

TRANSACTIONS

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Editorial

At the end of last year an important book came out, which unhappily many of us will be unable to read. It is tantalizing to hear Welsh-speaking colleagues extolling the virtues of Dr. R. Tudur Jones' *Hanes Annibynwyr Cymru* (History of Independents in Wales). We hope to convey something of its nature by including a review article upon it in our next issue. Dr. Geoffrey Nuttall's long-awaited book on Baxter is just published, perhaps his best book, and this will be reviewed next time, when we also hope to have his presidential address to be delivered this May on "Philip Doddridge and 'the care of all the churches'—a Study in Oversight". We wish to congratulate Clyde Binfield of Sheffield University upon obtaining a Cambridge Ph.D., for a thesis on Nonconformity in East Anglia in the middle of the last century, and J. H. Henry of Belfast upon being awarded a Ph.D., by Queen's University in the city for his work on the Congregational Churches of Ireland. We hope that we may let readers know and see something of their work before long. We are glad, too, of Dr. Hitchcock's contribution to *Transactions*, brief though it is, because he makes another link with the United States; 'my designation', he writes, 'is Instructor in History, St. John's University, New York City'.

THE DIFFERENCE BETWEEN CONGREGATIONAL AND PRESBYTERIAN — SOME NEW ENGLAND FACETS

Mr. Thomas's most interesting article about Congregational and Presbyterian in the chapel-building age (Joint Supplement: *Studies in the Puritan Tradition*, December, 1964) must have set readers thinking again about this important aspect of English Nonconformity. Some American reader may have felt that there are New England facets of the topic which deserve consideration. The writer has no pretensions to a full understanding of the church history of New England, but he has recently studied a series of hitherto unnoticed letters by the Rev. Benjamin Colman of Boston, which contain many passages of interest in the context of Mr. Thomas's article.¹

Colman's letters were written between 1717 and 1725 to the Rev. Robert Wodrow in Scotland, and they form part of the extensive and valuable collection of the Wodrow Letters in the National Library of Scotland.²

Colman had first-hand experience of English Nonconformity because he came to England shortly after the Toleration Act; having graduated at Harvard, he arrived in England in 1695 and remained for some four years. During his stay he served several Presbyterian congregations, including those at Cambridge and Bath. Colman quickly attracted the notice and approval of leading Presbyterian ministers, amongst them Daniel Williams and Calamy.

¹For Benjamin Colman *vide* C. K. Shipton: *Sibley's Harvard Graduates* (vol. iv, 1933) and Ebenezer Turell: *Life and Character of Benjamin Colman* (Boston 1749). Turell was Colman's son-in-law, but his appraisal of Colman's life and work rises above mere filial piety. The essay by T. Hornberger: *Benjamin Colman and the Enlightenment* (reprinted from *The New England Quarterly*, vol. xii, No. 2, 1939) is also relevant. The writer is indebted to Dr. Shipton for his encouragement and help.

²For Robert Wodrow *vide* *Dictionary of National Biography* and *Chambers' Eminent Scotsmen* (revised T. Thompson, 1875). The Colman letters are contained in vols. XX and XXI of the MSS Wodrow Letters; the writer acknowledges gratefully the courtesy and ready help of the staff of the National Library of Scotland. Wodrow's letters to Colman are available in *The Wodrow Correspondence* ed. T. M'Crie (3 vols. 1849) but M'Crie included two only of Colman's letters and neither bears on the subject of this article.

In 1699, while still in England, Colman was called to the Brattle Street Church in Boston—despite Dr. Increase Mather's scathing description of him as 'a raw and unstudied youth, but also of a very unsanctified temper and spirit.'³ As Turell recorded:

His Letters from Boston desired him to ask Ordination at London. . . He was ordained by Prayer with the Imposition of the Hands of the Rev. Messrs. Richard Stretton, John Spademan, Robert Fleming, and Christopher Taylor . . .⁴

Colman and Wodrow had much in common to bind them in fellowship in spite of their separation by such great distance and some superficial differences of circumstance and temperament: both showed a decided preference for the pastoral ministry coupled with the exercise of their literary abilities; they were convinced of the vital need for the Church to accept fully her missionary task and were keenly interested in the well-being of all her Protestant branches; they were strongly orthodox at a time when many were coming under the influence of Arian views, and both men sincerely deplored the strident controversy and harsh personalities which so often marked the theological exchanges of their times.⁵

Finally, Colman's statements about the Church of Scotland and her full Presbyterian order and discipline were such as to commend him most warmly to Wodrow, who saw her not only as his dear national church but also as the one sure defence of Protestant orthodoxy.⁶ Colman's Boston church was Congregational, as were almost all the New England churches of his time, but he was

³Shipton: *op. cit.*

⁴Turell: *op. cit.*

⁵Space does not permit of a reasoned justification for these statements. Briefly, Colman declined the Presidency of Harvard in part at least because 'I am very much disinclined to leave my Church, or to undertake an Office so much above me . . .' (Letter of refusal in December, 1724; Turell: *op. cit.*) and Wodrow refused to accept the care of some large and important parishes; Colman, in writing to Wodrow in June, 1725, said 'It pleases me to hear of ye Agreement of our Spirits in an Aversion to ye Transportation to more publick posts that have been offered to us.' (Letter No. 54, vol. XXI, *Letters*.) Wodrow was closely associated with the work of the missionary societies of his time, including the Edinburgh Society for Propagating Christian Knowledge and the Society for the Propagation of the Gospel in New England; Colman himself had preached to the Indians and served as Commissioner both of the S.P.G. in New England and the Edinburgh Society.

⁶For example, when acknowledging Wodrow's first letter to him, Colman wrote ' . . . I account ye Interest of all ye Reformed Churches to be in the Welfare of ye Church of Scotland, who are the Bulwark of pure, Reformed Religion in my poor Judgment, and therefore having my first & Highest Reverence & my Prayers to God for his gracious Defence and Protection . . .' (Letter No. 13, vol. XX, *Letters*.)

perfectly open about his own Presbyterian principles and his conviction that something of Presbyterian order and discipline were essential if the New England churches were to meet successfully the challenge of the times:

I have always openly avowed myself something of a Presbyterian under our Congregational Form, and my People freely allowed me my Latitude, and sometimes pleasantly told me that they thought me the most cautious of any Pastor in the Town or Land, not to break in upon the Rights of the Brethren.⁷

On another occasion, Colman wrote:

I freely confess I do not see what much short of the Practice of the French and Scotch Churches will be sufficient, nor what beyond them is necessary . . . I think there should be in every particular Church be formed and fixed, a Consistory, as the French Churches had, or a Kirk Session as the Churches of Scotland, to have the Government of it in all things . . .⁸

Despite these firm sentiments in favour of that 'Presbyterianism dependent' mentioned by Mr. Thomas, it is open to doubt whether Colman would have been altogether happy within the full Presbyterian order and discipline of the Kirk itself. His practical experience of working within the Congregational order of the New England churches certainly left him dissatisfied with the lack of what he termed an 'Authoritative Regimen' and with its hobbling of ministerial authority by the laity. But Colman was not at all a narrow man and, as Turrell noted:

His Notions of Church-Government and Discipline were larger than many of his Brethren's, neither had he any opinion of an exacted uniformity in religious Administrations.⁹

Wodrow had long corresponded with Cotton Mather before chance brought him into acquaintance with Colman during 1717.¹⁰

⁷Turrell: *op. cit.*

⁸*Ibid.*

⁹*Ibid.*

¹⁰The chance circumstance was that Colman conducted the marriage in Boston of the young son of Wodrow's great friend, Colonel John Erskine, of Carnock, and had written a letter to Cotton Mather intended to reassure the Erskine family about this unexpected early marriage; Cotton Mather had been asked by Wodrow to keep an eye on young Erskine. Colman's letter was sent on to Wodrow by Cotton Mather and Wodrow wrote to Colman to thank him warmly for his kindness and to express the hope that they might correspond. Colman had in fact written a letter direct to Wodrow about the marriage but this went astray.

But he was ever eager to widen his correspondence with those who might satisfy his curiosity about the world outside Scotland, and he was often rather disappointed by Cotton Mather's 'general accounts' only of religious life in New England. Wodrow made it clear to Colman that he hoped for much more specific information:

But I earnestly beg you'll favour me with every thing you'll please to think, were you here, and I at Boston, you would wish to know—the success of the Gospel, the state of real religion, the number of your Churches, the progress of Christianity among the Indians . . .¹¹

Colman certainly met Wodrow's remit to him when he wrote a six page letter on 24th January, 1719, in which he dealt at length with the 'state of real Religion' and the organisation of the Church:

Sir, you enquire after ye State of Vital Religion among us; wch. to be sure decreases with our Growth, & as ye world grows upon us. It is not in proportion with us as it was when our numbers were smaller. Strangers crowd in upon us daily. Pride & Vanity is Epidemical, & our young people run into ye fashions extremely. This has eat out ye heart of serious Godliness. Yet we have a great Number of serious Godly praying people, both older & younger here & thro' most parts of ye land. Sobriety & Modesty & Virtue & outwd. profession of religion, & ye frequenting of the public Worship & a strict rest & retirement on ye Sabbath, with family Worship, are as Laudable & visible here as in most places in ye world; but certainly the power of Godliness is much on the Decay, & so is ye strict Government & Instruction of families.

