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TRANSACTIONS

THE CONGREGATIONAL HISTORICAL SOCIETY

EDITOR JOHN H. TAYLOR, B.D.

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Editorial

A glance through this issue of *Transactions* should convince readers that we mean what we say when we invite members to send us contributions. It is part of the Society's function to encourage members' work. We are grateful to those who do send to us; not only to those whose contributions we print, though sometimes we fear after a long wait, but also to those whose work we cannot find space for. We are sorry that our restricted funds mean restricted issues.

Readers will be pleased to know that we have no evidence whatsoever of the death of history.

There is no lack of work going on. Peter Toon sends us a list of theses taken from the *Index to Theses* (Aslib) which shows that hardly a year has passed since 1950 without some work to do with Congregational history being presented. An interesting piece of work appearing in the *Transactions* of the Royal Historical Society (1968), pp. 69-96, is 'The "Royal Independents" in the English Civil War' by Valerie Pearl, following up Dr. Yule's work in the same field. H. Gordon Tibbutt is not inactive and we have seen his Kimbolton (Records of Huntingdon. I. iii) and a short biography of S. J. Whitmore, 'From Stagsden to Samoa' (Beds. Mag. 11. 85).

Margaret Spufford's 'Dissenting Churches in Cambridgeshire from 1660 to 1700' in the *Proceedings* of the Cambridgeshire Antiquarian Society, Vol. LXI (1968), pp. 67-95, is in the tradition of the fathers of our Society who began surveying and mapping early nonconformity. However, their strength soon gave out. Mrs. Spufford's two maps are fascinating, neat, packed with information, sparking off innumerable questions in one's mind, a number of which have answers in the text. Francis Holcroft's eminence stands out. The article ends with a question: what were the factors which would account for the 'definite lines of demarcation which appear on the map between dissenting and nonconformist areas'? Another challenge.

Last year was the bicentenary of Cheshunt College and our President, Dr. Nuttall delivered two lectures on the early College, which was at Trevecca. A mention is made of one of these in the *Reviews* section. Stephen Orchard, then a research student of Cheshunt has written a history, *Cheshunt College*, which may be obtained from Cheshunt College Foundation, Westminster and Cheshunt Colleges, Cambridge, 6s. post free.

We have been asked about the Congregational Library now that Memorial Hall is sold and to be demolished. It is understood that the Memorial Hall Trust intends rehousing the Library. Meanwhile it is temporarily at Lown Hall, Howard Road, Cricklewood, London, N.W.2. The Librarian will do his best to answer inquiries, but callers will not be catered for until late in the year.

The secretary of the Presbyterian Historical Society (86 Tavistock Place, London, W.C.1) asks us to make known to readers that they have a legacy under the will of the Rev. J. F. Marquis to help people with the cost of research into 19th-century Free Church history.

PHILIP DODDRIDGE AND CHARGES OF ARIANISM

(This article consists of two extracts from a MS. thesis, a copy of which is to be found in New College (London) Library. The author, F. W. D. Harris, a most promising historian and member of our Society, died in 1959.)

In 1724 Philip Doddridge is found describing himself as 'in all the most important points, a Calvinist'.¹ Alexander Gordon is surely right in maintaining that 'such he remained to the last'.² There is no label which can be more appropriately applied to Doddridge, though it is perhaps wiser not to attempt to label him at all. It is well known that during the early days of his ministry he experienced some doubts concerning the then much-disputed doctrine of the Trinity, yet this is not surprising when one remembers how widespread and vigorous was the dispute. An interesting passage which illustrates this point occurs in a letter in which Doddridge was replying to criticisms and charges brought against him by the Rev. A. Bourne of Birmingham. Bourne, it seems, had accused Doddridge of Arian tendencies, and had spread this report among his friends. Doddridge was driven to defend himself.

I have seriously reflected with myself, whence it should come that such suspicions should rise of my being in what is generally called the Arian scheme, and the chief causes I can discover are these two—my not seeing the arguments which some of my brethren have seen against it in some disputed texts, and my tenderness and regard to those who I have reason to believe do espouse it, whom I dare not in conscience raise a popular cry against, nor am I at all fond of urging the controversy, lest it divide churches, and drive some who are wavering, as I myself once was, to an extremity to which I should be sorry to see such worthy persons, as some of these are, reduced.³

A further expression of Doddridge's attitude, showing something of his tutor, Jennings's influence, is found in a letter to the Rev. Sam. Clark written in February 1724. Referring to an invitation he had received from a church in London which might have meant he would have had to subscribe to the Catechism of the Westminster Assembly, Doddridge insists that he would never be

¹Humphreys, J. D., *Diary and Correspondence* (1829) Vol. II. 478; also McLachlan, H., *English Education under the Test Acts* (1931) p. 143.

²*Addresses Biographical and Historical*, p. 195.

³Humphreys, *Op. cit.*, IV. 137. Here the date is given as Nov. 12. 1742, but v. *Monthly Repository*, 1806, p. 343, the date is Dec. 12. 1741.

willing to subscribe or to tie himself 'up in trammels' or to 'talk in the phrases of the assembly's catechism'.⁴ This quotation shows admirably the way in which Doddridge differed so greatly from the majority of his contemporaries. Few were as broad-minded yet at the same time as resolutely committed to the full undiluted Gospel. What Doddridge could not agree with was the spirit of intolerance, and this brought him under criticism from many of his acquaintance.

It is worth noticing how consistent Doddridge was in holding to his views on this subject. In 1726 he was perfectly prepared to recognize the evangelical qualities of the notorious Exeter preacher, James Peirce,⁵ who was charged with Arianism; similar instances of his magnanimity may be found throughout his life. Kippis in his *Life of Doddridge* mentions another example.

Once, I remember, some narrow-minded people of his congregation gave him no small trouble on account of a gentleman, in communion with the Church, who was professed Arian, and who otherwise departed from the common standard or orthodoxy. This gentleman they wished either to be excluded from the ordinance of the Lord's Supper, or to have his attendance upon it prevented. But the Doctor declared, that he would sacrifice his place, and even his life, rather than fix any such mark of discouragement upon one, who, whatever his doctrinal sentiments were, appeared to be a real Christian.⁶

In attempting to understand Doddridge's outlook concerning these matters it is essential to bear in mind the liberal attitude held by many of his friends such as John Jennings, Samuel Clark and Isaac Watts. It is possible that Doddridge was also influenced to some extent by the fact that his own mother had once been driven from her home in Bohemia, the victim of intolerance and persecution. It can be seen, then, that there were a number of causes which contributed to the shaping of Doddridge's generous outlook.

It is when we come to examine Doddridge's teaching concerning the Person of Christ and the Trinity that we have to deal with the part of his theology which has left him open to the charge of heresy. Here, as in the case of the Atonement, he seems to have been attempting a task which was beyond his powers rather than setting forth some novel doctrines.

