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Reminiscences of the Rev. John Aldis of Maze Pond.

By his only surviving Son.

THE full title of these reminiscences should be "of Manchester, Maze Pond, Reading, and Plymouth." But it was at Maze Pond that my father's genius perfected itself, and found its fullest scope. The other places gave him work which was a preparation for, or a supplement to, his real life-history.

He would indeed always have been "of Maze Pond" had not the ceaseless growth of London slowly transformed his surroundings there, and removed the chief members of his congregation to almost inaccessible distances. The chapel itself has become a place of business. It has been rebuilt under its old name several miles away in the Old Kent Road. It used to stand at a few minutes' distance from the southern end of London Bridge. Maze Pond was so called because in ancient days a public garden was there, containing a lake or "pond" for boating and bathing; the distinctive place of amusement being a "maze," such as is still to be found in the gardens at Hampton Court.

My father had a theory about the origin of his name, which he based upon a supposed historical fact known to him as a local tradition.

For years before 1685 a wealthy family had resided in a large house, standing in its own grounds, near the sea-coast south of Norwich. But the owner was dissatisfied with it, and so built himself a new house at some distance away. The former residence was kept in repair, but was untenanted. The villagers always called it the "Auld Hoose," to distinguish it from the Squire's new mansion.

After the revocation of the Edict of Nantes (1685) a colony of Huguenot weavers escaped to England and settled in this neighbourhood. The Squire handed over to them the "Auld Hoose" in perpetuity, to be their place of residence, and their factory. Here they flourished, and begat sons and daughters. They were excellent workers and successful in business. Naturally the members of this colony were called by the

villagers "Jack of the Auld Hoose," "Tom of the Auld Hoose," etc. Gradually the descriptive phrase became a surname, "Aldous." A few who migrated inland corrupted their name into "Aldis." It is a confirmation of this theory that while the name "Aldis" is comparatively rare, the original form "Aldous" is freely scattered all over the coast from Norwich to Colchester. We as a family firmly held this theory as undoubted historical fact, and prided ourselves upon our Huguenot ancestry more than we should have done had our forbears come over with the Conqueror.

Two things confirmed this theory in my father's case; his remarkable facility for acquiring French and German; and his noticeably dark complexion. These two peculiarities in combination often led to his being mistaken for a foreigner.

I have heard him describe how on one occasion before he became known at Maze Pond, he was one of the less important speakers at a public meeting where the advertised attraction was an address by "a gentleman of colour (a negro)." He came into the chapel at the head of the procession from the vestry, the rear being brought up by the chief speakers. As the procession wound round the platform he overheard a little girl in the front row of the audience loudly whisper to her sister, as she pointed to him, "That's the gentleman of colour."

Of his remarkable faculty for Continental languages I may give two illustrations. He used to describe how he sometimes amused himself when he was in parts of England where he was personally unknown by pretending to be a Frenchman who could only speak broken English with a French accent, interspersed with rapid digressions into his own (supposed) native tongue. He always found this successful. But he could not have attempted such a device had he not acquired a most perfect mastery of French. On one occasion, when travelling as an amateur guide and interpreter with some of his wealthy Maze Pond friends, he overheard the landlord and landlady of the hotel, where his party had put up, discussing the nationality of that day's arrivals. When his own name was read out the landlord suggested that he was Swiss. The landlady scoffed at the idea. "Nein, nein, ein Preussischer!" ("No, no, a Prussian.") This was due to his correct pronunciation of the guttural *ch*, which in that part of Switzerland and in Rhenish Bavaria is pronounced *sh*.

Of his early days I do not remember hearing my father say much beyond the fact of his having been a rowdy, troublesome boy, addicted to all sorts of mischievous tricks, and recognised by his companions as a born leader in forbidden escapades. But at an early age he attached himself to the

Congregationalists of Colchester, to which denomination his parents belonged. He distinguished himself in their chapel debating society. On one occasion he was chosen to reply to a young Baptist whom they had invited to one of their meetings. My father carefully prepared himself by reading all the arguments on both sides of the subject, and was considered by his fellow-members to have successfully answered their visitor. But for days and weeks afterwards he was haunted by the arguments he had disproved, and gradually he became convinced that the Baptists were right and the Congregationalists wrong. So he consulted the local Baptist minister, and after full investigation of the whole subject, he was publicly immersed on his own declaration of faith and repentance. He thus became for the rest of his life a convinced and fearless Baptist. On one detail alone of that creed did he afterwards modify his opinions. These friends were Strict Communion Baptists, and my father naturally fell in with their way of thinking on that point. Later on his parents must have followed their son's example, or at least his father did so; as I discovered, in a curious interview I had with the old gentleman after I had become an undergraduate at Cambridge in the early sixties. My father used to spend a week or so every year at his birthplace, Colchester. Usually he went alone; but on one occasion he took my elder brother William and myself with him for a day's visit. As we were walking along the streets, we came in sight of the old man (who was now quite blind) led by a boy on one side and tapping vigorously with his stick on the pavement on the other side. We let them go home, and then followed them, and introduced ourselves. I was put into a chair just opposite our blind host. He took me by the hand, and very soon began to unburden himself of what was obviously a weight on his mind. He knew that, like my brother, I had gone to Cambridge; he knew that in some respects Dissenters were under a religious ban, and being now too old to understand the question clearly, he had come to the conclusion that I must have renounced my denominational principles. "Well, James," he began, firmly holding me by the hand. "I hear that you have changed the ordinances." I asked him which ordinance. "The ordinance of believers' baptism," he at once replied, and launched forth into a full and exact statement of what he and all other Baptists held on that point. I assured him that I had not "changed it"; that I was quite as good a Baptist as he was himself; but he seemed only half convinced, and kept occasionally muttering something about "changing the ordinances," till my father managed to quieten him, and turned the conversation in another direction.

My father soon showed such marked ability for teaching

and speaking, first at Colchester, then at Goswell Street, London, that it was decided to send him as a student for the ministry, to Horton College, near Bradford, which had been founded by its Principal, Dr. Steadman. Providence directed his steps, when he became a student there, in an unusual way. On arrival he was looking out for the students' entrance, when a mischievous collegian sent him round to the kitchen door. He knocked, and was admitted by Dr. Steadman's youngest daughter, Letitia, who was at work there, helping the cook. This informal introduction soon put them pleasantly at ease together, and in the end led to their marriage when my father was appointed to his first pastorate in Manchester.

At Horton College my father made some life-long friendships; the most important of these was with James Webb, who after a brief ministry at Arnsby, settled for life as the minister of the Strict Communion Baptist church at Ipswich. My father had entered Horton College as a Strict Communionist, and Mr. Webb as an Open Communionist. The two soon became intimate friends, and when they discovered the discrepancy of their views on the Communion question they argued with each other week after week, and month after month, until in the end Mr. Webb converted my father, and my father converted Mr. Webb; each held his changed belief for the rest of his life. This was a very happy experience for my father, since it gave him a far wider field for his special talents than he could otherwise have found, while the narrower ecclesiastical surroundings quite harmonised with Mr. Webb's temperament.

Of my father's work at Manchester I have never heard him tell us anything, except one curious anecdote. As he was walking towards his chapel on a Sunday morning, he saw a half-drunken woman lying in the gutter by the roadside. A woman friend, bending over her, was trying to rouse her up to a more respectable posture; and as a clinching argument, reminded her that the folk would soon be coming along on their way to church; "And then," said the friend, "they must all see you here, like this. Think of your character!" The woman half raised herself up, as she loudly exclaimed—"Ch'racter—thank God, I ain't got no ch'racter. Ch'racters take a deal of uphouding," and with these words resumed her interrupted repose.

But it was after his settlement at Maze Pond (1838) where he remained for seventeen years, that I had the chance of knowing anything personally about his work, as I was thirteen years old when he left Maze Pond for Reading in 1855. During my childhood, naturally, I could not appreciate him. I can only

remember counting the buttons on my frock in weary anticipation of the end of the sermon. But towards the end of his Maze Pond ministry I began to appreciate religious teaching, and took a keen interest in such books as Angell James' *Anxious Enquirer.* When he left us to make his final arrangements with the church at Reading, I wrote to him, told him of my experiences, and asked to be taken as a candidate for baptism. Soon after we had settled in our new home, I was baptised at a week-evening service along with my elder brother William. Of course our names had been given in previously at a church meeting, and I had to undergo the customary questioning from the two "messengers" of the church who had to report on my fitness as a candidate for church-membership. My father had a theory of his own about the two lions who guarded the gates of the Palace Beautiful in the *Pilgrim's Progress.* They represented these "messengers," and, no doubt, did sometimes deter people who otherwise would have come forward for baptism. However, I found my "lions" quite tame and friendly, and got through the ordeal satisfactorily.

What I chiefly remember about Maze Pond was the excellence of the congregational singing, and the comparatively high intellectual and social character of the people. In either respect our only rival church was Devonshire Square, where John Howard Hinton was pastor. Many members of our congregation sang bass, tenor or alto from the score of Novello's *Psalmist,* which was considered too difficult a book by most other congregations; later on it was pretty universally superseded by the *Bristol Tune Book.* We had no choir, and would have scorned the use of a harmonium or organ. This is an interesting reminiscence of the earliest history of the church. When Benjamin Keach was introducing the singing of hymns, many who objected to the novelty withdrew, and in 1691 formed this new church. But when in 1736 the church called Abraham West, he stipulated that they should sing; and they agreed. Our chief deacon was Mr. Beddome, a near relative of the hymn-writer so named. He often visited us at our home, and used to recite to us passages from George Herbert's poems, especially the lovely lines "*Sweet day, so cool, so calm, so bright, etc.*" George Herbert became the favourite poet of our family; my sister, the eldest of us, often read him aloud to us on Saturday evenings.

One pew at Maze Pond was filled by the family of Mr. Whymper, a celebrated wood-engraver. One of his sons became even better known as an Alpine climber, he was one of the few survivors of the Matterhorn accident, which mountain, he, with his party, was the first to ascend.

My chief remembrance of the Maze Pond ministry was of

its connection with our residences at Shirley, a village some four miles from Norwood Junction, and five or six from Croydon. Long before my time my mother had been more or less an invalid. One summer she spent at a cottage in Shirley, and improved so much from the change that my father rented three white cottages close to the Common. We gave up our house in London and lived in these cottages, which practically constituted one house with a large garden in front and at the back. From this garden there stretched a row of some six or seven heathery hills that sloped down to an oak plantation bordering the road from Shirley to the Croydon cross-road. On the other side these hills rose upwards to a level heath-land bounded by a long fir-plantation, extending from the Archbishop's private grounds above Addington for about a mile towards Crohamhurst and Selsdon. The whole place is now jealously preserved as a beauty-spot by the Croydon Town Council. These three cottages, built end on end, are still in good order, but are inhabited by three separate families.

We lived here for some three years and then went back to London; but, after a short residence there, returned to Shirley till we left it in 1851, and took up our final abode in Surrey Place, Old Kent Road, not far from the Bricklayers' Arms terminus of what was then the South Eastern passenger railway.

While we lived at Shirley my father had to content himself with a "prophet's chamber" in the caretaker's house, which formed one corner of Maze Pond chapel. There he resided from Saturday evening till Wednesday evening, when he came back for the rest of the week; having taken the Sunday services, the Monday evening prayer-meeting, and the Wednesday evening lecture at Maze Pond, besides visiting his people on the intervening days.