In Doctrine we abide strictly by ye Assembly's Confession; In Worship we want ye public Reading of ye Scripture, used only by me & a few other Congregations thro' ye Province, ye Sacraments are administered by us with much Solemnity, in Boston monthly, in other Towns once in Six Weeks, or two Months. Our rising young Ministers return into ye Congregational Principles much, wch. pleases ye Doctors much.¹²

¹¹Letter No. CIX, vol. II, *The Correspondence*.

¹²Letter No. 18 B, vol. XX, *Letters*; the 'Doctors' were Increase and Cotton Mather. Colman's handwriting was neat and small and very legible in all the letters and he used rather fewer abbreviations than a good many of his early eighteenth century contemporaries.

On the appointment of ministers:

As to ye Election of Ministers with us we are free, but I think not altogether regular, & there is much discontent & murmur in many Congregations. It is determined by Law (before I came into public Service) that every Town shal have an Orthodox Minister, approved by ye three Neighbouring Pastors, before Ordination, that ye people (wch. is to say, the Male Communicants at ye Lords table) have ye Nomination & who therefore meet & chuse one; & that Choice being signified to ye Inhabitants of ye Town, they meet & by a Major Vote (Communicants & Non-Communicants now meeting together) confirm or non-concur. Ye Choice being made ye said People send letters to what neighbouring Pastors & Churches they please, & if they will over ye Vicinity, & send to Churches more distant; informing them of their Choice and desiring the Pastors, with what Elders or Messengers they please, to come & ordain their Elect Pastor, wch. is done with great Solemnity & much Concourse, with prayer & Imposition of hands. Only we have one Custom of giving ye right hand of fellowship peculiar to our Selves. . . A Pastor is chosen by ye Elders & Messengers convened, in their Name & in ye Name of ye Churches whom they represent, to give ye hand of fellowship.

There was, however, an important distinction drawn between the generality of the churches in Massachusetts and those in Boston itself:

But as to ye Election of Ministers ye Law excepts Boston & leaves them to their liberty or former Usage; that is here ye Communicants only chuse ye Minister & tell ye Congregation they have done so & admit them not into a second Vote of Concurrence . . .¹³

On the question of discipline:

As to our Discipline it may seem more defective than it really is, but how long our Congregational Methods will serve as we grow in numbers & in views, I fear. Ye method that we have been in & are in is this. In our Churches none are admitted to ye Lords table without being first propounded to ye Congregation; I signify to mine that I have received from ye persons named those serious professions as in a Judgment of Charity to

¹³One might expect that the Boston churches would have preserved a stricter form for the election of ministers in line with that of the first Congregational settlers in the Colony.

commend them to their holy fellowship. But in most of our Churches there is a written Relation required, & publicly read by ye Minister; ye Imposing of wch. as a term of full Communion I know not how we can answer to ye Ch. of England. So our Members are admitted with ye Consent of ye Brethren, if any of them offend they are suspended & censured with ye concurring Judgment of ye Brethren; in wch. ye Pastors do however act more their own will & pleasure than if they had a Presbytery or Consistory of Elders of Council authority with them. We therefore have some principal leading Brethren ordinarily with whom we privately advise, & so bring matters into public. And if ye person be grieved at ye sentence of ye Chh., he appeals to a Council of Churches who are called together, as was before said in ye case of Ordination, who seldom fail of healing wt. is amiss.¹⁴

Colman added an important postscript to this letter:

I have now only to add, that ye Ministers of every Vicinity here form themselves into Associations, & have their stated meetings for prayers & mutual Advice to one another, & to all that please to apply unto them.

Some of us laboured some years agoe to have these so many standing Councils, for ye Churches in every Vicinity, so that any difference in any of these Churches should first be bro't to them & decided by them: & we prevailed so far that ye whole Body of Ministers thro' ye Province, five or six excepted, of whom Dr. Increase Mather was chief, passed it into a Vote, first in every Association, & then by Delegates from each Association meeting in Boston: But under ye Doctors frowns, & ye stiffness of some Churches it is come to nothing; nay some have severely handled us in print for betraying ye Churches.

This issue of 'Synodical' organisation sharply divided Colman and the Mathers. One may see in the above passage Colman's desire for a system going well beyond the general understanding of the role of 'classical associations' as held in England at the time. Colman wanted the associations to have a definite standing and a power of decision which would have deprived the laity of any real say in the determination of causes. It was the fear of such a development which no doubt provoked 'ye stiffness of some

¹⁴Although Colman here praises the work of these conciliar associations, subsequent extracts will show that he was usually dissatisfied with this extempore form of church order and discipline.

Churches.' Increase and Cotton Mather were bound to oppose Colman's concept for they felt that such 'synods' went far beyond a proper Independency and their own idea of associations of ministers meeting only occasionally to help in determining weighty and difficult cases.¹⁵ It is not surprising that Colman for his part felt that 'ye aged Doctor' was living too much in the past and failed to realise that a growing population, and an increasing diversity of views, demanded some more settled and positive machinery for hearing and determining disputes in the churches.

Colman returned to this theme on several occasions in his long correspondence with Wodrow, and the latter evidently found it an interesting and important one. Colman mentioned it again in his letter of 17 November 1719, apropos of his reading of Walter Steuart of Pardovan's book about the Church of Scotland which he had received from Wodrow¹⁶:

. . . whereby I have already received Satisfaction in several points about your Order & Government wherein I was in dark before. I wish heartily that we were here under any like Authoritative Regimen, but our aged Ministers have been ready to call it Apostasy in us to desire any such thing. Accordingly now we have not had a Synod, properly so called, these forty years; & when some six or seven years ago we did in a Convention of ye Ministers of the Province come into a general desire & Vote to address ye Government for ye calling of a Synod, & they were addressed accordingly by a Committee of us appointed in ye Name of ye Convention; ye aged Dr. Mather alone opposing it we could not obtain one. All ye reason given that he feared ye present Ministers would goe off as far as disgust would allow from ye Congregational to ye Presbyterian Discipline & Government.¹⁷

During 1719-20 there was a serious dispute at Boston. Mr. Thatcher (actually Peter Thacher) successfully brought pressure to bear on his congregation at Weymouth to allow him to leave his

¹⁵The writer should mention here the kind interest taken in this article by Mr. Thomas; the latter has drawn attention to Cotton Mather's approval of the English Congregational and Presbyterian *Heads of Agreement* of 1691 in his *Magnalia Christi Americana* (1702).

¹⁶Wodrow mentioned in his letter of 24 August, 1719, that he was sending Colman a book which 'will give the fullest view of our discipline and practice of any thing I could think upon . . .' (Letter No. CLI, vol. II, *The Correspondence*); the book was Walter Steuart of Pardovan's: *Collections and Observations concerning the Worship, Discipline, and Government of the Church of Scotland* (first published in 1709).

¹⁷Letter No. 23, vol. XX, *Letters*.

charge of them in order to live at Boston, for family and health reasons, and he accepted a call to a joint pastorate of a Boston church. This was bitterly resented by a group in the Boston church, who went so far as to threaten to secede and to build a new church if Thacher's call was maintained. Many people felt that Thacher's church at Weymouth should not have allowed him to leave. The threat of secession in Boston caused the Mathers to press for a meeting of ministers to discuss the situation. In his letter of 1 March, 1720, Colman wrote:

For we being formed upon ye Congregational foot & principles, a great many of our people think the Relation between pastor & flock to be like that between husband and wife; & yr. fore yt. Mr. Thatcher has done something very heinous & foul. Ye New House too alarms ye two Drs. in whose Nei'bourhood ye Scene of all this Contention lies, & now they call upon ye other hitherto silent & passive Ministers of ye other end of ye Town to think of these Motions whither they tend.

