
A table of contents for *The Baptist Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_bq_01.php

A Doctrine of the Baptist Ministry.

I.

IN the early chapters of *The Primitive Church,* Dr. Streeter says:

> The Primitive Church had no New Testament, no thought-out theology, no stereotyped traditions. The men who took Christianity to the Gentile world had no special training, only a great experience—in which all maxims and philosophies were reduced to the simple task of walking in the light since the light had come.

If we desire a few sentences to describe the beginnings of the Baptist Churches, we could hardly find better words than these of Dr. Streeter. With the New Testament in their hands, early Baptists of the sixteenth and seventeenth centuries in England sought after the Church of the Primitive order, free from all sacerdotal claims; and greatly daring, they broke with established tradition, and without special training, but with a great experience, they entered upon the simple and great task of walking in the light, since the light had shined in their hearts.

The early Baptist Churches began without a paid ministry. They were served in all matters from among themselves. Dr. Whitley writes in his *History of British Baptists*:

> In the country the typical minister was a thatcher, a farmer, a maltster, a cheese-factor; in the town, the preacher had been during the week making shoes, pins, buttons, collars, hats, clothes, had been dyeing, upholstering or selling wares; here and there might be found a scrivener, a writing-master, an apothecary, even a doctor. As the ministers rode to their Association meetings, like Canterbury pilgrims, the butcher and the baker were joined at least by a candle-maker and an ironmonger; they would change horses at a post kept by a Baptist postmaster, and would be entertained by a brother shipwright or carpenter. The score of ex-clergy were lost in the multitude of common men who ministered to their fellows, speaking out of an experience they shared with those they addressed. The priesthood of all believers was illustrated on a new scale.

The early Baptists had a clearly defined doctrine of Church membership. They taught that the Church was a separated society; existing in the world, but not of the world—that it consists only of those who have definitely turned to God in Jesus Christ, and who pledge themselves in Baptism to live the life He desires, and to win others for Him. The prophetic and priestly functions which have ever been supplementing each other and conflicting with each other in the great religions, are found similarly supplementing and similarly conflicting in the Christian religion; and with the Baptists the emphasis has been upon the prophetic function, so that the place of the priestly function is sometimes overlooked.

The early Baptists did not overlook this priestly ministry, nor did they surrender its great privileges and functions to any person; they made the Church, through the membership, the centre of priestly ministries, and practised the "priesthood of all believers." The "separated" Churches not only stood out, and stood forth, clothed in divine power, as the representatives of God to men, to win men to God; they also turned toward God, as the representatives of men to God, to present men to God.

The recovery of the priestly ministry of the Church will not hinder the working of the spiritual principle of the Christian religion upon which the Baptist Churches are founded, but will defend and conserve that principle. The Church exists, not only to extend its borders, but also to conserve its standards, and the preservation of those standards is the charge of the priestly heart. When Jesus sent out the twelve upon their first mission, He commissioned them to take what He had given them, and if their message was not received, to depart, shaking off the dust from their feet for a testimony against them. Dr. Lightfoot clearly shows, in his classic defence of the Episcopal ministry, in the "Dissertation on the Christian Ministry" in his Philippians, that the members of the Church have no right to delegate their priestly functions to a personal priesthood. He says:

> For communicating instruction and for preserving order, for conducting public worship and for dispensing social charities, it became necessary to appoint special officers. But the priestly functions and privileges of the Christian people are never regarded as transferred or delegated to those officers.

Thus the practice of all the members fulfilling priestly functions through the Church is in harmony with the workings of the early Church, and is the surest defence against the inroads of sacerdotalism. The best defence against a personal priesthood and the autocratic form of government is the priestly ministry of

the whole of the members enriched in all its fulness. This is well stated for us in the *Christian Ministry,* by Dean Lefroy:

> Official sacerdotalism, in some form, is universal, is ancient, and is common alike to monotheism and polytheism. But popular sacerdotalism, or the priesthood of believers, is peculiar to Christianity; while the pastoral is the unique institution of Christ. In no other religion does it exist. No other master requires of his servants that personal, individual search for souls, which is at once the expression of His love and of their infinite value.

It is not for me to pursue the falling away of the members of the Church from the priestly responsibility of caring for souls, with all that follows of weakened witness and failing spiritual enterprise; but only to substantiate the statement that the early Baptists had a clearly defined doctrine of the duty of the members—a clearly defined doctrine of the Church in harmony with the practice of the first disciples of Christ.

II.

It is now worthy of particular notice that the Churches with such a definite doctrine of membership grew up without any explicit doctrine of the ministry. As the Churches grew in numbers and influence, the members "called" the most suitable of their number to be their leader. Preaching gifts were the outstanding evidence of fitness for the "call"; and the preacher became the minister.

The ministers were not at first supported by the Churches; then the practice grew up of part support, until the ministry entered upon the phase of the full-paid minister giving up all his time to the service of the Church.

In an admirably judicial article which appeared in the *Baptist Quarterly* of July, 1931, written by Mr. Seymour J. Price, on "Laymen and Reunion," the doctrine of the laity of the Baptist Churches is expressed in a manner entirely agreeable to the writer of this article. Then Mr. Price proceeds to consider "The Baptist Ministry," and asks:

> What then is the position of the Baptist ministry? If the functions of the minister and the layman may be identical, is the minister no more than a full-time layman? In the writer's opinion such a deduction is far too bald and does not do justice to the Baptist conception of the ministry. Levelling up the laity to the spiritual level given them in the New Testament does not imply a levelling down of the ministry from the place of special honour in which Baptists hold

them. The reply to the Lambeth Appeal adopted by the Baptist Union Assembly in 1926, and therefore an official statement, declared "The ministry is for us a gift of the Spirit to the Church, and is an office involving both the inward call of God and the commission of the Church."

This is a just statement of the conception of the Baptist ministry, as conceived by the spiritually minded in the Churches; and enfolded in this thought, because of their calling and their labours, ministers have been held in high regard. But it has to be stated that such a high conception of the ministry is not binding upon any Church, and is entirely dependent upon the spiritual quality of the members. This is variable in the nature of things. One Church appoints a Trial Committee to select the minister, and the Committee recommends the candidate because, "having tried him for some time, we find him a very adaptable brother"; while another Church decides that "The Pastor should give himself up to the prayerful study of the Word of God, to the administration of the Divine Ordinances, watching over, and praying for and with the people of his charge."

It would not be kind to go into many other varieties of judgment that decide the "call" of a minister to the Church. The notable fact of all is the lack of any explicit doctrine of the ministry. Ministers of the Anglican, the Methodist, and the Presbyterian Churches have a doctrine of the ministry and are ministers of the whole Church; but ministers of the Independent Churches, are ministers only of the particular Church over which they officiate; and in passing from one Church to another are subject to the varying judgments of the ministry that may obtain in the different memberships. It may be so high as to give the minister the fullest freedom in the exercise of his spiritual gifts, with the continued spiritual and financial support that makes his ministry a joy; or it may be so low as to belong to the order of judgments where "he who pays the piper calls the tune."

A Commission of Enquiry of ministers themselves, set up to enquire into "Matters affecting the Efficiency of the Ministry," in 1928, gives no guidance as to what the ministry *is*. The Report of the Commission describes the Range of the Ministry, the Aim of the Ministry, what makes an Efficient Ministry, and concludes with the Glory of the Ministry; but it has nothing to say about the *doctrine* of the ministry.

The slight measure of doctrine given in the reply of the Baptist Union Assembly to the Lambeth Appeal, quoted above, is valueless for support in the actual working of the ministry. Can any such support be found in an explicit doctrine of the ministry that will help a minister to maintain the Church according to the spiritual level given in the New Testament? And can

authority sufficient be given to such a doctrine of the ministry that a minister may be able to turn to it for support in the maintenance of a spiritual ministry?

Dr. Forsyth gets nearer home, when he says, speaking for the Independent ministry:

> The whole right of the people in relation to the ministry, turns on one hypothesis. The people are entitled to call their own minister, and to exercise judgment on his work (and on his preaching in particular) on one supposition. And that is not merely democratic liberty to express opinion. It is nothing so vulgar as that those who pay the piper should call the tune. It is all on the understanding that the members, equally with the minister, have and use their access to the Bible, and the aid therein of the Holy Spirit. It rests not on what they like, but what they judge (at that source) the Gospel does for the soul and requires from it. The people's right of judging the minister rests on the equal duty of both to be conversant with the New Testament in particular, and to measure each other by the standard of what is there, and not by each man's private judgment or taste apart from that, not by the mere light of religious or other nature.