On the Wednesday evening some of the elder children always went to meet him as he walked home from Norwood station, then quite an inconsiderable place. I was too young to share in that privilege. Once a month he went on to the next station, Croydon; whence he came back to us with the monthly issue of one of Dickens' novels, which he read aloud to his family. From that privilege also I was similarly debarred. But I can remember seeing the book occasionally lying about; more especially one with a picture of a ragged little boy looking piteously up to a tall lady who had just put her watering-pot down beside the flower-bed, and was staring at the urchin with evident astonishment. That, of course, was Betsy Trotwood with David Copperfield. My father on this one point disagreed entirely with Charles Spurgeon. I remember hearing Spurgeon

denounce novel-reading in the course of a Sunday evening sermon. "I know that worldly people will read novels; I don't blame them. I don't grudge pigs their swill. But how any converted man can waste his time over a novel I cannot imagine."

Both at Shirley and afterwards in London my father used, whenever he had time for it, to take us out for long walks, especially on Christmas Day and similar festivals. One of these impressed my memory, though I was too young to share in it. On a day which turned out very wet and stormy, though fine to begin with, the elder ones went with him on a long expedition to Selsdon, beyond Crohamhurst. I do not know what it was, but there seemed to be some magic spell in that remote place, which lured them on to it, in spite of wind and storm, and the slippery mud they often had to wade through. They consoled themselves, and urged on their way, by making up and singing a parody of Bunyan's "*Who would true valour see,*" which was one of our favourite fireside hymns. Every verse ended with "To go to Silsdon." That was how we always pronounced and spelled the name, though the maps and the signposts now give it an "e" instead of an "i."

We made ourselves quite at home at Shirley. As there was no evening service at the village church we used to have one in one of our cottages, to which any of the villagers who chose to come were welcomed. Our minister was a local baker and grocer, a Wesleyan, who was almost entirely blind. My sister read the Bible for him. She generally chose the chapter; but sometimes asked him what part she should read. His reply was invariable "Heave it open anywhere, miss, it's all good alike." I never met a man with a more marked gift both for extempore prayer and for expounding ('spounding, as he called it) the Scriptures. Had my sister "heaved" the Bible open at a mere list of names from Numbers or Chronicles, he would have deduced some pertinent and useful exhortation from it.

On Christmas Day we gave a present to every villager who chose to come for it; a large slice of Christmas cake, an orange and a few pence. Naturally we had many applicants. The Vicar of Shirley, an old-fashioned Evangelical, was on very friendly terms with us. A drinking-fountain erected in his memory now stands where the road to Crohamhurst and Croydon branches off from the main road from Norwood to Shirley. While we were living there my youngest brother, Charlie, died. The Vicar called to condole with us on our loss. My father, to prevent any misapprehension, explained that the child was unbaptised; "I am sorry you have told me," said Mr. Farrar; "I should have asked no questions myself, and have offered to bury the child here; but, as you *have* told me, you will see that

I cannot legally do so now; which I very much regret." Charlie was buried in the ground belonging to some dissenting chapel in Croydon.

When we gave up Shirley in 1851 and settled in the Old Kent Road, we children all felt very keenly the change from the country to the town. I did especially, and was always dreaming of some plan for revisiting our beloved hills and moorland. Once I inveigled my younger brother into walking with me thither, hoping that our cottager friends would take us in. We started directly after breakfast and walked on bravely till at last we were forced to feel that the project was beyond us; and so, in great misery, turned back. I had twopence in my pocket, with which we bought some biscuits and ate them sitting on a doorstep. We reached home soon after two o'clock, just as our parents were sending out to the police-station to have search made for us. My brother was laid on the sofa, and fed up with every kind of delicacy; while I was banished in disgrace.

There were two consolations for us in our enforced residence in town. One was that we were not far from fairly good country walks, in such places as Peckham Rye: these my father found out for us, and took us with him in his explorations; sometimes helping us by a lift in an omnibus or a short ride in a train. Our hearts would have been broken had our surroundings then been what they are now; an unrelieved wilderness of brick and mortar. We were as far out in the country as was consistent with the imperative condition, that we must be within walking distance from Maze Pond chapel. We walked there and back twice every Sunday, through a queer maze of slummy back streets as soon as our route left the Old Kent Road at the S.E. Railway terminus. Another imperative condition was that we should be able on weekdays to walk to the City of London School; then standing in a quiet enclosure, Honeylane Market, cut off from the noise of Cheapside, just opposite Bow Church.

Another consolation was a fair-sized garden at the back of our house; and more especially a gigantic acacia tree that grew there. The central trunk rose up straight; and, when once you had reached the lowest branches, was as easy to climb as a staircase. It had two specially convenient resting-places on the way up; and at the top the branches formed a comfortable chair; seated on which our eyes were almost on a level with the topmost ridge of the roofs of Surrey Place, which bounded our horizon. On the other side we could look for some distance over a wide expanse of houses and trees.

The great lower boughs of this acacia led to nothing in particular, and they were very troublesome to clamber along.

Once I tried to distinguish myself by going further than any of my brothers had done: in that particular I succeeded; but when I had gone so far that I could not go forward, I found to my dismay, that I could not get back; somehow I could not find a safe foothold. There I stuck, vainly trying to extricate myself, until at last I had to call out for help. So they went in, and brought my father to the rescue. He climbed up the tree and along the branch, until he could reach my feet; these he took hold of and guided in the right way, so that I could scramble down backwards and thus reached the main trunk in safety.

In this garden we were allowed to play pretty much as we liked; and each of us had a small strip along the side-walls for his very own. In these we did what we liked, planting flowers or even making miniature hills and mill-dams. There were several currant-bushes in the garden; mostly black currants, these we were allowed to eat freely, as they were not very tempting so that there was little risk of our taking too many.

One room was my father's study, the walls of which were more or less lined with bookcases that reached from floor to ceiling. The contents of these were chiefly theological; later on I came to know them well and delight in them. But there were many books for the general reader: the *London Encyclopædia*, the *Penny Cyclopædia*, besides books on travel or science. This room was of course sacrosanct, and only to be approached with special permission. We had a small library of our own upstairs on the top landing.

Before we went to the City School we were taught at home chiefly by my sister and mother. My father taught us Latin. There was one subject, however, which he taught us somewhat indirectly. One memorable day when we lived at Shirley he brought home a box, about one foot each way, which opened out and disclosed rows of tiny shelves filled with little pill-boxes containing chemicals of every kind, and little stoppered bottles filled with acids or reagents of different sorts. These surrounded a space packed full with a crucible, pestle and mortar, and other appliances. With this box my father taught the elder ones chemistry for the best part of a year, afterwards he handed it over to them, with its book of instructions to teach themselves and the younger ones. This box seemed endowed with immortality, it held out for such a length of time, and it gave to us all, especially myself, a deep-rooted love for scientific experiments.

On Sundays we had to learn by heart an assigned number of verses from the Psalms or Isaiah; and among our "Sunday books" there were several interesting ones, such as *The Life of*

William Knibb, the Missionary, which we read of our own free will. On weekday evenings we often had a book read aloud to us by one of the elders. In this way we became familiar with *Uncle Tom's Cabin*. I remember my brother William struggling manfully with his feelings while reading a pathetic death-bed scene, till at last he had to give way, and broke down in a flood of tears.

It was in these intimate relations of home life that my father influenced us most. We were not of an age to appreciate his work as a minister until after he had settled in Reading, where we were separated from him for the greater part of our time by residence in London, when at school, and afterwards in Cambridge, when at the University. In this way we came chiefly under outside influences when at the most impressionable periods of life.

During his ministry in London my father was one of the first to welcome Spurgeon, when the latter settled there in 1853. The older ministers of the denomination looked rather askance at Spurgeon's peculiarities. My father introduced him to membership in a Union of London Baptist ministers; and at the first meeting that Spurgeon attended, the chairman, a venerable fossil, thus summed up the young man's merits in his closing prayer—"O Lord, have mercy upon thy young servant now before Thee, who has so much to learn and so much to unlearn."

In one respect my father's ministry was the exact opposite of Spurgeon's. However interesting and instructive his sermons might be, he never in the pulpit showed the least vestige of humour. No one ever smiled during his discourses. This was the more remarkable because, in himself, he was full of fun, and when speaking on the platform he could make, and did make, his hearers laugh as much as any other speaker. Possibly he had an exaggerated sense of the sanctity of the ministerial office; I never heard him say anything that would have explained this peculiarity in his pulpit utterances. Most probably he had, when a young man, met with some striking instances of preachers who had spoiled their life-work by giving way to an excessive love of the facetious; and knowing his own instinctive tendency to be in that direction he had once for all laid down for himself a rule absolute against any such liberties; and, by thus constantly schooling himself, habit had at last become a second nature with him.

JAMES A. ALDIS.

Baptists on the Continent:

A Plea for more Interest and Concern.

NO previous generation has had such opportunities of hearing about and meeting its saints, and of learning of the working of the Spirit of God in its midst. The drawing together of different parts of the world by modern science, quicker travel, the popular press, broadcasting, all these things enable men to know far more of contemporary efforts for the Kingdom of God than was possible to our ancestors. A very great faith was demanded of those who sent out missionaries in the Middle Ages, or even of those who agreed to support Carey when he sailed for India in 1793. It was often years before any detailed news of what was going on or what had been achieved reached home. Many of the great Christian ventures were carried out by those who remained quite unheard of until after their death. Nowadays, however, a Sadhu Sundar Singh or an Aggrey or a Kagawa visits England; a Wilfred Grenfell travels backwards and forwards across the Atlantic in the interests of his work; an Albert Schweitzer is known and acclaimed by half Europe. If there is an obvious movement of the Spirit in Africa or India or China, in a month or so the whole of Christendom is informed. Those who work in England, where conditions are at the moment difficult, may be thankful to modern science, which makes it possible for us to be cheered by knowledge of the triumphs of the Gospel elsewhere, and gives us such constant evidences of its continued power.

We do not yet make the most of our opportunities in this respect. We debate whether religion is "played out," when we might be observing its victories and studying for our own guidance its achievements, not in any past age, but to-day, and almost at our doors. It is strange how little attention most of us Baptists give to the astonishing growth of Churches of our own faith and order throughout central and south-eastern Europe. We ignore what might be a source of great inspiration to our own faith, a movement which might teach us very much. It has developed so quietly and so near to us that many have overlooked it, some perhaps because they have been too pessi-

mistically fascinated by their own problems, and others because their attention has been fixed in the distant corners of the earth. Ministers who want illustrations of the present activity of the Spirit of God, Young People's Societies who want "up-to-date" subjects, and individuals who want evidence that truth is still stranger than fiction and mightier than the sword should study what is happening among the new Baptist communities on the Continent of Europe. There are stories of adventure and heroism worthy to be set beside any in the history of the Christian Church.

This is not exaggeration. The spread of the modern Baptist movement on the Continent during the last hundred years is one of the most amazing chapters of swift expansion anywhere to be found. A century ago there were no organised Baptist groups (excluding of course the Mennonites) in any country on the mainland of Europe; to-day they are to be found in every land except Albania and Turkey. There are over 5,000 separate Baptist Churches, and some 230,000 members, without reckoning those in Russia. During the same period, it may be observed, the number of Baptists throughout the world has increased by 2,216 per cent. The remarkable increase in Europe has come not from any large missionary movement from outside, nor from any big propaganda effort, but has been in the main a spontaneous spreading in simple ways with few external aids.