Ye aggrieved & dissenting Brethren of Mr. Webb's Church do therefore now apply by a Letter unto ye Ministers of ye Town, & enter their Complaint of Mr. Thatcher's remove & coming into ye Pastoral Office over them. Ye Ministers now answer 'em yt. they do not approve of Mr. Thatchers remove, having never had from Mr. Thatcher any sufficient Reasons for it; but observe to 'em yt. Weymouth is supplied & wt. a worthy & Excellt. Person Mr. Thatcher is.¹⁸

This somewhat equivocal advice by the Boston ministers did not resolve the dispute and there was a most unseemly public disturbance in church when Mr. Thacher was inducted. Colman was deeply upset by the whole affair and wrote:

All this Disorder is owing to ye want of Presbyterian Authority & Jurisdiction among us. Tho' it be true yt. we declare here agst. Independency & plead for ye Consociation of Chhs., & yt. they apply to & are accountable to Neighbour Chhs.; but all this is too weak a buttress, for when they wil both Ministers & People wil be Independent.¹⁹

When Colman once again dealt with the problem of discipline under the Congregational order, the context was once more the calling of a minister. A young minister from the West of Ireland, a Mr. Sturgeon, had been well received in New England and 'displayed among our own Candidates.' But Mr. Sturgeon became a

¹⁸Letter No. 25, vol. XX, *Letters*.

¹⁹*Ibid.*

source of trouble in 1723 when a part of the population of Watertown was upset by the civil government's decision to divide their town into two parishes. The dissident group formed a third church and wished to call a minister of their own:

. . . knowing yt. none of our own Ministers would head 'em they apply to Mr. Sturgeon: He advises with ye neighbouring Ministers & with us of Boston among ye rest. Every one unanimously advise him not to join in their Measures; yet in defiance of ye Courts directions & Ministers Advices he goes into them all. But knowing that he could not get ordained in this his perverse way, he makes a private motion to three or four Ministers, lately arrived to us from Ireland and most courteously received here, who in a most clandestine manner ordained him by themselves, in a private house in Boston, covering the Intention & action from every Minister in ye Town; it may be not five or ten persons know of it. A Council of Fourteen Churches, Ministers & Elders, went to Watertown & sent to Mr. Sturgeon, but he would not come to us. We sent him then our reproof, & said that he was no regular Pastor to that People, nor they a proper particular church . . .²⁰

It did not look as if the censure of the 'Council' would much influence Mr. Sturgeon or his flock, but there was an interesting sequel which Colman mentioned in his letter of June, 1725:

A Council of many Churches met, heard & admonished him more than two years past, altho' he refused to see them or appear before them. Our Principle is that such a venerable body have power only to advise & give counsel. And Mr. Sturgeon despised ye advice & feared not since we pretended not to judge & require. But he has found the same effect & force of our Method here, as if he had been censured by your Judicatories; & having voluntarily laid himself very low before another Council he is restored by them to usefulness & Service in our Churches.²¹

This success of the persuasive process of Councils may have given Colman some satisfaction but he was soon involved in

²⁰Letter No. 28 F, vol. XX, *Letters*. Wodrow thought that he knew of this Mr. Sturgeon 'I am grieved for the unthankful and most irregular carriage of Mr. Sturgeon. I heard some account of his unsavoury carriage when a student at Glasgow some years ago, if he be the same youth (as I think he is), and that he was stopped in his licentiary trials . . .'
(Letter No. XIII, vol. III, *The Correspondence*.)

²¹Letter No. 54, vol. XXI, *Letters*.

another case which caused him to speak sharply of the lack of proper authority in church affairs. This time he was the principal in the case which arose out of the invitation to him to become President of Harvard. Although Colman had serious doubts about accepting the invitation, the immediate issue involved was that of the relationship between pastor and congregation. The attitude of the laity was crucial for the Massachusetts Legislature had the last word on the appointment including the fixing of a salary for the post. It was necessary for Colman to be able to show that his Church at Brattle Street were agreeable to his leaving them and though it appears that they were reconciled to his going, the House of Representatives insisted on the mind of the Church being 'made certain':

You will see ye strength & straitness of our Congregational Principles, & the Propriety in & Dominion over their Ministers which our Government do just now seem to move ye Chhs. to usurp. The reason is, because of late ye Town of Portsmouth, ye Head of ye Province of New Hampshire, being bereaved of their Pastor, after some essayes for a Resettlement which run them into danger, they applied to ye Chh. of Ipswich to spare them Mr. Fitch, one of their worthy Ministers. The Chh. of Ipswich refusing, ye Chh. of Portsmouth applies to ten neighbouring Chhs. to meet in Council, their Pastors with Delegates or Elders, & to give advice & judgment in the Case. The Council met, ye Churches were both heard, & it appeared to us that it would be much for ye Interest of Religion if the Chh. of Portsmouth might have their Request; and we advised Mr. Fitch to go. This rarity with us has so alarmed our Towns, that ye Representatives will not allow one to be President of the College unless his Chh. will consent.²²

Wodrow's reaction to this was what one would have expected from a pillar of the Kirk:

In my opinion, the prophets ought to be subject to the spirit of the prophets; and I cannot but regret the narrowness of the constitution among you, that churches should pretend a dominion over those that ought, by our Lord's rule, to be their guides and governors; and in the nature of things, as well as by our Lord's institution, ought to be judge of what is for the public interest. By no rule that I can think of, parties

²²Letter No. 52, vol. XXI, *Letters*.

can be judges in their own cause; and I see not how competing claims among you can be brought to an issue, save by the interposition of the magistrate, which I take to be against your Congregational principles . . .²³

Colman agreed with Wodrow:

. . . I fully agree with you that our Congregational Bottom is narrow and unreasonable, & I know of no such Dominion to be claimed by Churches over their Ministers.²⁴

These extracts complete the passages in Colman's letters bearing on this present topic, but there is much else besides in them which is of interest and value in the wider context of the religious scene in New England, Scotland and England *circa* 1715-30. Benjamin Colman emerges from these letters as a man of sense and feeling and he deserves more attention than he has yet received from his own compatriots. His biographer justly said of him:

He always brought Light & Heat into the Pulpit with him, to improve the Minds & affect the Hearts of his Hearers.²⁵

N. CAPLAN.

²³Letter No. XCIV, vol. III, *The Correspondence*.

²⁴Letter No. 54, vol. XXI, *Letters*.

²⁵Turell: *op. cit.* The present writer has edited the full text of Colman's letters to Wodrow and this is to be published in the Massachusetts Historical Society's *Proceedings* during 1966.

EARLY SEPARATIST BURIAL PRACTICE

The following is a proclamation of John Aylmer, Bishop of London, and is recorded in the Diocese of London Vicar General's Book for 1583-90, preserved in the London County Council Record Office (DL/C/334, fol. 342).

The document illustrates in practice the known separatist rejection of the Anglican burial service, which was thought to imply the possibility of universal salvation.¹

A loosely organised separatist group is known to have been meeting 'by Bedlein' as early as 1589. It was formally organised in 1592.²

The long-term ineffectiveness of the proclamation is suggested by the fact that as late as 1639 an observer described a Brownist funeral in a graveyard near Bedlam where the corpse was merely thrown into the grave and covered over. When the gravedigger told the mourners they would have to fetch a minister, they said that he 'might spare his labour.'³

JAMES HITCHCOCK

Whereas there hathe at the buriall of the dead in the newe churchyarde by bedlame wch was founded by Sr. Thomas Rowe sometimes alderman of London growne divers enormities and breaches of her ma'te lawes and misdemeanors in not using the forme appoynted by the booke of comon prayer at their burialls for that divers fantasticall persons whoe utterly refuse to communicate wth our church in publiq prayer administracon of the Sacraments & preachinge doo carrye their dead tither out of sondrye places of the citie of london there most unreverently tumblinge them into the pit digged for them besides other abuses offered in burialle in that place lately reported unto us not mete here to be sett downe ffor the avoydinge of these abovenamed disorders & abuses in that place & for the observinge of one uniforme order by lawe p'scribed in burialle in that place as is & ought to be used in all places throughe the Realme. Who have thought it convenient to decree & appoynte by vertue of her ma'te commission for causes eccliaisticall sealed with the great seal of England to us & others

¹Horton Davies, *The Worship of the English Puritans* (Westminster: the Dacre Press, 1948), pp. 73, 84.

²Champlin Burrage, *The Early English Dissenters* (Cambridge: at the University Press, 1912), I, p. 132.

³*Ibid.*, II, pp. 326-27.

directed and by vertue of a statute in that behalf made & provided, that the keper of that churchyard before that he breake any ground to make any grave shall take in writinge the name of the partie that is to be buried & of the p'ishe that he or she dwelleth in or was brought from to be buried & if they be nott householders then whome they be servant & children unto And further that before he suffers the corse to be brought w'thin the burienge yarde he doe se that there be either the minister of the p'ishe from whom the corse is brought or some other minister that doth come wth them wch hath wth him the booke of comon praier & shall reade the service appoynted by the said booke for the buriall of the dead. And if any shall bringe any corse to be buried without any minister or shall nott have the publiq service appoynted at the buriall of the dead to be used, the kep' of the churchyard shall refuse to suffer them to be brought into the burienge yarde or there to be buried & shall cause them to returne unto their owne p'she from whome they came with the dead corps. And shall imediately upon their deniall or refusall certified of the names of such as shall soe refuse together wth the places where they dwell unto the lord Bishopp of london or his chancellor for the time being of the whole man' of the p'wisses⁴ And we doe herebye require aswell the L. Maior of the citie of london for the time beinge as the ordinarye of the dioces that they take order wth the kepers of the forse⁵ churchyarde wch nowe be or hereafter shalbe for the good & due obs'vacon of all the p'wisses that one uniforme order appoynted by her her ma'te lawes may be observed in buriall of the dead in that place as in all other places of her ma'te dominions geiven at lambeth at xxith of maye 1590.

john: london

⁴There is difficulty in both transcribing and interpreting this word; one suggestion is that it should be 'p'misses' i.e. premises; man' being manor.