⁴Humphreys, *Op. cit.*, I. 335.

⁵*Ibid.*, II. 144. Peirce (1674?-1726).

⁶Kippis, A., *Op. cit.*, (1792) p. clxxvii.

It would be impossible to consider in detail all that he has to say on the various aspects of these two subjects, which occupy the whole of the seventh part of his lectures. They contain much that would be counted as orthodox and which would bring no criticism upon him, and with this we are not to be concerned here. Instead, we shall turn to those parts which have been regarded as heretical in some way. John Stoughton remarks:

It is also clear that he fully believed in the incarnation of a Divine nature in Jesus Christ, but his mode of conceiving that great mystery somewhat resembled the scheme of Sabellius.⁷

This brief quotation gives a clue to the point at which Doddridge erred in his method of expressing himself.

Before turning to Doddridge's own words on the question, it is worth looking at what Alexander Gordon has to say by way of a short commentary on the position adopted by Doddridge. He writes,

His own doctrine tended towards heresy in a direction the opposite of Arian. It was essentially Sabellian, a Trinity of divine aspects; 'persons' (prosope, vizors) as they were called by Sabellius, who introduced this term into Christian theology. . . . Doddridge held the Sabellian doctrine in its later or post-Sabellian form. This mode of thought, while admitting the eternal distinctions in the Godhead, denies that they amount to co-ordinate personalities . . . A Sabellianism of this kind is often accompanied by a Socinian view of the nature of the Mediator. Doddridge escaped this by borrowing from Watts a doctrine of the pre-existence of Christ's human soul, which has ever been inseparably united to the Godhead . . . In the estimation of Doddridge, this scheme guarded, on the one hand, against the error of reducing Christ to a mere creature, and on the other, against that of conceiving him as another God, either inferior or co-ordinate with the Father. Except in his theological lectures, this rationale of his Trinitarian confession makes no show.⁸

This statement gives a good picture of what was the cause of the trouble, and it should be said that not the least important sentence in Gordon's observations is the last.

The actual words of Doddridge which have brought him under this accusation are to be found in his Lecture CLIX.

⁷Stoughton, John, *Philip Doddridge, his Life and Labours* (1852) p. 110.

⁸Gordon, *Op. cit.*, p. 196f.

Defn. The word PERSON commonly signifies one single, intelligent, voluntary agent, or conscious being; and this we chuse to call the *philosophical* sense of the word: but in a *political* sense, it may express the different *relations* supported by the same philosophical person; v.g. the same man may be father, husband, son, &c., or the same prince, King of *Great-Britain*, Duke of *Brunswick*, and Treasurer of the *Empire*. *Cory.* One *philosophical* person may sustain a number of persons in the *political*, or as some call it *modal* sense of the word . . . *Propn.* God is so united to the derived nature of Christ, and does so *dwell* in it, that by virtue of that Union Christ may be properly called *God*, and such regards become due to him, as are not due to any *created* nature, or mere creature, be it in itself ever so excellent.⁹

Stoughton is slightly less critical of Doddridge than is Gordon, and he comments on this passage:

Some resemblance exists between Doddridge's explanation of the word 'person' and the language of Sabellius, but we question whether he would have adopted the mode of expression reported of the latter.¹⁰

It is clear from what has been said above that there is good ground for the charges which have been levelled against Doddridge. The same may be said in connection with his belief concerning the pre-existence of the human soul of Jesus. As his statement of this belief is in another passage which has been commonly used by those who have sought to expose Doddridge's erroneous views, it will be worth quoting this too.

Forasmuch as in several of the preceding scriptures there is such a *change* and *humiliation* asserted concerning Christ, as could not properly be asserted concerning an eternal and immutable being, as such, there is reason to believe that Christ had before his incarnation a *created* or *derived* nature, which would admit of such a change; though we are far from saying that he had *no other* nature, and that all the texts quoted above refer to this.¹¹

For those who are only anxious to criticize Doddridge as a theologian this passage will, with the earlier quotation, provide a welcome opening. For those, however, who seek to understand him not only as a theologian but as a man, these statements by

⁹Doddridge, *Works* (1804) V. 177f.

¹⁰Stoughton, *Op. cit.*, p. 111n.

¹¹*Works*, V. 166.

themselves will be inadequate. Doddridge must be considered whole.

As has been said already, he was not easily able to express himself exactly and acceptably in strictly theological terms. At the same time it is well to remember that he made only the smallest reference to these controversial subjects. It is only in his lectures that he leaves himself open to these charges, as was implied in the quotation from Gordon. An important point is made by Stoughton:

It should, however, be remarked, that he (Doddridge) was not of the speculative turn of mind which distinguished his eminent and holy friend, Dr. Watts. He did not *dwell* , as that divine was prone to do, on the more mysterious bearings of theological truth.¹²

Stanford also makes a similar remark: 'He was not naturally disposed to dwell on the mysteries of the Godhead'.¹³

In concluding this examination of Doddridge's views concerning the Person of Christ and the Trinity, it will be useful to quote two short passages in which he shows how cautious he was in the investigation of these profound subjects and how conscious he was of the inadequacy of his, or any human intelligence in attempting to deal with them. In the lectures on 'Distinction of Persons in the Godhead' we read:

If it be asked, *how* these divine persons are *three* , and how *one* ; it must be acknowledged an inexplicable mystery: nor should we wonder that we are much confounded when inquiring into the curiosities of such questions, if we consider how little we know of our own nature and manner of existence.¹⁴

He then brings Part VIII of his lectures to a close with two lectures 'Concerning the Trinity', in which he enquires 'into the opinions of the Ancient Fathers, and of Heretics, and of the moderns on the Trinity'. A great many of the most celebrated writers are examined and Doddridge is led to the following conclusion:

Considering the excellent character of many of the persons above-mentioned, whose opinions were most widely different, we may assure ourselves, that many things asserted on the one side and on the other relating to the trinity, are not fundamental to religion.¹⁵

¹²Stoughton, *Op. cit.*, p. 111.

¹³Stanford, G., *Philip Doddridge* (1880) p. 53.

¹⁴*Works*, V. 188.

¹⁵*Ibid.*, V. 194.

If a larger expression of Doddridge's personal faith be desired, it may be found in the very illuminating 'Confession of Faith' composed by him when he entered the ministry at Castle Hill, Northampton, in 1730. Amongst other things in this Confession we read:

... and thus I learn and firmly believe the great doctrine of a TRINITY of persons in the unity of the Godhead, an awful mystery which, being matter of pure revelation, I apprehend I should only obscure by attempting fully to explain it.¹⁶

Finally, we shall do well to bear in mind some words which Doddridge probably kept constantly before his students. In his Introduction to the lectures he writes:

... may it never be forgotten, that matters of abstruse speculation and laborious enquiry, are not, even to theological students, the *one thing needful*, though they may be important in subordination to it.

