 769); signed *Faith and Practice of Thirty Congregations*, 1651 (Whitley, *G.A.G.B.*, i. xxxix).
- KING, (Dan.), Castle Donnington, Leics. (769); prominent evangelist in Midlands (Whitley, *B.B.*, 222).
- KINGSNORTH, Dan., Charing and Lenham (as Kingston), Kent (1005); brother of Richard Kingsnorth (*D.N.B.*).
- KINGSNORTH, Hy., Smarden, and KINGSNORTH, Thos., Frittenden, Kent (1005 f.); sons of Richard Kingsnorth (*D.N.B.*).
- KIRBY, Robt., Bradmore, Notts. (720); recommended by Friends for J.P., as "moderate", 1659 (Penney, 113).
- KNOTT, Laurence, Dover, Kent (1004); governor of Sandgate Castle, Kent; host of Wm. Caton, 1655 (W. Caton, *Life*, 23); "a very moderate, plain-hearted man" (Swarthmore MSS., iii. 151).
- LACY, Jn., Godmanchester, Hunts. (849); either Jn. Lacy, sen., who was excommunicated, or Jn. Lacy, jun., who died in the faith, both members of Warboys Bapt. ch. (*Fenstanton Recs.*, 255 foll.).
- LAYER, Hy., Yeovil, Som. (1121); recommended by Friends for J.P., as Friend, 1659 (Penney, 107).
- LOVE, Wm., Cranbrook, Kent (996); for Baber's Cross read Baker's Cross, a crossroads, with neighbouring barn, still called after Sir John Baker (*D.N.B.*).
- LUCAS, Jn., Wingrave, Bucks. (842); imprisoned 1658 (Penney, 50, 74 ff., 90).
- LUKE, Ralph, Midloe, Beds. (849); member of St. Neots Bapt. ch., 1670 (*Bedford Ch. Bk.*, 44).
- MAYNARD, Jn., Corfe, Dorset (1143); father of Jerom Maynard, of Honiton, Devon, 1677-1762, for whom see Murch, 329.
- METCALFE, Benj., Melbourn, Cambs. (873); signed letter fr. Bapt. ch. here to Bapt. ch., Fenstanton, 1654 (*Fenstanton Recs.*, 114).
- MILFORD, —, Dover, Kent (1003); "a servant of his" (i.e., of Edw. Wyvel, q.v.) "a great Holder forth" at conventicles (Penney, 278).
- MONNINGS, Capt. Thos., Canterbury, Kent (1001); see Penney, 115, for

- letter fr. Sir Jas. Harrington, 1659, to him and others, requesting inquiry into disturbance by Quakers in the cathedral.
- MORECOCK, Eliz. and Rebecca, Chatham, Kent (1008); of a family "in great force at the navy yard"; their house "used continuously ever since" (*B.H.S.T.*, 152, 173).
- NICHELSON, Anne, Hollym, Yorkshire (667); signed petition agst. tithes, 1659 (*Papers for Parlt.*, 28).
- NOBBS, Jas., Horton, Glos. (825); signed *Confession of Faith* for Bapt. ch., Sodbury, 1656 (*Confessions of Faith*, 73, as Nobs of Sodbury).
- OLDMIXON, Jn., Bridgwater, Som. (1124); father of Jn. Oldmixon (*D.N.B.*).
- ON(EL)Y, Jn., Barwell, Leics. and Long Lawford and Bourton on Dunsmore, Warws. (770, 800 f.); signed *Faith and Practice of Thirty Congregations*, 1651 (Whitley, *G.A.G.B.*, i. xl); cf. *D.N.B.*, s.v. John Ley.
- PARKER, Wm., Rempston, Notts. and Loughborough, Leics. (724, 769); signed *Faith and Practice of Thirty Congregations*, 1651, and *Humble Representatn. and Vindicatn.*, 1661 (Whitley, *G.A.G.B.*, i. xl).
- PARSON(S), Thos., Portishead, Som. (1125); recommended by Friends for J.P., as "moderate", 1659 (Penney, 107).
- PARTRIDGE, Thos., Guston, Kent (1003); part author of anti-Quaker work, 1667 (Whitley, *B.B.*, 92).
- PATE, Widow, Harston, Cambs. (873); prob. widow of Robt. Pate, of Hawson, mentioned in *Fenstanton Recs.*, 211.
- PECK, Widow, Thurlby (not Thoresby), Linca. (730); widow of Robt. Peck, who signed *Faith and Practice of Thirty Congregations*, 1651 (Whitley, *G.A.G.B.*, i. xl).
- PEN, Hy., Broadchalk, Wilts. (1076); elder of Porton Bapt. ch., 1655 (*B.H.S.T.*, i. 56 foll.).
- PHIPPS, Wm., Marton, Salop (740); a Wm. Phips signed petition on behalf of Jas. Naylor, 1656 (Penney, 22).
- PRESCOT, Edm., Guston, Kent (1003), mayor of Dover, 1654 (W.T.W.).
- PRICHARD, Wm., Llantilioportholey, Mon. (1226); elder of Bapt. ch., Abergavenny, Mon., who signed letter to Bapt. ch., Hexham, Northumberland, 1653 (*Fenstanton Recs.*, 344).
- REDE, Jn., Birdlimes Farm, Porton, itin. min. in Wilts. (1074 f.); J.P. for Wilts.; elder of Porton Bapt. ch., 1655 and min. 1679 (*B.H.S.T.*, i. 56 foll.).
- REDGATE, Hy., Waltham in the Wolds., Leics. (769); signed *Faith and Practice of Thirty Congregations*, 1651 (Whitley, *G.A.G.B.*, i. xl).
- REYNOLDS, Robt., Portsmouth, Hants. (1044); J.P. for Hants., persecutor of Friends, 1659 (Penney, 114).
- ROBERTS, Ger(r)ard, Edmonton, Middlesex (955); "the leading London Friend in all matters of business. His house was the residence and headquarters of the Publishers of Truth who were in the city" (W. C. Braithwaite, *Beginnings of Quakerism*, 377, et al.).
- ROPER, Randal, East Smithfield, London (989); prob. an error for ROGER, member of Loveday's Bapt. ch., 1658 (*Fenstanton Recs.*, 236).
- ROUS, Anthony, Wotton, and Robt. and Col. Jn., Tolvans, Landrake, Corn. (1187 f.); doubtless rel. to Francis Rous, of Landrake (*D.N.B.*).
- RUDRUP (not EDREFF), Edw., Amersham, Bucks. (841); member of Amersham Bapt. ch. (W.T.W.).
- RUMSEY, Hy., Caerleon, Mon. (1223); presumably rel. to Walter Rumsey (*D.N.B.*).
- SABINE, Anne, Harbury, Warws. (803); signed petition agst. tithes, 1659 (*Papers for Parlt.*, 49, as Sabel).