⁵foresaid.

ROTHERHAM COLLEGE, 1871

Selections from a First Year Student's Diary

James Pugh Perkins was born at West Bromwich on 11 December 1853. Educated at Silcoates School, after working for a time in his father's office, he proceeded to Rotherham College and then settled at Ossett, Yorkshire. He married Alice, daughter of L. A. Shepherd, J.P., of Dewsbury. Accepting the pastorate at Chapel-in-the-Field, Norwich, he became a member of the City School Board, Chairman of the Norfolk Union, and a Director of the London Missionary Society, serving on the Committee for India. After ten years in each of his first two Pastorates, he removed to Worthing. In 12 years there he built up one of the strongest Churches in Sussex, and during his ministry the present building in Shelley Road was erected. He was a founder of the local Free Church Council and Chairman of the Sussex Union. Owing to ill-health he accepted a call to Warminster, Wiltshire, where he soon recovered and took over also the Church at Crockerton. Later he accepted the charge of Sedburgh. In the first World War he served for four years with the Y.M.C.A., and then took many temporary pastorates. He contributed much to the press and wrote hymns, tracts and children's stories. His prayers will always be remembered. On 20 October 1940, he and his wife celebrated their diamond wedding, receiving a telegram from the King. He was a founder director of the Congregational Insurance Co. Three of his four sons became ministers. He died on 9 February 1948.

J. S. PERKINS

Monday, 9th January. Reached Rotherham College 4.00 p.m. Took tea with the Matron and the other Candidate, Willett from Burslem.

10th January. At 10.30 a.m. Prelim. exam. Paley paper easy. Scripture rather difficult. Willett was unwell and had to give in.

11th January. I appeared before General Committee. Was asked difference between Independency and Congregationalism. Also what is meant by growth in spirituality. I got through with comparative ease. I praise God He has led me thus far.

12th January. Willett has had to return home to-day. Poor fellow. At the commencement of my course I ask God's blessing and will work earnestly during my course.

15th January. My first Sunday in College. Preached at Mexborough and Swinton. Good assembly at night. Text Psalm 125 verse 1. Fee 6/-. Fare 9d. Stayed at Mr. Medcalfe's. Enjoyed myself very much.

24th January. Began to read Homer, book 17 for matric. I want this exam over to devote myself to the great work before me. Bought candles, 6d.

26th January. Did a little chemistry.

27th January. I desire, above all, to be a first class preacher. Am disinclined to take out a degree. I drew out the plan of a sermon. Lists are poor this week.

29th January. Rose at 7.30 a.m. At Greaseboro'. Fee 2/-.

1st February. To annual Congregational tea meeting at Masboro' Chapel. A dry discussion.

17th February. No class sermon to-day.

19th February. Preached at Pollington and Cowick. Very fair congregation, which made me very earnest. I hobbled about with bad heel. Fee 8/3d. Fare 4/0½d.

21st February. My turn at Chaplaincy. I can't think I will be ready for matric, at Christmas.

24th February. No sermon class. No Greek class again. We progress slowly.

26th February. Could not go to Swinton because of bad foot. Did sermon work. Heard Mr. Gates¹ preach a dry theological discourse.

1st March. Elocution class. Poor criticism. Heard Gates who was more energetic than usual.

2nd March. Dr. Falding² has no classes this week.

5th March. At Hatfield. Good audience. Fee 6/8d. Fare 3/4d.

7th March. No classes with the Doctor.

¹Gates, William John (1816-1902), tr. Highbury; Aylesbury 1842-66; Masboro' Cha. 1866-78; ret. Croydon. Falding considered Gates' preaching 'uniformly good, sound in doctrine, always carefully prepared and, intelligent and earnest.' (C.Y.B. 1903. p. 177)

²Falding, Frederick John, M.A., D.D., (1818-92), tr. Rotherham, Glasgow; Wellington 1845-8; New Rd., Bury 1848-51; Principal Rotherham 1851-88 and Yks U. C., Bradford 1888-92. Chairman CUEW 1888-9. Brother-in-law to Samuel Plimsol. He rescued Rotherham C., from financial disaster, rebuilt it; was instrumental in the amalgamation of Airedale and Rotherham to form the Yks. United C.

8th March. Bought some oranges 1d. To Masboro' Chapel for debate on "Whether theatre going is beneficial to religious life". Debate took a trivial and ridiculous turn. Did not like it.

10th March. No sermon class to-day. Doctor and (Professor) Tyte³ away. Usual prayer meeting to-night.

12th March. No Greek again to-day.

13th March. I am Monitor this week.

14th March. Hamilton's⁴ Ordination at Crowle. So no classes. Done very little work to-day.

15th March. Elocution class. Tame and dry.

30th March. Rotherham races to-day. Multitude running after sinful pleasures.

31st March. Did a little French. Played cricket. I wish to be a fluent public speaker.

5th April. Heard MacFadyen. I like his zeal.

7th April. My first platform speech. "The duty of the Church in relation to Christian work." I was not nervous but had been previously.

8th April. Went a walk to get up my sermon.

11th April. To father's mill. I worked at his books. He has many bad debts. No time for private study. I am told that Mayers Green Church is not going on at all well.

18th April. Returned to College by 9.15 a.m. train from Birmingham. Arrived 3.30 p.m.

2nd May. No Greek again to-day. Sermon by Hadfield. Obscure and incorrect. Had walk with Fred Binns.⁵

13th May. Lists very good to-day because to-morrow is May Meeting Sunday.

14th May. Walked to Kimberworth. Lost my way. Text I Timothy, 6. 20.

15th May. Cricketing this morning.

16th May. Class work to-day with Doctor. The family has now left Whiteley Wood so we expect to have Doctor regularly in classes.

³Tyte, Cornelius Curtis (1819?-88), tr. Rotherham; Wellingborough 1847-54; classical tutor, Rotherham 1854-73, 1876-84; Hallgate, Doncaster 1856-64; Howard St., Sheffield 1864-8, Broompark, Sheffield 1869-87. In the latter part of life he suffered several breakdowns.

⁴Hamilton, John Arthur (1845-1924), Rotherham; Crowle 1870-8; Saltaire 1878-95; Penzance 1897-1924. Author of nature study addresses for children.

⁵Binns, Frederick, tr. Rotherham; St. James St., Nottingham 1874-7; Irving St., Dumfries 1877-82; Cannon St., Dumfermline 1882-9; Redfern, Sydney, N.S.W. 1890-1918? also Arncliffe, Kogarak, Brighton-le-Sands, N.S.W.

17th May. Attended Service at Masboro'. Dry address by Mr. Gates.

18th May. Making progress in Latin. Am spending much time on Sermon work.

19th May. Class sermon from Kirkby.⁶ Wretched composition. A former student, G. Potter,⁷ was present and was very amusing.

20th May. Poor list. How earnestly I must labour to be ready for my last week on earth. [*He was then aged 17½ and lived to be 94!*]

24th May. Today no classes. Important committee meeting to consider amalgamation. Dr. Campbell and Mellor. Deputation from Airedale.⁸ Learned to-night that committee are favourable to our uniting.

1st June. No English class.

7th June. Did well in Greek class to-day. Had walk as usual with Binns.

23rd June. Preached my class sermon for the first time. Did not like it. Text "Repent ye". Doctor criticised my pronunciation, emphasis and breathing. I intend to take heed.

25th June. Severe cough. At home all day.

27th June. Was fully received to-day as student by Committee. Was told three things. 1. Work hard. 2. Preach well. 3. Live holy.

28th June. Annual Meeting here to-day. I am first in English, and honourable mention in maths.

⁶Kirkby, Charles, tr. Rotherham; Retford 1873-4; res. and became ed. of *Christian Union* 1874-1902.

⁷Potter, George, M.D., had one short pastorate at Flanshaw, Wakefield 1867-9; entered medicine, London. One wonders precisely what he was doing this day at Rotherham.

⁸James R. Campbell of Bradford and Enoch Mellor of Halifax were the leading Yorkshire ministers. These talks proved abortive. Eventually the two colleges came together in 1888; both were very small. It may be of interest to show the number of colleges and students a hundred years ago as found in the *C.Y.B. 1867* :-

Western 15, Rotherham 17, Cheshunt 31, Bristol 18, Airedale 15, Hackney 21, Lancashire 32, Nottingham 53, Spring Hill 18, New 53, Th. Hall (Sc) 12, Highgate (LMS) 10, Brecon 33, Bala 15, Caern'n 21.