Here is a movement not only to be heard about and pondered, but to be helped. That such astonishing growth has been accompanied in some places by narrowness of theological outlook, by a negative attitude towards culture, by some dangerous tendencies towards fanaticism, and by occasional antinomianism will surprise no one who knows anything of religious history, and of our own story in particular. The growing Baptist movement has been met in most European lands by persecution, and has suffered much at the hands of the civil and ecclesiastical authorities. "Not many wise after the flesh, not many mighty, not many noble" have been called, though there are exceptions, especially in Sweden and Denmark. These things make all the more necessary study of what has taken place and sympathetic contact with these brothers of ours. Whether this extraordinarily rapid expansion, fraught with such rich possibilities for the future of religion in Europe, fulfils its early promise, or whether its flame now so bright dies rapidly and is extinguished, depends largely on ourselves, on whether we can make friends with Continental Baptists so that we can aid them with our longer and wider experience, and whether we are willing to help them financially that their own evangelists and pastors may be adequately trained. If Baptists on the Continent sink to the

position of what the Germans call a " Winkelsekte," an insignificant and eccentric group out of touch with the main stream of religious life, and with little or no influence in their own lands, a heavy responsibility will rest on their brethren in England and America.

Travel is now becoming so easy that it is possible for many to cross to the Continent and see for themselves these new communities. Personal friendly contacts can be made on holiday and are of far greater value than is often recognised. This last summer a party of young men visited Germany and met with a most eager and warm welcome from Baptists in Berlin, Kassel, and Marburg. Trips that establish contacts like this can be easily and fairly cheaply arranged, and need not be confined to Germany. It seems likely that the Baptist World Alliance will meet in Berlin in 1933, and in the years before then it is important that we should become as well-informed as possible regarding the situation on the Continent. Those who plan visits abroad should be careful to orientate themselves first by a little reading. Any willing to correspond or exchange periodicals with European Baptists can learn much as well as give encouragement and help. Upon all lies the responsibility of gaining information and showing sympathy.

Mr. Byford, before the War, issued several editions of a book entitled *Peasants and Prophets,* which gave intimate sketches of Baptist pioneers in Russia and in south-east Europe. This is still well worth consulting, but it is to Dr. Rushbrooke that we are indebted for the only general survey of the subject. His book, *The Baptist Movement on the Continent of Europe,* is a fascinating story of the spread of Churches in Germany and the neighbouring lands, following the efforts of J. G. Oncken, and also of the small beginnings in strange ways in other parts. Every year, however, important changes take place, and it is difficult to keep the story up-to-date. Those who read the supplement on European affairs which is issued with *The Baptist Times* every quarter, know of some of the most recent developments. Before long a new and much enlarged edition of Dr. Rushbrooke's book will be necessary. Meantime he has published a smaller volume, *Some Chapters of European Baptist History.* After describing summarily the commencement of work in Germany, Denmark, Sweden, Norway, Poland and South-east Europe, he tells in greater detail the story of what has been occurring in Finland, Esthonia, Latvia, Lithuania, Russia and Czecho-Slovakia. There are brief biographical notes of some of the more outstanding and picturesque figures, such as Adam Podin, L. H. Luther (Esthonia), J. A. Frey (Latvia), Th. Gerikas (Lithuania), and the Novotnys (Czecho-Slovakia). At

the end come some useful statistics, a short list of books, some questions for study circles, and adequate indexes. A map, and a chapter placing the whole movement against a rather wider background might well have been added, but as it is the book is very handy for practical use, and costs only half-a-crown, at the Kingsgate Press.

We are promised later the story of Baptists in Rumania, a story "of men and of deeds that stir the blood and prove that the sacrificial passion for truth and for souls is not dead." The accounts of the beginnings in Baltic lands are full of romance and bravery. The stories of the first baptism of Latvians, of the journeys across the old Russo-German frontier in a farmer's cart, and of the trip to Memel in a smuggler's boat are little epics of faith and courage. Comparatively little is known in this country of these lands, and incidentally in both his books, but particularly in the more recent one, Dr. Rushbrooke is very informing regarding general conditions. Although a Baptist minister is now Deputy-Chairman of the House of Commons, most English Baptists will be surprised to learn that Libau has had a Baptist minister as its mayor for nine years and that he is also a member of the Latvian Parliament.

Reliable information about Russia is not easy to come by. It will be long before any detailed account of Baptist developments there can be written. In the later of his books, however, Dr. Rushbrooke, who has had the advantage of visits to Russia, relates the beginnings both among German settlers and among Slavs. The early history of the Russian Baptist Union, and of the Union of Evangelical Christians is clearly traced, and there are valuable pages on post-war happenings. Unfortunately the Preachers' Seminary, opened with such high hopes in Moscow at the end of 1927, has been closed by the Soviet authorities, and it appears that a renewed attack upon religious bodies is being made. Statements as to "millions" of baptised believers in Russia are to be viewed with suspicion, but clearly there has been remarkable progress by Baptists and kindred religious groups, which under Czardom were ruthlessly repressed.

Dr. Rushbrooke refers incidentally to Marzinkowski's important book on *The Experience of God in Soviet Russia* (reviewed in *The Baptist Quarterly*, January, 1929, and in *The British Weekly*, May 9th, 1929). There has now been translated into German by Hans Harder and issued under the title *Christus unter den russischen Jugend* (Hans Harder Verlag, Karlsruhe, 1928, 143 pp. 3RM) a series of addresses, articles and Bible studies by Marzinkowski, who was for many years secretary of the Russian Student Christian Movement, and who, although brought up a member of the Orthodox Church, has since the

Revolution adopted Baptist ideas. This new book forms an interesting postscript to the earlier one, further revealing the simplicity and strength of the faith of the still-exiled author. There is the story of his conversion in 1903, entitled "My Experience of Christ," several addresses on work among and by Russian students, and two later papers on "The Revolution of the Spirit" (1917) and "Christ and Youth" (1923), which give valuable insights into the spiritual conflict which has accompanied the political upheavals. Those who read German will find in the *Theologische Blätter,* June, 1929, an important article by Bernard Harder on *Die Glaubensfreiheit in Russland,* which concludes with a useful annotated bibliography on the religious situation in Russia.

There is material enough, therefore, for study. Those who make themselves familiar with the story are almost certain to be moved to action and to be themselves recalled to the essentials of our faith. This remarkable movement is not unworthy of comparison with the sixteenth-century Reformation. Indeed they may well be right who urge that it cannot properly be understood unless the part played by the old Anabaptists in preparing the soil be recognised. It is not without significance that the Czecho-Slovakian Baptists go even further back for their inspiration and call themselves "The Brotherly Union of Chelcicky," after a fifteenth-century reformer. Those who would take right views of current religious tendencies on the Continent or elsewhere must take long views. The fate which overtook those sects who have been called "the stepchildren of the Reformation" should be a challenge to all of us to a keener effort to understand and to aid these simple, eager, brave communities which the Spirit of God is forming before our eyes not many miles away.

ERNEST A. PAYNE.

The Holborn Review, alas, will no longer be edited by Professor Peake, of whom a brief notice is given in October. Mr. Flowers, of Chorleywood, has an article on the modern value of the New Testament—giving the portrait of Jesus, His teaching, unanimous faith in His sovereignty and saving power, the influence of a new society, the religion of the Spirit. Other good articles discuss the profitable reading of fiction, and Conrad as a novelist.

The Spanish Baptist Churches.

REQUESTED by the editor to write an article about the Baptist work in Spain, I hasten to comply with the request for the benefit of the beloved readers of the periodical. I shall try to give an exact idea of the origin and development of the Spanish Baptist churches.

The Baptist work in Spain is old, but has not always been pushed with the same faithfulness, and for this reason the number of actual members is not larger than it is. To-day we have a thousand members in our churches. Nevertheless, we are not satisfied with this number. The Baptist message is well received in Spain. This has been recognised even by our brethren of other denominations, and there would be many thousands of Baptists in Spain if the country had always been worked with the same constancy. The Spaniard who leaves the Roman Church abhors clericalism. The ritualistic service does not impress him. The Baptist churches with their simple services, their baptism which speaks to the conscience, do impress, and these give a light which cannot be confused by a people which have seen the deception of Rome. The work has always been done in sincerity, by simple methods, for the bringing of souls to Christ; there have been good results in Spain. Two examples may be given.

The Old Baptist Mission of Catalonia. This work was carried on by Mr. Henry Lund and his Spanish helpers from 1890 to 1900. An itinerant work in the towns gave origin to a good number of small churches with two or three hundred conversions. These were apostolical conversions of simple men and women, people who worked for and gave all to Christ. To walk from five to seven hours in order to hear a sermon was no great sacrifice for those veterans of the faith, some of whom I have had the privilege to know.

But the opening of new fields with larger opportunities and greater liberty to preach the gospel diverted the attention of the mission board which sustained the work in Catalonia. The small, poor, and isolated churches could hardly maintain themselves, but they continued several years with the work of one native, Don Gabriel Anglada. This brother was unable to do the work he desired because of delicate health brought on by a previous imprisonment in a damp cell, when the charge against him had been the preaching of the gospel. On the death of this

self-denying worker, his nephew by marriage, Don Ambrosio Celma, took charge of the work which has grown much in these last years. Señor Celma has had a special tact in animating and instructing his young members in order that they might help him in the Lord's work. With only his books and advice, he was able to produce a good number of apt workers for the work, until the opening of the Baptist Seminary in 1923 which came to our help.

The Swedish Mission in Valencia. This work was begun by a Swedish missionary, Mr. Charles Haglund, and was continued by Mr. John Uhr. The early history of this Mission is a series of struggles and difficulties, as in all parts of fanatical Spain. In the Convention last year the older brethren in Valencia related to us how fanatical women from the balconies of their houses threw dirty water and other dirty things on the missionaries as they passed in the street. Thus was planted the large Baptist Church of Valencia, which in 1908 inaugurated a beautiful chapel in the centre of the city. Churches were planted in several towns of the province.

The New Baptist Era in Spain. In 1922 the Board of the Southern Baptist Convention assumed the task of evangelising the Iberian Peninsula. The old Mission of Catalonia, the Mission of Valencia, and the new churches of Madrid and Alicante founded by another Swedish missionary in 1918 and 1920, formed the Spanish Evangelical Baptist Union. We can call this act the beginning of the "New Era" for the Baptists in Spain. The larger churches which compose the Union are eight.

The church of Barcelona, with one hundred and fifty members, under the care of the pastor who served so long in the Mission of Catalonia, and who is the secretary of the Baptist Mission in Spain. The church pays all of its expenses, including the rent for the chapel, which is quite a sum in a city like Barcelona. The members are evangelising some districts of Barcelona by holding weekly services in private homes and in a small hall.

The church of Tarrasa, which began in 1923 with sixteen members, and grew until it had one hundred in 1926. The growth called for the building of a house of worship, and we made it with Spanish money. To-day we have here one hundred and fifty members. Among them are some remarkable cases showing the power of God. One case was that of an intelligent anarchist who came to church in order to dispute the existence of God. To-day this man is one of the leaders of our young people. Another member studied five years for the priesthood. One young Mohammedan, the son of a leading family in Con-

stantinople, was offered exceptional advantages by the Romanists if he would let them baptise him, but he did not care to leave the religion of his fathers until he later heard the gospel in our church and was converted; then he wished to be baptised and that without any material inducement naturally.

Sabadell. This church was a small spark, still burning, from the old Baptist Mission when Señor Celma took charge of the Mission in Catalonia in 1914. To-day the church has ninety members, and has a spacious hall. This steadily-growing church has for its pastor the celebrated young poet Don Antonio Almudevar.