While Dr. Forsyth does not formulate a doctrine of the ministry in the words quoted, he does state the theory that has governed the relation of the minister to the people; and the theory that is still supposed to govern.

But a change is taking place. The Bible does not now occupy the place it did in the devout reading of the members of the Church. There are many causes for it, but the fact needs to be faced, that many members and officers called upon to judge the ministry are without that knowledge of the Bible and that sense of the Holy Spirit's guidance which were once considered essential. An examination of the Church members according to the standard expressed by Dr. Forsyth would leave few in many of our Churches qualified to vote in judgment upon the minister. Formerly the minister was judged by his peers—members who really influenced the Church were spiritually minded; they might not have his gifts, or his education; but in access to the Holy Spirit and in spiritual understanding they took rank with him. But the sphere of influence is shifting, and it is being widened more and more to include those whose judgment is more efficient in organisation and business. This is not to reflect upon their value in their own department, but to point out that they may be ill-qualified to pass judgment upon the spiritual values of the minister and the Church.

Then the financial responsibilities of the Church make it expedient to win the sympathies of the members of the congregation, and sometimes an appeal is made for judgment upon the ministry to those who have made no confession of Jesus Christ; so that a minister acceptable to the spiritual members of the Church becomes unacceptable to the less spiritual or unspiritual members of the congregation, and may be put aside.

This is not an enquiry into the relations of the minister to the people, but it is pointing out a direction which Churches are taking, which if continued, would cut the ground from under the relation which has preserved the spiritual principle of the Baptist Church and Ministry.

III.

The present condition of the Denomination is interesting; it is also critical. There are more than 2,000 ministers in the Home Ministry, and there are students continually being prepared to enter into the ministry. The Denomination has departed from the strict independency which marked it for more than three centuries. We now have a Ministerial Settlement and Sustentation Scheme set up which has been working for nearly twenty years. The Superintendents engaged under the Scheme have the care of Churches aided by the Scheme, and they are assisted in their labours by Area Committees and by the Central Executive. The Superintendents also may assist Churches financially independent, in such ways as may be open to them, and particularly in the direction of the settlement of ministers. This is a framework of mutual helpfulness that has much promise of future benefit to all the Churches. It is a framework also which is being severely tested; and while some think that it has been tried and is found wanting, others think that it is but the beginning of a development into a larger Scheme toward the Connexional or the Presbyterian models.

From the point of view of this article the Scheme is of value, inasmuch as it is an approach to a common responsibility, and is a considered effort toward a vision of the Denomination no longer consisting of many unconnected Churches, but becoming one Church. Would not the majority of ministers prefer to consider themselves ministers of the whole Baptist Church, ministering to the local Church where for the time being their ministry is being exercised?

Whence comes the sense of "divine vocation" that makes the difference between the layman and the minister? Does it not come from the Head of the Church? Would not every minister desire first of all to be acknowledged as a minister of Christ?

And does he not derive what spiritual authority he possesses from the Holy Spirit? The seat of real authority is not that the minister is the leader of the Church, but that he is a minister of Christ. The recognition of this "election" to the calling of the ministry is the foundation fact that causes the Denomination to be willing to educate the student worthily in preparation for his ministry. And it is to safeguard this vocation that there is jealous care that only such men as are divinely called shall be prepared.

It follows then that when in the ministry, suitable support should be provided for the minister to do his work unhindered by financial anxiety. The Ministerial Settlement and Sustentation Scheme was not imposed on the Denomination by the will of men, it grew out of the truly Christian consciousness that the ministry is a common responsibility to be shared by all; and because there were such painful conditions of poverty that the larger-hearted could not endure them. The Colleges do not exist to prepare a form of extended layman; nor does the Settlement and Sustentation Scheme exist to sustain him. They exist to prepare and to sustain the minister of Christ in the discharge of his ministry for Christ.

This is certainly in harmony with the mind of Christ, and follows Apostolic practice. The early Churches were very concerned for one another, and assisted one another. The Apostles passed from Church to Church as ministers of Christ, serving the Churches as they were able; with St. John settled and serving a long ministry in the Church at Ephesus.

We are passing through a critical time, and spiritual life is at a low ebb. Some are looking to "The Ways and Means Committee" to bring the new glory to the Churches. There is another way, and that is a recovery of the Scriptural truth that the Christian ministry "originates in a supernatural vocation and election that call a man out from his fellows that he may be divinely and specially endowed with grace and ability to serve them in Christ's name." As Mr. Price so well says, "Levelling up the laity to the spiritual level given them in the New Testament does not imply a levelling down of the ministry from the place of special honour in which Baptists hold them."

Doctrine can only come out of experience; and it seems to the writer that the larger service of the Denomination is to be fulfilled only in a richer experience of the Head of the Church in all the Churches. And this will be reached, not by a ministry reduced to a practical working laymanism, but by a higher level of laymanism and ministry founded on their common relation to the Head of the Church.

This will bring minister and layman closer together; and out of the closer bond may grow a doctrine of the ministry as

explicit and as authoritative as the present doctrine of Church Fellowship. This also will bring Church and Church closer together; and out of the closer bond may grow a Oneness of Church consciousness throughout the Denomination which may bring us into the fuller life where we shall have all things in common.

The fear of man always tells him to hold tight to what he has, and in saving he loses. The divine voice ever calls to give up in order to receive; and never more insistent and more universal than now. So great is the need, so urgent is the call to the Church, of which our Denomination is a part, that to stand where we are is to fall. Can we, in our Churches, leave behind what is little, and enter right fully upon what is great?

W. H. HADEN.

ROGER WILLIAMS was educated at Charterhouse under the patronage of Sir Edward Coke. He entered Pembroke College at Cambridge, and took the degree of B.A. in January 1627, as the university records show. Under the guidance of Coke, he studied law. But he took orders, and became chaplain to Sir William Masham at Otes in Essex—rather too early to minister to John Locke. About April 1629, a marriage was being mooted, and he wrote to the lady's aunt for her consent (MS. Egerton, 2643, 1). Interesting light is shed on his recent history, quite explicable as Laud was now bishop of London:—"It is well known, though I would gladly conceal myself, how a gracious God and a tender conscience (as Balak said to Balaam) hath kept me back from honour and preferment. Besides my former offers and the late New England call, I have since two several livings proffered me, each of over £100 per annum." That marriage did not take place; he married a High Laver girl in December, and soon went to New England. There, it is well known, he was not wanted either at Boston or Salem or Plymouth; both Puritans and Pilgrims asked him to move on; he became Baptist for a few months, began Indian missions, founded Rhode Island, and signalised himself as champion of religious liberty.

Things I miss in the Modern Pulpit.

A PAPER READ AT THE CONFERENCE OF THE RAWDON BROTHERHOOD.

NOT the least unfortunate thing about this paper is the title. It sounds censorious, it appears as if I, who am the least of preachers and not worthy to be called a preacher, were setting myself up as a judge over my fellow preachers. But as every philosopher knows, things are not what they seem, appearances are most deceptive. Thus is it with the title of this paper. I have chosen it simply because it permits me to have my say; it is a flagrant instance of the preacher's license; if I pass judgment upon any, I pass it most upon myself.

Perhaps a simple illustration will make my intention clear. We have all heard the solo entitled "The Lost Chord," some of us have heard it so often that we could wish it had never been found; and zoologists are still searching for the Missing Link, of whose discovery we shall all be interested to hear. Now it is of a few Lost Chords, or Missing Links, and New Testament Lost Chords or Missing Links, in the modern pulpit of which I desire to speak. Of course it will be a generalisation, even an exaggeration, the latter of set purpose, to increase the emphasis. And here let it be said, that if such Chords or Links are missing, then they have been lost or missed for the most part quite unconsciously, and certainly quite unintentionally. I wot that in ignorance we have done it, brethren. For if we have become all things to all men, then it was only that thereby we might save some; it is our very anxiety to commend the gospel which has sometimes blinded us to the fact that it is possible to cripple the Gospel.