Six private training places are mentioned without numbers and they are Bedford, Bethesda, Cotton End, Manchester, Rutting, and Weston-super-Mare. (*Notes by Editor, largely from the Surman index, Dr. Williams's L.*)

16th July. Walked 16 miles there and back (West Bromwich to Birmingham) to hear Mr. R. W. Dale to-night. Like him very much. True eloquence and thought. He spoke on "Priests, Scribes and chief people".

18th July. Heard Alexander Maclaren at Coseley. Same sermon as he gave at Sheffield. Liked him exceedingly, his thought, manner and his look.

23rd July. At Darlaston. Titus 3, 1. Fee 2/-, fare 4½d.

13th August. At Lichfield. Fee 4/-, fare 2/2d.

[From 29th June to 19th August he worked in the office of his father, who was very ill and died soon after. From 19th August to 6th September he had a holiday at Whitehaven. On Sunday, 3rd September he walked to Lorton to hear Bishop Magee, later Archbishop of York.]

7th September. Back at Rotherham. Fourteen students now.

8th September. Bought Christian World, 1d.

11th September. No class sermon to-day.

12th September. I wish I could put off matric. till mid-summer. Great misgivings. I don't know what to do.

25th September. No sermon class.

27th September. Was at Masboro' Church meeting to-night. Not very good attendance.

8th October. At Hatfield again. 2 Timothy 2, 12. Fee 10/-, fare 2/1d.

11th October. No classes with Tyte for four days. Slow progress in Chemistry.

16th October. No class sermon to-day. I should like more special time with Tyte. I feel unequal to the exam.

5th November. Severe pains in my head. Preached at Kimberworth on the Leper. Fee 2/-.

19th November. At Mexboro' and Swinton. Very poor congregations.

1st December. Arranged with Tyte not to go up at Christmas for matric. Attended Prayer Meeting in Dining Hall to-night. Not very lively.

2nd December. Sermon class. Not many men generally present at it now.

9th December. Went to Mrs. Falding's to-night. Rather pleasant. Questions and games played and singing.

SALTER'S BOX

Papers belonging to a Hammersmith Church Secretary

W. D. Salter was church secretary of George Yard, Hammersmith in the middle of the last century. He was a jackdaw who hoarded every letter, poster, circular and notebook that came his way. His hoard was recently recovered from the vault of a local bank. There must be well over a thousand items in all. They are now deposited at the Greater London Record Office and in due time we hope to publish a short account of them.

Thomas Raffles, the dissenting leader in Liverpool in the early part of the nineteenth century, was ordained at Hammersmith on 22 June 1809 and a little brown notebook contains some surprising accounts of his ordination dinner. He came of a well-to-do family and it was a big event. 126 men attended, including a large number of Independent ministers who were entertained *gratis*. It was held at the Bell and Anchor, Kensington, and one page of it is as good an apologetic for the Temperance Movement as one could meet with :—

	£	s.	d.
126 at 2/-	12	12	0
42 Sherry—6	12	12	0
44 Port—5	11	0	0
Bowl of Negus		6	0
2 Quart Brandy		12	0
Tobacco		6	0
Ingredients for the Negus		5	0
Gin & Water		1	0
Punch		1	0
Broken Glass		5	0
	38	0	0
Waiters	1	1	0
	39	1	0

In addition, meat, coaches for the ministers, printing and other items brought the total bill to £58 6s. 11d., of which only £19 12s. 0d., was paid for by the 56 paying guests at 7s., a head.

The next similar dinner of which there is a record is that of John T. Cumming in 1834. He did not move in such high circles

as Raffles and his bill is a mere £24, which was covered by tickets sold and donations received. Nevertheless the sum represents about two months' salary.

Drink seems to have been Cumming's undoing. Hard-working, forward-looking, in trouble with his congregation because of his desire to be abreast of the times—they were revolutionary times when the churches were disturbed by German theology on the one hand and the problems of the irreligious working classes on the other—Cumming seems to have had a breakdown annually. Each time he writes a letter from his bolt-hole, Margate or Henley. There is no note of shame or apology : he needs a rest. But his exit is always hasty. One letter contains a pitiful plea for Salter to help his wife 'with a couple of Sovereigns' and the postscript reads, 'Probably Julia may stand in need of a little money to-morrow (Saturday)'. He resigned in 1851.

In another part of Salter's box there was an unusual poster :—

The Priest and the Prophet have erred through Strong Drink

* * *

Temperance Hall Black's Road Hammersmith

A PUBLIC MEETING

will be held on Monday, Dec. 8th, 1851, in the above hall
to take into consideration the recent

DISGRACEFUL CONDUCT

of the PASTOR OF THE INDEPENDENT CHAPEL in this place
When it will be shewn that Education and Religion will not
preserve those from intemperance who use strong drink

Resolutions will be Proposed for Adoption

Tickets for Admission to be had from Mr. Tisdall,
Church Street, Kensington.

What this meeting achieved one wonders, but it appears that in the new year the owners of the Temperance Hall turned the promoters out and they audaciously applied to George Yard to hire their chapel and were promptly, politely refused.

These are but a few of the more sensational matters Salter has preserved for us.

JOHN H. TAYLOR

THE BEDFORD CONGREGATIONAL ACADEMY

In an earlier number of *Transactions*¹ the Rev. Leonard T. Towers printed a list of London Missionary Society students who trained at Bedford in the nineteenth century under two Congregational ministers, the Rev. John Jukes (of Bunyan Meeting) and the Rev. William Alliott (of Howard Church). The list consisted of the names of 59 students.

As an Appendix to my *A History of Howard Congregational Church, Bedford* (1961) I printed a list of London Missionary Society students and other students who trained at Bedford but said that even this list was probably not complete.

Since the publication of the 1945 and 1961 lists mentioned above it has been possible, by an examination of the London Missionary Society Committee minutes, to verify and extend the list of missionary students who were at Bedford. By an examination of *Congregational Year Books* and by reference to the Rev. C. E. Surman's *Biographical Card Index of Congregational Ministers* (at Dr. Williams's Library, London) it has been possible to add the names of a number of students at Bedford who did not become missionaries for the London Missionary Society.²

No attempt is made to reproduce here the 1945 list, but in the following list brief details are given of other missionaries and of non-missionary students. The list adds seventeen missionaries (Baron, Brown, Carter, Gookey, Harris, Hepburn, Houlder, Moffat, Organe, Peake, Pearce, Philip, Stribling, Sugden, Toller, Walton and Wilkinson). Of the other students some entered other denominations—Baptists (Hinde); Free Episcopal Church of England (Sugden); Church of England (Hill and Inglis). Others served in the older colonies—Australia (Copland, Odell, Pearse and Pitman), New Zealand (Butland) and South Africa (Cameron). S. H. Anderson served for a number of years in Paris.

ALLENSON, T. H. Bedford 1862-63. Withdrew his connection with the L.M.S. in view of the unfavourable medical report on his intended wife. Market Lavington 1865?-70.

ANDERSON, S. H. Bedford 1865-66? Cheshunt College. Mauritius ?-1884. English Congregational Church, Paris, 1884-1918.

ANDREWS, J. P. Bedford 1857. Jukes reported that Andrews had declined to follow the prescribed course of studies and had left Bedford.

BALGARNIE, Robert. Bedford 1846. Cheshunt College 1847-51. Scarborough pastorates 1851-87. Obit. C.Y.B. 1900.

BARKER, John Thomas. Bedford 1854-55. Lancs. College 1855-61 B.A.(Lon.). Cheshire pastorates. Obit. C.Y.B. 1916

BARNES, W. Bedford 1858-59. In March 1859 he was turned down for L.M.S. in view of report by Jukes and Alliott and in view of age and educational deficiencies.

BARON, Richard. Bedford ? dates. Lancashire College. L.M.S. Madagascar 1872-1907. Obit. C.Y.B. 1908. Sibree 690.

BEVAN, John. Bedford 1840-41. Highbury College 1841-45. Rutland and Lincs. pastorates 1845-70. Obit. C.Y.B. 1892.

BOSELEY, Ira. Probably at Bedford in 1865. Thereafter New College, London. Pastorates in Worcs., Lancs., London, Suffolk and Kent, 1870-99. Obit. C.Y.B. 1929.

BRADEN, William. Bedford then Cheshunt College. Pastorates in Herts., Yorkshire and London 1861 until death in 1878. Editor of *The English Independent*. Obit. C.Y.B. 1879.

BRADRIDGE, J. Committee recommended in June, 1862 that Bradridge should go to Bedford. In Sept., 1862 Bradridge withdrew his application for the L.M.S. in view of his inability to acquire a language.