With this remark we may take our leave of this, the most difficult and questionable part of Doddridge's theology.

F. J. P. HARRIS

¹⁶Waddington, J., *Cong. History, 1700-1800* (1876) p. 284.

THE UNDOUBTED PRIVILEGE OF CHRISTIAN COMMUNITIES

A note from the Congregational Fund Board Records

The records of the Congregational Fund Board are rich and varied. It is sad that they have been so generally neglected and the time is overdue for more systematic work on them.¹ These records throw much interesting light on the attitudes of the denomination during the eighteenth century, as well as providing a great deal of incidental information about local causes, ministers, students and academics.² Space permits only one illustration of the value of this source.

¹Attention was drawn to these records in *Transactions* many years ago: *Origin of the Congregational Fund Board*, vol. v. p. 134ff. Thanks to the courtesy of the Rev. R. F. G. Calder and the effective interest of the Rev. Roger Thomas, a microfilm copy of the records is now at Dr. Williams's Library. Unhappily, there is a serious gap in the records from 1705 to 1736.

²One of the more interesting records is the series of *Characters* or brief testimonials to ministers who were candidates for help from the Fund. The writer drew attention to this source in *Transactions*, vol. xix, No. 4, p. 187.

Understandably, the Congregational Fund Board took far more thought for the exercise of independent judgment by individual churches in the ordering of their affairs than did the Presbyterian Fund. The latter could on occasions show a decidedly authoritarian disposition leading to the use of its control of the purse-strings to quell congregations who displeased it in their choice of ministers.³ The Congregational Fund Board's Rules, however, laid down that:

nothing be allow'd to any Minister tho' he be Congregational in his Sentiments, till there has been Satisfaction given to this Board of his Abilitys for the Ministry and of his unblameable Conversation, and of his Approbation by the Church to which he is or was related before he came into the Ministry, if the Board requires it.⁴

This reference to 'Approbation by the Church' was no empty recognition of independence of the churches. In 1767 the Board was called on to consider the circumstances in which Congregational ministers in Cumberland had refused to ordain the minister chosen by one of the local churches. In June the Board approved a resolution upholding:

the undoubted Privilege of Christian Communities to choose a Minister by the Approbation of a Majority among them. The Board did not limit itself to passing a resolution to safeguard observance of this privilege for it ordered the 'dismissal' from the Fund of those of the offending ministers who were receiving grants from it.

The Board saw as the corollary to this privilege that the churches should do all they reasonably could to support their ministers before seeking assistance from the Fund. The Board's Rules stipulated that:

no Congregation have any allowance from this Board till an account be given in writing of the Circumstances of the Minister, and of the Place, and what the People do or can raise towards his maintenance.

It was also the Board's rule to limit strictly the proportion of any stipend contributed by the Fund:

That no Minister or Congregation have more than £10 allow'd them from this Board for one Year.

N. CAPLAN

³The writer noted an example of this in *The Stedman Case*, Presbyterian Historical Society Journal, vol. xii, No. 4, p. 158ff.

⁴Section 11 (3) of the Board's Rules as revised February 1738/39.

GASHMU SAITH IT

CAPTAIN JONATHAN SCOTT to MR. THOMAS WILSON

JONATHAN SCOTT (1735-1807) failed to secure a place in the *Dictionary of National Biography* or, more surprisingly, in Dr. Albert Peel's *The Congregational Two Hundred* (1948), though many men of lesser worth and work are therein commended to posterity. He is, nevertheless, not left without some meed of praise,¹ and in our Society's *Transactions* (iii. 48-66) is an interesting account of "The Apostolic Labours of Captain Jonathan Scott" by the Rev. Dugald Macfadyen, written in 1907. There is also a brief notice in *Transactions* ix. 86 of "The Chapel Library at Matlock Bath" founded by Scott with a bequest of 678 volumes for the use of his successors in the ministry at Matlock, mainly of 17th and 18th century Divinity and devotional works by the early and later Puritans, interesting to the bibliophile though "not much which would attract the cupidity of a book collector" according to the writer of 1924. This library was broken up in 1942 when the Derbyshire County Council took over the old Chapel and Manse for road widening and the writer and Dr. Reginald Mansfield removed the more important works to the Congregational Library and owing to war-time restrictions the rest had to be disposed of.

Mr. Macfadyen opened his article by writing:

In Staffordshire, Cheshire, Shropshire, and Lancashire there are 22 Congregational churches which trace their origin wholly or in part to the work of Captain Jonathan Scott. A man who left so rich a legacy of living influences deserves to be well known and affectionately commemorated in the counties and among the churches which he served so well.

THOMAS WILSON (1764-1843) appears in both the *D.N.B.* and the *Two Hundred*, and his son, Joshua (1795-1874) wrote a *Memoir* of his father in 1846, strongly coloured by filial piety but fascinating. He has been described as "Congregationalism's most striking layman in the nineteenth century", of whom Peel

¹See *Evangelical Magazine*, 1807, pp. 320 ff., 487 ff.: Urwick and Powicke in their Cheshire histories, Nightingale in *Lancashire Nonconformity*, Elliot, *Shropshire Congregationalism*, A. G. Matthews, *Congregational Churches of Staffordshire*, S. H. Mayor, *Cheshire Congregationalism*, W. G. Robinson, *History of Lancs. Congregational Union*, which all carry references *passim*. cf. R. Tudur Jones, *Congregationalism in England*, p. 499, s.v.

wrote, "In himself he combined the duties of College Principal, Treasurer and Secretary, Secretary of the Congregational Union and Arch-Moderator of the Congregational Churches. He did much good; but he liked his own way and was unaccustomed to opposition. He probably helped more men into the ministry and settled more ministers in churches than any man, ministerial or lay, has done before or since".² He, and his son after him, were 'the chapel builders' of their generations, and the thousands of appeal circulars and ministerial letters of solicitation for personal and pastoral aid, carefully preserved and now comprising the major substance of the *Wilson MSS.* at the Congregational Library, carry intimate details of local church life of value to the local historian who can master their appalling handwriting or shorthand notes. In referring to Joshua Wilson, Peel commented,³ "Some Congregational historian should write his *Life*". A modern study of the father and his influence upon Nonconformity (one of the founders of the L.M.S., the R.T.S., the B. & F. Bible Society, of the Congregational Library and the Union of England and Wales: donor of an immense fortune to hundreds of chapels, many of which he bought back from the Unitarians: Treasurer and policy-maker for Hoxton Academy and Highbury College 1794-1843: author, compiler of a hymnal, etc.) ought also to be a profitable one for some research student—as might also be a more intimate study of Jonathan Scott.

