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A table of contents for *The Baptist Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_bq_01.php

the darkness rather. Yet this world had a righteousness and a judgement, whom the Holy Ghost reproved for their unbelief, their righteousness, and their judgement.

So I proved here that the good and the bad were enlightened and that the grace of God had appeared unto them all, and that they had the Spirit of God, else they could not vex it and grieve it. So I told him the least babe there might see him. And there stood up one Richard Cubban and proved him an antichrist and a deceiver by Scripture. Then the gaoler had me away to the prison.

This Wigan being poor, sent into the country for the poor suffering people of God in prison, for relief for them.

So many people did give freely, thinking it had been for us, but when we came to hear of it we laid it upon him and writ into the country to let Friends and people know the truth, and that it was not usual for us to have collections made for us and how that those collections were only for Wigan and another drunken preacher of his, that would be so drunk that he lost his breeches.

And he writ a book of this dispute and put in abundance of abominable lies, and after went up to London and there the Lord cut him off in his wickedness as aforesaid, and his wife. And I was kept in prison till the next Assizes."

CAPTAIN JOHN GARLAND, JAMES COKAYNE AND THE STAFFORDSHIRE BAPTISTS: A NOTE

IN HIS article on Garland and Cokayne in the *Baptist Quarterly*, Vol. XXIV, No. 4, October, 1971, Dr. White says later links between "Garland and Cokayne and the Baptists have not been found".

The Preaching at Ipstones was discussed by A. G. Matthews in his *Congregational Churches in Staffordshire with some account of the Puritans, Presbyterians, Baptists and Quakers in the county in the 17th century* as long ago as 1924.¹ No further connexions between Garland and the Baptists have been found though there is a suggestive reference in the *Calendar of State Papers (Domestic)* for 1662 which reads:—

"14, Nov. 1 1662. Lincoln. Richard Winstanley to Henry Muddiman. The fanatics there increase by over indulgence, but are quiet. Capt. Pierrepoint has been sent for to Nottingham and his troops searched the house of Garland formerly a captain of the rebels, where they found a peck of bullets, and powder and match proportionable."²

James Cokayne appears subsequently as Anabaptist Minister of Frodsham, Cheshire in 1649-58. Walker says of Rowland Haywood,

"He lived to see the *Restoration* but did not Return to the Parish. His first successor was a *Presbyterian* and the next an *Anabaptist* who quitted it at the *Restoration*, leaving most of the Parish either of his *own* Perswasion or the Quakers.

Margin *One James Cokayne*³

Dr. Whitley doubted this reference because, he claimed "Cokayne cannot be traced in any Baptist connection", and in consequence diverted Walker's comment from Cokayne to his predecessor, Samuel Bowden, "who we know was a Baptist by 1672 working at Congleton and Stockport".⁴

The reference to Cokayne at Ipstones makes the imputation of unreliability to Walker unnecessary. Again the *Calendar of State Papers* indicate quite precisely what were the charges brought against Cokayne that drove him from his Frodsham pulpit not at the Restoration (pace Walker) but two years earlier at the hands of Commonwealthmen not returning Cavaliers.⁵

"69, June 1, 1658. Articles presented to the Committee for Approbation of Public Preachers against Jas. Cockaine, of Frodsham, co. Chester.

1. He denies the ministry as an office.
2. Says that no Christian in these ages has the spirit of God in any measure.
3. Says that the image of God in us does not consist in knowledge, righteousness and holiness.
4. Calls the sacraments Popery.
5. Disallows catechizing.
6. Says that syllogisms are of the devil.
7. Denies the sanctity of the Sabbath.
8. Several parishioners eminent for piety have withdrawn from his ministry. With request that as the witnesses are many, there may be a commission to the justices of peace of the county, to examine them and certify."⁶

It will be seen that these accusations continue the objections of 1644 to a separated ministry and to the special character of the first day as the Sabbath, but that new accusations are now made concerning Cokayne's beliefs about Christian education, the spiritual presence and the Christian's moral responsibilities, whilst the accusations to his teaching on the sacraments have become at once less specific and more generalised. Whatever the merits of the case, the unfortunate Cokayne found the authorities of 1658 no more tolerant than those of 1644, and ejection ensued.⁷

It remains a matter for conjecture whether it is this Cokayne or Cockaine who reappears in the Declaration of Indulgence lists in 1672 as James Cokayne granted a licence as a dissenting teacher for worship at a house called Utkindon, Tarporley as a Congregationalist.⁸ Utkindon, the home of Mrs. John Crewe, daughter of Sir John Done and daughter-in-law of Sir John Crewe of Crewe, was well established as a Dissenting centre. There is a memorial to Mrs. Crewe in Tarporley Parish Church.⁹ Name, geography and religious opinion all suggest this as a possibility. On the other hand James Cokayne must be distinguished from George Cockayne, Independent minister, associate of Fifth Monarchists and Cromwellian spy, to whom most of

the unspecified references to "Cockayne, the minister" in the *Calendar of State Papers* in the five years after the Restoration clearly refer,¹⁰ though G. Lyon Turner has without evidence speculated upon James Cokayne and George Cockayne being relations.¹¹

NOTES

¹ A. G. Matthews: *Congregational Churches in Staffordshire* 1924 p. 34.

² *Calendar of State Papers (Domestic) 1661-2*, p. 540.

³ John Walker: *Sufferings of the Clergy 1714*, Part II, p. 261 entry "Rowland Haywood".

⁴ W. T. Whitley: *Baptists of North-West England* 1913, p. 125.

⁵ W. Urwick: *Nonconformity in Cheshire* 1864, p. 365, 451 and Whitley *supra* follow Walker in mistakenly suggesting that Cokayne's ejection took place in 1660 rather than in 1658.

⁶ *Calendar of State Papers (Domestic) 1658-9*, pp. 43-4.

⁷ A. G. Matthews: *Walker Revised* 1947, p. 91 entry under "Haywood, Rowland".

⁸ F. Bate: *The Declaration of Indulgence, 1672, 1908*, p. xix.

C. E. Surman, "Directory of Congregational Biography at the Dr. Williams's Library, London," entries 1039 and 1041 thinks that these references are to one and the same man.

⁹ W. Urwick, *op. cit.*, p. 57.

¹⁰ L. F. Brown: *Baptists and Fifth Monarchy Men*, 1911, p. 22.

Dictionary of National Biography, Vol. IV, p. 681.

B. S. Capp: *The Fifth Monarchy Men*, 1972, p. 246 *passim*.

¹¹ G. Lyon Turner: *Original Records of Early Nonconformity, 1911-1914*, vol. II, p. 697.

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