Figueras and Palamos. These two churches are very near the French border. The pastor in Figueras, Señor Muniesa, besides pastoring his church and two neighbouring towns, makes a monthly trip to France that he might evangelise thousands of Spaniards residing there. We have three groups of Spanish Baptists in the south of France.

Valencia. There are in this city two important Baptist churches each having one hundred members.

There are also good churches in other towns. In Carlet there was inaugurated last year a beautiful temple built by the brethren of the church. A curious and worthy thing to be noted is that all the water used in the construction of the church was carried in jars by the women of the church, for there is little water in the town. In this way they saved quite an expense, as all the cement blocks were made by the members.

Alicante. This is another city along the Mediterranean coast where there is a Baptist church of some ninety members. There are mission stations in neighbouring towns which are visited by the pastor of the city.

Albacete. The city is located between Alicante and Madrid with a church of some forty members, under the care of Don Francisco Pais, a Spaniard educated in Cuba. Lately there has been an awakening among the young people, resulting in conversions.

Madrid. The capital of Spain has a church with more than a hundred members and two chapels. Both chapels are insufficient for the needs of the growing church. The central hall especially is very small, because of which the church has begun a subscription list for funds to build, and already 15,000 pesetas have been collected. Although it is impossible to do anything with this amount (say £500), the members are working and trusting the Lord.

The Baptist Mission has suffered by the last financial crisis of the Mission. Five pastors had to take up secular work, and the Seminary had to close because of the lack of funds. Also

we lack liberty in Spain. There is less liberty in Spain than in Italy.

Recently the Church of *Badajoz*, supported by the Pioneer Mission of England under the care of D. Lorenzo Elder, has joined the Spanish Baptist Convention.

The Spanish Gospel Mission is working also with great sympathy with Baptists, in provinces of central Spain where the Union has no station. The Headquarters of the Mission is *Valdepeñas*, where is a very important church. The Director is D. Percy Buffard.

In spite of the difficulties it is pleasing to us to see that the Spanish people receive the gospel. Continually souls are joining the ranks of Baptist believers, and frankly the future presents itself with optimism.

Pray for Spain.

SAMUEL VILA.

PEN PICTURES OF LONDON YEARLY MEETING, 1789-1806.

IN these 120 pages, Dr. Norman Penney has well edited the notes of Richard Cockin and James Jenkins. Scarcely any other body of Free Churchmen had such annual meetings, and none had its proceedings so well recorded. We may be thankful for the unofficial reporters who set down the opposition to a Women's Yearly Meeting because "it will be giving to one body, two heads"; and the way it was conciliated by throwing out "a tub to a whale." Fancy a Baptist minute-secretary to-day being so affected by a discussion as to weep and "defuse a tendring influence over the Meeting"! Yet even in those days there were young Friends in the gallery needing reproof for behaving in a light unbecoming manner. The original pictures are embellished by the notes of Dr. Penney, who seems to know intimate details of every Friend at every period, were he a shepherd, a lessee of Castle Chambord for a boarding-school, or the inventor of bathing machines at Margate. This part and its successor may be had from Friends' House for ten shillings the pair, now.

Baptismal Regeneration.

IN Dr. Forsyth's book *The Church and the Sacraments*, a book which all ministers would do well to read and study, and which, contrary to the author's wont, is written in a delightfully clear style, there is a notable chapter by Dr. H. T. Andrews on "The Place of the Sacraments in the teaching of St. Paul." It is a chapter which calls for the careful attention of Baptists. He expresses the opinion that the best commentary on the phrase "Ye were washed" in 1 Cor. vi. 11, is to be found in Acts xxii. 16, "Arise and be baptized and wash away thy sins." "In both of these statements there seems to be a very definite nexus between baptism and the forgiveness of sins." Of 1 Cor. xv. 29—"Those who are baptized for the dead," he says, "There is no reasonable doubt that St. Paul is referring to the practice of vicarious baptism by living Christians on behalf of those who had died in an unbaptized condition. . . . Baptism was believed to confer some spiritual endowment which could not be obtained in any other way and it was hoped that vicarious baptism might remedy the defect for those who had died without it—a defect which otherwise seemed irremediable." With Ephesians v. 26 and Titus iii. 5 in mind, he says it is "Very hard to resist the conclusion that if the Epistles of St. Paul do not enunciate the doctrine of Baptismal Regeneration, they at any rate approximate very closely to it, with this difference, of course, that there is no shred of proof that baptism was ever administered to infants in the Apostolic age." As to John iii. 5, his opinion is that "there seems to be no way of avoiding the conclusion that what the words signify is this: Baptism is essential not merely to the bene esse but to the very esse of the Christian life." All this is really amazing as coming from a Congregationalist, and it goes far beyond such Anglicans as Whitgift and Hooker. For Whitgift said, "It is not true that whoso has external signs shall be saved but it is true that none can be saved that are willingly void of them. Qui crediderit baptizatus." So he, at least, did not hold baptism as absolutely vital. Some might unwillingly lack it and be saved despite the defect. And Hooker, while maintaining that baptism is the ordinary gate into the Christian life, says that "it is to be gladly confessed that there may be in divers cases life by virtue of inward baptism where outward is not found." Certainly the unquestioned reality of spiritual life in Quakers and Salvationists who do not practise

baptism is a fact to be reckoned with here. If John iii. 5 really meant what Dr. Andrews says it does, it would contradict the facts of spiritual experience and that in itself is grave reason for mistrusting his interpretation. Moreover, everybody knows that there has often been very little sign of spiritual life amid populations where every individual has been baptized. John Calvin put it tersely, "He who is not a Christian before he comes to receive baptism cannot be made a Christian by baptism, which is only the seal of grace before received." But Dr. Andrews' passages should be re-examined. 1 Cor. xv. 29 is a well-known crux interpretum. But if the gross superstition of a vicarious baptism for the dead did really arise among the Corinthian Christians, it is simply inconceivable that the Apostle of justification by faith should have referred to it in any terms save those of passionate denial and stinging rebuke. In Ephesians v. 26, and Titus iii. 5, it is to be observed that λουτρόν, rendered in the Revised Version "the washing of water, Gr. laver," does not necessarily mean "place of bathing," or "the water for washing," but may mean the "washing" itself. Moulton and Milligan's Greek Testament Vocabulary and Robinson's "Ephesians" in loc., may be usefully consulted upon this point and will confirm the correctness of our statement. So there is no sound reason for the view that the two passages make any allusion to baptism. Certainly we cannot use them in any attempt to construct a Pauline doctrine on the subject. Why should we not take it that the much discussed τῷ ῥήματι (with the word) is an echo of another word which may have been current in Christian circles before the Fourth Gospel appeared, "Already ye are clean because of the word which I have spoken unto you" The participle in Ephesians v. 26, rendered "having cleansed" in the Revised Version, is probably an aorist of coincident action for the cleansing and the sanctifying are one and the same act of grace. In the very moment when a man believes, he is forgiven and becomes a saint in the New Testament meaning of that sorely abused word. As for Acts xxii. 16, baptism was for Paul an essential part of his self-surrender to Christ. It followed inevitably upon his conversion. It would have been to him unthinkable that he should not be baptized. There *was* "a nexus between baptism and the forgiveness of sins" since faith in Christ meant obedience to His command. Yet the statement needs guarding. Baptism was not a thing which had so obtained for Paul the Divine forgiveness. His whole reiterated teaching makes it clear that the doctrine of baptismal regeneration would have been repudiated by him with a scornful indignation such as he felt and expressed when he fought the idea that circumcision was vital to salvation.

With reference to John iii. 5, it seemed to me at one time that the clue to its meaning was in that word καὶ (and) which could well be rendered "even." When a Romanist priest once challenged me on the subject, I asked him whether "God and the Father" meant "God even the Father," whether "He shall baptize you in the Holy Spirit and fire" might not mean "the Holy Spirit even fire," and whether similarly we might not read "Except a man be born of water even of the Spirit," taking water as a symbol of the Spirit in His cleansing power. He consulted his Greek New Testament and frankly allowed that the Lord's words were certainly patient of that interpretation, upon which I charged him never to quote John iii. 5 as proof of his doctrine, since his foundation would be very insecure. Recently I have discovered that Thomas Cartwright held the same view. Against baptism by women in cases of urgency, he says, "It came by a false interpretation of John iii. 5, which means not water but is a translation or borrowed speech for the Spirit of God as elsewhere fire is the same, purifying." A greater man than Cartwright—John Calvin—held the same view.

But there is a far more feasible interpretation. Proselyte baptism was practised among Jews in ancient times. We have no direct proof of this, but we know that they used it in Christian days and they certainly did not borrow it from the Church. But John the Baptist called Israelites to the baptism of repentance, and though Matthew says "He saw many of the Pharisees and the Sadducees coming to (or for) his baptism," Luke makes it clear that the Pharisees only came as spectators. "The Pharisees and the lawyers rejected for themselves the counsel of God being not baptized of him" (vii. 30). It was all very well to expect a heathen man to submit to such a humiliation, but it was preposterous to imagine for a moment that a Pharisee would bow his proud head beneath the waters. He was already one of God's people and a leader among them! I believe then, that our Lord was telling Nicodemus that he ought to have made that submission not because baptism was anything in itself, but that the realisation and confession of his sinfulness would have been the first step towards the new life. Besides that, Nicodemus needed the quickening grace of the Holy Spirit.

HENRY J. WICKS.

Prisoners in Devon and Cornwall in 1672.

THE State Papers, Domestic, of Charles II, contain two in album 309, documents 103, which are duplicate lists of 18 Presbyterians, Independents, and Anabaptists, conceivably worthy of pardon together with Quakers :—

Edward Ebdon and John Bennet; prisoners in Southgate in Exon. on excommuncation.

Thomas Egbeare and Elizabeth Pine (or Gine); prisoners in Stoke Canon in Devon on excommunication.

Samuel Hart and Henry Forty; prisoners in the King's Bench for nonconformity.

Alexander Edwards, Walter Tincombe (or Trincombe), William Lob, John Dier (or Diar), Charles Cock, Will Steevens; prisoners in Bodmin in Cornwall upon excommunication.

Samson Lark, Will Tacy (or Jasey), John Adams, Roger Rowe, Francis Hart; prisoner in the common jail at Exon for premunire.

Thomas Gower, prisoner in Durham jail on excommunication.

On the lists as a whole, it may be noted that the reason was excommunication. This method of putting people in jail was adopted afterwards with Bunyan, and called forth a legal pamphlet from James Jones of Southwark. Many people were startled lately by a very similar procedure when a man in default with an ecclesiastical court was sent to jail by the lord chancellor.

As to the men and woman. We cannot identify all as Baptist, for especially in Cornwall information is scanty. We know that the Lobbs and Tincombes were Presbyterian, and perhaps the Rowes also; the Ebdens and Egbeares were Congregational; for this very year they took out licences so describing themselves. As to the others :—

Colonel Robert Bennett had been a well-known Baptist since 1650 in Cornwall; and album 303, document 103I shows that this year he received a pardon: John Bennet may be a relation.

The Dyers were a Baptist family, famous a century later in Plymouth.

William Facey lost no time in taking out a licence to teach at Tiverton.

Henry Forty had been twelve years in Exeter jail, and was freed together with Bennett on the application of Colonel Blood.

Sampson Lark went back to his work at Lyme Regis, joined Monmouth, and was executed for treason.

A Pyne was colonel and J.P. in Somerset 1653, and the family has been strong Baptist ever since.