- SKERRETT, Jan., Manthorpe (not Couthorpe), Lincs. (732); signed *Second Humble Address* from Lincoln, 1661 (Whitley, *G.A.G.B.*, i. xli).
- SMITH, Edm., March, Cambs. (871); elder of Bapt. ch., Wisbech, Cambs., 1655 (*Fenstanton Recs.*, 157).
- SMITH, Jn., Cullompton, Devon (1152); mentioned in letter fr. Jas. Hartnall (*q.v.*), 1698 (Murch, 303).
- SPENCE, Isaac, Peterborough, Northants., and Whittlesey, Cambs. (814, 870); signed letter fr. Bapt. ch., Peterborough, to Bapt. ch., Fenstanton, 1656 (*Fenstanton Recs.*, 198).
- SQUIBB, Arthur, Chertsey, Surrey (1017); member of Barbone Parlt. (Gardiner, *Commonwealth and Protectorate*, ii. 308, n.1; cf. Whitley, *B.B.*, 228).
- STEAD, Robt., Dartmouth, Devon (1185); prominent Bapt. author, d. ?1695 (Whitley, *B.B.*, 228).
- STOKELEY, Robt., Warboys, Hunts. (849); signed letter fr. Bapt. ch. here to Bapt. ch., Fenstanton, 1658 (*Fenstanton Recs.*, 238).
- TAYLER, Edw., Poole, Dorset (1139); J.P. for Dorset, "moderate and against persecution", 1659 (Penney, 13).
- TAYLER, Thos., Wisbech, Cambs. (870); (not ej. fr. various East Anglian benefices, as G.L.T., but) member of Bapt. ch. here, 1655 (*Fenstanton Recs.*, 138, 156).
- THORPE, Jn., Frampton, Lincs. (732); signed *Second Humble Address* from Lincoln, 1661 (Whitley, *G.A.G.B.*, i. xli).
- TORY, Stephen, Stepney, Middlesex (963); signed *Brief Confession*, 1660 (Whitley, *G.A.G.B.*, i. 21).
- TURNER, Capt. Robt., Amersham, Bucks. and Rickmansworth, Herts. (841, 883); malster, first to be buried in new meeting-house at Amersham, 1677 (W.T.W.); a Bapt. Capt. Turner mentioned as having come to Dalkeith, 1652/3 (*Fenstanton Recs.*, 318).
- VIGION, Jas., Molash, Kent (994); conventicle at his house at Canterbury, 1665 (Penney, 243).
- VOKINS, Joan, West Charlow, Berks. (953); *D.N.B.*
- VOKINS, Rich., West Charlow, Berks. (953); husband of last-named.
- WAGSTAFFE, Jas., Knightcote and Burton Dassett, Warws. (797 ff.); Quaker meeting at his house at Banbury, 1657 (W. C. Braithwaite, *Beginnings of Quakerism*, 394); distributor of Quaker books, 1664 (Penney, 229).
- WAITE, Jn., Toft, Cambs. (868); Paul Ways, of Toft, mentioned in *Fenstanton Recs.*, 75.
- WALCOTT, Thos., Bungay, Suffolk (913, 921); involved in Rye House Plot and executed, 1683 (Whitley, *H.B.B.*, 148).
- WALLER, Thos., Swaffham Prior, Cambs. (871); signed letter fr. Bapt. ch., Dullingham, Cambs., to Bapt. ch., Fenstanton, 1657/8 (*Fenstanton Recs.*, 239).
- WALLIS, Eliz., Horton, Wilts. (1077); signed petition agst. tithes, 1659 (*Papers for Parlt.*, 42).
- WALLIS, Mary, Mallet Moorlinch, Som. (1126); signed petition agst. tithes, 1659 (*Papers for Parlt.*, 44).
- WEB, alias LONG, Thos., Amesbury, Wilts. (1074); deacon of Porton Bapt. ch., 1655, min. 1679 (*B.H.S.T.*, i. 56).
- WHEELER, Jn., Elstead (not Elstodd, as G.L.T.), Surrey (1018); signed minutes of General Baptist Assocns., 1656 (Whitley, *G.A.G.B.*, i. 9).
- WHITEMAN, Jn., Cardington, Beds. (855); member of Bunyan Meeting, Bedford, 1657, elder 1659 (*Bedford Ch. Bk.*, 19, 22).
- WILSON, Jas., Cardington, Beds. (855); member of Bunyan Meeting, Bedford (*Bedford Ch. Bk.*, 6).