In the Wilson Collection at Memorial Hall (*H.d. 10b. 9*) among letters and papers relating to churches in Staffordshire is a closely and clearly written foolscap fly sheet, dated "Matlock, ye 10th of Octr: 1805", carefully folded to 3½ in. x 3¼ in., addressed to "Mr. Wilson, No. 16 Artillery Place, Finsbury Square, LONDON. Single Sheet only", the folds on the reverse sealed with a wax seal and franked October 12 1805. A typed transcript of this letter surprisingly runs to 7 pp. quarto, single spacing—about 5,000 words—which unfortunately cannot be reproduced here verbatim.

It is a reply from Jonathan Scott to a letter of 17th August, 1805, which he had received from Thomas Wilson and from which he makes various direct quotations. It begins with extended caution against the works of the Evil One, the perils of divisions in the Church, and the wiles of those that cause them. "The particular Occasion of my writing to you," he requotes Wilson as writing,

²Albert Peel, ed., *The Life of Alexander Stewart*, 1947, p. 124.

³*The Congregational Two Hundred*, p. 117.

“ is to say that this late Vacation at Hoxton, we sent one of the students to preach in the Villages in the Neighbourhood of Leek, where he met with great Acceptance, & I hope, much Success.” Scott rejoins:

I confess I was forcibly struck & surprized when I learned he was sent to those places where that eminently pious & laborious Minister, my beloved Brother Smith, had already opened ye Doors to ye Gospel, established preaching at and regularly preached at in rotation . . .

This “ building upon another and a good man’s foundation (which the Apostle Paul would not do) in preference to many dark places round about in which the Name of Jesus is not preached,” Scott does not understand, until Wilson goes on to ask him to secure the removal from Leek of the Rev. Robert Smith, minister there for 23 years since 1782. The Hoxton Academy student, one Robinson,⁴ had brought back a letter signed by six men in Leek who have “ a long and deep laid Scheme ” to secure the minister’s resignation. These men, you say, quotes Scott:

lament the declining Interest of Religion at Leek, saying if some Steps are not taken in a *short* time the calvinistic Dissenters will be but very few there . . . I understand Mr. Smith tho’ a very good man, is very unacceptable as a Preacher, & that he has a very few to hear him—in consequence of which Mr. Westleys People are gaining ground. Having reason to believe you are well acquainted with Mr. Smith, & have considerable influence with him, I thought it my Duty to state what I knew . . . and my Opinion is that it wd be a Duty in Mr. Smith to give up his Charge.

To this judgment of Wilson’s, Scott tartly rejoins: Upon yr *fancied* Knowledge of everything you state to me as *being Facts* related by the good Men whose Signatures you have, you found the Opinion you give.

He proceeds to deal with the Informants that sign the letter. Not one of them is a member of the Church at Leek, and consequently they have nothing to do with the stay or removal of Mr. Smith. Samuel Goodwin, the first signatory, for example, supposed to be ye richest of the flock and ye Diotrophes of it, was always (th. w. no Scriptural Knowledge) meddling with

⁴Probably Mark Robinson, student at this time: minister at Steeple Bumpstead, Essex 1810-38, died 9.xi.1838 (*Cong. Mag.*, 1838, p. 195).

ye Churches affairs when in it, wanting to appoint a heap of Deacons, evidently without good cause because without necessity: but when he had been informed what sort of Men the Scriptures had determined *Deacons* ought to be, & knowing that not one of those he was determined should be in authority answered the Bible character of Deacons, he changed their Titles, and we would have them called *Officers* . . .

Goodwin accordingly secured the election of these "Officers" in order to "throw the Ballance of Influence into his Scale of Church Government". As Treasurer, he "oft kept him (Mr. Smith) out of his stipend, Pittance as it was, 2 or 3 Months after 'twas due", etc. The second signatory is a member of *no* church, the third is a Baptist, the fourth a Wesleyan, the fifth "a quiet old man, acting as influenced by others", the sixth a defaulting member who had not attended for a very long time. These had together long plotted to harass Mr. Smith,

to grieve him, weary him out, & cause him to go away. But seeing all would not do to separate him from a People he loved . . . & all of them respected and loved him, they fell into this their (as yet) last Plot, to make out a Case so to obtain from *you* an opinion wch you avow, & into which you seem to want to draw me . . . to remove a good man from his usefull Station which he has filled up wth honour, without *one thing* bad laid to his Charge, for 3 or 4 and twenty years.

Scott then launches warmly and openly into a defence of his "beloved Bro. Smith", item by item. As to his acceptableness as a preacher,

he has been & is a favoured & highly honord preacher of the Lord of the Church: he preached a few Lords Days ago in my Earing (*sic*), & I declare I have not enjoy'd so much under any preacher a long time . . . he is generally very acceptable and profitable to all simple spiritual minds that hear without prejudice.

He proceeds to scourge Mr. Wilson. One who has read many hundreds of that gentleman's pontifical epistles, as anyone who has acquaintance with his autocratic influence and reputation in the histories of local churches or of the Congregational Union, is led to surmise that this must have been one of unprecedented tone and asperity for him to receive. Far too many letters to him, as preserved in his own collection, are fawning and flattering and

obsequious. First, *inter alia*, as to the repute of his informants :

Does it not forcibly strike you that not one of ye Members of ye Church shou'd sign your Letter? & does it not further strike you for suffering yourself to be influenced as you have been by 6 People *you did not know*, & not one of them any right to medle in the Matter? A pretty set to sign a "Lamentation over the declining State of Religion at Leek" when they have been the principal Instrument of hindring its prosperity . . . A pretty Set to be in such haste for some steps to be taken to prevent the Calvinistic Dissenters dwindling to so small a number & the Wesleians from increasing, when one Goodwin once at least every Sabbath Day leaves & turns his back on a sound Calvinistic Ministry, & goes and takes his whole & large Family to the Methodist Meeting—where I believe he has a Seat or Seats—& has been heard to represent them as the most religious people he knows.