Thomas Gower was very well known in London and Durham as a prominent Baptist.

The Bloody Assizes of 1685.

THERE were two rebellions against James II. The former was of the lower classes, largely Nonconformist, with a bad leader, the Duke of Monmouth. It failed, and when the military slaughter was over, there was a special commission of judges to try the rebels. The latter rebellion was of nearly all classes, of all shades of religion except Roman Catholic, with a good leader, the Prince of Orange. It succeeded, and shortly afterwards there appeared various pamphlets telling about the Bloody Assize of 1685, from the standpoint of the rebels. On these, Macaulay founded his rollicking narrative in his History. Whoever would compare his story with his authorities, could see him heightening the picture by quite gratuitous touches.

Within the last six years, the State Papers for the period have been calendared, and the official side of the story has been accessible. Two writers, a judge and an antiquary, have re-told the story as a whole. And as the latter is a bibliographer, he has examined the sources of the previous version. The startling fact emerges that the book on which Macaulay, and most other writers, relied, was published by a tricky man, was edited by a rebel who in other respects had a dubious character, and was inspired by that lover of truth, Titus Oates. Under these circumstances, fresh examinations are clearly needed.

The contemporary evidence is fairly plentiful, but long remained in manuscript. For instance, at All Souls, Oxford, are daily extracts from the newsletters, showing what was given out to the public: these were printed in 1857. There was an authorized writer of newsletters, Henry Muddiman, and the drafts of his letters are still in manuscript, in the library of the Marquess of Bath. They show what the government was willing for the people at large to know; between them and the lurid stories of Oates a few years later, all classes of readers could get fairly contemporary versions to suit them.

In 1888 F. A. Inderwick wrote an essay, appending statistics from the gaol-books. The Somersetshire Archaeological Society in 1892 published an article on the sources of history for both the rebellion and the assizes. Correspondence of the earls of Clarendon and Abingdon on the subject was printed four years later by the Oxford Historical Society. In 1904 the Historical Manuscript Commission printed several relevant letters from the Stopford-Sackville papers. Six years later the Royal

Historical Society printed a drummer's account of the militia's work for a month. Ephemeral books and pamphlets and ballads may be traced in the Bibliotheca Somersetiensis, the Bibliotheca Lindesiana, and the Index to the ballad-entries in the Stationers' Register. The trials in London were reported and published even in October 1685, and a Commentary next year.

The proceedings of the judges may be summarized. At Winchester the lady Lisle was convicted for sheltering a rebel, sentenced, and executed. At Dorchester they spent five days. On the first day sixty-eight men pleaded guilty by the advice of the prosecuting counsel; thirty pleaded not guilty, but only one was acquitted. The executioner, Ketch, said that with one assistant he could hang, quarter, and boil only thirteen a day. In the five days, 251 were sentenced to death, with the intention of sparing the lives of 190. The others were executed at Dorchester, Lyme, Bridport, Melcombe, Sherborne, Poole and Wareham.

At Exeter only one day was necessary; nineteen pleaded guilty, two were convicted and executed at once. The head-quarters of the rebellion was Taunton, yet two days sufficed, as out of 505 indicted, only six pleaded not guilty. The last gaol-delivery was at Wells, where 541 pleaded guilty, one was tried, condemned and executed, all in one day. Of all these, a warrant to execute 239 was signed in September. The hangman was kept busy till December, and by the end of the year heads and quarters, boiled in pitch, were hanging at the gates, bridges, cross-roads all over the west; nor were they buried till the autumn of 1686.

Many died from small-pox before they could be hanged, and it seems that the total number executed was only 251. Hundreds were transported to the Leeward islands, Barbados, Jamaica and Carolina; all of these who survived were pardoned after the second rebellion. About thirty escaped with a fine or a whipping. About eighty were pardoned. About 130 were bound over to good behaviour. The names of all of these are now published, and a modern editor has given a few notes on some of them. But much more work deserves to be done as to these pioneers.

These lists deserve close attention from the secretaries of the Somerset and Dorset Baptist churches, which contributed scores, if not hundreds, to the ranks of the insurgents. The Lyme Regis church was foremost, and it is not surprising to see the pastor, Sampson Lark, with John Holloway, the tobacconist, amongst the earliest who paid forfeit. Other Dorset names well known in Baptist circles are Bevis, Collier, Cox, Elliot, Sprake, Waldron. Colonel Abraham Holmes and Will

Hewling were Baptist, but had landed with Monmouth. Benjamin Hewling was convicted at Taunton; the story is well-known how his grandfather, Kiffin of London, interceded, but could only obtain that he should not be quartered, but buried whole. Robert Perrot, who had helped his relation, Colonel Blood, in a previous plot, stealing the crown and sceptre, was executed at Taunton this time.

Two cases deserve special mention. William Wiseman, a barber's apprentice at Weymouth, for publishing a seditious libel, was sentenced to be whipped at every market town in Dorset; of these there are ten. "Thomas Pitts" was, for spreading false news, sentenced to pay £3 6s. 8d., and be whipped: small-pox saved him from the whipping. His real name was John Tutchin, and he was responsible for fighting as well. Once freed, he began inventing dying speeches and publishing them as broadsides in 1686. When the wind changed in 1689, he collected them as "The Protestant Martyrs, or, the Bloody Assizes," which with the aid of Oates swelled up by 1705 into a fifth edition, a splendid mass of fiction, which has misled many a serious historian. Macaulay, for example, watered the little seed of William Wiseman, till it became a green baytree.

The grave losses sustained by our churches in Somerset and Dorset, still affected them four years later, and so when the churches of all England were represented at London in 1689, the West did not give its usual lead, which it only recovered after ten years. Some real harm was done, the effects of which persisted for nearly a century.

We commend to some Baptist antiquary in the Taunton district, that he take the official lists in the Calendar of State Papers, and try to trace his spiritual ancestors who fought against James as their fathers against his father.

TRANSACTIONS OF THE UNITARIAN HISTORICAL SOCIETY.

The October issue has a study of Hackney College about 1795, as remembered a generation later by a student, William Hazlitt. In those days, universities were practically closed to Dissenters, and Hackney had thirty lay students, eleven fee-paying divinity students, and eight more on the foundation. The diary of a Leeds layman, 1733-1786, in forty-one quarto volumes, has yielded a useful study of a cloth-factor whose chief interest in life was religion.

Repairing a Meeting-house in 1720.

IN the later days of Benjamin Stinton, the lease of the meeting-house in Goats Yard Passage, Fair Street, Horsely-down, was nearing its close, and arrangements were made to erect a new building in Unicorn Yard. When John Gill was invited to the pastorate, the church divided. One section thereafter worshipped in Unicorn Yard, and the other section under John Gill, after temporarily worshipping in Crosby's schoolroom, obtained a new lease of the old meeting-house in Goats Yard. They found it sadly in need of repair, and at their church meeting on the 12th January 1719/20,

> Bro. Jones, Bro. Cobb, Bro. Smith, Bro. Deale, Bro. Turner, and Bro. Crosby were appointed in trust for the Church to take a lease of the Meeting house for the term of 40¾ years and to repair the same with all needful and necessary reparations and likewise to insure 300£ thereupon from Damages that may be sustained by Fire.

Crosby's account of the cost, as entered by him in the minute book, is of much interest. A raising dinner, a branch (chandelier), a pulpit candlestick, a tin of sconces and hooks, eightpence for sawing pries (privets), and a lawyer's bill of three guineas, decidedly remind us of other days and other ways. Here is a copy of it.

An Account of Mony's paid for the Reparation of the Meeting House &c. Anno 1720—

To our Brethren who separated from us to prevent their demolishing of the pews standing which they threatned at their leaving the place	10	0	0
To Mr. Randal Carpenter in full of his Articles of agreement	60	0	0
To Ditto in full for his overwork	10	2	0
Spent on the Workmen for a Raising dinner	1	3	0
Paid breakfast mony for them		4	10
To Mr. Goldsmith Paviour for Paving Work	7	7	0
To Mr. Burput Clock Makr. for a Dial	6	6	0
To Mr. Staples for a Branch	2	2	0
To Mr. Wade Brazier for Cleaning it		2	6
To Ditto for a new branch & inlarging ye old one	5	0	0
Paid for the pulpit Candlestick		16	0
Paid for 1½ dozs of Tinn Sconces & Hooks		19	7

To Mr. Landen Carpr. for work done	1	10	0
To Ditto for more work done	1	9	0
To Mr. Waller in full for painting work both outside and inside	16	10	0
To Mr. Croney for Smiths Work		6	4
Paid a Sawyer for sawying some pries			8
Paid for a Grate and setting up in ye Vestry		7	10
Paid for Dying the Curtains & new making them		4	6
Paid for some small nails			1
Paid to ye Scavengers for carrying away Rubbish		1	0
Paid for Leases of ye meeting house	3	3	0
	127	15	4
A Tax bill		8	1½
	128	3	5½

The contributions amounted to £117 9s. 11d., and were derived from subscriptions, payments for pews, and a public collection of £16 3s. 1d. Among the subscribers were Elizabeth Stinton, Robert Cobb, and the four deacons, Thomas Crosby, John Jones, John Smith and Thomas Stone.

At the church meeting on 2nd May, 1721,

> Bro. Crosby in whom the Church reposed the Trust of the management of their publick Charges desired that some persons might be appointed to Audit his accompts to Christmas last and the Church appointed Bro. Jones, Bro. Smith, Bro. Stone, Bro. Cobb, Bro. Thompson, Bro. Deale, Bro. Turner, Bro. Allen and such others of the Brethren who were inclined thereto to appoint a time and place for the doing of the same.

Doubtless in the congenial and convivial surroundings of audits and committee meetings of those days, the eight named auditors, with the help of the other brethren who were inclined thereto, found it possible to carry through this little audit.

SEYMOUR J. PRICE.

The Influence of Whitefield on Baptists.

GEORGE WHITEFIELD'S field-preaching extended from 1737 to 1770. What he did for the Church of England, the Church of Scotland, the Calvinistic Methodists of Wales, aristocratic circles influenced by the Countess of Huntingdon, is well known; the New Light in America was carried broadcast by him. It is worth while studying, from Tyerman's biography, how Baptists profited. And 1737 happens to be not far from the zero line: to put it another way, Baptists (like all others) were steadily shrinking and dying till this new force appeared.

The first contact was when Whitefield, at the age of twenty-three, was going out to his missionary work in the new colony of Georgia. As he was becalmed off Deal, he went ashore and preached at a private house. The Elder of the General Baptist church came to see him, but was challenged as to his "taking the ministerial function without being called." They did agree, however, as to the need of regeneration. No result can be traced; the annals of the Deal church are blank from 1727 till James Fenn helped found the new Connexion in 1770, by which time Whitefield had found light on calling to the ministry. Yet there was a John Doble who went out in the same convoy, who became master of a school at Highgate: it would be interesting to trace if he were related to the Dobels who were Baptist leaders round Cranbrook from 1736.

At Badsey, near Evesham, there lived a family named Seward. Henry, the eldest, married a Baptist wife, and this led to the strengthening of the Baptists near, so that in 1732 they built a meeting-house at Bengeworth. William was a churchman, who after good work at charity schools in London had met some of the earliest Methodists and had been converted. Early in 1739 he was at a conference in Islington where he met Whitefield, and in February he joined him on a preaching tour. A third brother, Benjamin, had also been won by Charles Wesley, to the rage of Henry. When Benjamin fell ill at home, Henry tried to isolate him from his Methodist friends, and actually wrung the nose of Charles Wesley who came to call. But William took Whitefield to see Henry, who offered him the use of his yard for preaching,

as the clergy would not lend their churches. For three days the young evangelist preached in this village, as well as in Evesham street and town hall. He returned in July and preached again in the same way, then with 120 friends rode to Pershore, but there the church was put at his disposal before the cavalcade rode on to Tewkesbury, singing all the way. He does not mention Baptists in these places. Mrs. Seward is well known as a great supporter of Baptists in Worcestershire; and in 1754 bequeathed £3,600 to continue work in the district.