BRINDLEY, Richard. Bedford 1846-47. Highbury College 1847-50. New College 1850-51, Norfolk, Somerset and London pastorates 1851-65. Obit. C.Y.B. 1866.

BUTLAND, Benjamin Charles. Bedford 1866. New College. Thames Settlement, New Zealand c. 1871-? Jamaican pastorates 1875-80. Died in Jamaica. Obit. C.Y.B. 1881.

CAMERON, James. Bedford 1850. Lancs. College 1850-54. B.A., D.Litt. LL.D. Professor of Classics, South Africa College 1858-73. Registrar the same college (renamed as the University of the Cape of Good Hope) 1873-1904. Obit. C.Y.B. 1907.

CARTER, Thomas. Bedford 1860-?63. Highgate College.³ L.M.S. British Guiana 1863-64. Pastorates in Essex, London and Glos. Obit. C.Y.B. 1882. Sibree 603.

CONDER, George William. Bedford 1841. Highbury College 1841-45. Pastorates in Bucks, Isle of Wight, Yorkshire, Lancs. and London, 1845-74. Obit. C.Y.B. 1875.

COOMBS, Joshua Wilson. Bedford 1854. Cheshunt College 1854-55. New College 1855-58. B.A.(Lon.) Pastorates in Scotland, London, Kent and Essex 1858-1873 or later.

COPLAND, Osric. Bedford 1860-61. Cheshunt College 1861-66. Pastor at Prestwich, Lancs. 1866-69. Woollahra, N.S.W. 1870-?72. North Adelaide and Houghton, Sth. Australia 1877-84. Prahra, Melbourne, 1884-94. Elsternwick, Victoria 1894-1901. Chairman, Congregational Union of South Australia, 1882-3.

COWPER, Benjamin Harris. Bedford 1842-43. Spring Hill College, 1843-?49. Pastorates in Glos. and Middx. 1849-56. Editor of *The Queen* 1865-? Obit. C.Y.B. 1906. Many publications.

DENSHAM, William. Bedford 1850. Western College, 1851-55. Somerset pastorates 1855-74. Pastor at Wareham, Dorset 1874-1901. Obit. C.Y.B. 1906.

EASTWOOD, Charles. Bedford 1859. Charges of levity and untruthfulness were brought against him by some of his fellow-students and on investigation he was not accepted for the L.M.S.

EGG, Edward Thomas. Bedford 1851-53. Western College 1853-55. Cheshunt College 1855-58. Woodford, Essex 1858-62. Secretary of Metropolitan District of Essex Cong. Union 1882-1902. Obit. C.Y.B. 1906.

EVANS, E. Bedford 1860. On 3.9.1860 L.M.S. Examination Committee heard from Evans that, acting on the suggestion of Rev. J. Jukes, he had resigned as a missionary student.

FRAZER, J. A. Bedford early 1858 but in June his health was seriously affected and he was advised to go back to Berbice.

- GASQUOINE, Thomas. Bedford 1853. Lancs. College 1853-58. B.A.(Lon.) Yorkshire, Shropshire and Northants. pastorates 1858-1892. Obit. C.Y.B. 1914.
- GOOKEY, Henry de Vere. Bedford 1862. Western College 1863?-65. Highgate College 1865-66. L.M.S. India 1866-75. Staines, Middx. 1878-1914. Obit. C.Y.B. 1925. Sibree 652.
- GREY, John Temperley. Bedford 1861-? Edinburgh University ?-1863. Shropshire, Bucks. and Glos. pastorates 1863-84. Obit C.Y.B. 1904.
- HALL, Arthur. Bedford 1855, then New College. Pastorates in Yorks., Middx., London, Glos. and Sussex 1853-1900. Obit C.Y.B. 1920.
- HAMMERSLEY, J. After a short period at Bedford in the summer of 1861 Jukes reported that Hammersley's health disqualified him for missionary service and his connection with the L.M.S. was broken.
- HARRIS, George Alfred. Bedford 1865-67. Airedale College. L.M.S. South Seas 1871-96. Sibree 684. Died 1917.
- HAY, William. On 30.4.1855 L.M.S. Examination Committee agreed that Hay should go to Bedford for six months. 10.9.1855 Committee heard that Jukes had reported unfavourably on Hay.
- HEATH, Charles Albert. Bedford 1860. Lancs. College 1860-65. Offered the pastorate of Union Chapel, Biggleswade but did not take it.
- HEPBURN, James Davidson. Bedford 1866. Thereafter Highgate College. L.M.S. Sth. Africa 1870-93. Obit C.Y.B. 1895. Sibree 681.
- HILL, John Spencer. Bedford 1844. Irish. Devon, Warwickshire, and Lancs. pastorates 1844-77. Joined Church of England and became curate of St. Luke, Southampton 1877-80.
- HILLMAN, Samuel David. Bedford 1855. New College 1855?-60. Pastorates in Kent and Yorks. 1860-96. Obit C.Y.B. 1910.
- HINDE, Thomas. Bedford 1842. Highbury College. Pastorates in Staffs., Cumberland, Wilts. and Glos. 1846-72. Then joined the Baptists.
- HOULDER, John Alden. Bedford 1865, thereafter Highgate College. L.M.S. Madagascar 1871-93. Obit C.Y.B. 1935. Sibree 685.
- INGLIS, J. Bedford ?-1859. Christian Malfourd, Wilts. 1860-68? Joined Church of England 1868.
- JASPER, W. Bedford. Town missionary 1866-69. Stonehouse, Devon 1869-82. Died February 1890.
- JEHU, David. Probably at Bedford. Pastorates in Sussex and Warwickshire 1858-89. Obit C.Y.B. 1900.
- JESSOP, Richard Charles. Bedford 1845. Coward College, New College. B.A.(Lon.) Derbyshire, Lancs. and Scottish pastorates 1856?-72. Tutor, Cheshunt College 1878-85. Obit. C.Y.B. 1893.
- JUKES, John Griffith. Bedford 1846-47. Lancs. College 1847-52. London, Devon, Staffs., Notts. and Kent pastorates 1852-83. Obit. C.Y.B. 1885.
- KENDALL, Henry. Lancs. College 1855-58? Bedford 1858. Did not pursue his wish to carry on with L.M.S. owing to unfitness. Durham pastorate 1859-93. Obit. C.Y.B. 1901.
- KNIGHT, Samuel. Bedford ? dates. Pastorates in Essex and Cumberland 1858-62. Not in C.Y.B. after latter date.
- LONG, Henry C. Bedford 1854-55. Welsh and Lancs. pastorates 1864-80.
- MCCONAGHY, R. M. Bedford 1862-63. Feb. 1863 resigned connection with L.M.S.
- MACKAY, N. Bedford 1858-59. His capabilities and progress not being satisfactory the L.M.S. broke off their connection with him.
- MASSEY, Richard or ? John. Bedford 1863-64. Accepted for L.M.S. July, 1864 but then entered into a matrimonial engagement with Miss Turner and L.M.S. broke connection with him in December 1864.

MATHERS, R. B. On 3.9.1860 the L.M.S. Examination Committee considered Mathers' application, dated at Bedford 2.7.1860, with testimonials from *inter alia* Rev. John Jukes. The Committee turned Mathers down after interview.

MOFFAT, John Smith. Bedford 1853. Cheshunt College and New College. L.M.S. South Africa 1858-79. Assistant Commissioner for Bechuanaland Protectorate 1880-96. C.M.G. 1890. Died at Cape Town 1918. Sibree 607.

MOORE, G. Committee decided on 22.7.1861 that Moore should go to Bedford. On 30.9.1861 Moore broke his connection with the L.M.S. because his health was unsatisfactory.

ODELL, Thomas. Bedford. Pastorates in Notts. and Leics. 1843?-50. Lonsdale Street, Melbourne, Victoria, 1850-67. Obit. C.Y.B. 1868.

OLLERENSHAW, Henry. Bedford 1845-46. March 1846 his connection with L.M.S. broken because of ill-health. Shropshire, Yorks. and London pastorates 1846-74. Obit. C.Y.B. 1876.

ORGANE, Stephen Walker. Bedford 1861. Western and Highgate Colleges. L.M.S. India 1867-71. Secretary of the Madras Auxiliary of the Bible Society 1875-1907. Obit C.Y.B. 1923. Sibree 653.

PEAKE, Philip George. Bedford 1865-67. Rotherham and Highgate Colleges. L.M.S. Madagascar 1870-1909. Obit C.Y.B. 1928. Sibree 675.

PEARSE, Albert. Bedford 1866. Western College. L.M.S. South Seas 1870-1907. Died at Sydney, N.S.W. 1911. Sibree 671.

PERRIN, F. Bedford 1864-65. 29.1.1866 Perrin informed L.M.S. that he had left Bedford to work on a local newspaper to relieve his parents of their temporary embarrassment. 22.2.1866 Jukes and Alliott reported unfavourably on Perrin in any case!

