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## Reviews.

RELIGIOUS DEVELOPMENTS IN WALES, 1654-1662.  
By Thomas Richards, M.A., 532 pages. National Eisteddfod  
Association.

This is practically a continuation of a previous Eisteddfod prize essay, which has been appreciated in our pages: and the second prize essay contains enough for a third volume reaching to 1669. We sincerely trust that funds will permit such publication, for we do not recollect any work comparable with this, except Dr. Nightingale's studies of Cumberland, Westmorland and Lancashire.

The present instalment has two main divisions. First, the days of Triers and Trustees. It is shown how new Puritan ministers were approved, and installed, how parishes were rearranged geographically and financially, how Edward VI's plan of itinerant preachers was taken up on a great scale under a new Protector, how South Wales profited also by unpaid preachers, how the Fifth-Monarchy and the Quaker movements affected the principality. Every statement is carefully documented, and the whole story is set forth most clearly. Four lists are given of men who did official work, and another of the unpaid preachers of South Wales.

Second, the struggle for Uniformity. This is part of a story well-known in England, but the Welsh side has been very poorly known. Every step in the process is carefully traced, with abundant lists and pages of description. First, at the return of Charles, many royalist clergy who had been ejected, returned forthwith and ousted any intruder. Then, under an act of September 1660, there was a second clearance. At Bartholomew's day, 1662, there was a testing time which sorted Puritans into eight classes:—(1) those who conformed and stayed, (2) those who conformed, but got other livings, (3) those who conformed and were re-admitted, (4) those who conformed but had to be re-ordained, (5) those who conformed, were re-ordained, and admitted to new livings, (6) those who did not conform and left, (7) those who left but afterwards conformed, (8) those who left, conformed, but ultimately left permanently. With this model of classification, future English

studies ought to be much better. There is such abundant material here, that we attempt only to introduce to our readers that which concerns Baptists, a very small fraction of the whole. There is an important clue, that Baptists were of three types, radiating from three centres: the Generals, the Strict, the Open.

Hugh Evans, of Llanhir, had been in England, and at Coventry had joined the ancient G. B. church. He returned, and with the help of Thomas Lamb and Jeremy Ives won many converts in Radnor and Brecknock. Though he died in 1656 there was a goodly band of teachers left, including William Bound of Garthfawr in Llandinam, Henry Gregory of Llandewi Ystradenni, John Price of Nantmel, while on the upper Wye were Rees Davies, Evan Oliver, Daniel Penry, and John Prosser. But as happened often in England their churches were badly damaged by the Quakers, and in 1675 the report of Henry Maurice shows they had shrunk into the single congregation of Peter Gregory in Radnorshire. It may be worth while adding that no Unitarians evolved from this section.

An outside minister came in 1656 to strengthen these Generals, William Rider. As he is too little known, a note or two may be given as to his career. He appears in 1654 as member of a church in Denbigh, which sent up to London a resolution on public affairs, published by Nicholls in 1743. This gives the exact link desired by Mr. Richards to equate him with the man who in 1651 had joined with the church at Wrexham in a letter, and who in 1655 signed Powell's *Word for God*; it possibly locates him at Welshpool. His visit of 1656 was to Abergavenny and the Hay, to explain the importance of the Six Principles, and to lay hands on newly-baptized people. He could not speak Welsh, and Robert Hopkins of Aberavon had to interpret for him. After this he found his way to London, and on December 29th, 1659, joined in a G. B. manifesto objecting to a national paid ministry, but acknowledging magistracy. He was dead by 1668, when he was succeeded by young Benjamin Keach. This enables us to say that he was Elder of the G. B. church in Southwark, which, in 1623-4, split from the original church of 1612, and still worships on Church Street, Deptford, though it has become Unitarian. Spinther James was misled in associating it with Goat Street, which is the home of the new P. B. church founded by Keach when he changed his views.

The Open Baptists, evolved from the general evangelical work of Wroth and Cradock, were found chiefly in the south and centre of Monmouthshire, with Llantrissant on the Usk as their centre. Their leader was Christopher Price, apothecary, bailiff of Abergavenny in 1657. William Thomas of Llangwm

visited Bristol and London. Walter Williams of Llandegfedd had obtained access to the parish churches, and excited derision by his inability to read the parliamentary proclamations. This section profited by the work of John Tombes in Hereford and Abergavenny.