In June, 1739, Whitefield was asked to come and preach at Hertford. The Baptist minister sent a horse to London that he might ride down. This would appear to be Jonas Thurrowgood, who lived at Bendish, and who in 1736 had registered a Baptist meeting-house on Castle Street, Hertford. He preached three times in the open air, to thousands of people; then went to Hatfield Broad Oak in Essex, where Baptists had had a little meeting from 1672; but while he preached at Saffron Walden, Thaxted and Bishops Stortford, and William Seward seems to have been with him, there is no mention of direct influence.

Seward was not the only wealthy man who linked old Baptists with new Methodists. The Blackwells of London used to entertain the Baptist ministers every week, and Ebenezer this year became a steady supporter of Whitefield. The evangelist wrote to him from Cirencester that same June; he had been preaching in a field to about 3,000 people, and the Baptists afterwards brought him five guineas for his new Orphan House in Georgia. Next month he preached in Tetbury to some 4,000 people; many of divers denominations came to meet him, and he visited Mr. O., the Baptist teacher, before riding on to preach in the evening at Malmesbury: this gives a pleasant glimpse of Nathaniel Overbury, a relation of Mrs. Seward's minister at Alcester.

In that same July he was preaching to thousands around London on Hackney Marsh, Kennington Common and Moor Fields: one amazed beholder measured up that a Sunday congregation covered 2,827 square yards, standing close; and an editor allowed, with bad arithmetic, that there might have been 11,338 persons. Yet no allusion to such events seem made by Baptists, though they had seven churches within half a mile: nor is there any evidence that they went and did likewise. Of them all, only two are known except to the antiquarian; Brine had no gospel for the unconverted, James Foster gave his magnificent thought and oratory to stemming fashionable infidelity.

If London was thus stagnant, Philadelphia was the same.

A Presbyterian minister wrote, " Religion, as it were, lay a dying, and ready to expire its last breathe of life in this part of the visible church." Baptists had a brick building, from which they had bought out the episcopalians. Whitefield rode thither four months later, 150 miles of rough country from Lewis Town, went to church Sunday morning, 4th November, preached in the afternoon, went to Quakers' meeting at night, preached again on Monday, was called on by the Presbyterian minister, called on the Baptist, spent the evening with two loving Quakers, preached again on Tuesday, spoke at a Quaker funeral, entertained the Presbyterian and Baptist ministers in the evening. On a tour next year he went to hear " Mr. Jones the Baptist minister, who preached the truth as it is in Jesus." And when the Presbyterian Synod met there in May, 1740, the Baptist meeting took an honourable part in a great revival due to Whitefield. The minister was Jenkins Jones, who had migrated from Llanfair Nant in Pembroke, and was in charge not only of Philadelphia but of the older church at Pennepek. There had been an Association since 1707, but this revival quickened it. It drew up a Confession, for hitherto there had been great variety of teaching, endorsed it as standard, and sent out missionaries to rally old churches and plant new ones. The influence of this Association from 1742 all along the Atlantic was great; and the impulse was Whitefield's.

Even more friendly relations were established southwards. At Charleston he went to the Baptist meeting and preached. The church was in extreme low water, owing to a General Baptist church having been recently planted at Stono, which had appealed home for a minister, and had just received Haywood: Whitefield revived the original church and spoke well of its minister, apparently Thomas Simmons, but possibly William Peart. William Tilley, from Salisbury, had been ordained here for home mission work, and was down in Savannah in 1740. There Whitefield met him, on one of his rare visits to his own parish, and twice invited the Baptist to preach in the church. So far as Tilley had a home, it was on Edisto Island, where a meeting-house had recently been built; his church built a new one at Euhaw in 1751, which was opened by Whitefield. At Ashley River there was another church, branched off in 1736, with Isaac Chanler as its pastor, a Bristol man. Whitefield visited him also, and in a letter home testified " there are some faithful ministers among the Baptists."

At Boston, two months later, he found things very different. The population of New England was dense, for America; and a revival was already proceeding. But the Baptist church had just called a Harvard graduate, who was quite opposed to

enthusiasm. After the converts of the revival had vainly sought to move the church, they founded a second in 1743, and even then found most of the former churches too prejudiced to countenance them. Whitefield was in close touch with Jonathan Edwards, but there is no evidence of any direct contact with Baptists here.

His proceedings had brought about an official condemnation from the Episcopal authorities, and this took him back to England in 1741. He paid several more visits to the colonies, which are not detailed at length, and it may be convenient to sum up the American results of his influence on Baptists.

In Georgia, Whitefield had built an Orphan House, which was also an academy, and was intended to be a university; its erection, maintenance, chartering and endowment were a main object of his life. From Thornbury in Gloucestershire he took over in 1751 Nicholas Bedgewood to be his agent there. Bedgewood became Baptist, was baptized by Oliver Hart at Charleston, and was ordained in 1759. From the Orphan House itself he baptized many, both staff and inmates, rather to the chagrin of Whitefield. One of his converts, Benjamin Stirk, planted a church at Tuckaseeking. And from these beginnings arose the great community in Georgia, which to-day is more numerous than all the Baptists of England.

Whitefield's journeys in the South and Middle provinces resulted largely in stiffening the existing churches, and quickening them to home mission work. For example, New York had known occasional ministrations from a General Baptist church in Connecticut, then a branch headed by a brewer from Wiltshire, which had disbanded in 1732. But the old church at Piscataway, New Jersey, was stirred to plant another at Scotch Plains, which in its turn planted one in New York city. It was the same group which in 1756 founded the first Baptist academy, and from Scotch Plains went James Manning in 1764 to Rhode Island, where he became head of the chartered college; Whitefield's friend Benjamin Franklin subscribed to it, and the first class was graduated before the great evangelist died.

In New England the old churches were too conservative, and many of them too General, to be influenced directly. What happened was the origination of many new separate churches: and the story of Backus is typical. He was converted in Connecticut in the Whitefield revival of 1741, and four years later he, with others, united in a new church. In 1748 he moved to Middleborough and organized a Separate church of which he was ordained pastor. The Halfway Covenant was now recognized as inevitably swamping a church in the second generation with unregenerate men, and in 1756 he took the

final step of organizing a Baptist church. Scores of such cases occurred.

Once more. Whitefield died at Newbury Port on 30 September, 1770. The news converted a young man who had heard him two days earlier; Benjamin Randall. He took up the mantle that fell from the ascended saint, became a great itinerant evangelist, and began a new movement which spread over New England and into Canada. His churches were all Baptist, but they were Free-Will Baptist, and it is only within living memory that the barriers were taken down. One of their leaders is to-day Associate Secretary of the Baptist World Alliance.

We may now return with Whitefield in 1742 to England, to note his influence in Britain. His friend Seward was murdered at Hay for field-preaching, and we do not observe any further effect in the Evesham district. But at Minchinhampton there were similar risks, in which the mob coupled Whitefield with the Baptists—well-known at Shortwood since 1715. Whitefield indicted the ringleaders, who were found guilty and had to pay damages. The incident gave renewed courage to the evangelists near. Long before this happy issue, Whitefield had challenged the rioters at Wednesbury, and then went for a rest to Bromsgrove. Here he was welcomed by two or three Baptist ministers, and after field-preaching in the afternoon, preached in the Baptist meeting at six o'clock. This sort of riot was everywhere: in 1744 F. Pugh was threatened with a drawn sword at Braintree in Essex.

Another of Whitefield's friends, John Cennick, toured Devon that year. At Wellington he used a Presbyterian meeting, and had Baptist hearers; at Kingsbridge he used the Baptist meeting; at Plymouth his converts borrowed the Baptist meeting for singing almost every night. At Bristol, Thomas Olivers was converted by him, and his first Sunday he spent, at six in the cathedral, at eight hearing Whitefield, at ten in Christchurch, at two church again, at five Whitefield again, and in the evening the Baptist meeting.

In London, Whitefield's admirers had built him a wooden structure at Moorfields: "I have called it a Tabernacle, because perhaps we may be called to move our tents." He never needed to take it down and shift it, though when it grew old a larger building was put up all round it, and it was then demolished. But the name became popular, irrespective of a building being of wood, and portable; wherever a Tabernacle arose, the Surrey or the Metropolitan, we can trace the Whitefield tradition. To this Tabernacle in 1752 came a hair-dresser's apprentice, originally to jeer; but he came back again and again,

and after three years was converted. He went to Norwich in 1758 and began preaching, when for the first time he wrote to Whitefield. There was some question of his coming back to supply for the great preacher, but he went to Cambridge instead. The building up of an insignificant congregation there by Robert Robinson was due to Whitefield.

Riots in Cork excited the evangelist's indignation, and as the juries would not convict, he sought executive interference. The channel he chose was Andrew Gifford, Baptist pastor at Eagle Street, a man out of favour with other London ministers, but well known to the Speaker, the Lord Chancellor, the Archbishop and other people of rank. Their friendship deepened, and Whitefield got his introduction into similar circles, so that quite a new turn was given to his own activities, and he became a chaplain to the Countess of Huntingdon.

Whitefield went over to Dublin, and one result of his labours was that the moribund Baptist church was greatly reinforced and quickened to new activity. He toured in Yorkshire; one Sunday at Bradford he preached in the morning to 10,000 people. In that vast assembly was a lad of sixteen, John Fawcett, who trudged over to Birstal where twice the number stood on the hill slopes to listen to the preacher again on a platform at the foot. When the service ended, and hundreds rode away to Leeds, singing all the way, they left a lad behind destined to lead the Baptists of two counties for fifty years, inspired by that day's work.

Twelve years had passed since David Crosley, the evangelist of that district, had interchanged letters with Whitefield; the stone-cutter, the ale-drawer, the shop-boy, were in one great missionary succession. And Fawcett had a partner, another disciple, of a very different kind.

Whitefield was now realizing the importance of steady work among the aristocracy, as well as field-preaching to the masses. Andrew Gifford had led the way in his suburban meeting-house on Eagle Street. Whitefield copied him, and leased from General Fitzroy some land half a mile further west, in open fields, on a road leading to the pleasure gardens at Tottenham Court. When the stone was laid in 1756, Gifford came to show his friendship. Three years later, a young naval officer recovering from a wound was staying with his learned grandfather, a deacon with Gifford; his father had been librarian at Montague House, soon to become the British Museum, where Gifford was sub-librarian. Under the ministrations of Whitefield and Gifford, he was converted; after conducting schools in the neighbourhood and at Watford, he went to Liverpool as pastor. Thus were brought together two converts,

Samuel Medley and John Fawcett, of most complementary character, who between them greatly developed the Yorks. and Lancs. Association.

On another tour, Whitefield preached from Bunyan's pulpit, and later on he wrote a preface for the third edition of that other field-preacher's works, highly appreciating his catholic spirit; for lack of this, Baptists had held aloof from Bunyan, as Episcopalians from Whitefield. "All the world is my parish" said the latter, and was echoed by Wesley, "I will preach wherever God gives me an opportunity." This was in one of Whitefield's latest sermons.

