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TRANSACTIONS  
OF THE  
CONGREGATIONAL  
HISTORICAL SOCIETY

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Edited by  
T. G. CRIPPEN

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## Editorial

OUR autumnal meeting was held at Hampstead on 12th October, 1910, in the library of Lyndhurst Road Congregational church, the Rev. Dr. Brown presiding. Two instructive papers were read; one by the Rev. D. Macfadyen, M.A., on the doctrinal and other fluctuations of churches in the northern suburbs of London; the other by A. Ridley Bax, Esq., F.S.A., on some items of Free Church history in Sussex. Both the papers were warmly appreciated; and the writers were requested to put them in the hands of the secretaries for publication.

The secretaries were authorised to take steps for separate publication of the paper on "The Tombs in Bunhill Fields," which appears in the last issue of our *Transactions*. That this has not yet been done is due to some uncertainty as to the result of negotiations about copyright.

\* \* \*

We regret to hear of the recent death of two members of our society. The Rev. J. W. Standerwick, of Broadway, Somerset, was one of a family which has been connected with that neighbourhood for nearly 400 years. One of his ancestors, a grazier, sold some of the first cattle that were exported to Massachusetts; another was a friend of Richard Baxter, and was "out" with Monmouth in 1685. Our deceased friend served the nation in a public capacity for many years, at the same time serving the interests of literature as secretary of the society which is printing the Latin works of John Wiclif. On retiring to his native village he was called to the pastorate of the Congregational church over which his father presided more than fifty years ago. After a useful ministry of about four years he died on Christmas Day; and the esteem in which he was held was happily expressed by the vicar, who caused a flag to be raised at half-mast over the parish church during the funeral.

The Rt. Honble. Lord Winterstoke died somewhat suddenly on 29th January, at Blagdon, Somerset, in his 81st year. Receiving his early education at Mill Hill school, he gained great wealth by honourable trade, and dispensed it freely for the public good. The city and university of Bristol, Mansfield college, Mill Hill school, Taunton college, and other institutions shared largely in his munificence; and he deserves to be held in honourable

remembrance as one of those—too few, alas!—who have resisted the temptations of riches and social advancement to become recreant to Free Church principles.

\*                   \*

We are informed that the Cambridge University Library has lately acquired an interesting MS. : *The Straite Gale and Narrow Way etc.*, in fourteen sermons, by the Rev. James Hannot of Yarmouth. Mr. Hannot was educated at Morton's Academy, Newington Green, where he is said to have been a fellow-student of Daniel Defoe ; and was pastor of the Congregational church at Yarmouth from 1688 to 1704. The date of the first sermon is 11th April, 1697, and the MS. was transcribed in 1713. It is press marked "Add. 4356."

\*                   \*

Our friend C. Burrage, Esq., M.A., has published a pamphlet containing some new facts which he has discovered relating to John Robinson. It was generally understood that the worthy pastor of the Pilgrim Fathers exercised his early ministry in or near Norwich, but details were wanting. These are now supplied ; Mr. Burrage having ascertained the church in which he preached, the status he held there, and the circumstances under which he left. The pamphlet is published by Frowde, price 1s. 6d.

\*                   \*

Two years ago we announced that our esteemed Treasurer, the Rev. G. Lyon Turner, M.A., was laboriously editing the Episcopal Returns of 1669, in the Lambeth Library, and the whole of the documents relating to the Indulgence of 1672, in the Public Record office. This monumental work, which is of national importance, is on the eve of publication. Price, to subscribers, two guineas. Intending purchasers are advised not to wait for the subsequent advance in price.

\*                   \*

As far back as 1901 we intimated that a complete and annotated edition of *Martin Marprelate* might be hoped for. We are now in a position to say that the work is complete in MS., and may probably appear during the present year.

\*                   \*

Two more small volumes of the Congregational Worthies series, issued by the Congregational Union, claim and deserve a hearty welcome. The Rev. J. G. Stevenson tells the story of *Admiral Robert Blake*, bringing within the reach of all what has never before been accessible, a concise, readable, and trustworthy account of the man to whom, more than any other, we are indebted for the proud boast that "Britannia rules the waves." So urgent was the need, and so well has Mr. Stevenson supplied it, that we may forgive his prudent reticence as to the Admiral's ecclesiastical

relations. Blake was Puritan to the core, but there is considerable room for doubt as to whether he is entitled to a place among Congregational Worthies. At least in the Report of a Commission for dividing the county of Somerset "into several classes for the present settling of the Presbyterial Government," dated 4th March, 1647/8, we find Robert Blake of Bridgwater as the fourth of 24 elders who, with 17 ministers, constituted the classis of Taunton, Bridgwater, and Dunster.

The other volume of the series, *The Life of John Howe*, by the Rev. W. Major Scott, M.A., has merit of a different kind. The life of Howe is crowded with incidents of a kind which appeal rather to religious than to patriotic sentiment, and which were related to habits of thought and feeling more common in the seventeenth century than in the twentieth. It is difficult, therefore, to narrate such a life in a manner at once concise and popular. Mr. Scott's book is richly stored with information; but will be most useful as an incentive to the study of a more copious biography, such as those by Henry Rogers and Dr. Horton.



## Echoes of Past Pastors in Highgate

**H**ISTORY is the first bar of judgement at which Churches have to stand. At that bar sooner or later their real character comes out. History has no prejudices and no consideration for persons. Nothing will induce it to keep alive a fiction, but it cannot let a truth die or a profitable way of life be lost. It has its own principle of the conservation of energy, and preserves what it wants to a life beyond life.

History and doctrine continually interact. Doctrines make history and history sifts doctrines; so that, taking broad spaces of time, we get a pragmatic valuation of truth, not indeed perfect, but on a broad scale such as serves the purposes of life. In some respects London is a particularly good sphere for applying this principle, for London is both singularly hospitable and singularly critical.

Its special character is well known and well deserved. For instance, in 1822 the Rev. John Campbell (born at Kirriemuir, but then minister at Kilmarnock) was invited to Whitefield's Tabernacle, Tottenham Court Road. His diary records his impressions of London in the following terms: "A great preacher in Scotland might utterly fail here. Excitement, excitement; effect, effect; these are everything. Profound and accurate views of the gospel are nothing, or next to nothing, with many. They come not to be taught, but to be touched and moved. We were very full last night—I mean yesterday—very crowded. I see now the beginning of a little public emotion. And

when once the rush commences, excitement begins, and in London this is enough." That does credit to Mr. Campbell's observation, but he had another truth to learn which came in time. The audiences that acclaim a new preacher and make him feel that at last he has come into his kingdom are passive. They are not actively but negatively critical. They do nothing. They hear all he has to say and wait to see what he will do next.

The Londoner is apt to value a preacher as a new emotion, but the moment he ceases to rouse that emotion he has no more use for him. This negative detached habit of taking religion kindly but not seriously makes innovation easy but endurance difficult. All the heresies get a hearing, and some of them get a big boom ; but a church which lives from one generation to another, and keeps its hold on a neighbourhood, must be really meeting the religious needs of the people as they arise. There is no artificial method of keeping Congregational churches alive. We cannot go on year after year as an endowed community can, with preachers intellectually paralysed and people spiritually moribund. The absence of props and buttresses throws our churches back on two sources of strength—they must have eminent preachers who hold a changing crowd, or they must have an inner core of people who seriously and whole-heartedly embrace the faith and life that are in Christ Jesus. They must rely on the inner and essential attractiveness of the spiritual life—the power of the Bible to vindicate its message in the lives of those who study it, and the power of the Spirit of God to turn men who are dead in sin into men and women really and effectively alive to the purposes of God's Kingdom. Perhaps the greatest triumph of a Congregational minister is to turn an audience gathered by his eloquence into a church living

by the Presence and Power of the Spirit of Christ in its midst.

Mr. Binney, in laying the foundation stone of the Weigh House in October, 1834, put the case in his own inimitable and masterful English. "The first three pastors of the Church were ministers ejected from the Establishment by the Act of 1662. We are reminded to-day by our present condition of the melancholy end of many kindred societies whose rise was contemporary with our own. They originated at the same period, and professed, and gloried in the profession of, the same saving and sanctifying truths. They departed from the truth; and then the God of truth departed from them. Error gradually crept in; spirituality decayed; a secular spirit was first tolerated, then caressed; coldness and formalism were diffused and propagated; till at last the dark wing of the angel of death cast its gloomy shadow over many a place where our fathers worshipped, and "extinct," dead, was written on the deserted and desecrated walls. On proper occasions I am never reluctant to admit the evils of my own system; but in the present instance I must be permitted to contend that the death and burial of anti-evangelical Churches is not an evil but a good. It is rather an excellence than an evil quietly to inter what has ceased to live, to bury the dead out of our sight, instead of embalming an inanimate form or attempting by some artificial excitement to make a cold corpse appear to discharge the functions of a living man."

It is pathetic to notice how paralysis in Congregational churches has generally come as a defect of one of our qualities. We have always hankered after a learned ministry, and argued quite rightly that a ministry which is to stand the test of time should have a full intellectual

equipment. The effect of this has been that the ministry has been liable to be captured by any philosophy that happened to be in vogue, a contagion which simple folk who cared for none of these things escaped, content simply to build their faith on the Bible. Congregationalism is safe and strong as a religious type. Our danger lies in the attempt to pack a big religion into some popular philosophy many sizes too small for it. It would be easy to take modern instances ; but older ones, nearly forgotten, are safer.

The trouble over Mr. Peirce of Exeter, which rent the Nonconformists of the metropolis in the first quarter of the 18th century, had its origin in a philosophical effort which to-day seems frankly absurd. The intellectual world of that time was intoxicated by the discoveries of Sir Isaac Newton, and after the manner of such crazes leapt to the conclusion that all truth might be ascertained by similar processes. Divine revelation was no longer needed now that the mathematical revelation had dawned. Human destiny was merely a matter of working out and applying algebraic formulæ. Whiston, the most conceited man of his generation, published a book on *The Astronomical Principles of Religion*. This fell into the hands of James Peirce of Exeter, who soon satisfied himself that mathematics left no room for the Trinity. Incredible as it may seem this was what made him an Arian. When the General Body discussed Peirce's case at Salters' Hall, Bradbury says 25 or 26 pastors out of 67 in London were Arian ; and these were the men of most general culture. As names are not given in any of the divisions reported it is not possible to trace the history of these ministers and their churches. But a few are known, such as George Smyth the colleague of Daniel Mayo of Gravel Pits. The Arian

succession in this case held out for nearly 100 years. Under Robert Aspland, who began his ministry in 1805, the chapel was closed—until it could be re-opened with a new tradition.

The exact meaning of the Arian paralysis appears in the history of the Highgate church. Apart from its special interest as a North London church, no better illustration could be found of the connection between history and doctrine which this paper set out to illustrate.

The Highgate church dates from the second heroic age of our history. Cromwell, Ireton, Andrew Marvell, Major-General Harrison, all had associations with Highgate. There was probably therefore a considerable Puritan connection before 1662. According to J. H. Lloyd, the historian of Highgate, whose recent loss all loyal London Congregationalists have reason to deplore, the first minister was the Rev. Wm. Rathband, one of the ejected two thousand. The Wilson MSS. in Dr. Williams's Library give one name earlier, Joseph Sprigge, who died in 1684. Rathband had been vicar of South Weald in Essex, and owing to the provisions of the Five Mile Act removed to Highgate and began a ministry there. As an Oxford man, and the son of William Rathband who wrote *A most grave and modest refutation of the errors of the Sect called Brownists*, he should be classed as an evangelical Puritan rather than a Congregationalist. The church in Southwood Lane was known as the Presbyterian meeting, and was attended by well-to-do families in the neighbourhood interchangeably with the parish church. The father of John Wilkes, it is said, drove up in his coach-and-six.