Scott then marshals his Reasons why Smith should not remove :

1. Because not one of the Church has signified a desire that he should. They have neither forsaken his ministry nor expressed a wish to change. "I believe did they think he was about to leave them, they wou'd all sign a Petition for him to say . . ."
2. Because God has given proof of being with him throughout his ministry and in steady additions to the Church's membership. "Do you know that you can send his equal in holiness or usefulness? He has been tried for 20 & 30 years. Students however respectable in appearance are in general comparative novices: they have not been tried as he has—and tried to Purpose in a hot furnace, and proved himself sterling gold."
3. Because though Wilson writes, "I learn he has little or nothing from ye People. Why *then* shou'd he stay?", Scott rejoins, "To shew the Singleness of his eye to God's Glory, the purity of his Motives as a *Labourer* & that he is not an *Hireling* ministring for filthy lucre . . . Was there ever a Day wherein 'tis more needed when so much is written in Magazines to get larger Salaries for Ministers and that they could not do without them . . ."
4. Because Robert Smith is a man of exemplary Christian charity. "Mr. Goodwin hangs out a shew that he is a moneyd Man—yet only pays for his Sitting for himself & family, gives not a shilling as a Collection . . . but being a seller of Candles brings his own to light his *own* seat, & when the poor Minister's house-roof rained in and was not fit to take in a friend, he would not give a penny towards getting it stopt. But notwithstanding Mr. Smith's pittance,

he never having had for a salary for these 24 years whether things were cheap or dear⁵ more than 40£ a Year—yet both he and his, quite content with Food & Raiment, are hospitable as every Minister & Serious Person that ever went to his hospitable house will testify. My dear wife & I will bear our Testimony, for we lay there 2 Nights since I got yours, and had everything we wanted: 'tis true twas such *only* as became them out of their pittance to set before us—& twas a *Feast*, for twas given & eaten with *the savoury Sauce of Love unfeigned.*”

“ You should Know that when my Brother Smith heard that your Student wou'd be sent to preach if any one would give him meat, drink and lodging—he most readily offered *all* these, freely—& accordingly received Mr. Robinson most cordially to partake of them under his hospitable Roof: what will not the Love of Christ constrain to?”

5. Because Scott will not be party to such dishonourable proceedings. Mr. Smith came to his charge at Leek by the leading of Divine Providence and by the desire of the Church: he was fixed there by its choice and has continued in all good conscience and credit. “ Now they who are his *Adversaries without a Cause* went to get him away privly & to do it as his own Act, that thus all the blame may be laid at his Door of quitting his Charge & his spiritual Children. Nay, verily, let those who have no business with him *thrust* him out, for they can alledge no just cause for his leaving. But *I* say he ought to stay, till the Church who alone have the right, remove him. Let others do what they may be permitted agst Mr. Smith, I will say to my Soul, ‘ Come not thou into their Secret, unto their unchristian Assembly mine Honour be thou not united.’⁶

Now, concludes Scott, you ask for my Advice. I offer it freely and from the experience of 40 years observation and teaching in the School of Christ, and it is as follows:

(a) “ My younger Brother & fellow Labourer in the Gospel Cause—have no more to do in this, let who will be your Adviser: have no more to do in this Matter until you act in concert with other sort of People, & have a better & more Scriptural Call to act than you have yet had.”

(b) “ Don't in future meddle with *settled regular evangelical independent Churches* without the *Church itself*, whose alone right is it, unanimously desire you. Then ask Wisdom of God, & act Scripturally, cautiously, & regard the Custom of Christians. This

⁵“ whether . . . cheap or dear”: this was in the middle of the wars with France, the year of Trafalgar!

⁶*Genesis* 49, 6.

Paul regarded, but you know not one of these Rules were regarded by you, as not one of the Church desired you or knew what you were about. You are an independent, I conclude, on Principle, & must know the doing as you would be done by."

(c) "Never where there is a *regular* Church, meddle undesired of the Church with the removal of a Pastor, or in settling one over it. 'Tis ye Churches alone work & right to do it: none of them ever wished you on ye Leek Matter to do it, nor do they know what you are about."

(d) "Do not disturb Peace, comfort, & interrupt the Usefulness of a worthy *sound* Gospel Minister . . . In this you have taken too many Steps as it relates to Mr. Smith."

(e) "Instil into ye Minds of yr young Students a Desire to open new Doors, preach where ye Gospel is not preached, & not build on other Ministers foundations unless by their own particular & express desire . . . & do not send yr students to enter the ground—but I say no more . . ."

Yours sincerely & affecty in ye Lord

JONAN^N SCOTT

Under the fold of the Seal is a minute postscript:

"Excuse such a crowded Scrawl I had no time to write it over again. Cover all its faults Jesus covers many of yrs in ye Scrawls that He conveys to your heavenly Father."

A. G. Matthews, *Congregational Churches of Staffordshire* (pp. 151, 165) mentions a contested election on Smith's removal from Brighthouse to Leek in 1782, and a legal judgment in his favour at Stafford Assizes after litigation dragging on into 1784, but does not refer to the above controversy: neither does J. Lovatt in an article, "Nonconformity in Leek", in *Transactions* iii. 5ff. Matthews notes that Jonathan Scott by his Will left £100 to Robert Smith.

CHARLES E. SURMAN

⁷Despite Wilson's wide and intimate knowledge, it might well have been happier for a good many Churches if he had heeded this forthright counsel. He was the supreme "Independent" autocrat, and his ultra-Moderatorial assignments of students and pastors resulted in too many misfits and controversies, as his correspondence indicates.

WILLIAM WROTH ADVOWSON

One of the problems surrounding the story of Llanfaches, mother Church of Welsh Nonconformity, is the date of Will Wroth's entry into the living. Two dates have been mentioned and find equal support in the Public Record Office, namely 1611 and 1617.

Owen Jones in 'Cymru' (1875) states that Wroth was presented to the living of Llanfaches by Sir Edward Lewis of the Vann sometime 'before 1600', when Wroth was about 23. According to this advowson I discovered at Newport Record Office, he was presented the living in 1609/10, when he was about 34. He is still spoken of as 'of the Vann' there being no mention of a previous living. If this date is confirmed by this advowson then Wroth held the living from 1609/10 until he submitted to the probings of the High Commission in 1638, when he was 62, having held the living for 28 years. His patron Sir Edward died in 1628. Whatever his reasons for submitting in 1638 he did not thereby impair the work of gathering the Independents into a Church of 'The New England Way' by 1639.

I am grateful to Dr. Pennar Davies for correcting this translation prepared for me by a friend:

To all Christ's faithful to whom this present document shall have come, EDWARD LEWIS of the VANN, knight in the county of Glamorgan gives greetings. Know ye that I the aforesaid EDWARD LEWIS have given and granted for various good reasons and considerations, which especially move me, and by the present document of mine (bond) have confirmed upon WILLIAM WROTH of the VANN the aforesaid good man, the first and next advowson (nomination or vocation) and full presentation and collation, presentation and free disposition of the rectory . . . the the parish Church in the County of Monmouthshire when it next happens to be come vacant after the date of the present document and the right of presentation to the same rectory or parish church in whatsoever way it comes about, whether through death, resignation, cession or in any other way when it come vacant for the first and sole turn only. May it be allowed to the aforesaid WILLIAM WROTH the administrator and to his assigns when the said rectory happens to to be come vacant to name and indicate (either to the ordinary of the place or

to the diocesan official) a person suitable to him or to one of his assigns, and since I have decided to act in the matter and to do all other things that is requisite, necessary and customary by virtue of the presentation of that person alone, for the presentation of this WILLIAM will have been accepted, appointed and directed as administrator or the assigns of his family to the full peaceful possession of the aforesaid rectory or parish Church, in full manner and form just as I the aforesaid EDWARD LEWIS have been able either as administrator or my assigns have been able to if this present grant (bond) had not been granted.

