

No. 8: Rev. Henry John Maddock Holy Trinity's first incumbent, 1820 - 5



When Holy Trinity was first built, it was a 'daughter-church' within the parish of Huddersfield. The church was built and founded by Benjamin Haigh Allen, who was entitled to appoint its ministers (incumbents). At that time ministers of Anglican churches without their own parishes were known as 'perpetual curates' and were paid stipends from the proceeds of the rented pews.

Holy Trinity's first Incumbent was Henry Maddock, He was born in 1781 in Nottingham, the eldest son of an eminent surgeon. He was a fellow of Magdalen College Cambridge, where he attended Trinity Church, and was greatly influenced by the preaching of Charles Simeon. Maddock was ordained in 1805, and as a preacher was much in demand, but his ministry was disrupted by frequent ill-health. He married Catherine Harvey of Toton, Nottingham, and became Perpetual Curate of Bonsall, near

Matlock. Whilst the church at Bonsall was being rebuilt in 1814, he went on a preaching tour around Yorkshire with the Rev. Legh Richmond, for the Church Missionary Society. He preached in Huddersfield Parish Church, and met Benjamin Haigh Allen. Richmond and Maddock stayed at Woodhouse, at the home of John Whitacre, Allen's future father-in-law. Maddock and Allen became firm friends, and Allen later invited him to become the Minister of the church he was planning to have built.

Maddock was installed as the Perpetual Curate of Holy Trinity, by the Vicar of Huddersfield, Rev John Coates, on October 18th 1819, the day the church was consecrated; but he didn't actually start until the following May, since he had recently become a curate at Thornby, in Leicestershire. A temporary assistant curate, Rev John Pridham, served at Holy Trinity until Maddock took up the post.

Maddock "laboured with all the intensesness that his constitution would allow, and lived to see a numerous, attentive and most affectionate congregation attached to his church. The kindness and urbanity of his disposition, the amiable courtesy and cheerfulness of his deportment, together with his earnest, practical and perspicuous style of preaching, making Christ and Him crucified the grand topics of his ministry, rendered him an object of much love and esteem to his flock, whilst his Catholic and truly Christian spirit obtained for him even amongst those who were neither attendants on his services, nor members of the Establishment, an unfeigned and general regard."

Maddock lived at Edgerton Lodge. He had at least six children, one of whom, Edward North, was born on December 11th 1821, and baptized on Christmas Day. Maddock laid a firm spiritual foundation for the church and was well liked by the congregation, which grew under his leadership. Unfortunately, he continued to

suffer with periods of ill-health with a weak chest and in 1824, on a trip to Bridlington, was struck by a cold from which he never really recovered. In June 1825, he suffered a haemorrhage of the lungs from which he was no longer able to preach. He wrote, and had printed 'a Pastoral Letter to the Congregation'. The letter, 24 pages long of small print, contains a solemn reminder of the traditional teachings of the church – expounding the '39 Articles of Religion', printed at the end of the Book of Common Prayer. It finishes with a brilliant insight into the church life and worship of Holy Trinity church in the 1820s and I quote from it extensively below.

"And now, my Brethren, suffer the word of exhortation - a few subjects yet remain which call for a word of pastoral advice, if not reproof. We begin with that of public worship. Though, on the whole, I have reason to be thankful for the seriousness and attention which prevail in our congregation, yet there are some parts of your behaviour which may be altered for the better, and tend to honour God, and recommend His service. Let me urge upon you the necessity of an early attendance. You must be aware that the beginning of worship is sadly interrupted for want of attention to this matter. Persons come in during the whole of the prayers, by which the minds of the worshippers are distracted, and much confusion caused. I know that many come from a distance, and that some little allowance may be made for the variation of clocks. Let it then be your study to offer unto God a reasonable service.

Endeavour to understand what you are about, and to enter into the spirit and meaning of every petition you offer. Read what is called the Rubric in your Prayer Books, and conform thereunto. Do not be silent when you ought to speak, sitting when you ought to kneel or stand up; repeating when you should be hearing, as is the case with too many. Our Liturgy partakes of the nature of social worship as well as public. The Minister and the People have each their appropriate portions. The Minister speaks to them from God, and for them to God. When he speaks to you, as in the Exhortation beginning 'Dearly beloved brethren, &c.,' or in the Absolution, you ought to hear, but not repeat after him. When he speaks for you as in the prayers, your heart should go along with him in serious and devout attention, and lively faith; and when you are to join with him, your voices should be heard, and others be encouraged by your example.

Many little things which tend much to the comfort and Christian worship may be pointed out as worthy of attention. Before the Minister begins the service, the congregation should rise up, and also at the Te Deum, and other parts of the service after the congregation have been sitting. The neglect of this causes the first sentence to be generally lost in the noise of the congregation rising. For instance, in the opening of that incomparable Hymn, the Te Deum, when the Minister breaks forth in holy rapture, 'We praise Thee, O God,' how unseemingly it is for above half the congregation to be sitting and the other half rising, instead of all being ready to answer with heart and lip 'All the earth doth worship Thee.' Persons coming in should make as little noise as possible - all pattens (wooden clogs) should be taken off, and pew-doors opened and shut gently.

It would be well if the Psalmody was a little better attended to. Through your liberality we have a noble organ, and it is soberly and properly and skilfully played.

We have singers, too, who are intended to lead and assist the congregation in the delightful work of praise. On them I would charge it to remember their own souls, and to conduct themselves with propriety in the House of God, to restrain the whisper and the laugh, and to give their ear to the hearing of that Word, by which at the last day of account they must stand or fall. On the congregation I would urge it to take their part in the divine and lively work of praise, to let their heart and their voices join in sacred melody, and endeavour to swell the chorus of grateful joy, and praise their God lustily and with good courage.

And here I may remark, that one reason amongst others why the preaching of the Word of God has so little affect upon the generality of those who hear it, is that they are so occupied on the Sabbath with the public means of grace as to find no time for private meditation and prayer. What with dressing and cooking, and going from one sermon to another, the day is so consumed that family instruction is omitted, catechising servants and children is neglected, communing with our own hearts discarded, and we are satisfied with a sort of religious dissipation and spiritual entertainment, and after hearing three sermons retire to rest with little or no real benefit.

Your faithful and affectionate Friend
and Pastor,
H. J. Maddock,
Edgerton Lodge, near Huddersfield.
June 12th 1825.

Henry Maddock resigned in October 1825, and moved back to Matlock. His father on visiting him in December insisted he moved back to the family home in Nottingham, where he died in the following March, aged 45. A memorial tablet was erected in the sanctuary of the church.

Maddock was assisted at Holy Trinity by a number of Assistant Curates. The first, Jesse Bellamy (1820-3), later became the first Incumbent at St. Stephens, Lindley. Holy Trinity's second Incumbent was Henry's brother, Benjamin who served between 1826-30.



Whilst our lifestyles have changed considerably in the past 200 years, perhaps the heed to observe the 'Sabbath' rest is as relevant today as it was then?

Andy Barber
June '17