Those sermons were taken down in shorthand by a Baptist, and after Whitefield's death were prepared for the press by Gifford. Another London minister preached a memorial sermon, while from Bromsgrove John Fellows published an Elegy.

And once more, in England as in America. His friend, Benjamin Ingham, had converted David Taylor, a servant of the Countess of Huntingdon. Whitefield encouraged him to preach, and he did excellent work in the midlands and on the Pennines. He also inspired others as early as 1745, who had a milder theology, and did fine work in Derby, Leicester, and Nottingham shires; they found their way to the Baptist position; and in the year Whitefield died, they organized the New Connexion of Free-Grace General Baptists. Their leader, Dan Taylor of Yorkshire, had, at the age of fifteen, been accustomed to trudge twenty or even thirty miles to hear Whitefield or the Wesleys. We may ask what the Baptist world would have been without the Separate churches in America, the Free-willers of New England, the New Connexion of old England. Whitefield's life yields interesting anecdotes of personal intercourse; his example and inspiration re-kindled many flagging churches; but it is hardly too much to say that three new streams sprang forth where he smote the rock, and richly replenished the river fed from so many sources.

W. T. WHITLEY.

"Brother Giles" becomes a Recognised Minister.

IN September 1779, John Giles, a youth of twenty-one, was transferred from Reading to the church now known as Spurgeon's Tabernacle. Here he "regularly and conscientiously attended, not only on Lord's-days, but also at the various social meetings for prayer and conversation on the Word of God. His conduct soon attracted the attention, and secured the affectionate regard, of his brethren. They observed with grateful pleasure his humility, his prudent deportment, his edifying conversation, his thirst for knowledge, and above all his habitual devotedness to God." (*Brief Sketch of Life and Character of Rev. John Giles*). Within ten years, at the church meeting on the 5th January, 1789, his fellow members "unanimously resolved that he should be sent forth into the work of the ministry." This interesting resolution prompts the enquiry: How did our fathers of one hundred and fifty years ago face the vexed and perplexing question of *ministerial orders*?

At intervals during upwards of twenty years, the church, which then worshipped in Carter Lane, Southwark, had been troubled by unauthorised members going about "publicly preaching contrary to all rule and order among the regular churches." The church tenaciously held that no man could take the ministry to himself; and that for a man to preach before he had been called out and set apart by his own church was to commit a serious irregularity for which the church might discipline him. At the church meeting on the 21st July, 1788, such a case was reported and two deacons were appointed to enquire of the offending brother, one William Francis, "the truth thereof and to inform him if he continued in that irregular way the church would be oblig'd to proceed against him." A month later, on the 18th August, 1788, the messengers reported they had "convers'd with him, he acknowledg'd he had preach'd in about twenty different places about London, that he had been encouraged by some persons haveing receiv'd benefit thereby, he therefore thought it his duty to continue it; that after some conversation with him about the irregularity of his conduct without the consent of the Church and informing him that our Pastor at our last Church Meeting intimated his intention of drawing up some Rule or Direction for a guide in that matter to lay before the Church for their determination, he consented

not to preach publickly for one month." This apparently satisfied the church for the time being, but as a measure of precaution the same messengers were continued for further admonishment. The minister, Dr. John Rippon, then informed the members that he had maturely weighed the matter in his own mind, and on his suggestion the following resolutions were adopted and recorded in the minute book:—

"As some of the Members of the Church have lately given us trouble by going about preaching without our leave first obtain'd, and have in justification of their disorderly proceedings said that this Church is inimical to a fair trial and encouragement of the Gifts of any of the Brethren.

"*Resolved*—That the insinuations of such Members are as unjust and illfounded as their Conduct is disorderly and censurable.

"*Resolved*—That as no man has a right to make himself a deacon or a pastor of a church, so no one has a right to put himself into the office of a publick teacher—an office which is communicated by the church and which 'no man can with propriety take to himself' or thrust himself into.

"*Resolved*—That if any one thrusts himself into the work of the ministry, who is not put into it by that particular Church of Christ to which he belongs, he throws contempt on the whole Church; and if he perseveres publickly to preach after the first and second admonition to desist, he should be excluded.

"*Resolved*—That it will give us great sorrow if in future we find any of our fellow members imagining they have gifts for the work of the ministry at a time when the church in general does not perceive any such talent.

"Nevertheless, if any member in full communion with the church imagines he has ministerial gifts and is desirous of giving his thoughts to his brethren on some part of the Word of God, he may himself mention his wish to our pastor or to either of the deacons, which done they shall appoint a private meeting in some convenient place to hear him, at which meeting he is at liberty to invite as many other men members of the Church as there shall be deacons to hear him. If any of the deacons should find it illconvenient to be present, he may nominate some other Brother in his room.

"The meeting shall be opened in prayer, after which the Pastor, or in his absence the Brother who presides shall put the following questions:—

"To the Brethren who are come to hear—

"Brethren! Is it your desire to hear our Brother at this time in the Fear of God, and will you give him the best advice in your power?

"To which they shall audibly answer—

"To the Brother who is to speak—

"Brother! Will you take the advice that the Brethren present, or the majority of them may give you, and abide by it in the Fear of the Lord?

"He shall audibly answer 'Yes in the Fear of the Lord.'

"*Resolved*—That no one shall be heard by the Brethren, who will not give an audible Reply in the Words aforesaid to the Questions which shall be put to him.

"*Resolved*—Finally, that no member shall be heard in the manner aforesaid who shall after the date of this Church Meeting preach publickly."

John Giles was the first to preach before the church after the passing of these regulations. At the church meeting on the 22nd September, 1788, Dr. Rippon "reported that on information from various members of the church as well as his own opinion, he thought their brother John Giles had ministerial gifts, and wished the church to make trial thereof." Accordingly a month later the young man gave his thoughts on the text, "My Beloved is white and ruddy, he is the chiefest among ten thousand," and the worthy deacon who recorded the minute added that the utterance was "much to the satisfaction of the church, and in order that they might have a farther taste of his gifts, he was requested to speak to them again at the next church meeting." From the *Brief Sketch,* we learn that of that occasion Giles said, "With much concern of mind I left the church-meeting, and walked through the streets praying and weeping for nearly two hours." A month later his sound doctrine on the text "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren," so pleased the members that they resolved to have a third hearing in December. By this time the would-be preacher had attained the preaching confidence which is not unknown even to-day among seekers after ministerial recognition, and the critical and sympathetic auditors to whom he ministered held no terrors for him. Preaching on "Who being the brightness of his Glory, and the express Image of his Person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high," he was so carried away by the wealth of his text that he found it needful to reserve the latter part of his sermon for another opportunity. The twenty-minute sermonette of to-day would hardly stand such a division! Most of the members were ready to approve their brother forthwith, but Rippon moved with caution and it was agreed to hear the second half of the sermon a fortnight later.

At this meeting, on the 29th December, 1788, "The Church in general were fully satisfied, but the Pastor wished to hear Bro. Giles on the Work and Influence of the Holy Spirit," for which purpose the members gathered specially on the following Monday, 5th January, 1789.

At the close of this, his fifth sermon, he withdrew and the members unanimously decided "that they thought the Lord had bestowed ministerial gifts, and being fully satisfied that the sooner he was called out to that work the better, it was agreed that the church be stopt next Lord's day afternoon solemnly to call him forth to that important work."

The gathering in the old Carter Lane meeting-house at the close of the afternoon preaching service on the following Sunday was evidently deeply impressive. Doubtless the ugly building was thronged, for this was the springtime of Rippon's ministry. The three grave and elderly deacons may have sat in front beneath the pulpit wearing the silk stockings, knee-breeches, and long-tailed coats dear to that generation. One would be waiting to mount the open desk to announce the opening hymn, and, near at hand, would be another brother ready to start a tuneful note. All were solemn, for that on which they were engaged was of eternal significance for their young brother. The recording deacon informs us that "Our pastor in a very affectionate manner called on our Bro. John Giles, and asked him if he was willing to take upon him the work of the ministry and consent to the voice of the church and cheerfully abide by their decision. On his consenting, the opinion of the church was taken which was unanimously in the affirmative. He was by our pastor in the name of the church solemnly set apart to the public work of the ministry by prayer and laying on of hands; after which a Certificate, drawn up by our Pastor, was read and approved of by the church, which, when wrote out fair and signed by the Pastor, deacons, and as many of the members as choose, shall be given to our Brother John Giles as a testimonial."

This certificate, which was signed by Dr. Rippon, by the three deacons, and by twenty-six men members, was in the following terms:

> "The Church of Christ of the Particular Baptist Denomination meeting in Carter Lane, near London Bridge, Southwark, under the pastoral care of John Rippon to the Faithful and Called in Christ Jesus whom it may concern, Sendeth greeting.
>
> "This is to certify that the bearer, our beloved brother, John Giles, has been a member in full Communion with us nine years; and that having frequently at our request given us his

thoughts on different parts of the Word of God, on Monday, January 5th, 1789, we unanimously resolved that he should be sent forth into the work of the Ministry; and accordingly at a full and happy meeting of the Church, he was sent forth by our Pastor as our Representative, on Lords-day afternoon, January 11th, 1789. May Grace, Mercy and Peace from God our Father and from the Lord Jesus Christ be with our dear brother and with the whole Israel of God.

"Signed by us for Ourselves and on Behalf of all our Brethren and Sisters at our Church Meeting, Jany. 19, 1789."

Thus did Brother Giles become a recognised minister, and, as for upwards of thirty years he maintained an honourable and widely respected ministry at the historic church at Eyethorn in Kent, his career justified the confidence reposed in him.

There is something impressive in the careful and solemn way in which our fathers considered men for the ministry. "Has the Lord called this brother?" was their first concern, as it is ours; and lest any would-be minister, sighing for a return of those days, should fulminate against the present rules for Ministerial Recognition which have been drawn up with a like carefulness and solemnity, it may be well to add that the records show that the members were quite capable of informing some that they stood alone in thinking they had ministerial gifts, and of advising others to get in touch with Dr. Ryland at Bristol, as they were in need of collegiate training.

SEYMOUR J. PRICE.

Langton Matravers, Dorset.

ABOUT ninety-five years ago at Langton Matravers, a large village a few miles from Swanage, in Dorsetshire, there existed a Baptist Church which has long since become extinct.

In the year 1900, or thereabouts, a Baptist Church was opened at Swanage, at the opening of which I was one of the speakers. The local friends who had chiefly been instrumental in securing this new work were Mr. and Mrs. Walter Jenkins, formerly members of Spurgeon's Tabernacle, at this time residing in Swanage.

The town of Swanage was a quiet little spot, for many years identified with stone quarries and having a quaint old main street. In this street stands a house known as "John Wesley's House," for here the Founder of Methodism resided for one night and his name is to-day on the end of the house, attracting the attention of visitors. The character of Swanage has changed and it is now a popular seaside resort, having two Baptist Chapels and rapidly growing residential suburbs.

While staying a few days in the town some years ago I learned something of Langton Matravers. The friend with whom I stayed took me to visit an old resident in this village, who has since passed away. He was a Baptist, and remembered well the old chapel. Mr. Lander was pleased to see a Baptist minister and talk with him about former years.

The first Pastor, so I learned, was a gifted working man, for in addition to his preaching and pastoral duties he composed year by year a Christmas carol which was sung by the villagers on Christmas Day. Fifty years after his decease some of the carols continued to be sung in the Wesleyan Chapel at Langton every Christmas.