- WISBMAN, Fran., Yeovil, Som. (1121); "dispenser of Quaker books", 1664 (Penney, 229).
- WREN, Gawen, Crosthwaite, Cumb. (639 f.); recommended by Friends for J.P., as "moderate", 1659 (Penney, 112); presented 1675 for absence fr. ch. and for not receiving sacrament (B. Nightingale, *Ejected of Cumb. and Westm.*, 1354).
- WYVEL, Edw., Dover, Kent (993); "permits ther sordid Conventicles to be kept ther" in "the cheifest howse that belongs" to "the Victuall Office", in his possession 1668, "a perfect Pentheus, sapiens in Omnibus praeterqua in ijs in quibus sapientem esse convenit" (Penney, 278).

## Certificate for Dissenters' Worship, 1807

**T**O the Reverend and worshipful Henry Kitley, clerk, Batchelor in Divinity, official lawfully constituted of the Reverend and worshipful John Elkins, Doctor in Divinity, Dean of the Cathedral Church of Sarum;

We whose names are hereunto subscribed, being protestant Dissenters from the church of England, under the denomination of Independants, and Housekeepers dwelling in and near the Parish of Heytesbury in the County of Wilts, and within your peculiar jurisdiction, do hereby certify, that we intend to set apart the Building and Premises adjoining to John Mantle's dwelling House and belonging to William Marven Everett situated in the Parish of Heytesbury aforesaid, for the Service and worship of Almighty God. And we do request that this our Certificate may be duly recorded, and the Entry thereof be duly certified according to the form of the Statute in that case made and provided.

In Testimony whereof, we have hereunto set our hands this first day of October in the Year of our Lord one thousand eight hundred and seven.

W. M. Everett.  
 Robt. Fussell.  
 Jno. Moody.  
 J. L. Vardy.

These are to certify whom it may concern that the above written Certificate hath been duly entered in the Registry of the Dean of Sarum according to the Directions of the Act of Parliament in that Behalf made. Witness our Hands this Sixth day of October in the Year of our Lord One Thousand Eight Hundred and Seven.

Edw. Davies }  
 Jos. Warden } D. Registrars.

# Congregational Historical Society

*Accounts for the Year ending 31st December, 1944.*

<i>Income.</i>				<i>Expenditure.</i>							
		£	s.	d.			£	s.	d.		
Balances brought forward—											
Current Account ... ..		74	15	0	Printing 1944 <i>Transactions</i> ... ..			53	12	0	
Capital Account ... ..		60	8	0	Treasurer's Expenses, Postages, Envelopes for <i>Transactions</i> , etc.			3	8	5	
		185			3	0					
Subscriptions—					Cheque Book ... ..				5	0	
Current Year ... ..		80	1	6	Editor's Expenses ... ..					18	9
Arrears ... ..		3	15	0	Bank Balance carried forward—						
In Advance ... ..		8	0	0	Current Account ... ..	49	0	9			
Capital a/c Subscriptions ...		4	4	0	Capital Account ... ..	74	12	0			
Capital a/c Gift from Congrega- tional Insurance Co., Ltd. ...		10	0	0		123			12	9	
		51			0	6					
Interest on Investments ... ..					Cash in hands of Treasurer ... ..				5	16	7
		£187			8	6					
		£187			8	6					

The Society holds two Shares of £25 each in the North West Building Society.