And we must commend the Gospel, the preacher must always seek to relate his preaching to the thought of his age; make friends with the philosopher, scientist, and psychologist, whilst he is in the way with them, lest they deliver him to the judge, and the judge deliver him to prison, from which he shall not emerge until he has paid the utmost farthing in useless obscurity. But the preacher must never surrender to the philosopher, or scientist, not even to the psychologist, but he must remain Christian first and last; be more anxious to speak for eternity than to speak to his times.

To relate Christian convictions to modern thought needs must be done; to resign Christian convictions in the interest of modern

thought must never be done. For it is one thing to wash the baby in the bath with the freshest of water, another thing to pour away the baby with the water of the bath. And if the infallibility of the Pope of Rome is bad, then the infallibility of the German, or any other professor is even worse, for the first at least only speaks *ex cathedra,* whilst the second often speaks *ex prejudicio.*

Furthermore Christianity is an historical religion, not only in the sense that it is rooted in facts which occurred in the past, but also in the sense, that it must preserve unbroken links with the past. It must be ever old and yet ever new. The distinction between Modernist and Fundamentalist is false. We all ought to be Fundamentalists, or we are not truly Christian, we all also ought to be Modernists, or we are not truly intelligible. For although the Lord hath yet much more light and truth to break forth from His word, it is from His Word that He hath more light and truth to break forth to us.

There should not be any vital Lost Chords or Missing Links in the assertions of the modern pulpit and those of the first Christian preachers, or the pulpit will be lost and the Christian preacher will soon be missing among men. All this is very obvious, but all this is very important for the people called Baptists, for we claim to be loyal to the New Testament above all others. Loyalty to the New Testament, however, demands much more than the perpetuation of any one rite or sacrament. He is not a true Baptist who only practises New Testament baptism. But loyalty to the New Testament demands loyalty to the whole atmosphere and emphasis of the New Testament. Now it is just this atmosphere and emphasis so marked in the New Testament, and in Christian preaching in the past which I sometimes miss from the modern pulpit.

I.

I miss the note of *urgency,* the sense of men being in desperate need, utterly undone, and altogether lost. We are very much more charitable to-day, we are also very much too complacent; if we are less violent in speech than our fathers, we are also certainly less anxious about our souls. Indeed, anything savouring of moral or spiritual anxiety is thought to be morbid; whilst our fathers thought it to be the sign of a new creature, we think it to be the sign of a neurotic; whilst they would pray with a man anxious about his soul, we pay for him to consult a nerve specialist. Bunyan, with his sense of desperate spiritual need, would, I fear, be very uncomfortable among many Christian congregations and make them feel rather uncomfortable; of

them he would exclaim as he exclaimed of some of old—" But the Philistines understood me not." The direction of Evangelist, " Escape for thy life," has somehow escaped from the lips of the modern evangelist, the City of Destruction has long since disappeared from the theological map, and there is no longer any gateway to hell anywhere upon the pilgrim road. Pilgrims are no longer warned against missing the way, but only against putting down a complex.

Are we not in some danger of giving men the idea that they stand in no danger? " Fear," though found in the vocabulary of Jesus Christ, has almost disappeared from ours, whilst " Wrath," of which Paul speaks, we are apt to dismiss as being an unfortunate survival in his thought of an impossible Jewish theology. We emphasise reformation rather than regeneration, insist more upon development than conversion, but although the latter are indeed the fruit of the former, yet they are not one and the same thing; nor is turning over a new leaf the same thing as becoming a new creature in Christ Jesus. Sometimes I fear that our present interest in social reform is due to the fact we have lost the conviction of the need and the hope of spiritual regeneration. Unable to make men new creatures in Christ Jesus we build them new houses in the suburbs. But Suburbia, however nice and clean, is not equivalent to the Kingdom of God, or some of us have been mightily deceived; and important as it is to be concerned about man's lost opportunities, it is even more important to be concerned with man's lost estate. And the note of urgency, the conviction that eternal issues are at stake and presented in the Gospel, I am bound to confess I sometimes miss from the modern pulpit.

The reasons, of course, are manifold, false ideas of the doctrine of Evolution, and impossible ideas of past theologians being chief, but whatever the reasons, the loss is directly opposed to the atmosphere and emphasis of the New Testament, which it is our privilege and duty to make articulate to men. There urgency is writ large; the one thing upon which all its writers are agreed is, that apart from the Gospel all men are lost. And however difficult it may be to reconcile this conviction with modern thinking, and it is difficult, though not so difficult to reconcile it with modern history, yet we must preserve and utter it if we are to remain true Christian preachers. Indeed, if we cannot speak of a lost world, how then can we speak of a redeemed world? but I question if it be of much use to call men to go on pilgrimage to the Celestial City if there be no City of Destruction. Nor is it very convincing to portray Christ as the Good Shepherd going in search of the lost sheep, if the sheep in question is not nor ever can be lost. But the only thing which

gives any real meaning to the gospel of the passion of God for men is the conviction of the peril in which men stand; the only thing that makes the Cross tolerable, intelligible, is the terrible predicament of the world, since it is only desperate cases which require desperate remedies.

And if absence of the note of urgency is false to the atmosphere of the New Testament, it is certainly false to the profoundest religious experience. For all his impossible exaggerations and separation between man and God, history and revelation, nevertheless Barth is right when he declares that a sense of crisis, a conviction of being in desperate need, is central to all deep religious experience. We must recover this note of urgency if the church is to recover.

When thou hearest the fool rejoicing, and he says—"It's over and past
And the wrong was better than right, and hate turns into love at the last,
And we strove for nothing at all, and the gods are fallen asleep,
For so good is this world a-growing, that the evil good shall reap,"
Then loosen thy sword in thy scabbard, and settle the helm on thine head,
For men betrayed are mighty, and great are the wrongfully dead.

II.

I also miss the note of *certainty,* the insistence that we have a sure word from the Lord. Do we not speak too timidly and apologetically of the Gospel as if we were not quite certain it were a Gospel, give the impression like Micawber that we are waiting for something to turn up, whereas the New Testament gives you the impression that it could turn all things up? There is a lack of finality, of authority, in many of our utterances; the dictum of the psychologist is sometimes uttered with deeper reverence than the pronouncements of the apostles. We are over-anxious for the latest thing, so that we often give the impression that the Church is seeking a Gospel rather than entrusted with one, busy seeking a pilgrim road, if haply she may find it, rather than passing along it in triumph. Too long have we been better at criticism than evangelisation; too eloquent concerning the things which are surely doubted among us, too silent concerning the things which are surely believed among us.

Again the reasons are many; undigested Biblical criticism and cheap Comparison of Religion, are, I suppose, the chief. But although, of course, we must teach a different idea of how the Word of God came into being than that which was held by our fathers, yet we ought to be as certain as they, that we have a sure word of God. For authorship does not affect authority, and how a thing came into being detracts nothing from its worth when it is in being. The Word of God still stands, whoever uttered it; the promises of God are sure, whoever proclaimed

them, and no criticism of the way the Gospel came into being or of how it was given, detracts from the fact that the Gospel is in being, and has been given. Is it not time that the critic was heard just a little less in the pulpit, and the herald just a little more; time to analyse less and to assert more? For strange as it may sound, faith is still a Christian virtue, and that too, not only in the sense of making an adventure upon God, but also in trusting statements about God. Indeed how we are to call upon any to make an adventure upon God unless we first call upon him to believe certain statements about God, I fail to see; but the Christian life is only possible to those who hold the Christian creed; it begins at least by holding a form of sound words.

And granted that other faiths have a sure word from God, I have yet to learn that that fact detracts from the worth of the Gospel. It is questionable if even Gandhi is the superior of the humblest Christian believer, but peradventure he that is least in the Church of Christ is even greater than he. Personally, I am just a little tired of the enthusiasm of some pulpits for any gospel but their own, their assurance concerning every creed but the one they are expected to proclaim. It is possible to become so tactful as to become tasteless, so apologetic as to become ineffective. And once more it is utterly opposed to the atmosphere and emphasis of the New Testament. Whatever the apostles were or were not, at least they were not apologetic. But certainty, that there are some things which if only a man will believe he will be certainly saved, is central to the New Testament. For all their differences, its many authors unite to cry—"Eureka, we have found what we sought—we have found Him of whom Moses and the prophets did write." We must regain and retain this note of assurance, and with Paul exclaim, "I am not ashamed of the Gospel, for it is the power of God unto salvation unto every one that believeth."

III.