This was exactly the soil in which the philosophical anti-trinitarianism of Mr. Peirce of Exeter flourished. The ministers were able preachers

whose intellectual distinction was more notable than their understanding of New Testament Christianity. One of them, David Williams, was known locally as "the infidel" and "the High Priest of Nature." Another was Rochmont Barbauld, of Huguenot descent, whose chief distinction was that he was the husband of his more distinguished wife. Mrs. Barbauld's circle included Charles and Mary Lamb, Crabbe the poet, Montgomery the hymn writer, Maria Edgeworth, Dr. Priestly, John Howard, Josiah Wedgwood, Samuel Rogers and Crabb Robinson.

If we use the adjective Christian of a social atmosphere of this kind it must clearly be modified by the word "liberal." In the early and middle eighteenth century Highgate was evidently the home of the liberal Christianity of the time.

The last of these ministers was Alexander Crombie, LL.D., who in 1798 succeeded J. B. Pike, a doctor of medicine.

Dr. Crombie's ministry fell in the time when Highgate lay under the spell of the Napoleon terror, and he was more successful in promoting the Highgate Loyal Volunteers than the interests of his own church. He was the author of a *Treatise on Philosophical Necessity*, and illustrated the meaning of his views by surrendering the church and cause in Highgate to the adverse fates. At the end of his ministry the old building was closed. It was re-opened for a short time in 1806 under the auspices of the Unitarian Fund, and three years later the lease was sold to the Baptists.

Meanwhile the real history of Congregationalism had begun to flow in another channel. In 1778, during the brief ministry of the Rev. A. Gregson, a secession took place, and in the same year a meeting-house was built in Southwood Lane. It was the time of the evangelical revival, and the

great movement had stirred the quiet waters of Highgate. The Rev. Samuel Tice strove hard to keep together a congregation in the old meeting-house; but when the Spirit of God is at work conventions, even the most respectable, have little religious attraction in comparison.

*The Gentleman's Magazine* for 1798 says that the "new church is now wholly in the Methodists' connection." But that is the point of view of an outsider to whom all evangelical religion was Methodism.

The revival had reached Highgate in the form most nearly allied to the old Puritan convictions. It came in the channel of Whitefield and Calvinism, not Wesley and Arminianism. The first minister of the evangelical section was the Rev. Edward Porter, who presided over the church from 1778 till his death in 1812. He had been one of the Countess of Huntingdon's travelling preachers, but cast anchor when he reached Highgate. He settled there and his daughter eventually became Mrs. Lynch, wife of Thomas Toke Lynch, a later pastor of the same church.

Under the successor of Mr. Porter, the Rev. John Thomas, the first chapel in Southwood Lane was taken down and another built. This was also in the lane, and is still standing and known now as the Science Buildings of the Cholmeley school.

Mr. Lynch began his ministry in May, 1847. The appearance of things at that time is thus described by a visitor. "Along a quiet avenue and beneath overhanging boughs we pass on a Sabbath evening to the dimly lighted Meeting House and rest awhile. The congregation consists of about six men and a dozen grown up women. The young minister, thin and pale, looks on the audience with an air of depression. The psalmody is sweet and solemn; the face of the preacher is thoughtful; his

sentences short and epigrammatic; the thinking more remarkable for its quaintness than its power. He has a rich and delicate fancy, not an imagination of a far and fiery sweep. His theology is of the like lineage. It sets forth winningly and tenderly one side of the Gospel, its gentle, helpful, pitying side. Of the bliss everlasting, he says not much, of the woe everlasting he says nothing; this middle earth and what I may call the minor and sweet humanities of Christianity suffices him. He has a gentle and sensitive spirit and is always worth hearing."

Samuel Cox said: "I have never yet heard any one who searched every recess and fibre of my soul as did Mr. Lynch." But others gifted with less fine perception admitted that after listening for a time with intense enjoyment they flung themselves back in their seats, too weary with the effort of following to listen any longer.

Lynch left Highgate before the *Rivulet* trouble began, so the church was spared an anxious season of doctrinal discussion.

It is of special value for the immediate purpose of this paper to contrast the fortunes of the two streams of religious life in Highgate. The Unitarian section lost itself, like the shorn and parcelled Oxus of Arnold's poem, in sandy wastes. Whatever Lynch's personal peculiarities were, he and his church kept the vital spark of spiritual truth alight.

Presently, during the long ministry of Josiah Viney from 1857 to 1883, the fire got fuel to work on. The church grew, and leaving Southwood Lane moved into its present beautiful situation in South Grove. A small group of its members swarmed off and founded the church in Hampstead which has grown to be the beautiful Lyndhurst Road church.



Under Mr. Morgan Gibbon and the Rev. W. B. Selbie the church kept in touch with the living movements of Christian thought without losing its definite evangelical basis and its generous spiritual glow. It represents in its religious inheritance the broad movements for which London Congregational churches stand at their best: (1) The historic Christian faith. (2) The purest tradition of English reformed Christianity. (3) The memory of the great sacrifice of 1662 for conscience, faith, and freedom in religion. (4) The enthusiasm, piety and conviction of the evangelical revival. (5) The broadening light, culture and humanitarian sympathy of the Victorian era. It would be a disaster of the first magnitude if churches which hold for the whole community traditions so precious as these should ever want for enthusiastic and zealous support.

D. M.

Succession of Ministers in Hackney and Highgate  
from MS. of Walter Wilson in Williams's Library

1.—HACKNEY—MARE STREET (building formerly part of a Roman Catholic religious house).

W. Bates, D.D.	...	...	1699
<i>Onesiphorous Rood</i>	...	...	—
<i>Thomas Woodcock</i>	...	...	1695
Robert Billio	...	...	1699-1710
Matthew Henry	...	...	1710-1714
John Barker	...	...	1714-1738
<i>Philip Gibbs</i>	...	...	1730-1736
William Hunt	...	...	1738-1770
Samuel Palmer	..	...	1762-1813
(At first assistant : new chapel built 1771.)			

## 2.—HACKNEY—GRAVEL PITS (secession from Mare Street).

Daniel Mayo	...	...	1715-1724
George Smyth	...	...	1716-1746
(At first assistant)			
Thomas Mole	...	...	1746- —
Thomas Dawson	...	...	1759
Timothy Laughier	...	..	1759-1769
Richard Price	...	...	1770-1791
<i>Nathaniel White</i>	...	...	1770-1774
<i>William Metcalf</i>	...	...	1774-1786
<i>George Cadogan Morgan</i>	...	...	1787-1792
Joseph Priestley	...	...	1791-1794
<i>Michael Maurice</i>	...	...	1792- —
Thomas Belsham	...	...	1794-1804
<i>John Kentish</i>	...	...	— -1803
Robert Aspland	...	...	1805- —

(Chapel closed : all ministers since G. Smyth Anti-trinitarian.  
Re-opened for Evangelical preaching by Dr. John Pye-Smith.)

## 3.—HIGHGATE—SOUTHWOOD LANE.

Joshua Sprigge	...	...	167- -1684
William Rathband	...	...	— -1695
Thomas Sleigh	...	...	— -1748
— Douglas	...	...	Here in 1749
George Hardy	...	...	1756-1770
David Williams	...	...	—
Rochmont Barbauld, D.D.	...	...	1773-1774
Joseph Towers, L.L.D.	...	...	1774-1778
A. Gregson	...	...	—
Samuel Tice	...	...	—
John Baptist Pike	..	...	—
Alexander Crombie	...	...	— -1798

(Chapel closed.)

## Early Nonconformist Academies

## V—Shrewsbury

TRADITION associates the Shrewsbury Academy with the name of FRANCIS TALLENTS, M.A., sometime fellow, tutor, and vice-principal of Magdalen College, Cambridge. Among his Cambridge pupils were Sir Richard Sawyer, afterwards Attorney General, Dr. Hezekiah Burton, a worthy conforming clergyman, and other persons of note. In 1652 he became minister of St. Mary's church, Shrewsbury, from which he was ejected ten years later.

After the Indulgence he was pastor of a Presbyterian congregation in that town, and is said to have undertaken the education of young men for the ministry. Only two names are mentioned as his pupils, Charles Owen of Ellesmere, and Samuel Lawrence of Nantwich; the latter of whom is also mentioned as having studied with Philip Henry, Maulden, and Moreton. That he had private pupils is not unlikely; and it is said that his *View of Universal History*, a set of chronological tables engraven on 16 copper plates, was drawn up for their benefit. It is pretty certain, however, that he conducted no regular academy; and if he assisted Mr. Owen or Dr. Benson, it must have been after attaining his 80th year.

The Academy was really commenced at Oswestry by the Rev. JAMES OWEN. He was born in the parish of Abernant, near Carmarthen, on 1st November, 1654, his father being a convinced



THE REV. JAS. OWEN OF SHREWSBURY  
*From his Memoir, 1709*

Episcopalian and Royalist, but a man of sterling character. One of his schoolmasters was a Quaker ; afterwards he studied under the Rev. Samuel Jones at Brynlllywarch, and subsequently with a kinsman who was an Episcopal clergyman. Only after this did he finally decide against conformity ; while he had friends of High Church principles who, if he had determined otherwise, would have secured him preferment. He preached first at Swansea, and then in various parts of Wales, being repeatedly threatened with prosecution and imprisonment. At length he accepted the invitation of a small congregation at Swiney, near Oswestry, to which charge he was ordained in October, 1677. He itinerated in North Wales, preaching in the most ignorant and neglected villages, and once was entrapped and imprisoned for three weeks under the Conventicle Act, beside being plundered to a considerable amount. In 1679 he and his congregation removed into Oswestry, where he married, and soon after began to receive pupils. He was a man of considerable attainments, a skilful polemic, and well acquainted with Church history and patristic literature.

In 1681 Dr. William Lloyd, bishop of St. Asaph's (afterwards of Worcester), being altogether averse from persecution, visited the chief towns of his diocese, and endeavoured to overcome the scruples of Nonconformists by fair argument. At Oswestry he invited Mr. Owen to a public debate on the question " Whether Ordination, by such Diocesans as have uninterrupted succession of Canonical Ordination down from the Apostles, be so necessary that Churches and ministry are null without it ? " The debate was held in the public hall at Oswestry on 27th September ; the bishop and the Rev. Henry Dodwell maintaining the affirmative, and Mr. Owen, the Rev. Philip Henry, and the Rev.

Jonathan Roberts of Llanvain, the negative. The substance of the argument on the negative side is given in Mr. Owen's published life. The debate occupied fully six hours ; neither party was able to convince the other, but they parted with mutual respect.

In 1699 Mr. Owen received invitations to Manchester and Shrewsbury, and was much in doubt which he ought to accept. He consulted a meeting of the county ministers, who unanimously urged him to accept the latter. Accordingly in that year he removed to Shrewsbury as colleague with the Rev. F. Tallents in his pastorate, and it is understood that several of his pupils accompanied him. In Shrewsbury the academy is believed to have taken a more definite shape. The daily routine is described by his biographer, who was his youngest brother and pupil, to this effect :

Morning prayers at six in summer and seven in winter ; with which was associated reading and exposition of a chapter of the Greek Testament, and singing of a psalm in Tate and Brady's version. Lectures commenced at nine, Latin being the language employed ; Latin was also spoken at dinner. After dinner recreation, and then private study. Evening prayer at six ; none allowed to be out after ten, nor to haunt public houses at any time. One day in the week each class had a set disputation in Latin ; the rule was that if the topic was theological the heterodox disputant must present his argument as that of another, not as his own. On some occasions, especially the 5th of November, orations were made, and original verses recited, both Latin and English ; in these exercises humour was distinctly encouraged. On Saturday evenings before prayer the students repeated in turn analytical discourses on set portions of Scripture. On Sunday morning at time of prayers a student repeated memoriter the substance of last Sunday's sermon ; and on Sunday evening one of them repeated the sermon of the day.