PHILIP, Wilberforce Buxton. Bedford ?-1853. Cheshunt College. L.M.S. South Africa 1856-63. Pastor of a Congregational Church at Queen's Town, South Africa. Died at Capetown 1888. Obit. C.Y.B. 1890. Sibree 535.

PITMAN, Frederick J. Bedford 1849-50. Western College. Pastor at Chewton, Victoria 1855-77 and Yarrowonga, Victoria, 1877-89. Obit C.Y.B. 1907.

PORTER, Edward Samuel. Bedford 1858. Died as a student at Cheshunt College 1862. Obit. C.Y.B. 1863.

RADERMACHER, W. Bedford 1858-59. Then with Rev. E. R. Conder at Poole. 13.2.1860. L.M.S. turned him down reluctantly on medical grounds.

ROBBINS, George. Bedford 1849-50. Lancs. College 1850-56. Pastor at Slough 1856-69. Representative of British and Foreign Bible Society, S.E. District 1869-78.

ROSE, Ravenor Edward. Bedford ? dates. Pastorates in Yorks., Wilts., Warwicks., Suffolk and Devon 1854-1911. Obit C.Y.B. 1920.

RUTHER, J. L.M.S. Examination Committee resolved on 6.2.1865 that Ruther should go to Alliott at Bedford for classics and mathematics before entering a theological college. 22.5.1865 L.M.S. terminated their connection with Ruther in view of his violation of the rules about marriage.

SELLS, Vincent Perronet. Bedford 1848-49. Bristol Institution 1850-54. Pastorates in Somerset and Glos. 1854?-87. Obit C.Y.B. 1899.

SHALDERS, Edward William. Bedford 1848-751. Spring Hill College. Lancs., Kent and Berks. pastorates 1855-84.

SHEPHERD, Robert. Bedford 1855. Rotherham College. Lincs. and Yorks pastorates 1860-94. Obit. C.Y.B. 1895.

SHEPHERD, W. At Bedford 1.7.1867 but Rev. W. Alliott died in the next month—Rev. John Jukes died in 1866.

SHREWSBURY, A. L.M.S. Examination Committee heard on 22.4.1861 that Revs. Jukes and Alliott at Bedford considered Shrewsbury satisfactory although there were indications of self-will. He resigned his connection with the L.M.S. on 2.6.1862.

STODDART, W. A pupil of Rev. W. Alliott. On 29.10.1866 the Examination Committee of the L.M.S. agreed that he should remain with Alliott but as a missionary student. On 27.5.1867 the Committee heard an unfavourable report on Stoddart, who had formed "a very imprudent engagement with a young girl of 16 years of age". On 3.6.1867 the L.M.S. dismissed Stoddart from their service.

STRIBLING, Edwin Haylock. Bedford 1865?-67. Spring Hill College. L.M.S. Madagascar 1871-1900 (death). Obit. C.Y.B. 1901. Sibree 686.

SUGDEN, John. Bedford 1856. Highbury College. L.M.S. India 1850-52 English and Irish pastorates 1852-64. Joined Free Episcopal Church of England for which he was minister at Teddington, Middx. 1865?-80. Bishop of this Free Episcopal Church. Died 1897.

TOLLER, Henry. Bedford 1863-65. Cheshunt and Highgate Colleges. Died 1870 en route to the mission field. Sibree 670.

VAUGHAN, Frederick. Bedford ? dates. Pastorates in Bucks., Worcs., Sussex, Dorset and Hants. ?-1893. Obit C.Y.B. 1912.

WALTON, John Hewens. Bedford 1862. Western College. L.M.S. India 1867-1909. Sibree 655.

WILKINS, C. Bedford 1860-62. Resigned his connection with L.M.S. on 2.6.1862.

WILLIAMS, W. H. Bedford 1847-48, then had eye infection and was unable to continue to study for the L.M.S.

H. G. TIBBUTT.

NOTES

Abbreviations: C.Y.B.—*Congregational Year Book*.
Obit.—Obituary Notice.

1. Vol. xv. No. 1 May 1945 pp. 33-40.
2. This article adds the names of 77 students; these added to the Rev. L. T. Towers' 1945 list makes a total of 136 names, but even this total falls short of the figure of 160 students stated to have passed through the hands of the Rev. William Alliott (see his obituary notice in C.Y.B. 1868). For a brief account of the Bedford Academy, with portraits of Rev. William Alliott, Rev. John Jukes and of a group of the students, see H. G. Tibbutt "The Dissenting Academies of Bedfordshire, II. Bedford", *Bedfordshire Magazine* Vol. vi (1957-59) pp. 8-10.
3. Many of the Bedford students went on to Highgate College. For an excellent and detailed account of the L.M.S. College at Highgate (1863-70) and at St. John's Wood (1870-72) see the thesis by S. Brooke *The Institution at Highgate and St. John's Wood*, a copy of which is in the library of the London Missionary Society.

HISTORIES OF CONGREGATIONAL CHURCHES

(Earlier lists: Vol. XIX. pp. 207-8; 229; Vol. XX. p. 55)

- Brockett, A.* A history of the six members of the Exeter Council of Congregational Churches (1964).
- Brookmans Park.* Brookmans Park Congregational Church, 1943-1964 (1964).
- Colchester.* Stockwell Congregational Church, Colchester, 1662-1962 (1962).
- Cornwall, C.H.* Goring, Sussex, Congregational Church, 1940-61 (1961).
- Darwen and District* Congregational Churches 1662-1962 (1962).
- Dunstone, S.* Northwood Hills Congregational Church, Middx., 1954-1964 (1964).
- Ellis, W. H.* Eignbrook Congregational Church, Herefords. 1662-1962 (1962).
- Firth, N. M.* Providence Congregational Church, Stainland, Yorkshire, 1914-1964 (1964).
- Hatfield Heath.* Hatfield Heath Congregational Church, 1662-1962 (1962).
- Hindley.* St. Paul's Congregational Church, Hindley, 1812-1962 (1962).
- Jones, E. C.* Broompark Congregational Church, Sheffield, 1864-1964 (1964).
- F. J. Mortimer.* New Court (Tollington Park) Congregational Church, London, Tercentenary Manual (1962).
- Needham Market.* Needham Market Congregational Church, 1662-1962 (1962).
- Orton, H. G.* Congregational Church, Calow, Chesterfield, 1837-1962 (1962).
- Redland Park.* Redland Park Congregational Church, Bristol, 1861-1961 (1961).
- Samuel, W. J.* These Sixty Years. The South Wales English Congregational Union (1960).
- Steven, J. McH. H.* St. Mary's in the Wood Congregational Church, Morley, Leeds (1965).
- Sunningdale.* Sunningdale Congregational Church, 1865-1965 (1965).
- Wanstead.* Wanstead Congregational Church, London, Centenary (1965).
- Wrighton.* Wrighton Congregational Church, Somerset, 1662-1962 (1962).

H.G.T.

WARWICKSHIRE CHURCH RECORDS

The Warwickshire Record Office has begun a systematic survey of Congregational church archives in the administrative county (which does not include Birmingham or Coventry). The purpose is to produce schedules of all the surviving church books and papers so that the knowledge of the existence of the records is as widespread as possible. The County Archivist will give advice about the best means of preservation and safe custody and to accept records on loan if the congregation wishes. In the Warwickshire Record Office they would of course be far more accessible to historians. We commend the scheme to the Warwickshire churches.

C.E.W.

REVIEWS

It is always fascinating to follow the investigations of a historical 'detective' who is a master of his craft. Thus when Dr. Geoffrey Nuttall, whose work on the seventeenth century has been marked with such scholarly grasp and judgment, turns his attention to the eighteenth, we follow him with interest and expectation.

In 'Northamptonshire and *The Modern Question: a Turning Point in Eighteenth-Century Dissent*' (*Journal of Theological Studies*, N.S., Vol. XVI. Pt. 1, April 1965) he sets out to understand in its proper historical perspective the sources of the thought of Andrew Fuller, the Kettering Baptist minister who died in 1815. In pursuance of this aim, Dr. Nuttall has turned to the history of some of the older dissenting churches in Northamptonshire. The result is a clear and vivid guide through a complex web of interconnected events and characters, set out and documented in the author's usual meticulous way. The 'detective' has done his job well and the reader is fascinated by his skill and is grateful for the guidance given.

W.W.B.

Howell Harris (1714-1773); The Last Enthusiast by Geoffrey F. Nuttall (University of Wales Press, 1965, 12s. 6d.)