One other thing I also miss, and that is the note of *ecstasy*. If we are not as certain of our faith as our fathers, I fear we are also less satisfied by it, but sometimes we give the impression of being Jews rather than Christians, of making a valiant attempt to keep a law, rather than rejoicing in the grace in which we stand; of trying vainly to get home from the far country, rather than enjoying music and dancing in the house of the Father. Do we not speak too frequently of the Hill Difficulty and too rarely of the Delectable Mountains? Certainly we call upon men to fight with Apollyon, do we introduce them to the Land of Beulah? If we are too critical, we are also too

little lyrical. Religion as a duty, and worship as an exercise, we do insist upon, but religion as a delight, and worship as an ecstasy, do we insist upon this?

"Thou, O Christ, art all I want, more than all in Thee I find," sang Wesley, we too sing it. "O Christ, Christ, now nothing but Christ was before my eyes," wrote Bunyan, we still quote it; but do we offer, insist upon, what these sublime confessions imply?

Are we sufficiently passionate in our declarations of the passion of God, and clear about the promises of God? do we praise as we ought? I am aware that both Wesley and Bunyan were religious geniuses of the first water, but to our measure we should be able to testify of the things of which they sang, for Christianity is a creed which ends in a chant, a theology which culminates in a doxology, and the Christian man should be able to exclaim, not only, "Thou hast put a new ideal in my heart," but more especially—"Thou hast put a new song in my mouth." And ecstasy, religion as an end in itself, and not only as the means to something other, we must maintain, if the Christian pulpit is to be maintained; we need to be possessed of enlightened faces as well as convinced minds; to sound the seraphic no less than the warning note.

And here I conclude, and I conclude with one more quotation from Bunyan. "So he had Christian to a private room where he saw the picture of a very grave man, and this was the fashion of it. It had eyes lifted up to heaven, the best of books in its hands, the law of truth was written upon its lips, the world was behind its back; he stood as if he pleaded with men, and a crown of gold did hang over his head."

It is a noble picture of the Christian preacher, drawn by one of the noblest of Christian preachers, and it is an embodiment of Urgency, Certainty, and Ecstasy, lacking which there can be no effective Christian preaching.

G. H. RUFFELL LASLETT.

The Religious Education of Church Members.

THE theme of this article is the Church's task of training its members in Christian thinking and living. It leaves on one side educational work among children, partly because so much is written concerning this and so much is well done, but principally because the equally necessary work of educating those who enter into the fellowship of the Church has received comparatively little stress.

Our work is only begun when a young man or woman surrenders life to Christ. The New Testament words which describe this experience all imply beginnings. Conversion indicates a new road to be traversed. Redemption suggests a new owner, whose conditions of service must be learned. Regeneration is a birth into a new and unfamiliar environment. Hence training is inevitable. To go on to any fullness of Christian life is no automatic process. The implications of the Gospel in Christian experience and character are not known instinctively. They have to be thought out and lived out. Much thought is given to the education of our children, and to preparing them for church membership, but less thought is given to the nurturing and strengthening of the new life into which they have but entered.

It will be well to make clear what is our aim in religious education. Our purpose could be summed up by saying that our task is to produce truly Christian men and women. We are concerned with persons, and concerned with them for their own sake. We are not concerned primarily that they should do this or that, but that they should become the Sons of God, living in increasing measure the life that Christ lived and which His Spirit makes possible for us. Our question is not what we have taught them to know, or trained them to do, but what we have helped them to become.

Our purpose is redemptive through and through, and always evangelistic. It is to make God real, to quicken the sense of His presence so that communion with Him becomes the habit and principle of life, and the saving experience of God becomes more vital and abiding. We aim to equip our Church members by personal religion for all the demands which life makes upon them, to establish Christlike living in all human relationships, to enable them to know the truth in Christ, and to be strong to act upon

it in every detail of life, to live in such spiritual communion with Him that His vitality, purposes, and character become their own. Our aim is full-grown men, throughly furnished unto all good life and all good works. That process is clearly continuous and never completed. We see what men are. We see, too, what they may be, knowing that to as many as receive Christ He gives power to become the Sons of God. The Christian life is always one of becoming.

Few will deny that there is need for us to give more time and thought to this task. Ignorance outside the Church is not at the moment our concern, but it comes, sometimes, as a shock to discover the ignorance of those who have been for some years in the membership of a Christian fellowship. The questions which both younger and older members ask their minister, when the stage of mutual confidence is reached, often reveal this. Young Christians who have sincerely surrendered their lives to Christ are often far from realising what that surrender involves. Their dedication is often indefinite in content. Surrender to God may be separated from devotion to man, and they have yet to be shown that Christian living affects the whole of their life and every relationship, that, e.g. it concerns honesty in business and the consecration of the sex instinct. Others hold for years unchristian conceptions of God, largely based on Old Testament ideas, harbouring fears and resentments and misgivings towards God which hinder their joy in religion all the more because such feelings are rarely voiced. Many believe in prayer theoretically, but have ceased to pray, not through lack of faith, but because they have never learned how to use time for prayer wisely and profitably. The Bible is an unintelligible book to many. They do not know where to begin nor how to get profit from it. There is a mistiness about Christian doctrines which makes them a prey to any definite dogmatic assertion. The ranks of new religions like Christian Science are largely composed of former members or adherents of Christian Churches.

It may well be that we who are ministers forget too often that what is accepted and commonplace to us after several years of theological training and more years of regular reading of the Bible and of devotional life is often almost completely unknown ground to those in our care. It is salutary to go back to our earlier days and realise how little we knew, how vague was our knowledge of the Bible, of Christian truth, and of the implications of our faith, when first we entered on the Christian way of life.

The Church has two great assets when she attempts the work of religious education. The first is *the widespread desire for knowledge and for guidance.* There is a hunger for truth which can be held with the strength of mind and emotion, and a

wistful longing for a deeper experience of spiritual life. The second is *our freedom to follow our own line.* Education in our secular schools is often hampered by the lack of this freedom. Whatever may be the desires of the head and staff of a school, they are limited by the wishes of the parents that their child shall reach a certain examination standard, and behind the parents are employers who often demand some such qualification. But we are free to organise our Church life for the development of personality, and to use any means and methods which we believe will further the process of growth.

Our methods must, of course, vary, because individuals are individual, and communities differ so widely, but there are two primary ways in which men are trained in Christian life and thought. They are educated by the transmission of facts and by living in a fellowship. These cannot be separated. A strong religious fellowship cannot be built up without knowledge, and the imparting of information is of little value unless it is turned into the stuff of actual living. But here we can consider them in turn.

The imparting of the historical facts of our religion is an important part of our method of education. The Christian religion is based on, and bound up with, an historical revelation. It is not entirely subjective, but deals with a reality as real as that with which science deals. Our conviction is that in Jesus Christ the innermost nature of that reality is revealed. That revelation is a revelation in time, and can be studied in our Lord's life and teaching, and in the work of His Spirit in the Church and in the world. The beginner in the Christian life is no Columbus, sailing out into uncharted seas. He possesses the guidance of our Lord's life on earth, the experience of countless voyagers of the past, and the riches of their thought concerning their experience of God.

Hence part of our educational work consists in making available for our members the riches of our Christian history. They need instruction in our Lord's life and teaching, in the long preparation for His coming recorded in the Old Testament, in the record of His life in the early Church and in the history and progress of the Church to this day. They must be helped to understand the Bible, so that they can read it profitably, and to enter into that heritage of truth which past generations of Christian scholars and saints have built up out of their experience of God in life. Our task is to enlarge and deepen their understanding of the facts on which Christianity rests, the rich content of Christian experience, belief and doctrine.

Somehow or other we have to get this knowledge effectively imparted. Obviously the pulpit will have a share in this work.

Sermons are the only opportunity for instruction that many get. Yet it is not easy to maintain a teaching pulpit ministry. The capacity of hearers varies greatly. Sermons which aim only at instruction are apt to be impersonal and ineffective and lacking in the prophetic note. It is easy to kill the sermon without curing ignorance. Yet more might be done by brief courses, by the use of the Church year, by monthly lectures in place of the ordinary sermon. And there is always the question whether two preaching services is the best way of using those hours.