The books chiefly used were as follows :

*In Logic*, Burgersdicius, Hereboord, Ramus.

*In Metaphysic*, Fromenius, Eustachius, Baronius.

*In Physics*, Le Clerc, Du Hamel.

*In Geometry*, Pardies, Euclid.

*In Astronomy*, Gassendus.

*In Chronology*, Strauchius.

*In Ecclesiastical History*, Spauheim.

*In Theology*, Wollebius; Ryssen's *Abstract of Turretine*; Wilkin's *Gift of Prayer*, &c.

We have no complete list of Owen's students; the following names have been preserved:

Whitworth of Oswestry	Benyon of Whitchurch
Jenkin Evans	Rob. Murray of Chester
Thos. Jones of Ledbury	Simon Thomas
Samuel Jones of Tewkesbury	J. Owen
Charles Owen, D.D. of War- rington	— Lathrop of Wem and Led- bury
Thos. Perrot of Carmarthen	

Mr. Owen suffered much from ill health the last three years of his life. He died on 8th April, 1706, aged 52. His publications were mostly controversial; the following are the principal:

*A Plea for Scripture Ordination; or Ten Arguments from Scripture and Antiquity proving Ordination by Presbyters without Bishops to be valid.* 8vo., Lond., 1694. (This embodies the essential parts of his debate with Bishop Lloyd.)

*A Thanksgiving Sermon for the Preservation of King William*, 1696.

*Defence of the Plea for Scripture Ordination, against the Exceptions of the Rector of Bury*, 1697.

*Remarks on the Rector of Bury's Sermons*, 1697.

*A Further Vindication of the Dissenters against the Rector's unjust Accusations*, 1699.

*A Reply to the Rector's Letter to his Friend*, 1699.

*Preface to M. Delme's Method of Preaching*, 1701.

*Moderation a Virtue*: in Defence of Occasional Conformity, 1703.

*Moderation Still a Virtue*, 1704. (This includes a defence of the dissenting academies against the attacks of Sacheverell.)

*History of the Consecration of Altars, Temples, and Churches*, 1706.

The following were in Welsh:

*Mercy and Judgment*: A collection of remarkable judgments on notorious sinners, and of signal mercies vouchsafed to holy men.

*A Translation*—with some re-arrangement and additions—of the *Assembly's Catechism*.

*On the Mutual Duties of Ministers and People*.

*A Defence of Infant Baptism, in twelve articles*.

*A Vindication of the Defence; against Mr. Keach*.

These two were posthumous :

*Vindiciae Britannicae, or a Vindication of Old Britain.* (Against the allegation that there were no cities in Britain before the coming of the Romans.)

*The History of Images and Image-Worship.*

Of an unfinished treatise, *Counsels to Young Ministers*, a considerable portion is embodied in his memoir.

He was succeeded in the conduct of the Academy by the Rev. Samuel Benion, M.D. He was born at Whixall, Salop; studied at Wirksworth grammar school, and at Glasgow University; and had been assistant and afterwards successor to the Rev. Philip Henry at Broad Oak. There he instructed several pupils, some of whom accompanied him to Shrewsbury. He is said to have "hit upon a better plan of education than his predecessor." He drew up several schemes of the sciences, Logic, Pneumatology, Natural Philosophy, Ethics, and applied Mathematics. "In Theology the Bible was the system he read, and the genuine exposition of which he thought the most profitable divinity." Whether on this account or otherwise, the Academy increased and prospered greatly under his management. Fifty-five of his students are named, of whom thirty were in the Academy at his death. As his residence in Shrewsbury was of less than two years' duration, the total must include those whom he taught at Broad Oak, those whom he took over from Owen, and some who at his death passed to the care of other instructors. The names are as follows :

Mr. Cooke  
 Danl. Maddocks\* — Uttoxeter  
 Ebenezer Latham, M.D.  
 — Whattall or Whalley  
 John King — Stone  
 — Baddeley  
 John Benyon

— Taylor (father of John T. of  
 Carter Lane)  
 — Pell  
 Samuel Ruffigné  
 — Gee — Leicester  
 John Palmer  
 Joshua Palmer



Kerby Reyner — Bristol	— Hambleton
— Pike — Burton	Caleb Lloyd
Sir John Joscelyn	Rowland Lloyd
— Clive (Attorney ; father of Lord Clive)	— Gardiner — Chester
— Beard, M.D. — Worcester	— Harrop — Stafford
— Smith	— Gulliver
Rd. Biscoe — Newington Green (conformed)	— Sedden — Hereford
— Tylstone — Chester	— Stokes — Deptford
— Lock, died at the academy	— Mostyn or Morson
— Fuller	— Griffiths
— Perkins (Mrs. Orton's brother)	— Jones — Tetbury
— Tonks? — Birmingham	— Pryce
— Nines	— Thomas
— Lite or Lile	— Sanders
— Carlile	— Sheldon — Romford or Run- corn
Samuel Pomfret — London	— Crisp
— Chesledine	— Beal — Beckington
Jonah Malkin — Tamworth	— Jeremiah Jones† — Nails- worth
— Jeffreths (? J. Griffiths)	— Joshua Jones† — Manchester
— Wilton — West Bromwich	— Jeremiah Owen — Plymouth
— Dutton — Newcastle-under- Lyme	— Benj. Owen (son of James O.; conformed).

\* Maddocks was previously with Frankland. † Jeremiah and Joshua Jones went to the academy at Tewkesbury under Samuel Jones.

Dr. Benion is highly commended by his friend Matthew Henry both for his natural endowments, his rich stores of useful knowledge, and his gentle and affectionate spirit. He was eloquent in extempore address, whether in English or in Latin. He maintained a strict and steady government in the Academy, which he endeavoured to order as nearly as possible on the model of the college at Glasgow. But his labours were abruptly terminated by his death, of a violent fever, on 4th March, 1708, at the early age of 35 years. The venerable Francis Tallents died a few weeks later, on 11th April, aged 89.

The pastorate of the church vacated by the

almost simultaneous deaths of Tallents and Benion was accepted, somewhat reluctantly, by the Rev. John Reynolds; and, it being designed to continue the Academy, the Rev. John Gyles, M.D., was associated with him as colleague. Mr. Reynolds was a native of Wolverhampton, where his father had been minister until silenced by the Act of Uniformity. He was born on Shrove Tuesday, 19th February, 1667. Pious in his youth, he early manifested an inclination to the work of the ministry, from which his father sought on various grounds to dissuade him. On the death of his father, hoping to find a field of usefulness in the Established Church, he spent four years at Pembroke College, Oxford, under Dr. Hall, afterwards Bishop of Bristol; and afterwards another year in Oxford for literary purposes and general improvement. Ultimately he became convinced of the superior claims of Nonconformity, and became assistant to a Mr. Noble, a minister in Bristol. After three years, on 30th May, 1699, he was ordained with three others at Oldbury, by five aged "Bartholomew" confessors; his profession of faith being on the lines of Moderate Calvinism. Next, for about seven years, he was family chaplain to Mr. Foley of Prestwood, near Kidderminster; and then, from 1706 to 1708, he was assistant to the Rev. Jas. Forbes of Gloucester.

He arrived at Shrewsbury 8th July, 1708; a lengthy meditation written in his diary a month later ends with the following prayer:

"O that the little academy may be blessed and taught of God. O that the young members of it may be humble, tractable, studious, enclined to God and to Religion! O possess their early minds and hearts for Thyself, for Thy Kingdom and Glory. The good Lord bless Instruction, Education, and Studies. O by Thy grace cure youthful lust, prevent immoralities, licentiousness, and

scandals. Let religion, seriousness, virtue, and learning grow and flourish among them. O that there and thence a seed may arise to serve Thee, to bear Thy name, and spread the Word of Thy grace about this distinguished isle."

His biographer tells us nothing of the course of instruction pursued under Mr. Reynolds's guidance; merely saying that "while the academy subsisted he carefully and diligently instructed the pupils in those parts of literature that fell to his share to teach. . . . His concern was that they might be able ministers of the New Testament. . . . He studied to make them virtuous and holy as well as learned."

Failure of health compelled him to relinquish his pastorate in 1718; but before that time the Academy had been dissolved, we do not know when, probably on the passing of the Schism Act, 1714, or perhaps after a Jacobite riot, 1715. After several migrations he settled at Walsall, where he died on 24th August, 1727. His published works are as follows:

*Zeal a Virtue, a Discourse Concerning Sacred Zeal.*

*Inquiries Concerning the State and Economy of the Angelical Worlds.*

*Three Letters to the Deist.*

*The Religion of Jesus Delineated.*

*A Confirming Catechism.*

*A Practical Discourse of Reconciliation between God and Man.*

*A View of Death—a Philosophical Sacred Poem.*

In addition to these Dr. Reynolds left an incomplete work in MS., part of which is printed in his memoir, under the title: *A Vindication of the Christian Ministry from the Charge of Priestcraft.*

Of Dr. Gyles we know but very little. His grandfather was minister of Lindridge in Worcestershire, and died just before the Act of Uniformity. He was assisted by his son, who continued there

until he was silenced by the Act. The ejected minister had three sons, all of whom were dissenting ministers. John, the eldest, in addition to his theological pursuits studied medicine, and took his degree in that faculty. How long he remained in Shrewsbury, or what became of him, we have no information; nor have we any account of those students who entered at Shrewsbury after the death of Dr. Benion.

## Early Nonconformity in Weardale and Teesdale

## I—Ireshope

**I**N *Transactions* iv., p. 255, mention is made of “a new meeting-house at Ireshope Burn, a mile west of St. John’s chapel, Weardale.” The following particulars respecting this extinct interest are furnished by Mr. R. S. Robson, of Gateshead.

Ireshope is a hamlet in the chapelry of St. John’s, in the parish of Stanhope, Weardale. It is near the outfall of the Ireshope Burn, which flows into the Wear from the southwest. At this place was formerly a Presbyterian chapel, but the building is now converted into dwelling-houses. According to Calamy a Mr. Feak was minister at Stanhope during the Commonwealth, but was outed in 1660. He was followed by John Bewick or Berwicke, who was ejected by the Act of Uniformity, but afterwards conformed, and was lecturer at St. Nicholas’ church, Newcastle. In the report of conventicles obtained by Archbishop Sheldon in 1669 it is stated that “about 80 persons kept a Conventicle at the house of John Hornsby, at St. John’s in Stanhope parish—Presbyterians.” Among the licences granted under the Indulgence of 1672 there are two for meetings at “Standup of Wardell,” a manifest blunder for “Stanhope of Weardale”; one for the house of John Hornsbie, Presbyterian; the other for the house of Cuthbert Peart, Congregational.

The next mention of Nonconformity in the district is found in Evans's list, compiled between 1717 and 1729; wherein we read (expanding the abbreviations): "Alston More, Market Town, and Weresdale. £5 from Presbyterian Fund. Adam Wilson. 150 hearers, 10 county voters; generally labourers in lead mines." Mr. Wilson seems to have become minister of Alston Moor in or about 1720, and continued till 1739. During his time a new meeting-house was built at Ireshope, and he was probably the first minister of the dual charge. It is uncertain whether the gap between 1672 and 1720 was bridged over by a continuity of Presbyterian worship in Upper Weardale. Possibly Mr. Wilson *may* have commenced services there for the convenience of residents in the districts of Kelhope and of Welhope, who belonged to his charge at Garrigill (Alston Moor), eight or ten miles distant. The next minister was James Ritchie, M.D., formerly of Ravenstonedale; he ministered here from 1739 to 1752, and removed to Salkeld, afterwards to Yorkshire. The third and last who held the dual charge was Thomas Smith. By this time the work at Alston Moor had developed, so that about 1754 a new meeting-house was erected for that congregation, to which he thenceforward devoted his whole attention.