Far the most important group of Baptists is that associated with John Miles, drawing state pay at Ilston, in Gower, and with John Price of Cwrt-y-carnau. In the Swansea district there were John Bevan, basket-maker, John Davies, Leyshon Davies, Jenkin Franklin, David Jenkins of Llangyfelach, John Knight, Evan Llewellyn, Robert Morgan, Edward Robert, John Thomas and Lewis Thomas, besides Thomas Proud and Rhydderd Thomas, drawing state pay. Eastward were Henry Lewis, at Tythegston, near Kenfig, Hopkin Abraham in the Vale of Glamorgan, Howell Lewis between Merthyr and Aberdare, Captain Thomas Evans of Eglwysilan, and Thomas Jones of Llantrisant, for Gelligaer, with Griffith Bevan at Rudry. Near Aberystruth and Blaina Gwent was Thomas Harry. A group round Abergavenny challenged the laxity of Christopher Price; these included Francis Gyles, Thomas James, Richard Jones, William Morgan, John Parry, William Prichard, David John Richard, and Richard Rogers. And at Olchon and the Hay the standard was held by John Rhys Howell, James Hughes, Thomas Watkins, Howell Yohan. Walter Prosser did his work, paid by the state. Rowland Charles, David Edwards, Henry Fleming, Lewis Havard, Edward James, cannot be placed either doctrinally or geographically.

Mr. Richards traces all this Strict Baptist movement to the fact that John Miles in 1649 went to London, and there learned from the Baptist church which met at the Glass House in Broad Street. He wonders why Miles did not seek his compatriot, Kiffin. He proves that his Glamorgan helper, Edward Robert, cannot be the Edward Roberts of that Glass House church, whose career we could set forth from 1650 to 1676. But he overlooks that the church of Kiffin in 1649 was less important than the Glass House, which took the lead for many years in London. It was as old as Kiffin's, signed the confession of 1644 and 1646, its pastor, Thomas Gunn, having already a fine record; its members in 1650 were many and weighty, while we know the names of only two in Kiffin's church. Edward Roberts was already a leader in it, and doubtless it was for this reason that Miles found his way there, and elicited the advice to organize regular churches. It was Glass House which initiated general correspondence between Baptist churches, and advised the formation of associations. The church apparently migrated at the Restoration to

Beech Lane, and was so furiously persecuted there that it fell to the rear, Roberts transferring his energies to Ireland.

It is possible to recognize how some of these men had become entangled in the system of state pay, and were freed from it, voluntarily or otherwise. If in Glamorgan both sheriff and under-sheriff were Baptist in 1658-1659, the downfall was imminent. David Davies of Llantrisant and Neath, Morgan Jones of Llanmadock, Morgan Jones of Newcastle, Thomas Joseph of Llangeinor, Thomas Proud of Cheriton, and Howell Thomas of Glynccorrwg, had no sort of ordination that either Presbyterian or Anglican respected; they had only possession; and in 1660 that was by no means nine points of the law. The Triers; indeed, had passed four men, but the King as early as June began turning such people out, and by August 6 Jenkin Jones had been displaced from Llanthetty, Morgan Jones from Newcastle, John Miles from Ilston, and Thomas Evans from Maesmynus. Miles soon sailed to New England with many members of his church, and the minute-book, but found the descendants of the Pilgrim Fathers as loath to receive them as Charles to tolerate them. However, they did at last get leave to found a new Swansea.

For the fortunes of all Baptists involved, the careful indexes of this volume give ample clues. We wish that other parts of the country could be studied as thoroughly, both for dispossessed clergy and for Baptists.

#### ADDRESSES BIOGRAPHICAL AND HISTORICAL.

By Alexander Gordon, M.A. Published by Lindsey Press,  
5s. net.

Rev. Alexander Gordon was formerly lecturer in Ecclesiastical History in the University of Manchester, and has long been known as an authority on Nonconformist History in the British Isles, some of his work on the subject being in the Dictionary of National Biography. These facts are a sufficient guarantee of the accuracy and quality of these newly published studies. There are ten addresses in all, and the book contains many delightful pictures of Nonconformists. It is an example of how interesting history can be made when written with sympathy and imagination. The sketch of Thomas Firmin is particularly good, and useful for all who are studying the attitude of Nonconformity to social problems. Firmin distrusted the efficacy of mere almsgiving, and sought to fathom the problem by personal contact with the poor, and to offer some remedy by economic effort. He adopted the principle of providing work, taking to linen manufacture for the purpose.