One reason why the pulpit is not an ideal method of conveying instruction is that it gives hearers no opportunity of question, contradiction or giving their own contribution. Knowledge is more effectively imparted if there is close co-operation between teacher and taught, and there is growing witness to the value of small groups where there can be free play of question and answer, the frank expression of difficulties and objections, and the knowledge of one can be supplemented or corrected by the experience of another. Our instruction fails unless we are winning a response and enabling others to think for themselves. Plutarch wrote: "The soul is not a vessel to be filled but a hearth to be made to glow," and our present methods often leave the great part of our membership passive and no fire is kindled. The advantage of groups is that we can win the co-operation of those we seek to train. They promote fellowship in thinking as in other directions and can be used to meet the needs of every type of mind and interest. To adapt familiar words, you can teach some of the people all the time. But you cannot teach all the people all the time. Yet the group system goes far towards achieving this. The Bible, theology, the Missionary enterprise, social and international questions, can all be worked at in groups.

But imparting information is only part of Christian education. The more knowledge we have the better, but Christianity is a way of living. There is a certain suspicion of education in some quarters, the impression that scholarship and devotion are not good yokefellows. That suspicion would be justified if we ever regarded the acquisition of religious information as a substitute for spiritual and moral vitality. If Christian training meant simply the imparting of knowledge, we should hold no brief for it. We are out to awaken a personal response to the Gospel in its fullness. Instruction alone is insufficient. It is in living out that teaching in the fellowship of the Church and in all life that men enter into the riches of Christian experience.

Many of us have reason to be deeply grateful to God for the religious training of our homes. That training consisted not chiefly in any formal teaching but in the fact that religion was really lived there. That which we received unawares was more

effective in our salvation than any definite instruction. What is true of a home is true of a school. The headmaster of one of our well-known schools replied thus to the question, "Where in your curriculum do you teach religion?"—"We teach it all day. We teach it in arithmetic by accuracy, in language by learning to say what we mean, yea, yea and nay, nay, in history by humanity, in geography by breadth of mind, in handicraft by thoroughness. We teach it in astronomy by reverence, in the playground by fair play. We teach it by tenderness to animals, by courtesy to servants, by good manners to one another, by truthfulness in all things. We teach it by showing to children that we, their elders, are their friends and not their enemies." If this reply seems to lack the historical element, it yet enforces the formative value of the life of a fellowship. Should not a Church exercise the same kind of influence as a good home or school, the unconscious effect of sharing in a community where a certain quality of life is displayed? Our task is to make our Churches the place where religion is real to our younger members because it is lived. We educate by the spirit of our worship, by the expression of our faith in acts of service, by sharing with one another our experience of the Christian life as it works out in the challenges and demands of life about us, by the degree in which truth, uprightness and love reign amongst us. Apart from this, our instruction has little weight. Like Penelope we undo in one hour the work we have done in another. Our work of education is ineffective if the life of the whole Church be less than Christian in temper and outlook.

The difficulties in the way are as obvious as they are numerous. It would seem that all we need is a perfect minister, perfect teachers and perfect members. The minister usually has his hands full, though not always profitably full. To be hard-working is good, but what we are working hard at is equally important. Yet we need more leaders. It is not a one-man task. And if a Church honestly set itself to the work of religious education, would not more leaders be forthcoming? There is often material we are not using.

Many will not desire to be taught. But some do, and these will become the leaders in Christian life and thought. The fetish of numbers has no authority over us. Jesus poured out His riches on twelve men, and one of these was a failure. Though numbers are few, if we have a long view we shall be prepared to spend considerable time and thought in helping to grow our own leadership.

In any case, whatever the difficulties, we need a policy. We get nowhere by the method of muddle-headedness. Many of us are just "carrying on" as our predecessors did. Our form of

worship, the organisation of our Church life, are much the same as fifty years ago, in spite of the tremendous change in habits, education and outlook. We are sometimes like the small shopkeepers in face of the multiple stores, rather bewildered and hurt that people do not patronise us and pass by on the other side. It would help us to review what is being done and to examine carefully what has been taught, and how it has been taught, for the last two years from the pulpit and in each organisation. Then, with the needs and standing of our membership in view, to decide what we want to achieve, and to hammer out some equivalent to the Five Years' Plan. It may be possible to do but little, but this need not prevent us from doing what we can.

Our vision has been expressed in unforgettable words—" He gave some to be apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fullness of Christ.

FRANK BUFFARD.

EDWARD WALLIN was second pastor of Maze Pond, the church formed in 1691 by those members of Keach's church in Southwark who disliked singing. He was called to preach about the end of the century, and in 1703, when he was 25 years old, he accepted the call to succeed Samuel Mee. The church was poor, and he was one of the many Baptist pastors who supported themselves by keeping a school. His ministry lasted thirty years, and in June, 1733, he was buried in the yard behind his meeting-house, whence in 1814 Walter Wilson published the inscription. His funeral sermon was preached by John Gill, and printed.

Edward had five children buried in the same vault. Also a son Benjamin, born 1711, brought up at John Needham's school in Hitchin. On 15 November 1733, in the parish of St. Mildred Poultry and St. Mary Colechurch, he married Sarah Heathfield, of St. Magnus, London Bridge, being himself of the parish of St. Edmond the King. In 1740, " by the unanimous desire of a few people he succeeded his father " as pastor at Maze Pond, and " for more than forty years rendered a large congregation happy."

Though the Wallins were of Swedish descent, they seem to have made no attempt to plant Baptist churches in Sweden; that did not take place till 1848.

Experiments I have made.

In Evangelism.

IT is with a certain amount of reluctance that I respond to the call to tell the story of some experiments I have made. My reluctance, however, is overcome by the fact that the recital of them, may, in these difficult days, be an inspiration to others. The church where these experiments were tried is situated in the midst of a great artisan population. Burdened with the thought of how to reach the people, the idea came to me to take the Sunday morning congregation on an organised visitation campaign of the neighbourhood. When the matter came before the church meeting, no great enthusiasm was shown, neither was there any opposition expressed. It was, however, decided to make the attempt. From the register of voters, it was found that in a very clearly-defined area, bounded by four main streets, with the church almost in the centre, there were nearly 1,000 houses. The plan of campaign was to visit these, through the agency of 100 workers and to do it on a Sunday morning when most people were at home, the workers as far as possible to work in pairs. The whole area was divided into 50 districts, consisting roughly of 20 houses in each. Forms were prepared giving the name and address of each householder (taken from the voters list). The questions on the form were (1) Are they attached to any place of worship? (2) Are there any children in the home? (3) If so, do they attend a Sunday School? The workers were, by discreet enquiries, to fill in the answers to these questions. After all the arrangements were made the question arose as to whether the workers would be forthcoming. No one was to be asked personally, but simply an appeal made from the pulpit for volunteers. When the great day arrived it was a delight to find that nearly 70 friends had responded to the call. A short service was held in the church for prayer and the reading of the sending forth of the 70 disciples. The right atmosphere was thus created for the work. The visitors were urged to have talks with the people about the things that matter and to distribute the literature specially prepared for the occasion. They went forth in fear and trembling, but they returned with rejoicing. When the completed forms were handed in at a crowded evening service, everyone reported how graciously they

had been welcomed and one worker stated that he would not have missed the experience for £100.

The examination of the forms showed that 945 calls had been made and 801 people had been interviewed. The visitors reported that many people were very anxious to explain that they were attached to some place of worship, but on enquiry it was found that the attachment was very slight indeed. The most definite results were seen in the fact that over 30 children joined the Sunday School, the teachers having followed up the cases of non-attendance. A very deep impression was made on the neighbourhood and the church was brought into closer contact with the needs of the people.

About twelve months after the above experience I made another experiment. A party of students from Spurgeon's College spent the last week of their summer vacation in an Open-air Campaign in the immediate vicinity of the Church.

The programme was as follows—the men met each morning in my vestry for prayer and conference, while the afternoons were devoted to door to door visitation. After tea there was a further time of prayer and preparation for the Open-air Meeting. The General Subject for the meetings was, "Christ, the Lord of all Life." The topics were as follows—

"The World Chaos and the Way Out."
"True and False Ideas about God."
"How God comes to us."
"How We get to God."
"Fellowship and Prayer."
"The Great Adventure of following Christ."