The book consists of three lectures delivered at the University of Bangor last Spring, together with over 16 pages of notes, with identifications, comments and innumerable quotations from Harris and his contemporaries. The first lecture gives us a picture of Harris, using his Journals, and we learn of his evangelical power stemming from his conversion, and of his independence, which prevented his offering himself for ordination or falling in with the Wesleys. The second lecture relates Harris' connections with other evangelical leaders and his joys and troubles at Lady Huntingdon's College at Trevecca, while the last lecture is on 'the Significance of Enthusiasm'. Here, Dr. Nuttall sees Christian unity as a strand in enthusiasm; he goes on to speak of the tensions which Harris' loyalty to the Church of England raised for him, the problems of order and schism; then we have a full treatment of the nature of Harris' religious experiences, which has more than a tinge of mysticism in it. This is an interesting, penetrating and most valuable study which helps us to understand the revival in Wales, the story of Methodism, and the lasting place of enthusiasm in the Christian Church.

Andrew Kinsman's Churches at Plymouth by C. E. Welch (Reprinted from the *Transactions* of the Devonshire Association, 1965, n.p.)

This short account of the early days of the Methodist movement in Plymouth illustrates what the revival and its aftermath of disputes meant in a local setting, and it is particularly interesting to read about Howell Harris' prominent part in affairs after reading Dr. Nuttall's lectures on him. Harris was sorely troubled by the Arminian-Calvinist quarrels in Plymouth, and went to put a stop to the drift towards dissent which he and the Wesleys perceived there. He reported to John Wesley that 'none but the Lord and this his servant can Conceive of the Burthen and Wounds I have received from all Quarters in Labour; for peace and Love you may as well make Roape of Sand as endeavour to unite . . .' The upshot was that the Devon side of the river was Calvinistic Methodist and the Cornish side Wesleyan and Arminian, at least for some time. Howell Harris turns up at Plymouth in a role unsuspected, as an ensign with his regiment of militia, in 1762, and preaches again. The paper is involved and detailed but contains much useful material and is relieved by the relation of a number of dramatic incidents.

Friends of Humanity—William Allen (1770-1843) by L. Hugh Doncaster (Friends of Dr. Williams's Library, Lecture No. 19, 1965, 5s.)

Allen, scientist, Quaker, philanthropist, was one of the people upon whom the 'Clapham Sect' relied in their work. We find Allen at Wilberforce's house in 1806 attending a committee for the abolition of the slave trade and soon he is a busy Director of the African Institution. He pioneers house-to-house visits to investigate poverty and organises relief; he seems to be the business head behind the Royal Lancastrian Society. It seems to have been a poor year if he has not had a hand in launching some new Society!

J.H.T.

An Introduction to the History of the Christian Church by Wilfred W. Biggs (Edward Arnold, 1965, 21s.)

Teachers who have to introduce sixth formers and University students to a reasoned study of history are always faced with the task of giving an overall picture into which the fragmentary periods can be intelligently fitted. This is especially true of Church History in which one can often tell what is a person's denominational allegiance by whether he knows only up to 461, or only the

Reformation, or only the Evangelical Revival. How is it possible to gain such a conspectus preparatory to specialised work? There are, of course, G. P. Fisher and Williston Walker (the latter in the revised edition of 1959) but neither of these admirable men is noted for the compulsive power of his writing and both these books are too long. What has long been needed is a much briefer treatment and this has been supplied in a most excellent fashion by Wilfred Biggs, whom we know best as the secretary and treasurer of the *C.H.S.*

The problem of presenting the whole of Christian history from the beginning of the Christian era to the formation of the World Council of Churches is, of course, formidable and daunting. But Mr. Biggs has chosen his material with fine care and arranged it into twenty-four chapters, each of about ten pages, in which no part is neglected and none over-emphasised. As might be expected, he is more than merely knowledgeable about Puritanism and Dissent but this is not disproportionate. Nor does he confine himself, in the modern period, to Britain—he does full justice to Continental movements. He is sympathetic and understanding in his judgments—of the break between East and West, the Medieval Papacy, the Anabaptists, and the Ecumenical Movement (which he takes down to New Delhi in 1961). Many ecclesiastical historians are weak in their treatment of the development of doctrine and worship, but Mr. Biggs is more than competent in his sharply outlined assessment of what was at stake, for example in the Christological controversies of the early centuries, in Augustinianism, and in the Reformation.

To have selected so wisely, to have used his resources so intelligently, to have kept everything in such careful proportion, to have missed so little, and to have produced a book of such real interest and value, is no mean contribution which Mr. Biggs has made and it is certain that teachers and students will find this *Introduction* of real value and helpfulness. There is, as far as I know, nothing quite like it for comprehensiveness within small compass, and for success in holding so many threads together without losing the reader's interest or understanding.

The book is enriched by three maps, a list of principal dates, a guide to further reading, and a six-pages index of proper names (which itself gives indication of the ground covered in the book). All in all, this is a well-worth-while piece of work of which the Society can be vicariously proud.

Nonconformity in Shropshire 1662-1816 by R. F. Skinner (Wilding and Sons Ltd., 1964.)

The first half of this study gives a chronological account of the evolution of each Nonconformist group from the Ejection onwards. Mr. Skinner is to be congratulated on the zeal with which he has extracted information from the uneven sources at his disposal.

The study of the Baptists, though impeded by the scantiness of source material, shows that Baptist societies appeared sporadically at first, and that until the late 18th century they were the smallest of the sects. The Quakers were also numerically a small sect, and their abundant records show how vehemently they were persecuted in the county. Nevertheless they succeeded in making a considerable contribution to its social development in the course of the 18th century through such enlightened figures as the Darbys of Coalbrookdale.

The Presbyterians were at first the most influential sect in the county. Independancy and Presbyterianism both flourished more vigorously in North Shropshire and Shrewsbury than in the south, but suffered a recession in both areas in the first half of the 18th century. In the second, the two sects were successfully united in Shrewsbury under the pastorate of Job Orton. The most interesting feature of this period, however, is the sudden spread of Unitarianism at the expense of Presbyterianism.

The second, and more valuable, half of the book is devoted to the growth of Methodism in the county. This was accelerated by the work of the Swiss-born vicar of Madeley, John Fletcher, reinforced by visits from Wesley himself, Lady Huntingdon, and itinerant Methodist clergy. There are useful chapters on Fletcher's ministry in a rural area gradually permeated by the new industrialism, and on the early careers of Richard and Rowland Hill.

The book is described as merely an interim report on material which the author intends to present as a thesis. Presumably the definitive version of his researches will, therefore, be less accessible than the present work. In these circumstances the publication of this volume seems regrettably premature.

The readability of Mr. Skinner's text is marred by the insertion in it of long, indigestible quotations. Moreover the footnotes are made cumbersome by the inclusion of much information that would have appeared to advantage in the text. The biographical

appendices, however, are particularly useful. It is to be hoped that such diligent probing of sources will inspire and facilitate work of a similar nature in other counties.

C.A.M.

Also Received: "Handlist of MSS. in the Cowper and Newton Museum, Olney, Bucks" by K. Povey (n.p. 1965).

OUR CONTEMPORARIES

The Society is grateful for the following Journals, etc:—

The Journal of the Presbyterian Historical Society of England, Vol. XIII No. 2 (May, 1965), includes an interesting account by G. Yule (a member of our own Society) on "Some problems in the History of Presbyterians in the Seventeenth Century"; and an assessment of a series of letters, "Letters of a young Presbyterian minister", by N. Caplan (also one of our members) —the background here in the Deist and Arian controversies of the early eighteenth century.

Transactions of the Unitarian Historical Society, Vol. XIII No. 3 (October, 1965) has an account of "The Birmingham Riots of 1791" edited by J. Creasey; and a paper by I. C. Peate, "A Unitarian Romantic", on Edward Williams (Iolo Morganwg).

The Journal of the Friends' Historical Society Vol. 50 No. 4 (1964). Two fascinating articles illustrating the far-reaching concern of the Society are included in this issue: "Travel under Concern" (E. V. Foulds) and "The London Six Weeks Meeting" (G. W. Edwards).

The Baptist Quarterly Vol. XXI Nos. 1, 2, 3, 4 (Jan.-Oct. 1965). F. Beckwith contributes an interesting study of "South Parade, Leeds, 1836-45" (Nos. 1, 2, 3). E. A. Payne writes perceptively on "The Free Church Tradition and Worship" (No. 2). B. R. White tells the story of the first Baptist historian "Thomas Crosby" (No. 4—continued in No. 5).

Proceedings of the Wesley Historical Society Vol. XXXV, Parts 1, 2, 3, 4 (March-December, 1965). Part 1 includes the last in the series of "Catchwords to the 'Conversations'"—"Wesley's Churchmanship" by J. H. S. Kent. "The Religious Societies 1658-1738" are examined by D. Pike in Parts 1 and 2. The story of the Bible Christians is related by T. Shaw in Part 1; and O. A. Beckerlegge contributes "The Bibliography of the Bible Christians" in Parts 2, 3 & 4.

W.W.B.