In 1754 Alexander Moncrieff, from Etal in Northumberland, became minister of Ireshope; after a couple of years he was translated to Penruddock, and later returned to Scotland, where he died. He was followed by James Somerville, who had been educated at Glasgow, licensed by the presbytery of Thurso, and settled at Swalwell, near Gateshead. He came to Ireshope in 1756, and remained there till his death in 1765. His brother, Robert Somerville, succeeded him. It is presumably to this period that "a late writer,"

quoted in Fordyce's *History of Durham*, refers where he says: "Kilhope and Welhope were altogether Presbyterian, and these two highest mountains in the dale until recent times poured down on a Sabbath day their entire population to hear God's Word explained and preached." Mr. Somerville retained the pastorate to the end of his life. His tombstone in the churchyard of St. John's bears the following inscription: "Sacred to the memory of the Rev. Robert Somerville, many years minister of the Presbyterian Church at Ireshope Burn in this Parish; died March, 1803, aged 68."

Mr. Somerville was succeeded by a Mr. Scott. This was probably the "Rev. John Scott of Weardale" who in September 1821 presided over a meeting, at Sunderland, of the Northumberland and Durham Congregational Union. That meeting, and two subsequent ones, dealt with the case of an Independent congregation at Wallsend; which, with its minister, a Mr. Neil, joined the Secession Church in 1823. Mr. Scott was the last minister at Ireshope; he continued till 1827 or 1830, soon after which the church appears to have become extinct. Fordyce says: "Since then attempts have been made to collect the scattered flock, but without success. Some of the more wealthy members have nominally lapsed into the Church of England; the aged people have died, and their descendants not having inherited their strong religious convictions have joined other sects; so that the church of the sister kingdom in Weardale may be considered as defunct and not likely again to revive."

In 1887 the Rev. George Samuel of Tow Lane (now of Lowick) visited the place, and gathered the following traditions: The widow of Robert Somerville kept a school—by one account in the

chapel, which however another informant denied ; after her death the teacher was Joseph Dawson, who became well known as a Wesleyan local preacher. The building somehow came into the possession of a Weardale family named Emerson ; and about 1866 was sold to the Ecclesiastical Commissioners. At that time several baptismal registers and other documents are said to have been destroyed. The vendor was a Mrs. Emerson, who married a Newcastle shipowner named Henderson ; and he, with the proceeds of the sale, built a ship called the *Ireshope*. It was said that as late as 1880 there were families in Kilhope and Welhope who considered themselves Presbyterians.

## II—Wolsingham and Cotherstone

Wolsingham is a small market town, about as far to the eastward of Stanhope as Ireshope is to the west. The Puritan minister during the Commonwealth was the Rev. Ralph Ward, M.A., born near Penistone, Yorkshire, and educated at Sidney Sussex College, Cambridge. In 1651 he was an army chaplain ; and in that year, after the battle of Dunbar, he began to preach at Leith. He was subsequently called to Wolsingham, to which charge he was ordained by the Newcastle presbytery<sup>1</sup> at St. John's church, Newcastle, on 14th September, 1653. The settlement was not as happy as he had hoped for, and after a few years he removed to the sequestered vicarage of Hartburn, Northumberland, whence he was ousted at the Restoration. He then became a schoolmaster and occasional preacher at

<sup>1</sup> The moderator on this occasion was John Bewick, rector of Stanhope, previously a Puritan lecturer in Newcastle. He afterwards conformed.



Newcastle; but was silenced by the Act of Uniformity. He next removed to York, where he was chaplain to Sir John Hewley; and after the Indulgence he gathered an Independent congregation, to which he ministered (with some interruptions through persecution) till his death in 1691, aged 62.

His successor at Wolsingham was the Rev. W. Bickerton, who is said to have been previously a lecturer in Newcastle. He was displaced either at the Restoration or by the Act of Uniformity; but afterwards conformed, and on 26th January, 1666, was appointed lecturer at All Saints, Newcastle, an appointment which was confirmed on 8th May, 1671.

No conventicle was reported at Wolsingham in 1669, nor any nearer than Stanhope, about five miles distant. Neither was there any meeting licensed in 1672; Nonconformist worshippers must have travelled to one or other of the meetings at Stanhope, or to Brancepeth or Bishops Auckland, still more remote. Nevertheless it is probable that the Puritan tradition was cherished in secret; and that when persecution ceased a meeting-house was erected at Wolsingham, to which a few faithful souls gathered from a wide area. Of this, however, we have no record; we only know from Evans's list that between 1717 and 1729 a Mr. Mark Lisle was minister there, having a congregation of 50, some of whom came from places as distant as Hedley Hope<sup>a</sup> (5 or 6 miles N.E.), Langley Dale (8 miles S.), and Cotherstone (12 miles S.). It is believed that Mr. Lisle had formerly been minister at Darlington; but further than this nothing is known of him.

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<sup>a</sup> Among the members of a committee of advice to the Speaker of the House of Commons for the settlement of the Durham Classical Presbytery, December 1645, was Thomas Sanderson of Hedley Hope. He was subsequently nominated a member of the Durham classis. His daughter Elizabeth was the wife of Richard Frankland, of Bishops Auckland and Rathmell.

It seems that soon after this time Wolsingham ceased to be the centre of Nonconformity in the district. It gravitated towards Cotherstone in Teesdale, a village on the Yorkshire side of the river, three or four miles west of Barnard Castle. Puritanism in this neighbourhood owed much to the character and labours of the Rev. John Rogers, who from 1644 to 1660 was minister of Barnard Castle, and under the Indulgence preached in the neighbouring villages of Lartington and Sturtforth, continuing his ministry till his death in 1680. He itinerated in Teesdale and Weardale; and the type of his piety may be estimated from the fact that he was a friend of Sir Harry Vane, the younger, whom he visited in the Tower shortly before his execution. It is uncertain when the first chapel was built at Cotherstone; but it was probably some time before 1748, when the first resident minister was placed of whom we have any knowledge. This was the Rev. John Warden, a student from Glasgow. He continued till 1762, when he removed to a "Relief" church at Blair Logie, near Stirling. The Newcastle Presbytery recommended as a supply the Rev. Selby Ord, who during his brief stay preached once a month at Barnard Castle. However, he only remained about two years; being transferred to Cockermouth in 1764, and thence in 1777 to Dunse, where he died in 1814. He was evidently in communion with the Church of Scotland. His successor at Cotherstone was the Rev. Jas. Shields from Edinburgh, also of the Church of Scotland; but his tenure of the pastorate was even shorter than that of Mr. Ord, as he removed to Silver Street Presbyterian church, Newcastle, in 1765.

Down to this time the Cotherstone congregation had been distinctly Presbyterian. But the Arian blight was affecting many of the churches,

especially in the large towns; and the academy at Heckmondwike had been commenced by Congregationalists in 1756 in hope of providing a corrective influence. One of the early students at Heckmondwike was the Rev. Luke Prattman, a native of Hull; whose first pastorate was at Hopton near Dewsbury, where however he was not ordained. The charge at Cotherstone had been vacant nearly four years when Mr. Prattman accepted it, and his active and useful ministry extended over 35 years. He is described as "a person of singular modesty, and a zealous evangelical minister." He divided his labours between Cotherstone and Barnard Castle. From his little flock he introduced to the ministry the Rev. Dr. Simpson, principal of Hoxton academy (afterwards Highbury College); the Rev. J. Allason, minister first at Uppingham and afterwards for nearly 30 years at Low Row in Swaledale; and his own son, for many years the able minister of Barnard Castle. Mr. Prattman retired in February, 1808, and died 13th October, 1811.

In December, 1805, the Rev. Andrew Carnson was invited to become his colleague. Mr. Carnson was born about 1752, at Ballymoyle, county Derry. While a lay preacher one of his sermons so impressed some sailors from Kintyre that he was invited to preach in that district. He itinerated for about four years, and was then induced to settle at Annan, where a Congregational church was organized, and he was ordained as pastor in 1794. A meeting-house was built; but some discomfort caused him to remove to Parkhead, Cumberland, where he ministered above nine years. At Cotherstone his stipend was only £35 a year, supplemented by a grant from Lady Hewley's fund. On the retirement of Mr. Prattman he was invited to the permanent charge of

the dual pastorate. This arrangement, however, only continued about four years. The Rev. W. L. Prattman, son of the late minister, had married a wealthy lady of Barnard Castle, and for about ten years held a pastorate at Farnham, Surrey. But shortly before his father's death he returned to the north, to live on his own property. He took charge of the little congregation in the town, where there was as yet no meeting-house, but a room in which services had long been conducted. In 1813 he built a chapel at his own expense, and continued his ministry in Barnard Castle for about 30 years. There seems generally to have been a warm friendship and hearty co-operation between Mr. Prattman and Mr. Carnson; but there are hints of some temporary dissonance in connection with an attempt by certain unnamed persons to deprive Mr. Carnson of the yearly allowance made him by the Hewley trustees. With this view grave charges were brought against him, which could not be sustained; and the malicious attempt had no result except the pain that it occasioned. Mr. Carnson continued to minister at Cotherstone till disabled by infirmity, when he handed over the charge to the Rev. John Harrison. He died 21st July, 1840, aged 88; his funeral sermon was preached by Mr. Prattman.

Mr. Harrison was born at Greasborough, near Sheffield, on 9th December, 1809, and studied at Rotherham College. In 1832 he settled at Barnard Castle as assistant to Mr. Prattman, who had shortly before established a congregation at Staindrop. On the removal thither of Mr. Prattman, about 1841 or -42, he became sole pastor, having undertaken the charge of Cotherstone (as above stated) several years before. In 1844 he removed to Northwich, and afterwards held pastorates at

Isleworth, Rendham, and Bassingbourne, where he died in February, 1872.

Since the retirement of Mr. Carnson the two churches of Cotherstone and Barnard Castle have *usually* constituted a dual pastorate. But this arrangement has been several times interrupted. In 1855-56 Mr. Henry Oakley, a schoolmaster in Barnard Castle, acted as honorary pastor of Cotherstone. He then removed to Richmond, where he was ordained in 1857; after eleven years he again removed to Chester-le-Street, where he exercised a useful ministry till his death in 1887.

In 1867 the manse was burnt down; and as the chapel was out of repair, and inconveniently situated in a back lane, it was resolved to build a new chapel on what was described as "the best site in the village." The new building cost £250, seating 120 persons, with provision for an end gallery. It was opened in 1870.

The pastorate was held from 1870 to 1873 by the Rev. A. Balfour. This gentleman, educated at Cheshunt College, ministered about 52 years in various small churches in different parts of the country. He died in Devonshire, 5th September, 1892, aged 82. Next we have the names of W. Mace, 1873-4, and Geo. Bullivant (from Cotton End academy), 1876-8; of these no particulars are recorded. The Rev. Bagnal Baker, formerly of Driffield, succeeded from 1879 to 1885. He retired, and died at Tooting in 1902. From 1886 to 1888, and from 1891 to 1893, the charge was held by an evangelist under the Yorkskire Union. Since then it has been largely supplied by students, and under the superintendence of the now vigorous church at Barnard Castle. The chapel was renovated in 1904, and now accommodates 160. At the last report the communicant members were 15.

As already intimated, Presbyterianism ceased to be represented in the old parish of Wolsingham by a worshipping assembly at some unspecified date between 1728 and 1748. Its revival was delayed for considerably more than a century; but it is noteworthy that some of the family names that were associated with the old foundation, especially that of Sanderson, were also found in the new.