In witness of which I have added my seal to the present document dated 3. January 1609 in the seventh year of the reign of King James by grace of God King of England etc and 43rd of Scotland.

TREVOR WATTS

OUR CONTEMPORARIES

The Journal of the Presbyterian Historical Society of England, Vol. XIV. No. 1 May 1968 has a memorial lecture on Dr. S. W. Carruthers, 'A Beloved Physician', by Dr. R. D. Whitehorn. Prof. R. Buick Knox writes about the emergence of an English Presbyterian church (1875) from Calvinistic Methodism in 'The Aberdare Affair'. Mr. R. J. Watson describes Communion Tokens made of white metal or sometimes lead or brass, possessed by the Society. These were in common use early in the last century in Scotland and England as well as on the Continent by Reformed Churches; they entitled persons to partake at the Sacrament. Did any Congregational churches use them? Probably the regular church meeting before the monthly Lord's Supper made this kind of identification unnecessary.

Baptist Quarterly, Vol. XXII, Nos. 5-7 (Jan., Apr., July, 1968). The first has an article by Dr. Geoffrey Nuttall, 'John Ash and the Pershore Church'; the last has an informative and useful article by E. F. Clipsham on 'The Baptist Historical Society; sixty years of achievement'. We have also received *The Proceedings of the Wesley Historical Society*, Vol. XXXVI, 4, 5.

THE RESIGNATION OF GEORGE GOGERLY 1850

The Rev. George Gogerly, 1794-1877, began life as a London printer. After training at the Gosport Academy he went to Calcutta as the L.M.S. printer, and stayed there until 1842. He became Minister of Melton Mowbray, Leicestershire in 1844. The events leading up to his resignation are somewhat mysterious. Three months of the relevant pages of the church minute book have been removed. Indications are, however, that Gogerly moved among the social élite of the town. He was a principal figure at the 50th birthday dinner of Lord Wilton. The press always praised him as 'talented' and 'excellent'. The faction which opposed Gogerly in the church was composed chiefly of women of some influence in the congregation, but little education. It is particularly sad that this petticoat persecution was proceeding at the time that Gogerly's six year old adopted daughter Agnes Jane Young was ill, and that he buried her three days before he handed in the church books and papers (7 May 1850). From 1850-55 he was on deputation for the L.M.S., and then after three years at Brentwood, he became afternoon lecturer at Hoxton Academy Chapel (1858). He retired about 1870.

From the "Leicestershire Mercury", Saturday 30 March 1850.

The Independents of Melton are exhibiting their Independency in the most inconsistent manner of all the inconsistent human beings who claim for themselves the right of private judgment. The Rev. George Gogerly, a returned missionary after 24 years residence in India, where he translated the scriptures into the native language, was invited to Melton about six years ago to succeed the Rev. James Roberts. He did not expect, when he engaged, to find the chapel heavily laden with debt, and a dwindling congregation. Since his connexion with it, however, the society has increased and the congregation enlarged

The directors of the London Missionary Society have frequently solicited his aid to plead the cause of missions, he being an able and talented man—while, as to his lectures on British India several applications have been made to him to deliver them at towns in the neighbourhood before audiences who were capable of appreciating an intellectual mind, combined with talent and the

capacity for public addresses. Yet strange to say, a bulky dame and a lady as slender as a post, whose ignorance of classical lore is proverbial, but whose acquirements as a gossip are well-known, aided by sundry officials who are destitute of the piety of John Bunyan the tinker, with half a score more who never knew how to parse the article A, but are well instructed in tinkering tricks, have convulsed the society by holding hole and corner meetings to discuss the abilities of their pastor!

And when he was in Buckinghamshire a few weeks ago, this junta headed by the two deacons, addressed a letter to him of such a character (and without consulting the church) as completely paralysed Mr. Gogerly. It charged him with a want of talent and ability; and as he was travelling and going about amongst the Dissenting interest, they thought it a good opportunity for him to look out for another church as they could not sit and hear him to profit! With the truly independent mind for which he is proverbial, Mr. Gogerly at once replied resigning the pastorate; and this was what the clique wanted, having taken a lesson from the Wesleyan Conference. The church was called together to hear the letter read; and the astonishment of Mr. Gogerly's friends (who doubled the clique) may be conceived but cannot be described. Individuals were brought into the meeting who were not members to give their vote against Mr. Gogerly; and a person in office who holds principles tending to Antinomianism, declared that his (Mr. G's) preaching would lead him to infidelity. So wounded were the members who had been instructed in mind and benefited in heart by Mr. G's preaching at this assertion, by a fellow-craftsman (but how unlike!) of John Bunyan, that they left the meeting before it was put to the vote whether the resignation should be received, declaring that the church must be unchurched before peace could again be restored."

To add insult to injury, Mr. Gogerly was not invited to preach on the remaining Sundays of his stay, but to take the weekday evening services. His farewell Sermon was given at the nearby Wesleyan Chapel, and his quarterly salary was stopped after the date of his resignation. A few of his friends did give him a purse of twenty sovereigns before he left. It must be said of him that, beside the obvious sympathy of the correspondent, he had built up the numbers of the church, and wiped out a £500 debt on the chapel. This distasteful episode caused much bad feeling amongst the members, and many of them went over to the Wesleyans or to the Anglicans.

KEVIN WOOD

EXTRACTS FROM THE RULES OF THE CRAVEN CHAPEL BOOK SOCIETY

(Craven Chapel, Bayswater, flourished in the early part of the last century. These extracts are from a leaflet with no date, but it was found amongst papers belonging to the 1840s.)

I. That this Society shall be called the CRAVEN CHAPEL BOOK SOCIETY.

II. That this Society shall consist of not more than sixteen Members, all being connected either with the Church or Congregation . . . that each Member shall have the privilege of introducing a lady.

III. That the object of this Society shall be the circulation among the Members of Books possessing general interest.

IV. That the Members shall meet monthly

V. That the Subscription shall be One Guinea per annum

VII. That the time of meeting shall be the first Tuesday in each month, excepting August and September, at half past Six o'clock in the Evening. The meetings of the Society shall be at the houses of the Members, in the order of the names in the printed list.

VIII. That every Member not being present at Seven o'clock shall pay a fine of Sixpence; and the time of breaking up shall be Nine o'clock. No refreshments being provided after tea, (which shall be at Seven precisely) excepting cake and wine at the close of the meeting.

IX. Such Books only shall be ordered, on the Society's account, as, after being proposed and seconded, shall be approved by the majority of the Members present.