The meetings were not of the stereotyped order. There was no singing and only a short prayer at the close. Two addresses were given on the advertised subject and as a rule each speaker took thirty to forty minutes, and this was followed by a definite appeal by the leader. After each address an opportunity was given for questions and these were varied in number and value. There was no difficulty in getting a crowd, and it was very remarkable how many men would stand listening, sometimes for nearly two hours. The Sunday Services were, of course, in the Church, and were conducted by the students. They also addressed the Men's Meeting, took senior classes in the school and finished up with a largely attended after meeting. The campaign closed with a crowded meeting in the Lecture Hall and those who were present are not likely to forget it. Over 20 persons openly confessed their desire to follow Christ. It was a glorious week and the influence of it will ever remain a glad and fruitful memory. The students worked as one man, their

fellowship was delightful, their enthusiasm was intense, and their message was delivered as men who were sure.

The third experiment was made quite recently, and this time the work was done by a party of students from the Baptist Women's Training College. The programme was much the same as in the previous year, save that more time was spent in visiting and the meetings were held indoors and were specially for girls and women. The outstanding feature of this experiment was undoubtedly the visiting, and it proved the value of trained workers and the need for a church in an artisan neighbourhood to have a deaconess. The question may be asked, "Have these experiments been worth while?" My reply is an emphatic "Yes." It is true they did not achieve what I expected. The so-called "man in the street" was not influenced to the extent that he became a regular attendant at the church, but it is impossible to estimate the amount of good that came to the church itself. It brought a new life and a deeper interest in the spiritual welfare of the people at our doors.

I am convinced that the church must take her courage in both hands and make experiments. She has too long been content to remain in the old ruts and the new age demands new methods of reaching the people and the best methods can only be discovered by experiments.

ALEX. COLLIE.

"In Evangelism" is the second of a series of articles by different writers under the general title, "Experiments I Have Made." In the July issue of the *Quarterly*, the Rev. T. Percy George, of Birmingham, will write on "The Problem of the Morning Service."

The First Leeds Baptist Church.

THE story of the first Baptist meeting house erected in Leeds, familiarly known as the Old Stone Chapel, extends from 1779 to 1826, a period which coincides with the life work of one man, Thomas Langdon; before 1779 there were Baptists in Leeds, of course, that date merely representing the significant determination to have a permanent meeting-place; and after 1826 the new chapel called South Parade became the mother of the large family we know to-day in Leeds.

I.

The movement to form organised Baptist churches in Yorkshire dates only from the eighteenth century, and although there is no need to retrace here the story so well told in the centenary volume of the Yorkshire Association (*The Baptists of Yorkshire*, 1912), one or two points would seem to have a bearing on Leeds and the West Riding. It was a village movement, and the churches were poor in the double sense that they possessed not much wealth and (with a few brilliant exceptions) few learned men;[1] nonconformist disabilities were felt more in towns; and the Leeds church was not too rich in material things until the nineteenth century began, as its minister's vicissitudes will show. Archbishop Herring's visitation returns of 1743[2] show that there were Baptist circles in Bradford, Gildersome, Guiseley, Huddersfield, and especially Rawdon, all not too distant from Leeds; by the middle of the century there were nearly a dozen chapels in the West Riding; and when the economic position of Leeds is borne in mind, an early influence by these neighbouring communities seems almost obvious. Yet there is little evidence of it, until 1760.

In 1672, the Presbyterians raised a meeting house in Leeds called the "New Chapel" at Mill Hill, and the Rev. Richard Stretton became its minister. Oliver Heywood,[3] on one of his

[1] Whitley, *History of British Baptists*, 198; *Memoir* of Dr. Steadman, p. 234 (letter of December 28, 1805); for some of the exceptions, Rev. D. Glass, *Trans. Bapt. Hist. Soc.*, N.S., III, 178.

[2] Yorkshire Archæological Society, record series, 4 vols. At IV, 241 are collected the reference to Baptists. Is it without significance that nearly all the influential members of the Old Chapel were engaged in the wool trade, which required visits to and from nearby villages?

[3] *The Rev. O. Heywood, B.A.*, 1630-1702: *his autobiography* [&c.], ed. Horsfall Turner, 4 vols., 1881-5. I, 341. On Stretton see *Thoresby Society*, vol. xi., D. H. Atkinson, *R. Thoresby*, 1885, etc. Elkanah Hickson (d. Nov. 1694) was the son of Robert Hickson (d. 1681) both friends of Thoresby and Heywood; see Atkinson, op. cit., I, 51, etc.

numerous visits to Leeds, came there in August, 1677: "on Lord's day, August 5, 1677, I was to preach at Leeds for Mr. Streaton and preaching in the forenoon at Mr. Elk. Hicksons there was a great number . . . [&c.] Then upon the wednesday at lecture there was a great assembly of all sorts, presbiterian, independant, prelatical, Anabaptist of all sorts, strange faces that never were there before, W H being an Anab: being askt how he likt me ans: who can chuse but like him well, he is a wel accomplisht man, these things coming to my eye and ear did too much tickle me with vain-glorious conceits of myself . . ."

There is no further trace of W. H. and the others at Leeds; but in the last decade of the century the labours of William Mitchel,[4] of Rossendale, at Hunslet as early as 1694 are known, that, however, being before he had definitely adopted the Baptist position. The next Baptist name to be met is that of Thomas Hardcastle, the son of Thomas Hardcastle ejected from Shadwell and a friend of Heywood's; Thomas Hardcastle the second gave land for the erection of a meeting house at Gildersome in 1707, signed the first Confession of faith of Rawdon church in 1715, was an elder in 1714 of that church, but resigned the office in October, 1744, because of his distant residence. He lived at Woodhouse in the parish of Leeds.[5] "It is rather strange that after all the work of Mitchel and Moore, no permanent cause had arisen in Leeds."

The Leeds Baptist church took its origin in a newly-formed congregational church in Leeds with John Edwards[6] as its

[4] Overend, *History of the Ebenezer Baptist church, Bacup*, 1912; p. 57 (letter of 1691), 73 (letter of 1694), David Crosley's visit to Leeds in June 1691 is also referred to, p. 55 (cf. p. 35), Burley is mentioned, and it is also stated (p. 92) that the meeting-house of Josiah Westerman at Hunslet Hall was a regular station for Crosley and Mitchel, but no evidence is quoted as regards Crosley. The episode is interesting for Crosley was Baptist by 1691, and Mitchel at any rate by about 1695; it is unlikely that the connection dropped there and then, but nothing permanently Baptist seems to have followed their labours here. J. Moore is also mentioned, p. 31, 34, 58, &c.

[5] Information kindly supplied by Rev. D. Glass from the Rawdon church book. *History of the Baptist church at Gildersome*, 1888, p. 19, 22. From an indenture concerning Gildersome church of 1726 it is gathered that T. Hardcastle was at "Great Woodhouse in the parish of Leeds," but a memo of 1751 speaks of Thomas Hardcastle of Gildersome; a further memo of 1774 refers to Thomas Hardcastle as "grandson and heir-at-law of Thomas Hardcastle of Great Woodhouse," (MS. notes of W. R. Bilbrough). There is a notice to the creditors and debtors of the late Thos. Hardcastle of Woodhouse, wool stapler, in *Leeds Mercury*, 17 Dec., 1796.

[6] Miall, *Congregationalism in Yorkshire*, 1868; p. 305; based on notes by Rev. T. Scales, the successor of Edwards (d. 1785) in 1819. It is unlikely, we may note in passing, that the great awakening of conscience made by Wesley in Leeds was altogether without its effect on Baptists (e.g., Aug., 1778).

minister, formerly a preacher in Wesley's connexion, "but converted under the preaching of the Rev. George Whitefield"; this church worshipped at the White Chapel, built for them in 1754. Edwards was "located for a time at Leeds, where the Society was much divided. . . . As Edwards' views more resembled those of Whitefield than Wesley, he and many others withdrew themselves and formed a separate congregation, much increased by defections from Call Lane [Independent] . . . Some persons came even from Bradford to profit by Mr. Edwards' ministry."