The nucleus of the new society consisted of a few members of the United Presbyterian Church, who, not finding the local churches to their liking, applied to the U.P. Presbytery of Newcastle in 1860 for supply. It appeared on enquiry that the population of the district was 4,000, and the resident Presbyterians not many; but after some hesitation the request was complied with. At the end of a year 40 persons were enrolled as constituting a regular congregation, to whom full status was granted in July, 1863. The first minister was the Rev. Ernest T. Scott, from Arbroath, who was inducted in 1864 and retired in 1881. His son is professor in the Presbyterian College at Kingston, Ontario. In 1865 a church and manse were built, at a cost of £1,300; the church seats a little over 200. It is not located in the town of Wolsingham, but at Tow Law, a mining village within the limits of the ancient parish, about three miles distant. Mr. Scott was succeeded in 1882 by the Rev. H. P. Slade, who removed to Hull in 1887. He was followed by the Rev. Geo. Samuel, from the English Presbyterian College, son of the minister at Swalwell. His ministry is reported to have been more influential than that of either of his predecessors, but he was compelled to relinquish in 1904 by reason of bodily affliction. In the previous year a building adjoining the church had been purchased, and converted into a

church hall. The present minister is the Rev. A. W. Mackie, M.A., from Darlington.

The old Nonconformity in Wolsingham is now represented by a small Baptist church, founded in 1830. But two of the most ancient Baptist churches in the North of England are in the neighbourhood: Hamsterley, 5 miles S.S.E., and Rowley, about 8 miles N. These both claim to have existed from the year 1652.

[Note on Alston Moor, see *Trans.* vol. iv., p. 254.

The name of Thomas Dawes, minister at Garrigill, appears as witness to the will of John Vipond in 1692.]





## II

A Divine Paternoster (by way of reply to a scandalous Ode or Pamphlet made by a namelesse Author, who had more wit than honesty).

Answer a foole according to his folly, lest he be wise in his owne conceit. Prov. 26. 5. (B.M. 669. f. 4. 68).

Blesse us, good Lord from that blinde Sect which say  
Full oft, but from their hearts can never pray  
*Our Father.*

They count themselves of better mould than clod,  
and gibe at others : mend them O my God  
*Which art in Heaven.*

By them the Coape, and such like toyes you see  
at Altar-worship, are esteem'd to be  
*hallowed.*

The word, the word, by them they cry is teach't  
but grant good God by better Doctors preacht  
*be thy name*

Faith comes by hearing,<sup>1</sup> without which to goe  
and say Our Father will not bring me to  
*Thy kingdom*

Yet let our Bels ring out, they are forgot ;  
For to a powerfull Sermon they will not  
*Come.*

<sup>1</sup> Rom. 10. 17.

## The Brownists' Paternoster

When I was blest from learnd *Armah* to heare,  
 And honoured *Poller* of the Selfe same Sphere,  
*Thy will,*

Houres were but minutes ; but when these persevere  
 In tedious Preachments, I thinke they will never  
*be done.*

Doctrine and Use men of a tedious rarity,  
 Which both in Church and State requires a parity  
*in earth ;*

These we must heare by Inspiration rayseed,  
 And most presumptuous thinke thy name so Praysed  
*as it is in Heaven.*

But Lord unto thy Syon be not cruell :  
 Such as were <sup>1</sup>*Whitgift, Nowel, Hooker, Jewell,*  
*give us.*

We have a *Prideaux, Collins,* and so many  
 Their Sons, more Learned no Christian Church has any  
*this day ;*

By whom if we their gifts doe not abhor  
 We may be well instructed to pray for  
*our daily bread.*

But these the sole Elect, long-breathed men,  
 For our sad patience doe prolong agen,  
*and forgive.*

That they speake not of Councells, Schoolemen, Fathers,  
 Is not their ignorance, but they are rather  
*our trespasses.*

Which hinder us from things to be imparted  
 To none so foule and so polluted hearted  
*as we.*

These Semi-graduates, Pedants, who knowes who,  
 Come up and teach us thus, and then we do  
*forgive them*

Their first place, last place, fifteen times said ore,  
 Moreover, and besides, and furthermore,  
*that trespass*

---

<sup>1</sup> V.B. in 62. *Hooker, Reynolds, Whitgift, Jewell.*

When I was blest from honour'd Sibs to heare,  
and learned Goodwin of the selfsame Spheare  
*Thy Will,*

Howers were but minutes : but when these deliver  
*Arminian* fables, I thinke they will never  
*be done.*

Doctrine and Use in them work little charity,  
who charge us to effect an outward purity<sup>2</sup>  
*in Earth ;*

Yet these to double Livings still were raised  
who by a *Crosse* or *Cringe* thinke thy name prais'd  
*as it is in Heaven.*

But Lord unto thy Sion have regard ;  
such men as *Reynolds, Rogers, Foxe* and *Ward*  
*Give us.*

We have a *Twisse*, a *Preston*, and so many  
more learn'd and godly scarce the world hath any  
*this day.*

By whom, if we their gifts do not abhor,  
we shall be well instructed to pray for  
*our daily Bread.*

But those inroaching *Priests*, whose power can  
(if you beleev't) <sup>3</sup>absolve a dying man  
*and forgive us*

That they affect a *Schoolman* and a *Father*  
more than the *Word*, is not their worth, but rather  
*our trespasses*

Which have provok't the Lord to hold back much  
of his most sacred Oracles from such  
*as wee.*

Their *Chanc'llours, Doctors, Proctors*, who knowes who,  
scar'd as with *Ignis fatuus*, <sup>4</sup>which we doe  
*forgive them*

Then *Lord deliver us* twice foure times said o're,  
and *wee beseech thee* twenty one times more,<sup>5</sup>  
*that trespasse*

<sup>2</sup> Perhaps a misprint for *purity*.

<sup>3</sup> They take upon them to forgive sins, not only declaratively, and ministerially, but also formally and judicially.

<sup>4</sup> Their Excommunications.

<sup>5</sup> In the Letany.

## The Brownists' Paternoster

Upon all Christian patience, must be heard ;  
 For else next time a Sermon be prepar'd  
*against us ;*

And if Episcopacy be put down,  
 A Tradesman will step up in every Towne  
*and leade us ;*

But <sup>2</sup>whither they know not, nor <sup>2</sup>greatly care  
 So they have their opinions, that Bishops are  
*not.*

Good God, restore them to their wits, and call  
 Them home, <sup>3</sup>lest erring they doe <sup>2</sup>fall  
*into*

And let not thy true Church by such as these  
 Be brought into, through ignorance and ease,  
*Tentation.*

Let inspired Coblers, Weavers, lead them still  
 Into Ægyptian darknesse if they will ;  
*but deliver us*

Who at thy Footstoole <sup>4</sup>prostrate lye full bent  
<sup>5</sup>To blesse our King, the State, and Parliament  
*from evil.*

As for the Jesuits, Brownists, or who pray  
 The Contrary, to Tyburne be their way.  
*Amen*

<sup>2</sup> V.R. in 62. Where they know not, nor do.

<sup>3</sup> whom their owne nought opinions.

<sup>4</sup> prostrately.

<sup>5</sup> V.R. in 62. And bless.

By undue repetitions, must be heard,  
 or else next time a censure is prepar'd  
*against us.*

But *Lordly Prelates* being once put downe,  
 sound *Pastors* shall arise in every Towne,  
*and lead us,*

True *Apostolike Bishops*; whose chiefe care  
 is well to feed their Flocks, which *Prelates* are  
*not.*

Good Lord, restore to men their wits, and call  
 them home who foud and Popish Tenets fall  
*into*

And let not thy true Church, by such as these  
 be brought into (through Lordliness and ease)  
*Temptation.*

If pomp and pleasure they esteem so high,  
 let them unto *Rome's strumpet* pack and flie,  
*But deliver us*

Who at thy footstoole prostrately are bent  
 to blesse our King, our State and Parliament  
*from evill.*

As for the Jesuit, Atheist, and who pray  
 the contrary, Let Tybourne be their way  
*Amen*

London, Printed for *Thomas Underhill*, and are to be sold at his  
 Shop, the signe of the Bible in Wood Streete.

## The Story of Congregationalism in Coggeshall

[ON 13th July, 1910, the members of this ancient church celebrated the bicentenary, not of their spiritual fellowship, but of their church building. On that occasion a concise historical narrative was read by Mr. J. A. Dodds, the church secretary. A more detailed account may be found in the *Annals of Coggeshall*, published in 1863 by the Rev. Bryan Dale; but as that book has long been out of print, and has now become scarce, we are glad to lay Mr. Dodds's interesting paper before our readers. A few omissions are supplied, in brackets, by the editor.]

“The voices of our fathers, gone before,  
Call out to us, who follow in the rear.”

THERE is a spot, almost in the very heart of London, to which a peculiar and sacred interest attaches in the estimation of those who have any sympathy with the struggles in which the religious freedom of our country had its birth. Streets upon streets surround it now, and, walking from one end of it to the other, you never lose the sound and din of busy traffic. Had we been standing near it some two centuries ago, in September, 1683, our attention would have been arrested by a lengthened and solemn procession, winding upon our view from the west, and indicating by sable trappings and the usual insignia

of death that an interment was about to take place. It could be no common personage the open grave was about to receive. No fewer than 67 carriages of noblemen and gentlemen, several mourning coaches and gentlemen on horseback, follow the bier to the place of sepulture. The dark times of oppression had not passed away. Every form of Protestant dissent was under the ban of the government, and yet this multitude, representative of all ranks in society, has gathered to pay the last tribute of respect and honour to the greatest of dissenters; to commit dust to dust, ashes to ashes, all that remained on earth of John Owen.

He was worthy to whom this homage was rendered, and who thus sleeps in Bunhill Fields with other great and devout men; with Thomas Goodwin, associated with him in the most important official duties of his life, and with John Bunyan, whose sanctified genius was so warmly recognised by Owen, that he protested his willingness to part with all his learning if he could only preach the Gospel with the urgency and pathos of the tinker of Elstow, the dreamer of Bedford jail. In the massive theological works which the great Puritan divine has bequeathed to posterity, ample reason will be found for the singular veneration in which he was held by his contemporaries; but, apart from his writings, there is much in his character, and in the course which he pursued in public life, that explains and justifies the grateful renown which embalms his memory.

Such is the man, as described to us by Dr. W. H. Gould in his delightful monograph on Owen, whose teaching and influence gave the impetus culminating in the formation of this church. Owen was born in 1616 and belonged to a Welsh family of distinction. His father was vicar of

Stadham, in Oxfordshire. Educated at a private academy at Oxford, under the care of an eminent tutor, named (it is interesting to note) *Sylvester*, he entered the university at the age of twelve, and continued his studies for nine years. After receiving orders from Bishop Barlow, Owen was presented to the living of Fordham, which he held for only a year and a half. We subsequently learn that "on the earnest request of the people of Coggeshall, a market town of Essex, five miles distant from Fordham, he consented to be their pastor under a presentation from the Earl of Warwick." [He was instituted to the vicarage in August, 1646.] "At Fordham," his biographer states, "great was the success of his labours in the reformation and conversion of many; and at Coggeshall equal success attended his ministry, a congregation of two thousand, Sabbath after Sabbath, hanging on the lips of the preacher." [Owen had at first acquiesced in Episcopacy, though intolerant of the ceremonies imposed by Laud. Later he inclined to the Presbyterian system; but having undertaken to confute a book by John Cotton in favour of Independency, he was led to a more careful examination of the matter, and to the adoption of Congregationalism. Accordingly, soon after coming to Coggeshall, he formed a society after the Congregational order which continued to meet in the parish church for at least fifteen years.]