The book is very good also for the light it throws on the early Nonconformist Academies. There is one chapter on Early Nonconformity and Education in which the motives leading to the establishment of academies are expounded, and a vivid impression given of the determination of the pioneers who wandered from place to place taking students and all the establishment with them in order to secure some measure of peace in which to work. The same subject arises again in the biographical sketch of Woodridge, whose place as a reformer of the education system is indicated. How many know that Latin persisted as the medium of lectures even in Nonconformist institutions until Doddridge made the change? However, it is as an example of the "Catholicity of the Early Dissent," that Woodridge is portrayed.

In the last address on Richard Wright, there is interesting Baptist material, Wright having been connected with the Baptists of Norfolk before becoming a Unitarian. Of the five persons who met in 1805 to found a Unitarian Missionary Fund, all were, or had been, in the Baptist connexion. The book abounds in items of this description. It is excellently written, and a worthy addition to the Nonconformist library.

PUDSEY AND ITS BAPTISTS; A SOUVENIR. By  
W. T. Garling. 144 pages, abundantly illustrated.

This handsome booklet is full of characteristic stories. One section deals with the general story, though only archæology illumines the Roman period, and the British survival of the kingdom of Elmet. The Moravian settlement is described; did Zinzendorf choose the place because it was called Fall Necke, reminding him of Fulneck in Moravia? One of its scholars last century was H. H. Asquith. The second section tells of the town as it is, and as it was within living memory: such a picture of industrial Yorkshire as gladdens the heart of every northerner, with literal pictures of dear old matrons and sturdy tykes. "A countryman with clogs, corduroys, vulgar striped waistcoat, threadbare blue coat, and a hat worse than a bricklayer's labourer" astounded a loungee at Leeds by asking for a second-hand Infinitesimal Calculus: it was Samuel Ryley of Pudsey. Trade, politics, social customs, are described at length. Mr. Garling, however, crowns the column with the capital of the Baptist Church. The denomination was known in the borough from 1826; his own church from 1845. It has done well for itself, its sister churches, and its town, to which it supplies a mayor this year. A third section is a *pot-pourri*, a directory of town and denomination, with quotations which throw very unexpected lights into the predilections of leaders, usually reputed sober.

INTERCESSION SERVICES: FOR CONGREGATIONAL USE IN PUBLIC WORSHIP. 64 pages, 1s. 3d.;

Matlock, George Hodgkinson.

Here are twenty-two services arranged for joint audible prayer. They may much enrich worship, and will certainly deepen devotion; they have been drawn from many sources, including ancient Christian and modern Jewish. Dr. Jowett commends the book from experience.

TRANSACTIONS OF THE UNITARIAN HISTORICAL SOCIETY; October 1923. 88 pages, Lindsey Press.

The quality of these pages is always high. Of general value is a paper on the evolution of church government in an English Presbyterian organization at Bridgwater. Of special interest to us is the lease of 1693 for the General Baptist meeting-house in Portsmouth: the indenture makes no stipulation as to doctrine, but simply ensures that so long as two people maintain the continuity of the congregation, the house is for them. Dr. Street presents reasons for still believing that Thomas Hollis, senior, and Thomas Hollis, junior, were not only Independents in church connexion, but were not Baptists. A farewell sermon at the Taunton church in 1808 by T. Southwood Smith raises puzzles, for Job David was pastor then.

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**The Nations Turning into the Baptist Road**, was the theme of a striking cartoon at the Baptist Exhibition in Stockholm. The facts and the idea supplied by one of our members were elaborated by other enthusiasts, and embodied in a picture thirty feet long and ten feet high, painted by Mr. Tom Kerr, of Edinburgh. A plate of this has been prepared, three feet long by one foot high, and may be had from the Carey Press for a shilling. It ought to be in every Sunday school and many a home.

A Hebrew antiquary has offered to throw new light on the career of Charles Maria du Veil, of the seventeenth century, about whom Stinton gathered little, and no later Baptist historian learned any more. We hope during this year to present a sketch very different from that hitherto current. And from the same source we expect notes on other men who passed over from Judaism to Baptist ranks.