Now it is known that Dr. Fawcett in his youth united with a number of people who had left the Wesleyan connexion at Bradford and who came to hear Edwards; there was immediately an endeavour to begin a Bradford cause, and in this partly is the origin of the Westgate Baptist church; W. Crabtree was its first minister and it was his services that Fawcett often attended, and by whom Fawcett was baptised in 1758.[7] Then, certainly by 1760,[8] "several members of the Independent church under the care of the Rev. J. Edwards at the White Chapel in Leeds, were, by reading the New Testament, led to call in question the validity of Infant sprinkling. The church of Christ at Bradford, and their esteemed pastor, Mr. C[rabtree] were by these petitioned to come over and help them in their enquiries into the divine will. A letter to this effect, dated April 23rd, 1760, was sent to Mr. Crabtree signed by four persons. Five persons were soon after baptised and received into full communion with the church at Bradford; these were followed by six more . . ." Fawcett's diary[9] gives the exact date of the baptism of these five first members: under May 25th, 1760, he records, "This day six persons were added to our number, five of whom came from Leeds." It is also known from his diary that James Hartley, of Haworth, visited Leeds about this time. And Leeds was something of a publishing centre for Baptist opinion in the sixties and seventies; Griffith Wright issued from his press here the numerous pamphlets of men like Fawcett, Dan Taylor, or W. Crabtree.

The Baptist interest in Leeds grew and there was a determination to secure some permanency in the seventies. About 1775, a soldier in a regiment stationed at Leeds, and recently moved from St. Albans, used to preach acceptably, we may infer, to the people at Leeds.[10] His name was Luke Haywood; and becoming friendly with the minister of the Gildersome

[7] *An account of the life, ministry and writings of the late John Fawcett, D.D.* [by J. Fawcett, junior], 1818, p. 36, p. 40.
[8] *Memoirs of the late Rev. Wm. Crabtree*, by I. Mann, 1815, p. 36.
[9] Fawcett, op. cit., 57. On Hartley, ibid., 67.
[10] J. Stuart, *Beechen Grove Baptist church*, Watford, 1907, p. 34.

church, Rev. James Ashworth, he was baptised by him on August 1st, 1776.[11] His regiment was drafted soon afterwards to Fort George, and while there his discharge was procured, and by the middle of 1777 he had settled at Watford; he was given a formal call there on September 17th, 1777, supported by a recommendation of Mr. Ashworth's of July 3rd of that year. But the Leeds church had also desired him to settle among them and had offered a credit of £20 or £30 for his discharge, a large sum for so poor a church.

Undismayed the people at Leeds struggled on—there must have been a mere handful of them—and in January, 1779, they hired rooms in the Old Assembly rooms, Kirkgate, and fitted them up as a preaching station; Dr. J. Fawcett and Mr. J. Parker preached at the opening services, the former delivering " a very ingenious sermon from Nehemiah iv. 2, ' What do these feeble Jews?' " In May, 1779, about sixteen persons were immersed at the Nether Mills, and formed into a church, being supplied by ministers in the district.[12] The congregation increasing, application was made to the academy at Bristol for a supply, and on June 3rd,[13] a student not yet twenty-four years old, Thomas Langdon, came to Leeds for the first time and instantly pleased. His visit proved to be so important that the month of June, 1779, is the end of the preliminaries of Leeds Baptist history; henceforward the record is unfaltering. The building of the stone chapel was begun early in 1780, and was completed in July, 1781; at the opening services, Dr. Fawcett was again one of the preachers, with Rev. J. Ashworth: Fawcett's text was Gen. xxviii. 17.

II.

Thomas Langdon was born on September 15th, 1755, at Uffculm in Devonshire.[14] His father was a deacon at the Independent church there. As a youth Langdon experienced conversion and was baptised when eighteen by Rev. H. Simonds, Baptist minister of Prescott. Another minister of Prescott, Rev. Joseph Alsop, whose friendship was long retained by Langdon, encouraged him to study; he entered Bristol College in 1777 or 1778,[15] and it was during his student days there that he began a lifelong friendship with Robert Hall, a fellow student. His relations with his tutors were then and always remained

[11] *History of the Baptist church at Gildersome*, 1888, p. 24.
[12] *Circular Letter of the Yorks, Assoc.*, 1842, p. 21.
[13] T. Langdon, letter to B. Goodman, 28 March, 1820. MS.
[14] *Memoir*, p. 9, &c.
[15] Rev. Professor F. E. Robinson informs me there is no record of his entry at Bristol.

cordial; it is pleasant to read the banter, for instance, of Dr. Caleb Evans[16] (after whom he named one of his sons long afterwards) about a university of Leeds—" You speak to me, my good friend, about *Doctor* Evans, but really I know no such person. The only Dr. Evans I ever heard of, was the author of " Christian temper," and he has long since exchanged this world for a better. Though now I think of it—perhaps you have a university at Leeds, and are yourself chancellor, and have granted me a Diploma, for which honour I desire to make all due acknowledgements, if it be so . . ."

He stayed in Leeds until the September[17] of that year, when he returned to Bristol. The impression he made must have been remarkable, for the church at Leeds was anxious that he should settle among them without completing his studies, and a letter was addressed, with the concurrence of local ministers, to Hugh Evans, while Langdon was still at Leeds. His son, Caleb Evans, replied in a first letter giving his personal opinion, " I am sorry to differ in opinion with my honoured brethren, but I think it will be an irreparable injury to you to break off studies in the infancy of them and no lasting benefit to the people " ; and in another letter he reported the decision of the annual meeting of Bristol College, " Yesterday we held our annual meeting, at which I read Mr. Fawcett's letter, and the concurrent suffrage of the ministers; but it was the unanimous opinion of the society, that unless *you* had personally desired a discharge, as well as the people, it would be an act of cruelty to give you one, and no real kindness to the people. If their affection for you depend upon the gratification of their present humour, it can be of little value. If it be genuine, and as it ought to be, they will rejoice in your having an opportunity for improvement. . . . Remember me affectionately to Mr. Ross and the whole church at Leeds; . . ."[18] The college sent another " supply," and about him something will be said later.

But in November the Leeds congregation was still insistent: Joseph Ross, a deacon, wrote[19] on their behalf requesting Langdon to leave Bristol in the following Spring, for " to tell you the truth, Mr. Langdon, I believe no person but yourself will please the people here. You have got so much hold of their affections, that I think you are seldom out of their thoughts." He spent the next vacation of 1780, however, at Abingdon,[20] assisting the Rev. Daniel Turner, unable through age and

16 *Memoir.* p. 125.
17 T. Langdon, letter to B. Goodman, 28 March, 1820. MS.
18 *Memoir,* p. 13. He accurately reports the Bristol College minute of Aug. 11, 1779.
19 *Memoir,* p. 15.
20 *Memoir,* p. 15, and Bristol College minute of Aug. 28, 1780.

infirmity to work unassisted, and at the close of this visit a unanimous invitation was given to Langdon to become co-pastor. The salary offered was £70 a year, increased to £100 when he should become sole minister, and a house rent-free was added as part of the bargain; yet Langdon, "sensible of his slender knowledge of the languages and other branches of useful literature . . . was desirous of continuing longer under the patronage of the Society."

It was Leeds that attracted him, in spite of its offer of a mere £30 and its debt of £600 incurred at this time by the building of the Stone Chapel. There is all the fervour of Wales in the letter of Caleb Evans[21] to Langdon on this matter: "I am out of all patience to hear that the people at Leeds, now they are so numerous, talk of giving you but thirty pounds per annum, nor will I ever consent to your settling there upon such terms. Were you a man of fortune, or the people so few or so poor that thirty pounds was the most they could do, I would not object; but I should reproach myself, and I insist upon it you let the people know it, if, after having taken you from Abingdon, where you would have been handsomely provided for, I should now permit you (I mean with my consent) to settle with a people you have sacrificed so much to serve, and who, though so numerous, only offer you so small a salary."

This is to hasten. According to his own statement,[22] Langdon "settled" at Leeds on May 31st, 1781, but there was still some hesitation about a final acceptance of the call. Caleb Evans[23] wrote on August 7th, "It has been a great relief to me to find things go on so comfortably with you in Leeds . . ." and a College minute at Bristol of August 28th, 1781, records that "Mr. Langdon was settled at Leeds. . . . Approved of his continuance at Leeds and voted him five guineas for the purchase of books." Even in February, 1782, Mr. Turner[24] could write from Abingdon: "I am sorry the means of your support are so low. . . . As to your acceptance of the people's call, what shall I say? If, after well and seriously weighing the matter, and seeking the divine direction, you still felt your mind disposed to accept it, you would certainly, in my opinion, be in the path of duty in doing so." Or in March, Caleb Evans again: "I know not how to advise you to leave Leeds, the people appear to be so much set upon having you; and yet I hardly know how to advise you to settle there, as I am sure you might settle more advantageously elsewhere . . . I can only say, seek direction from above. . . . Should you settle at Leeds, I feel myself very

[21] *Memoir*, p. 16. Bristol, Jan. 31, 1782.
[22] T. Langdon, letter to B. Goodman, 28 March, 1820. MS.
[23] *Memoir*, p. 141.
[24] *Memoir*, p. 134.

strongly disposed to comply with your request of being present at your ordination." [25]

Langdon must have made his decision about the pastorate soon after this; and he was ordained on June 27th, 1782. His own recollection was that the ordination services were "peculiarly solemn and impressive"; Rev. S. Medley, of Liverpool, offered the ordination prayer, Rev. Caleb Evans gave the charge, and Rev. W. Crabtree, of Bradford, preached.