Owen accompanied Cromwell in the latter's campaigns to Scotland and Ireland, and then returned to his quiet and congenial work as pastor in Coggeshall, when one morning he read to his surprise in some newspaper of the day the following announcement: "On the 18th March, 1651, the House, taking into consideration the worth and usefulness of John Owen, M.A., of Queen's



College, ordered that he be settled in the deanery of Christ Church, in room of Dr. Reynolds." In the following year Cromwell, having become Chancellor of the University of Oxford, nominated Owen Vice-chancellor. Thus terminated the connection of that "prince of Puritan divines" with this ancient town.

Owen's immediate successor at Coggeshall was one Constantine Jessop, regarding whom Anthony Wood remarks: "He closed with the Covenanters and succeeded Owen in the ministry of that factious town in Essex, called Coggeshall." After two or three years he was followed by John Sames, who formerly held the vicarage of Kelvedon, and who is described as "a godly and orthodox divine."

On Bartholomew day, the 24th of August, 1662, near two thousand ministers who could not declare (as they were required to do by the Act of Uniformity, on pain of forfeiting their livings) their unfeigned assent and consent to all and everything contained in the Book of Common Prayer, resigned their benefices, and quitted a Church that required of all who would be her ministers such intolerable terms of communion. John Sames was one of this noble band of confessors. [With him went out the members of the Congregational fellowship which had been gathered by Owen; and thus it came about that the origin of our church is traditionally referred to the memorable year 1662.]

When the Conventicle Act was revived in 1669 enquiries were sent to every parish concerning such meetings; and the returns are preserved at Lambeth Palace. The report concerning this town is "Coggeshall. *Hard to be suppressed.* Ministers Mr. Sames and Mr. Lowry."

We like that unintentional tribute to the

Nonconformists of this town in the 17th century. "Men hard to be suppressed." Men who knew their own mind; men who had convictions and were prepared to stand by them, cost what it might. We desire on this occasion to pay our tribute to these men "hard to be suppressed." We apply the words inscribed on the tomb of Sir Christopher Wren in St. Paul's Cathedral: *Si monumentum requiris circumspice*; if you seek his monument look around you.

[When the Indulgence was granted in 1672 Mr. Sames obtained a licence to preach in the house of John Croe. But the Congregationalists were far too numerous to meet in one house; and licences were obtained for Mr. Matthew Elliston, the ejected minister of Stanford Rivers, Mr. Thomas Lowry, ejected from Market Harborough, and William Grove and Thomas Millaway, about whom we have no information.

Mr. Sames died in December, 1672, and his funeral sermon was preached by Mr. Lowry. For a year or two there seems to have been no settled pastor; though Mr. Lowry and others preached from time to time. About 1674 a pastor was found in the person of Rev. Robert Gouge, formerly of Maldon and Ipswich.]

The church book informs us: "Mr. Sames shared the same fate as the 2,000. By this very solemn providence the people became scattered as sheep without a shepherd; for many of them could not sit down to his successor (in the parish church) as he maintained both another faith and another order. But the Lord, who is the watchful keeper of His people, sent them a gatherer of the dispersed remnant in the person of the Rev. R. Gouge. As now they were cast out of and become dissenters from the Established Church, and so could not meet where they formerly did, they

hired a barn in East Street, which they converted into a meeting-house."

This house was situated on the north side of East Street, and continued until some ten years ago. It was then the property of Isaac Hubbard, who was a deacon of the church.

Mr. Gouge resided in Stoneham Street. He had a son Thomas Gouge, born at Ipswich in 1662, who afterwards became pastor of the church at Amsterdam, on his return to England ministering to the Independent church at the Three Cranes, near Thames Street. Dr. Isaac Watts says that the three greatest preachers in his younger time were Mr. John Howe, Mr. Stennett and Mr. Thomas Gouge, and dedicates one of his poems to his memory. Mr. Gouge survived his son, dying at Coggeshall in 1705.

Mr. Gouge's successor was Mr. Edward Bentley. During Mr. Bentley's pastorate the church removed from East Street to Stoneham Street, having on 20th April, 1710, purchased two tenements there on which site the present edifice now stands. The building thus erected was registered in the registry of the Bishop of London as "a meeting house for religious worship of Protestant dissenters from the Church of England commonly called Independents, 31st August, 1710."

The purchasers of the property were Isaac Buxton of Great Coggeshall, clothier; Thomas Nicholls of Little Coggeshall, yeoman; and Wm. Brown of Little Coggeshall, gentleman. A croft adjoining the tenements was also purchased; amongst the names of the purchasers of the latter we find John Barnard of Great Coggeshall, draper; Thomas Porter of Messing, gentleman; and William Raven of Little Coggeshall, yeoman.

The contract for the building is still in existence. The chapel was built by Thomas Crosby of Bocking,

the dimensions being 45 feet long by 36 feet wide, also a vestry 12 feet square, galleries, pulpit of oak, and pews of the same kind as those in Bocking meeting-house, which had just been built. Amongst the largest contributors were Nehemiah Lyde, Esq., Richard du Cane, Esq., Thomas and Isaac Buxton, and the Rev. Edwd. Bentley. On the 9th March, 1715, the chapel was put in trust, "to be used and enjoyed as a meeting-place for the worship of Almighty God, by and for the people of that congregation or society for the time being of which the said Edward Bentley is now pastor or minister, or whereof his successor or successors for the time being shall be pastor or pastors, and all such other persons as shall attend the ministry there." The first trustees were Isaac Buxton, Thomas Nicholls, Wm. Brown, Nehemiah Lyde of Hackney, Richard du Cane of the City of London, Edward Bentley, clerk; John Barnard of Messing, gent.; Moses Richardson of Pattiswick, gent.; Richard Brewer of Gt. Coggeshall, yeoman; Wm. Barrick of Feering, yeoman; and Jeremiah Raven of the same place, yeoman.

It is interesting to note in passing the name of Isaac Buxton, one of those principally concerned in the erection of the first church. His father is portrayed to us as "a man of great piety and meekness, great tenderness and humanity, a Nonconformist, narrowly escaping imprisonment for his profession, a very industrious and thriving man. Their only child, Isaac Buxton, joined to a fine person a very keen and active temper in his business (a clothier), and was very successful. As he was alert in trade so he was in the cause of religion. Zealous in his Nonconformity, he was the chief manager in and promoter of the building of the meeting-house now belonging to the Protestant dissenters in Coggeshall. He was born in

1672 and died in his 60th year." From a branch of this family was descended the late Sir Thomas Fowell Buxton, the great agitator for the abolition of slavery.

"Mr. Bentley," says an old record, "was a lively, zealous and useful minister, and was continued for upwards of 30 years, when he also went the way of all living; though with this glorious addition that he died in the Lord. His remains were interred at the foot of the pulpit stairs; and to the honour of his memory it is to be recorded, that he was a builder of the Lord's house in a double way; not only by his preaching, but by his purse, being a generous contributor to rearing the temple in which we now worship." (1775)

A list of Nonconformist churches, collected by Lord Barrington of Little Baddow in 1716, mentions the Independent chapel of Coggeshall as having 700 hearers, 43 voters for Essex, and 19 gentlemen. And these were the days of limited franchise, before the democracy had come to its own, and when gentle blood still counted. The Latin adage applies to churches not less than to individuals: *Tempora mutantur nos et mutamur in illis*; the times are changed and we with them.

[Mr. Bentley died in 1740. For about a year he had as colleague John Farmer, a brother of the more celebrated Hugh Farmer of Walthamstow. He succeeded to the sole pastorate, and after about 7 years removed to London. Next Nicholas Humphrey ministered for two years; and then a followed a vacancy of considerable duration, and temporary secession. In 1752 the Rev. Henry Peyto, grandson of an ejected minister, was ordained, thus entering on a successful pastorate of 25 years. He died in 1776, aged 74 years. A year before this the Rev. Mordecai Andrews was ordained as his

co-pastor and successor. It is said that 21 ministers were present at the solemnity. During the Rev. Andrews' pastorate the first Sunday school in the town was established ; and four persons were received into fellowship who became pastors of Congregational churches. He retired in 1797, and was succeeded by Jeremiah Fielding. His pastorate of 20 years was marked by unhappy disagreements, and another secession, which was only terminated by his retirement.]

Of recent pastors mention must be made of Algernon Wells, born at Peckham, 11th September, 1794, and trained for the ministry at Hoxton academy. Mr. Wells was invited to the pastorate of this church in February, 1818. There appear to have been some difficulties connected with the settlement, or perhaps the reunion of the seceded members ; and the ordination was delayed till 6th April, 1819. The difficulties, however, were soon overcome by the loving wisdom with which Mr. Wells devoted himself to the service of the church. He continued to labour here, amidst the respect and love of his people, for nearly 20 years. Having been invited to become secretary of the Congregational Union of England and Wales and of the Colonial Missionary Society, he resigned his charge on June 3rd, 1837, and left amidst general regret. There are still some among us who gratefully remember his ministry. When the Congregational Union was first projected he did not feel quite sure that it was allowable or safe, savouring too much, we presume, of Presbyterianism. He attended one of the early meetings of the Union, however, the result of which was that the critic himself became its devoted secretary. We learn that "in this office it is hardly possible to award him excessive praise. His wise suggestions, his efficient plans, his judgement in

council, his prudence in action, his talent for correspondence, his beautiful addresses, printed or spoken, his bearing and deportment, spirit and tone, everything belonging to him, within him and about him, marked him out as one whom God had peculiarly fitted for that kind of work which he did so well, and was therefore called upon to do so much."

John Kay from Highbury College was ordained to the pastorate on June 6th, 1839, and died in October, 1854. During his ministry the day schools were erected "for the education of children, without excluding any on account of any religious distinction of sect or party." These schools continue with us until this day.

The Rev. Bryan Dale from Western College was ordained October 18th, 1855; he remained till 1863, when he removed to Halifax, and became the secretary of the West Riding Union. Mr. Dale is author of that delightful book *The Annals of Coggeshall*, from which we have culled extensively when preparing this statement.

Mr. Dale was succeeded by Alfred Downing Philips from Hackney College in 1864; he continued to labour with great acceptance for 33 years. Mr. Philips married Annie McAll, the highly accomplished and very gracious daughter of Principal McAll of Hackney College, a family known not only in the religious world of this country but also on the Continent of Europe and in the United States of America. The united ministry of Mr. and Mrs. Philips was greatly blessed, not only in this church but in the town. Mr. Philips was a man of great sagacity and of irreproachable character, wearing throughout the whole course of his ministry the white lily of a blameless life. He was for many years the able secretary of the Congregational Union for this county.

Mr. Philips was succeeded in 1898 by the Rev. George A. Hamson from Twickenham. He laboured here for seven years, and afterwards removed to George Lane, Woodford.

Mr. Hamson was succeeded by the Rev. Harri Oliver from Ashurst Wood, who maintains the work successfully under circumstances the like of which perhaps none of his immediate predecessors had to contend against. May his bow long abide in strength.

Some of the entries in the church register are of interest. We read for instance in 1794: "Isaac Anthony admitted member, went to Homerton College; then pastor at Bedford." The late Rev. F. E. Anthony of Western College was his grandson. Another entry is of not less interest: "3rd July, 1801, James Spurgeon, admitted member; afterwards dismissed to Clare to become pastor of Independent church, afterwards of Stambourne; grandfather of the Rev. Charles Haddon Spurgeon." Many of you are doubtless familiar with that charming book by Mr. Spurgeon entitled: *Memories of Stambourne*. The following ministers of the Congregational church were either originally or through their parents connected with this church: the Rev. Arthur Beard, late of Melksham, now residing in London; the Rev. Isaac Anthony, New Brompton; the Rev. A. A. Dowsett, Ipswich; his sons, the Rev. E. A. Dowsett, Brockley, and the Rev. Leonard Dowsett, Harpenden; the Rev. A. M. Gardner, late of Wednesbury, since organising agent of the L.M.S.; the Rev. Wallace Harvey-Jellie, D.D., Presbyterian Church of England, Cheltenham; the Rev. Bertram Harvey-Jellie, Presbyterian Church of England, Shrewsbury; the Rev. Isaac Near, Penge Tabernacle, Baptist.