In his boyhood days my aged informant had attended the Baptist Sunday School, and confirmed to me a story I already had heard of the chapel. It appears that as soon as the man had dug out the soil in preparation for building the baptistery, water immediately sprung up and filled the vacant space.

Miracles of this sort have been reported of ancient abbeys and cathedrals, but could this be true of a humble Baptist Church? Yes, indeed it was true, and my veteran friend told me that when in the dry season and water ran short, the villagers would go to the baptistery with cans and buckets and find a plentiful supply.

On the occasion of this visit I was introduced to the local baker, Mr. Chinchen, who also was a Baptist. This brother told me of an interesting discovery. While taking down part of an old wall of one of his outhouses, a stone was discovered bearing an inscription which was turned inward. This stone I saw, and the inscription, which was clearly marked, read as follows :—

"Baptist Church built 1834."

This gave unquestioned proof that at this early date there was a Baptist Church at Langton Matravers in Dorset.

R. BOYD MORRISON.

THOMAS PLANT, "who had been a milliner, or seller of hoods, gloves, and smallware," was heard by Robert Kirk of Aberfoyle early in 1690 preaching at the old play-house in the Barbican, near Cripplegate. He never had been in orders, was now a Baptist minister with a congregation of 200, paid £100 sterling for preaching. "This Mr. Plant for four days sang psalms, but many of his people forsaking him for it because the scriptures command it not, he desisted from it. . . . He called Saint John, John; Saint Paul, Paul; which Presbyterians and Quakers do not. He was a very corpulent man; had an hour-glass set before him. The Quakers had neither sense, reason, nor sound religion. The Baptists had sense, but no rational coherence nor derivation from the scope and the design of the text." This Episcopalian Highlander's diary of his visit to London with the MS. of the Gaelic Bible, is full of such details, from which the Presbyterian Historical Society has printed a few. Plant's church was the largest and wealthiest; he had built it up for twenty years; but he declined to attend the 1689 Assembly and formally rank as a Calvinist.

Reviews.

The Unity of Body and Soul, by F. Townley Lord, D.D. (Student Christian Movement, 8s. 6d.).

THE problem of the relation of the soul and body to each other is as old as man. It has perplexed theologians and philosophers as much as the plain man. Philosophers and psychologists have usually approached it from the angle of the mind, while medical men have started from the body. Christian theologians have also started from the soul, and in their consideration of this problem have been put on the wrong track by Platonism. When they have pictured the soul as a captive which death happily releases from the body, they have been more Platonistic than Biblical. This is one of Dr. Lord's main theses, and he has no difficulty in establishing it. The original work of Principal H. Wheeler Robinson on Hebrew psychology has shown that the Hebrews regarded man as an animated body rather than an incarnated soul. Dr. Lord carries further Dr. Robinson's researches and works out their implications. He would wish no higher praise than that his work is worthy of his master and teacher.

Dr. Lord's own conclusion about the relation of soul and body is that both together form a unity—a unity both of function and value. From this standpoint he is able to stress the value of the body for Christian teaching and for modern thought. Such an emphasis falls into line with the present-day biological approach to every problem and with much that the plain man would regard as common sense. It cannot fail to strike one as a point worthy of notice that at a time when the practice of medicine is undergoing a fresh orientation, because medical practitioners are recognising that not a few derangements of the body are due to psychic causes, Dr. Lord should come forward as a theologian to stress the dependence of the soul upon the body. We should be misrepresenting Dr. Lord if we said that his thesis is that a soundly constituted body helps to maintain the soul in health, *whereas* the thesis of the present-day physician is that a well-regulated soul will help to maintain the health of the body. This would be stating the position in far too antithetical a fashion. Dr. Lord would maintain both propositions, and in so doing it seems to us that he is paying due regard to all the factors in the problem.

Dr. Lord's treatment of his problem is, of course, historical. He is aware that no headway can be made with any theological

problem unless we know how conceptions have grown and what forces have influenced their growth. It is impossible to re-interpret any philosophical or theological problem in terms of modern thought until we know how the problem arose and appreciate the attempts that have been made to deal with it. Thus Dr. Lord takes us through the Old and New Testaments, the Fathers of the Church, and the great Schoolmen and shows that there was a conflict between Hebrew and Greek conceptions of the body running through the ecclesiastical doctrine. In this conflict Platonism won the victory, though the Aristotelian doctrine of the body and soul had many more affinities with the Biblical doctrine. The contribution made to the subject by modern psychologists, philosophers and scientists is outlined. The historical section of the book strikes us as being extraordinarily well done. It would have been easy to fail here. But Dr. Lord's scholarship is unimpeachable (though we dislike Tatian being called an Assyrian: Syrian he was; but Assyrian he certainly was not), and his style is so bright and clear that he makes the subject live. In other hands this historical summary might have been dreadfully dull reading. So far as his own immediate problem is concerned Dr. Lord makes it clear that his own preferences are Aristotelian rather than Platonistic. That is inevitable when one remembers the close affinities between the Biblical doctrine of soul and body and that of Aristotle, who never indulged in Platonic disparagements of the body. Dr. Lord's book is in effect a plea to Christian theologians to throw off the spell of Plato and to return to the Biblical doctrine of body and soul and to bring Aristotle along with them as a willing companion. A somewhat similar plea was made some years ago by Professor Pringle Pattison in his Gifford Lectures on Immortality. There are signs, therefore, that the Biblical doctrine of human personality is coming to its own again as most consonant with the best in philosophy, psychology and biology. While Dean Inge is pleading for the recognition of Platonism as a legitimate and independent type of Christian theology and experience, others are urging that we should shed some at least of the Platonism that has been woven into the texture of Christian theology from the first.

Dr. Lord's fine sense of practical values has led him to write an extremely valuable section in which he brings out the practical implications of his doctrine and urges that attention should be paid to the bodily factors in human life. He shows how the Christian doctrine of the unity of body and soul touches life at many points and forces Christian men to give their attention to social reform, child welfare, recreation and medical missions. Time and time again he is led to consider the outlying

problems connected with his subject. It is impossible to discuss in any adequate fashion the relation of soul and body without raising such topics as celibacy, marriage, death, immortality, pre-existence, reincarnation, Christian Science, otherworldliness, the Incarnation, and the sacraments. In all these topics Dr. Lord is as sane as he is clear. Theologians will realise at once the bearing of his discussion upon two burning questions in Pauline theology. In our judgment these two questions ought now to be regarded as closed. We ought to hear no more of that figment of the imagination, the Pauline trichotomy, and of that idea so fashionable in some quarters that Paul regarded the flesh as the seat of sin. If Anglican theology were less insular, we should not find Dean Inge, Canon Raven and Professor N. P. Williams writing as though the Pauline trichotomy were still alive, when Dr. Wheeler Robinson gave it its death-blow more than twenty years ago.

Dr. Lord is to be congratulated upon a book that is not only a sound contribution to scholarship but also a work of great practical value. It will help to clarify thought on a subject surrounded by mists. The book is excellently printed, and the indexes are exceptionally well done. At the risk of being hypercritical we may add that we do not like the shade of green in which it is bound. The suggestions it makes run exactly contrary to the robustness of Dr. Lord's thinking and conclusions. Such a healthy book should have been bound in a less sickly colour.

A. C. UNDERWOOD.

The History of Hitchin, by Reginald L. Hine, F.S.A., F.R.Hist.S. Volume 2. 536 pages, illustrations, maps, 16s. net. (Allen and Unwin.)

HITCHIN should be a proud town to-day. Seldom has a place of its size had its story traced with such care, told so minutely, illustrated so profusely, and adorned with such wit and humour. Even after two splendid volumes by one author, he promises still smaller studies, one of thirty-six biographies, with biographettes, another on the natural history, by three experts. In the former we shall long to read of Greediana Tarboy and Cornelius Humblebee, and the youthful escapades of Mr. Justice Hawkins, planned "with almost diabolical ingenuity and immunity." This second volume, if read in the right spirit by "back formation," conducts through chronology, the fire brigade, names, wills and testaments, crime and punishment, sports and pastimes, to the Quakers, the Congregationalists, the Baptists, and Minsden chapel. Page after page is most informing—of course, with 1,021 books and

manuscripts described in the bibliography, including scores of note-books compiled by the author—and most amusing. The theologian will gain light on what are sins of omission—the sins a man ought to have committed, but didn't. We have a fine chapter on the Quakers; splendid justice is done to them in education and philanthropy; then we find that some Sunday evenings were occupied with an apologetic compromise of whist and Bible-study. A fascinating pack of cards may be seen, with the Books of Genesis, Exodus, Samuel, Kings, serving for the four suits; one court-card shows a hairy cave-man brandishing a club, with the legend—

> The card before you on the table
> Is Cain a-pitching into Abel.

Probably the knave of clubs.

The chapter on the Baptists covers fifty-three pages, with six plates. It is a new thing in histories of this type to find such scholarly treatment of a Baptist church. When an antiquary patiently works through the Public Record Office, the Quarter Sessions Rolls, Additional MSS. at the Museum, Settlements, Registers, manuscripts searched-for during ten years and at last retrieved from South Africa, to say nothing of all the church books, and printed books, up to a total of eighty-three, then we may indeed look for a masterly survey. It will be news to many that two lords of manors here were Baptists, who attained high office. Even Dr. Brown of Bedford did not know that Bunyan's aunt, sister, wife, child, heir, lived here. There is a fine story of the great preacher in Bunyan's Dell, with four women holding an apron to shelter his bare head from the rain. Details abound of the persecutions, of the benefactions by Hollis; of a minister who only laughed twice in his life; of another who moved the Attorney-general to re-open the "Free School" to Dissenters, and who supported missions to the American Indians, having one preach for him in 1766; of a student who in a vacation of six weeks had ridden 1,240 miles and preached 118 times; of the introduction of singing, when the opposition secured that only one tune might be used, for all hymns, many of which had to be "puckered in"; of the goose that was presented to a pastor three times in one evening by three appreciative members. The chapter closes with a tribute all too rare:—"They have developed a constructive Christianity full of fervour and loving-kindness, a religion that satisfies the intellect and marches with the times." We would reciprocate the testimony, and urge local historians, both of churches and of towns, to learn how they may employ the leisure of years, and delight hundreds of readers.

BAPTIST HISTORICAL SOCIETY.

1930 sees the fifth volume of our *Quarterly* begin. We thank our contributors for their aid. Any member with leisure to do a little search, will be welcomed as a worker, and can have suggestions as to profitable lines of enquiry. Any officer will be glad to help in this direction.

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The Treasurer can help in another direction, and will be glad to send a receipt for the new year's subscription, on receiving the appropriate communication. While membership is open to all who subscribe ten shillings, the larger subscription of a guinea is welcome, and entitles to all publications. Two extras were issued last year, and another is in sight. Mr. Blight still resides at Belstone Tor, Uphill Road, Mill Hill, N.W.7.

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The Librarian has in his keeping a large store of rare Baptist books, magazines, pamphlets, manuscripts. They are being re-arranged and catalogued. Meantime members who desire to consult any should communicate with Professor F. E. Robinson, M.A., B.D., at the Baptist College, Bristol. The Society is always glad to receive offers of denominational literature, as requests for information come frequently.

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Dr. F. Townley Lord is removing from Coventry to Bloomsbury, where he will have fine traditions to uphold and to augment. Authors wishing to communicate with him will please note his change of address.

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The Annual Meeting will be held at Liverpool in the first week of May. An excursion is being planned to historic sites in the neighbourhood. Full particulars will be published in our next issue.