X. That every Book shall be forwarded according to the order of the printed list, commencing with the Member who proposed it; and the Secretary shall notify, at the foot of the list affixed to each volume, the time in weeks or days allowed for its perusal; and every Member detaining a Book beyond the given time shall forfeit for such detention at the rate of One Penny per day.

XI. That the Books, after circulation, shall be sold half-yearly, in the months of June and December; and that the proposer of a Book shall be at liberty to take it, after having passed through the Society, at half its cost price, and should he decline to take such Work, it shall be sold to the highest bidder; and in the case of its not realizing the half-price, the proposer shall make up the difference.

CONGREGATIONAL CHURCH RECORDS

HELD IN PUBLIC CUSTODY (LIST 6)

(Previous list in Vol. XX, No. 2, p.86)

Bristol Record Office

Wickwar Cong. Ch.: title deeds, 1658-1860.

Buckinghamshire Museum

Transcripts of Bucks. register now in Public Record Office.

East Sussex Record Office

Lewes Cong. Ch.: minute books, 1829-1959; account books, 1816-53; registers of baptisms, 1817-68; Sunday Schools, 1817-1940; miscellanea, 1827-1937.

Essex Record Office

Finchingfield Cong. Ch.: title deeds, 1718-1950.

Ongar Cong. Ch.: title deeds, 1686-1934.

Romford Cong. Ch.: church book, 1779-1857; register of baptisms and burials, 1779-1854.

Witham Cong. Ch.: church books, 1745-1928; account books, 1715-1935; Instruction Soc. minutes, 1840-77.

Gloucestershire Record Office

Stonehouse Cong. Ch.: minute books, 1827-1960; account books, 1915-35; registers of members, 1875-1943; Sunday School, 1849-64.

Huntingdonshire Record Office

Kimbolton Union Ch.: copy of minutes, 1692-1764.

Spaldwick Union Ch.: minute books, 1845-1913.

Kent Record Office

Sandwich Cong. Ch.: minutes, 1817-1925; register of marriages, 1856-71; register of baptisms, marriages and burials, 1879-1937; account books, 1706-1905; title deeds, 1354-1874; Ash Cong. Ch. papers, 1867-84; Sunday School, 1846-73.

Lecestershire Record Office

County Association: minute books, 1832-1939; missionary auxiliary, 1858-1919.

Bardon Park Cong. Ch.: church book, 1875-1914; Sunday School, 1848.

Great Easton Cong. Ch.: minute book, 1827-60.

London County Record Office

R. J. Evans (Secretary, London Cong. Union, 1906-41; Moderator, London, 1935-41). Autobiographical sketch in MS.

Norfolk and Norwich Record Office

Denton Cong. Ch.: miscellanea, 1778 and 1882.

Great Yarmouth Cong. Ch.: copy of church book, 1642-1664.

Guestwick Cong. Ch.: church book, 1694-1854.

Norwich, Old Meeting House: copy of church book, 1642-1839.

Northamptonshire Record Office

Creaton Cong. Ch.: minute books, 1847-1927; list of members, 1793-1883; account books, 1867-1917; misc. papers, 1880-1950.

Portsmouth Record Office

King St. Cong. Ch., Portsea: record book, 1805-88.

Orange St. Cong. Ch., Portsea: church book, 1769-1834.

Victoria St. Cong. Ch., Portsmouth: minute books, 1883-1964; account books, 1896-1967; misc., 1931-54.

Warwickshire Record Office

Knowle Cong. Ch.: minute books, 1876-1947.

Leamington Spa, Clemens St. Cong. Ch.: minute and account book, 1828-44.

Leamington Spa, Spencer St. Cong. Ch.: minute books, 1838-1952; register of baptisms, 1828-37; lists of members, 1835-1912; account books, 1835-1929; Day School, 1870-82; misc. papers, 1866-1965.

Little Kineton Cong. Ch.: minute book, 1813-82; cash book, 1877-82.

Nuneaton Cong. Ch.: minute books, 1876-1953; register of baptisms, 1914-42; Sunday Schools, 1923-38; misc. papers, 1935.

Southam Cong. Ch.: minutes, accounts and other papers, 1840-1946.

Warwick, Brook St. Cong. Ch.: misc. papers, 1784-1966.

Warwick, Emscote Cong. Ch.: minute book, 1882-90.

(Received from C. E. WELCH)

HISTORIES OF CONGREGATIONAL CHURCHES

(The last list was in Vol. XX, p. 176)

- Anon.* This Venerable House: the building of Christchurch Congregational Church (1967).
Anon. A Brief History of Gatley Congregational Church (1967).
Bretton, R. 100 Years of Opportunity. Park Congregational Church Sunday School, Halifax (1967).
Ford, R. A. A History of Camberwell Green Congregational Church 1774-1966 (1966).
Gordon, C. M. Wivenhoe Congregational Church (1966).

REVIEWS

The English Presbyterians from Elizabethan Puritanism to Modern Unitarianism by C. G. Bolam, J. Goring, H. L. Short, R. Thomas (Allen and Unwin, 1968, 50s.).

To those who already know the work of the four co-authors of this book it will be somewhat disappointing to read. Each of them alone is capable of writing an accurate and memorable book on his denomination, but here the different styles and editorship by committee have somehow spoilt the individual flavour of each writer without reducing the repetition of facts in successive chapter. However it is still a good book full of accurate history and it does not gloss over inconvenient facts.

Dr. Jeremy Goring contributes an introductory chapter which demolishes some of the more popular myths about the English Presbyterians. This is followed by two chapters covering the well-known history of Presbyterianism before and immediately after 1662. The first half of each chapter is written by C. Gordon Bolam, the editor of the Unitarian Historical Society's *Transactions*, and Jeremy Goring in collaboration, and the second half by Roger Thomas, the former librarian of Dr. Williams's Library. Chapter 4 contains Roger Thomas's account of Presbyterianism in the early eighteenth century and especially the Salters Hall controversy. Jeremy Goring carries the story on to the end of the eighteenth century in chapter 5. Up to this point the emphasis is on Presbyterianism, and other forms of Unitarianism as well as the

effects of the Methodist revival on Presbyterianism receive only the briefest mentions. The final chapter, however, is a history of English Unitarianism from the time of Lindsey and Priestley to the present day by H. L. Short of Manchester College, Oxford. It has already appeared in serial form in the *Hibbert Journal* since 1966, although this is nowhere noted in this volume. It is a brilliant account of a period not previously described; it shows how the General Assembly of Unitarian and Free Christian Churches came into existence.