Since its erection in 1710 the church fabric has been three times enlarged, and in 1883 it was



entirely renovated and reseated. The church was again renovated in 1899 at a cost of upwards of £250. Through the exertions of the then pastor, the Rev. A. D. Philips, the beautiful lecture hall, with class rooms attached, was added in 1890. The organ was enlarged and reconstructed in 1902 at a cost of about £350.

In the present year a new heating apparatus, the radiator system, was introduced at a cost of about £150.

We close as we began with a reference to John Owen. Preaching to the army under Fairfax when investing Colchester, Owen uttered the remarkable words: "I hope the poor town [Coggeshall] wherein I live is more enriched with a store of mercy of a few months than with a full trade of many years. No place in the County so threatened; no place in the County so preserved: small undertakings there blessed: great opposition blasted. *Non nobis, Domine, non nobis.*"

## The Indulgence, 1672

**I**N *Transactions*, vol. I., p. 408, some account was given of the original drafts of licences to be issued under the Indulgence of 1672, now preserved in the Public Record Office. It was there stated that only five of the actual licences were known to be in existence. Since then several others have been reported, but the whole number is less than a dozen.

In view of the scarcity of these interesting documents, we give herewith a reduced facsimile of the one preserved in the Congregational Library; granted to Jeremiah Littlejohn, Presbyterian, to preach in the house of Robert Berren at Gillingham, Dorset, and in any other allowed place. The licensee is probably, but not certainly, the same as Jerome Littlejohn, said by Calamy to have been ejected from the rectory of Bratton Seymour, Somerset. He is said to have preached at North and South Cadbury, "and sometimes at other places as he was invited." These villages are about 12 or 14 miles from Gillingham. "Hierome Littlejohn, Presbyterian," was licensed to preach in his own house at North Cadbury. He died 2nd March, 1680, aged 55.

It is remarkable that the Rev. F. Bate, in his

Charles II

CHARLES by the Grace of God, King of England, Scotland, France and Ireland, Defender of the Faith, &c. To all Mayors, Bayliffs, Constables, and other Our Officers and Ministers, Civil and Military, whom it may concern, Greeting. In pursuance of Our Declaration of the 15th of March, 1672. We do hereby permit and license *Ceromiah Little John of Ipswich preacher* to be a Teacher of the Congregation allowed by Us in a Room or Rooms in the house of Robert Barron at Gillingham in the County of Kent for the Use of such as do not conform to the Church of England, who are of the Perswasion commonly called *Presbyterians* — With further license and permission to him the said *Ceromiah Little John* — to teach in any other place licensed and allowed by Us, according to Our said Declaration. Given at Our Court at Whitehall, the 23<sup>rd</sup> day of July — in the 24th year of Our Reign, 1672.

By His Majesties Command  
*Winston*

LICENCE TO A PREACHER, GRANTED UNDER THE INDULGENCE, 1672.  
From the Original in the Congregational Library.

List of Licences, mentions that granted to Hierome Littlejohn for his house at North Cadbury, and one for the house of Robert Berren at Gillingham ; but seems not to have been aware of the document here reproduced.

The full dimensions of the sheet are  $12\frac{1}{2}$  by  $9\frac{1}{4}$  inches, including a 2 inch blank margin on the left hand side which our photographer has omitted.

## Marmaduke Matthews of Swansea

IN *Transactions* iv., 332, information was requested about a scarce book by Marmaduke Matthews of Swansea. By the kindness of C. H. Glascodine, Esqr. (7 Abingdon Gardens, West Kensington), we have been favoured with a sight of the volume, unfortunately defective, which is in his possession, and is in all probability unique. The title page is missing; next come three unpagged leaves of rugged verse; then a prose treatise: *The Reconciling Remonstrance*, pp. 1-39. The next 16 pages (41-56) are missing. Then follows *A Shrill-Sounding Whisper to a Sin Loving Soul*, pp. 57-68; and a "postscript or appendix" called by the same name as the last, pp. 69-120. The book is not mentioned in the life of the author (by Mr. Lleufer Thomas) in the *Dictionary of National Biography*; but is clearly identified by his signature on p. 68, which concludes: "and this is the fervent and the affectionate wish of the unworthiest of the Lord's unwearied Remonstrating Remembrancers, Marmaduke Matthews. Swansea in South Wales the seven of the four month, which is more roundly than soundly stiled June, 1670."

Although the title page is missing there is a loose fly leaf, inscribed, probably in the author's handwriting: "at the house, in the hand, and with the Heart of the Author's much obliging Benefactor, Mr. Alderman Jones, by the Key, let this labour of love be left, very respectfully."

As the book is neither in the British Museum nor in the Welsh National Library, both Mr.

Glascodine and Mr. Ballinger (librarian W. N. L., Aberystwyth) would be glad to hear of another copy. Possibly one may exist in America, where Matthews spent part of his life.

No sepulchral memorial of Matthews is known. But in Llangavelach church, four miles from Swansea, is a small brass to the memory of his father and mother. The Latin inscription is no doubt the work of Matthews himself. Hydfywch farm (called *Nydvevch* in the inscription) still bears that name. The brass had evidently been stolen and recovered, as appears from a few words scratched at the bottom.

### I. Verses prefixed to *The Reconciling Remonstrance* :

The daily-dying Author to his duly-distinguishing attestation.

Fly soul-searching script, haste into  
the (a) houses, hands and hearts :  
Of Sots and Saints, say thou, surely,  
thy lines are lights, not darts.

a. Isai. 98<sup>1</sup>.1. Zeph. 1.12. a. Acts 20.26 Rev. 2.23.

Hurting none, helping all to see  
the State (b) in which they stand :  
But warn wak'd souls to be blessing,  
or begging out of hand.

b. Jer. 26.3. Ezek. 20.4,37. b. 2 Cor. 13.3. Tit. 1.13.

To bless the Lord, (c) if wills are wrought,  
best part not to refuse :  
To begg (d) (if graceless ones appear)  
for help, chief-good to chuse.

c. Psal. 103.1. Isa. 26.12. c. Matth. 5.20. Luk. 10.42  
and 17.17.

d. Psal. 121.1 and 142.4. d. Matth. 8.2 and 15.25.  
Jer. 3.23. Mark 9.24.

Bar sinners from stark (e) despairing,  
Sith bloud may make them Saints ;  
As he made many monstrous ones,  
Maugre their Plagues and Plaints.

e. Jer. 30.7. Zach. 8.13. e. Luk. 4.18. 1 Joh. 1.7.

\* Query if error for 38.

Charge stout'st Saints ne'er (f) to presume ;  
 'gainst boasting bid them pray :  
 Lest they fall as did bigger Stars ;  
 Minde them where once they lay.

- f. Psal. 19.13. f. Rom. 3.27 and 11.22.  
 Ezek. 16.6,15 and 33.13. Rev. 12.4.  
 Hos. 9.1,15.

If Charles smite thee for thy (g) plainness,  
 say as say'd the SURE TIE,  
 If I've spoke ill, 'gainst it witness ;  
 if well, why smit'st thou me ?

- g. 1 Kings 20.24. g. John 18.23. Acts 23.2.  
 Amos 7.10,13. 2 Tim. 2.9.

When thou art judg'd to be quite mad,  
 reply with him (h) of old,  
 Sound truths I tell, in soberness ;  
 May I not then be bold ?

- h. 2 Kings 9.11. Jer. 1.17. h. Acts 26.11,25  
 Ezek. 3.9. 2 Cor. 5.13.

As thou prov'st that most are Christless,  
 Godless, (i) Hopeless Creatures :  
 So thou proclaim'st that yet e'en such,  
 May get (k) famous features.

- i. Jer. 2.25 and 18.12. i. 2 Cor. 4.4.  
 2 Chr. 15.3,5. Lam. 3.29. 1 Joh. 2.15 and 3.3,15.  
 k. Ezek. 36.25,37. k. Rom. 11.23.  
 Zech. 13.1. 1 Cor. 6.11.

By fixing at's feet, whose sharp word  
 cures (l) souls ; when't kills their sins ;  
 Whose kiss makes some blest Brides, who were  
 base slaves (m) in Satan's gins.

- l. Deut. 32.39. l. 2 Cor. 2.16. Heb. 4.12.  
 Psal. 45.5 and 68.21.  
 m. Isa. 55.3,7 and 56.3,8. m. Luk. 8.2,3.  
 Zech. 14.16,20. Rev. 7.13 and 19.18.

Let none then fame the scribe a foe,  
 Whose news (n) makes faces sad :  
 Sith's main scope is to shew how all  
 griev'd mindes might be right glad.

- n. Isa. 65.2,14 and 66.5,10. n. Acts 5.30,32.  
 Mal. 4.1,2. Gal. 4.16,19.

His Place, and Case is 'bove (Lords) scorn,  
 tho' now left in the lurch ;  
 Yet long (o) a Scripture-Bishop was  
 in a Philippian-Church.

- o. Jer. 17,16 and 45,5. o. Acts 20,17,28.  
 Zech. 3,2,7. Phil. 1.1,29.

Still waits (p) with girt loyns, & bright lamp  
 for the promised Kingdom,  
 Not doubting of full deliverance  
 from the great wrath to come.

- p. Heb. 2.1,3. p. Luk. 12.35,32. Joh. 5.35.  
 Zech. 9,12. I Thess. 1.10.

Mourning, to mark how few do minde  
 their lost (q) state in Eden :  
 Their life (r) in sin ; Curst hate to Christ,  
 the (s) true way to Heaven.

- q. Eccles. 7,29. Isa. 43,27. q. Rom. 5,12,18. I Cor. 15,22.  
 The State of Creation.  
 r. Job. 16,15. Psal. 14,4. r. Tim. 5,6. I Joh. 5,19.  
 The State of Condemnation.  
 s. Isai. 35,8. Jer. 6,16. s. Luk. 19,14. Joh. 3,20 and 14,6.  
 The State of Grace.

Most's gross spiting the Spirit of Grace,  
 that seals (t) Saints to Glory.  
 Casting blest guides behinde (u) the back,  
 for which they'll be (w) sorry.

- t. Heb. 9,30. Zech. 7,12. t. Acts 7,51. Heb. 10,26,29.  
 The State of Glory.  
 u. Psal. 50,16. I Kings 14,9. u. Luk. 10,16. I Thes. 4,8.  
 Ezek. 23,35.  
 w. Isai. 63,10. w. Jam. 5,1. Rev. 1,7.

Who's told, that truthless troops one day,  
 to hills (x) for help will hoop ;  
 Fearing to eye's face, at whose feet  
 blest Angels (y) humbly stoop.

- x. Isa. 2,19. Jer. 20,3,4. x. I Thess. 2,16. Rev. 6,15,16.  
 y. Psal. 97,7. Isai. 6,2,3. y. Matt. 4,11. Luk. 2,13,14.  
 Heb. 1,6.

Where all constant soul-converters  
 shall shine as doth (z) the Sun ;  
 After they (in their frail bodies)  
 their stinted Race have run.

- z. Judg. 5,31. Dan. 12,3. z. Matt. 13,43. Phil. 3,20,21.



## II. Inscription on brass in Llangavelach church :

SUN



Kneeling figure of man.

MOON



Kneeling figure of woman.

IN

FÆLICEM FÆLICIORIS VIRI MEMORIAM  
 MATHÆI JOHNES DE NYDVEVCH  
 QVI (VNA CVM. CONIVGE SVA  
 DILECTISSIMA MARIA, HIC  
 SECUNDVM CHRISTI ADVENTVM  
 EXPECTAT.

EN HIC IN TVMVLO DEFVNCTOS INTER, AMORIS  
 EXEMPLAR VIVVM ( CANDIDE LECTOR, HABES  
 QVOS VNIVIT AMOR DUM CONVIXERE, SEPULTI  
 QVAM BENE SVNT VNO VIR MVLIERQVE TORO.  
 VT VITA VNA FVIT, SIC MORS EST VNA, SEPVLCHRVM  
 VNVM EST AMBOBVS LECTVS VT VNVS ERAT.  
 QVOS CONIVNXIT HYMEN, NON MORS DISIVNXIT, VTRISQVE  
 VT FVIT VNA CARO, PVLVIS ET VNVS ERIT.  
 ÆMVLA FATA QVEROR SOCIOS CECIDISSE IVGALES  
 GRATVLOR HOC FATVM SIC CECIDISSE SIMVL.

PATRI MATRIQVE CHARISSIMIS  
 FILIUS MÆRENS OFFICIOSÆ  
 PIETATIS ET AMORIS ERGO  
 P.  
 MARMADVCVS MATTHEWES.

The following is the supplementary legend,  
 "scratched rather than graven":

EX RAPACIBUS  
 SACRILEGOR :  
 MANIBUS Fælic nt  
 de Recuper  
 1656

## The Humble Petition of the Brownists

THE HVMBLE | PETITION | OF THE | BROWNISTS. |  
Printed in the yeare | 1641

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THE | HUMBLE PETITION | OF THE | *Afflicted Brethren.* |

*Humbly shewing*

**T**HAT whereas there are so many different Religions now professed in *England*; as your Honours well know, and that with griefe no doubt, casting your eyes upon the great confusion that thereby ariseth in the common wealth; every one hoping and expecting that theirs alone shall be received and established by this present and powerfull high Court of Parliament and all others to bee cast forth abolished and prosecuted, which certainly would cause (if it be once Decreed) a farre greater confusion and discontentment.

For the timely prevention of which danger many hold it necessarie, and humbly desire, that you would take it into your deepe considerations and profound Judgements, whether it were not more convenient for the State, and more gratefull to the subjects to tolerate all professions whatsoever, every one being left to use his owne conscience, none to be punished or psecuted [*sic*] for it.

There is no man that professteth a Religion, but is in conscience perswaded that to be the best wherein to save his soule, & can give no doubt some reasõ, yea, and alleage some authority out of the word of God for it, which is an argument that not his will, but his Judgement is convinced, and therefore holds it unreasonable, to be forced to follow other mens Judgements and not his owne in a matter of so great importance as that of his salvation is, which is the onely marke his tender soule aymes at in his Religion, and for which hee reades the word daily, and hourelly sucking from thence sweet and holy Doctrines as Bees doe honey from sweet flowers in the Spring time. It may be objected that this Tolleration would breede a greater confusion, but wee which know wee have the Spirit, beleeve the contrary; for the establishing of onely one, and suppressing all others, will breede in all a generall discontent,

jarring, rayling, libelling, and consequently must needs follow a mighty confusion, where contrarywise, if all were permitted, all would be pleased all in peace, and their obligation and love would be farre greater to the King and State for so great a benefit as the freedome of conscience, which to all men is the most gratefull thing in the world, more for the better maintaining of peace with each other, differing in Religion, how easie a matter it were considering the good natures and sweet dispositions of our *English* nation, who willingly would embrace a law enacted to that effect that were [*?none*] upon some penalty to be imposed, should affront or upbraid the other for his Religion. This in divers well governed Countries is permitted, as *Holland*, *Germanie*, *France*, and *Polonia*, &c. where though their Religion be as opposite as Heaven to Hell, yet their concord is so great, that they say with the Prophet *David*, *behold how good and pleasant a thing it is for Brethren to dwell together*, Psal. 132.

If therefore the Brownists upon scruple of their tender conscience, and grounded upon the word, will separate themselves, and not go to the Church with Protestants, let them alone, give them free leave to exercise their Religion where they please without disturbance, the place where doth not import, they not daring to adde or diminish anything in the written word. If the Puritans will not use the Service Booke, Corner Cap, Surplesse, or Altar, nor bow at the name of Jesus, their pure hearts esteeming it Idolatrie, let them alone, they are great readers of Gods booke, and if they bee in errour, they will sooner finde it, having liberty of conscience, then being oppressed with the Tyranny of the High Commission Court or other kindes of persecutions which disquiet their consciences and troubles their patience. If the *Socinians* will not subscribe to the 39 Articles nor credit more then by Naturall force of their best witts they can reach unto, let them alone, they professe that if any man can give them a better reason, confute them by the word, they are ready every hower to change their opinions, of such soft and pliable natures they are.

If the *Arminian* will have Bishops, Altars, Lights, Organs, hold Free-will, merit of good workes, and divers other points with Papists, though as yet no sacrifice with them, upon their Altars, let them alone, let them use their ceremonies without sacrifice, let every spirit praise the *Lord*, Psal. 150.

If the *Papists* will have Altars, Priests, Sacrifice and ceremonies, and the Pope for their supream head in Spirituall affaires, seeing they affirm so confidently they have had these Sixteene hundred and odde years, let them alone with their pretended prescription, and let every Religion take what Spirituall head they please, for so they will, whether wee will or no, but the matter imports not, so they obey the King as temporall head, and humbly submit to the State and civil Lawes, and live quietly together.

Let the *Adamits* Preach in vaults & caves as naked as their nailes, and starve themselves with cold, they thinke themselves as innocent as *Adam* and *Eve* were in their nakednesse before their fall, let them therefore alone till some innocent *Eve* bee so curious as to eate forbidden fruit, and then they will all make themselves aprons of figge leaves perceiving their nakednesse.

Let the *Family of Love* meete together in their sweet perfum'd Chambers, giving each other the sweet kisse of peace; great pittie it were it were [*sic.*] to hinder their mutuall charity; let them alone: Lastly the same we desire for all professors of the Gospel. *Let every one abound in his owne sence. Rom. 14.*

Now were this freedome permitted, there would not bee so many idle scandalous pamphlets, daily cast abroad to the great vexation of each other, & trouble to the whole Realme, every one labouring to preferre his owne Religion.

A Tolleration therefore would hinder all this strife and discontentment, but if oppressed with persecution they will cry out of the word of God, *We will render to Caesar, the things that are due to Caesar, and to God that which is due to God, Marke 12.* If Tollerated, more promptly will they obey the King and State, if troubled or molested, they will cry *We must obey God rather than men, Acts 5.* and so remaine discontented and afflicted in spirit.

Neither doth a Tolleration seeme dissonant, but rather concordant with the Doctrine of the most learned Protestants: First the Primate of *Ireland* Doctor *Vsher*, in a Sermon before King *James* at *Wanslead* 1624, admittes all Christians into the Church of what Religion soever, good soule | hee will have none persecuted, his tender heart drawes all to Heaven. *Muscovites, Grecians, Ethiopians*, all reformed Churches even from *Constantinople* to the *East Indies*, none! none by him are excluded from Paradise, as you may reade in the 10. and 11. page of his aforecited sermon, his pitifull heart cannot passe such a bloody sentence upon so many poor Soules; nay he will pull in the very Jewes and Papists, for the Ethiopians though they baptise with us, yet they circumcise also both male and female, and in all other things joyne hands with the Pope, as in the confession of their faith sent to *Gregory* the 13. is manifest. This learned Doctor being so gracious and mercifully pittifull, how can we Imagine that your clemencies will persecute those on earth which are esteemed worthy of Heaven. Master *Hooker* in his five bookes of *Ecclesiastical policy*, page 138. affirmes the Church of Rome to be part of the house of God, a limbe of the visible Church of Christ, and page 130. he saith, we gladly acknowledge them to be of the family of Jesus Christ, then I hope you will not deny other professors of the Gospel to be of the family of Christ. If they be of the family of God, others are not of the family of the Divell, no, all servants of Christ, brethren of Christ, all according to Doctor *Vshers* doctrine shall be saved:

why then should any be persecuted, shall the servants of the same family persecute their fellow-servants, this must needs be greatly displeasing to the Master of the family, let therefore none of the servants of the familie be persecuted for the love and honour you beare to the Lord and Master.

Seeing therefore in the opinion of these and divers other learned Protestant Doctors which you know well, the Papists may be saved, and as Doctor *Some* saith, in his defence against Master *Peurie Page* 164, 182 and 176, that it is absurd to think the contrary, yee will without question thinke it more absurd to hold either professors damned, then it follows that it is most absurd to persecute any whose names are written in the book of life, never to be blotted out, if they persevere and live the life of the righteous.

Let every one therefore follow his owne Religion so hee be obedient to the State and temporall lawes; certainly that which is erroneous will in time appeare, and the professors of it will be ashamed, it will perish and wither as a flower, vanish as smoake, and passe as a shadow.

The Apostles of Christ preaching (*Acts* the 5) the Jewes hearing these things it cut them to the heart, and they consulted to kill them; but as the same chapter relates *verse* 34. one of the Counsell rising up, a Pharisee called *Gammaliell*, a Doctor of the Law honorable to the people commanded the men to be put forth a while, and then he said to them, you men of Israel what meane you to yourselves for before these dayes there rose *Theudas*, saying he was somebody, to whom consented a number of men, above 400, who was slaine, and all that beleived [*sic*] him were dispersed, and brought to nothing. After this fellow there rose Judas of *Galilee*, and drew away the people after him who were dispersed.

And therefore I say unto you, depart from these men, and let them alone, for if this councill a worke be of men, it will be dissolved but if it be of God, ye are not able to dissolve them, least perhaps you be found to resist God also. And they consented to him; here is a president [*sic*], here is an example even from the Scripture itself, follow it wee beseech you, give your consents, agree, vote it, that every man may have freedom of conscience, let them alone; you desire nothing but the truth by this freedom, and connivency [*sic*] truth will at last appeare, that which is of man will be dissolved, that which is of God will continue and remaine for ever, how many men are wavering what to follow, what to embrace, neither will they be contented with anything that shall be established by Act of Parliament, were it never so good, onely freedom will in time cause the truth to shine upon them.

The matter therefore of so great importance and consequence, we prostrate; leaving to your honours profound and deepe

Judgements, humbly requesting and imploring againe and againe, that for the quiet of the State, for the comfort of the subject, and for the love of truth, you cause and proclaim a tolleration, that for Religion none shall be persecuted, but every one shall freely enjoy his conscience.

This is every mans case, this would bring Joy to all, discontent to none ; this would breede the hartiest love, loyalty and affection to our dread Sovereigne, our gracious king, this would cause all dutifull and loving respects to you, right honourable and noble Peeres of the upper House of Parliament, and no less to the most noble Knights, Citizens, and Burgesses of the Honourable House of Commons, the carefull watchfull, and painefull laborus, and endeavourers in this behalfe for the good of the Commonwealth, and the comforts of afflicted soules and conscie[n]ces ; grant therefore this Petition, and for ever you will eternize your names.

And so praying to the Lord that hee wouid endue your hearts with the spirit of true wisdom and clemency towards your poore servants and brethren in the Lord, and grant their humble petition, we ceaes.

[The above tract does not appear to have been reprinted. It is a small 4to. of 10 pp. ; the press mark in the British Museum is E. 178.(10).]