There are few mistakes in this book, mostly of a minor nature. On p. 113 Roger Thomas claims that the Toleration Act of 1688 made it impossible to enforce church attendance in future. It was however still open to the ecclesiastical courts to prosecute for not going to either parish church or nonconformist chapel and for many years this was done in the parts of the diocese of Chester if nowhere else. On pp. 178 and 249 the 'open' trust deed theory invented by Unitarians during the squabbles about endowments and buildings in the early nineteenth century is revived in a modified form. Unfortunately for the theorists this type of trust deed is not confined to their denomination. Its provisions do not reflect the prescience of eighteenth century Presbyterians (as the authors admit), but a lack of sophistication amongst local conveyancers. A similar development can be shown, for example, in marriage settlement deeds which also grew in size and complexity in the late eighteenth and early nineteenth centuries. On p. 74 there seems to be some confusion about the number of ministers ejected in 1660 and 1662 which an inspection of A. G. Matthews would have cleared up. Finally, we are told on p. 78 that 'The Quarter Sessions records show that all over England incumbents were being presented for non-reading of the Prayer Book'. It would be useful to know the authority for this statement because less than half the English counties and even fewer English boroughs have preserved quarter sessions records as early as 1660.

Some English Presbyterian churches became Unitarian and others become Congregational, while a few northern churches survived long enough to join the Scottish Presbyterians and form the Presbyterian Church of England in 1836. This book is really only concerned with the first group, but its incidental references to Presbyterian/Congregational churches suggest the need for a parallel study from one of our members. The Congregational element in Presbyterianism like the Unitarian can be traced back a long way. As early as 1688 Above Bar church, Southampton

was divided about Presbyterian or Independent forms of government and it apparently remained undecided for many years. We also need studies of the work of the Congregational and Presbyterian Board funds whose problems are touched on by Roger Thomas. This book is a valuable addition to the history of English dissent but hardly a definitive history of English Presbyterianism.

C.E.W.

John Cotton on the Churches of New England edited by Larzer Ziff (Harvard University Press and Oxford University Press, 1968, pp. 400, 95s.).

John Cotton's significance in the history of the development of Congregationalism on both sides of the Atlantic has received just recognition in our generation, yet unless one has had access to the British Museum or some other ancient library, it has been impossible to read what Cotton himself said. Prof. Larzer Ziff of the University of California at Berkeley now provides reprints of Cotton's two seminal works, *The Keys of the Kingdom of Heaven* (1644) and *The Way of Congregational Churches Cleared* (1648). For good measure he adds to these one of Cotton's most important sermons concerning admittance to the Sacraments, delivered at Salem, 1636. A short introduction or biography of Cotton is provided. We should have welcomed rather more introduction to the works than there is to help the student to see more clearly the qualities in Cotton which proved so influential with people like John Owen.

J.H.T.

The Students of Trevecca College, 1768-1791 by Geoffrey F. Nuttall (Reprinted by *The Transactions of the Honourable Society of Cymmrodorion*, Session 1967, Part II). This lecture was delivered to the Society on 22 February 1968. It gives an account of the institution as seen through the eyes of its students. 'A College may be founded with high and noble ideals; it may be served by pious and learned teachers; but it stands or falls by its students.' In the case of Trevecca it was obliged also to dance to the tune played by its imperious mistress, the Countess of Huntingdon. Academic labour was second to evangelistic labour. The lecture has a strong human interest, sparkles now and then with humour, and builds a good historical picture. What can we make of the student who excuses his absence from the College on the grounds that he is at a church in Cambridgeshire, '2 Hundred & 40 miles'

away and 'it is all a Hasard Weither there are any boats that go neare Wailes'? 175 students are listed in an appendix. Of some nothing more than their surnames is known. Dr. Nuttall has been able, however, to track down biographical details of the great majority. The lecture was, of course, part of the bicentary celebrations of the founding of Cheshunt College.

J.H.T.

Susanna Wesley and the Puritan Tradition in Methodism by John A. Newton (Epworth Press, 1968, 35s.).

I enjoyed this book. In a scholarly piece of work presented in a lively fashion the author communicates to the reader his own enthusiasm for his subject.

Quotations from original sources are cited to make clear the influence of her puritan father on Susanna's thought and practice, and of her own influence upon her sons'. It might easily have become a mere patchwork of quotations, but it has not done so. Susanna Wesley lives in its pages.

Incidentally it is an excellent corrective to the misrepresentation and denigration of Puritanism which is so widespread nowadays among people who ought to know better. The weakness of this work is, that while it stresses the lasting influence of her puritan background on Susanna Wesley herself, it does not really make clear the place and strength of the puritan tradition in Methodism. These things may be self-evident to a Methodist. To a non-Methodist they are not. The title seems to promise more enlightenment here than the author, in fact, provides. A combination of two chapter headings, "Puritan Maid and Methodist Matriarch" might have made a descriptive sub-title.

E.K.O.

Sir Halley Stewart by David Newton (George Allen & Unwin, 1968, 35s.).

Halley Stewart, very much a person, was also almost the perfect type figure of the successful nineteenth century nonconformist (even though he survived long into the twentieth). One of the fourteen children of godly parents; attracted out of the Congregational ministry into business; wonderfully successful in making money out of a series of different ventures; Liberal in politics but innately conservative in his personal life; charitable in public (especially

if his name was attached to his giving) but very 'careful' within his own home; kind and thoughtful, and yet domineering even in his benefactions; blessed with amazing vigour of mind and body, being disappointed only in failing by less than a year to reach the age of a hundred; and father of a brood of brilliant and successful children.

The history of Nonconformity over the years on both sides of the turn into the present century is rich in persons of this mould. Their names are remembered in many memorials and benefactions—the reviewer's two daughters enjoyed "Halley Stewart Scholarships"!

R.F.G.C.

Nonconformist Trust Deeds by Edwin Welch, M.A., Ph.D. (Reprinted from *Journal of Society of Archivists*, vol. 111, No. 8 pp. 397-403).

The Society's Research Secretary has provided a lively and illuminating introduction to a useful source which has often been neglected by denominational historians. Dr. Welch uses a wide range of trust deeds to illustrate their potential interest for church history and order. He notes that the early trust deeds for Congregational and Baptist churches did not include stipulations about doctrinal standards because there were covered by the church covenants to which all church members would ordinarily have subscribed when they were first drawn up. Dr. Welch remarks on cases in the early nineteenth century of chapels being 'bought and sold like any secular building'—a process which has grown exceedingly with the demise of causes or their merger with others. Perhaps some member of the Society will be tempted to compile a list of the varied, and sometimes bizarre, uses to which Congregational chapels have now been put, noting at the same time any interesting features of their trust deeds.

N.C.

ALSO RECEIVED:

The Significance of Trevecca College, 1768-91 by G. F. Nuttall (Epworth Press, 1969, 2s. 6d.).

History of Caersalem, Dowlais, Welsh Baptist Church, 1817-1967 by J. Ronald Williams and Gwyneth Williams (Gomerian Press, Llandysull, 1967, 25s.).