On the 7th November, 1781, a Church Covenant had been signed by nineteen members; the original has been lost, but a copy made about 1800 has been preserved at South Parade, and added to the names of the original nineteen is a list of members received into the church during the next few years. This "Covenant of church communion" closely resembles that of the church at Gildersome, already in print,[26] with one important difference; there is no "Confession of faith," but in the middle of the covenant a short statement of faith is inserted after the words "we take the Holy Scripture of the Old and New Testament as the only ground and rule of our faith and practice." It reads, "in which we believe are explicitly contained the important doctrines of the three equal persons in Godhead, Eternal and Personal Election, the Original Sin and Depravity of mankind, particular redemption, efficacious grace in conversion, and justification by the righteousness of Christ imputed, the final perseverance of the saints with all other precious truths connected therewith. Nor will we knowingly receive any into fellowship with us who do not accept and freely embrace these sentiments. Now according to these divine oracles and depending for perseverance only upon the divine help and assistance therein promised, as deeply sensible that we are not sufficient of ourselves but that all of our sufficiency both to will and to do that which is good is of God, we now covenant with God . . ." Of those who signed it, not many may now be identified. The two most important members were Joseph Ross, the deacon who invited Langdon, whose signature comes first, and Joseph Sharp, who figures second on the list; the latter is known through Langdon's funeral sermon,[27] and he held some such office as treasurer, for in 1797 a special church collection was made to pay him accumulated interest and other expenses.

Langdon had no easy task before him; his church membership was small, his chapel burdened with a debt of £600, his salary inadequate, but in his favour he had his youth (he was not yet married), and his sense of divine call. The story for the

[25] *Memoir*, p. 17.
[26] *Hist. of the Bapt. ch. at Gildersome*, 1888, pp. 55-9, dated 1749.
[27] See bibliography of Langdon's publications.

next few years is fragmentary, and mere glimpses are allowed us from scraps of correspondence with Rev. D. Turner. "I rejoice to hear your congregation increases. . . . But you must have patience," he writes in January,[28] 1783, and in November,[29] replying to a letter of August, "I am sorry to find that you meet with difficulties and afflicting trials; . . . It is among the lower sort of people, after all, that we must look for lively religion," adding advice how to preach the Gospel. In 1784[30] the death of one of his prominent members must have caused Langdon much pain, if we may judge by the feeling of another of Turner's letters; the name of the member is not known. The record is then meagre for five years, but it is noted[31] that he visited, "shortly after his ordination," various towns in an attempt to wipe out the church's debt.

In 1789 he was dangerously ill with fever. In March of the next year he became an agent of the Dublin General Evangelical Society on the invitation of Rev. James Biggs, minister of Swift's Alley, Dublin; he visited that city and enjoyed the visit, and in November 1790 he received a unanimous call to become pastor at the Baptist church, Swift's Alley, at a salary of £120. He sent a lengthy reply[32] to say that he could not leave Leeds: "I feel a most affectionate attachment to my people," he says, and then goes on to allow us a charming glimpse of the little church—"The interest is only in its infancy, and as there are several respectable families which attend from a partiality to my ministry, I have reason to fear it would be injured by my removal. And indeed, I am afraid it would not be so easy for the people here to get a suitable minister as you seem to imagine. They are, it is true, principally a plain people, and their sentiments are in general Calvinistic; but they have a great deal of good sense, and I believe there are few congregations more liberal and candid, or that would more dislike either a ranting enthusiast or a flaming bigoted Calvinist. They are not able, indeed, to raise a salary equal to what you propose, but I believe they do what they can. They raise what is sufficient to support me in my present situation, and should I marry (and as I have made no vows of celibacy, it is not impossible but I may), I am confident they would exert themselves to the very utmost." That confidence was soon to be tested.

On the 29th July, 1791, when on a visit to Devonshire, he

28 *Memoir*, p. 146-7.
29 *Memoir*, p. 122.
30 *Memoir*, p. 133.
31 *Memoir*, p. 20. See also later for the item from London and other places in 1800 to pay off the debt; here is evidence probably of his influence.
32 *Memoir*, pp. 25-8.

was married to Miss Ann Brown, the daughter of a deacon at Prescott, and sister-in-law of Langdon's old friend, Mr. Alsop. Their first child, a son, was born on the 1st January, 1793, but in the summer of the same year the baby died of smallpox. Langdon poured out his grief, for it was a double blow; the death had occurred in Devonshire, whither Mrs. Langdon had gone in consequence of the death of her father. Those were the days of large families, and it was not long before a second child was born, Mary, about 1794; another came probably in the next year, and thereafter there is a succession of children to the total of at least twelve.[33] Well might Robert Hall[34] write to him "the tranquillity of a single life is apt to degenerate into insipidity, and that of married persons to be ruffled with care."

In May, 1794, feeling that his salary was more than ever inadequate to his domestic requirements, he began in business as a bookseller to supplement his income; but after a trial of two years on a small scale, he abandoned this business.[35] But he did not abandon the project of supplementing his salary, and "after much consideration and asking the advice of his friends," began a school[36] in 1796, which flourished until his death. On the 8th February, 1795, he preached at Hull on the formation of a Baptist church there; the sermon then delivered he was induced to print.[37] The year 1799 must have been a proud and a busy time for him, for the Yorkshire and Lancashire Association met at Leeds in that year, and the manuscript letters[38] addressed to him are still preserved.

[33] *Memoir*, p. 137. I am assured that there were more, probably sixteen, but have been unable to consult the register of the Old Chapel sent to Somerset House in 1837.

[34] *Memoir*, p. 144.

[35] *Memoir*, p. 37.

[36] Date uncertain. In April and July still "Mr. Langdon, bookseller, Upperhead Row," *Leeds Intelligencer* 21 April, 4 July, 1796; in September, "Mr. Thos. Langdon, stationer," *Leeds Mercury*, 10 Sept., 1796.

School referred to in a letter of R. Hall's of June 26, 1797, *Memoir*, p. 39. Cf. the panegyric of R. W. Hamilton, ibid, 94. The Leeds directory for 1817 styles it an academy for young gentlemen, West Street; but Mrs. Langdon helped, and girls were sent there, e.g., Mrs. J. B. Bilbrough, daughter of W. Radford, whose son, W. R. Bilbrough noted down his mother's recollections, which I have used; she went about 1820 when six years old, leaving when nine.

Langdon was probably influenced by Fawcett, to whose academy at Ewood Hall (where he removed in Jan. 1797) many of the local Baptists sent their sons, e.g., J. B. Bilbrough [see bibliography of Langdon, 1817] or J. Town. The school was continued after his death; both Mrs. and Miss Ann Langdon on the one hand, and Caleb Evans Langdon on the other, kept schools. See later.

[37] *Memoir*, p. 30; see bibliography.

[38] From Bacup. Clitheroe, Cloughfold, Colne, Halifax, Hebden Bridge, Manchester, Rawdon, Rochdale, Salendine Nook, Wainsgate; in the possession of Mr. J. E. Town.

At the Association meeting held in 1804 at Hebden Bridge a proposal was made to establish an academy for the education of young men for the ministry, a project that seems to have been dear to the heart of Langdon; he, Dr. Fawcett, and Rev. T. Littlewood, of Rochdale, the secretary, were the organisers, and an influential layman, James Bury, the treasurer. A short statement[39] on the project was drawn up and circulated, and this concludes: "Before the late Association at Hebden-Bridge, several individuals had thought on the subject, and had communicated their wishes and their hopes concerning it. At that time, a very judicious sermon, on the nature and important ends of a gospel ministry, was delivered by the Rev. Thomas Langdon, in which the preacher recommended the proposed institution with great propriety and effect. The sermon,[40] it is expected, will shortly appear in print, and be dispersed as widely as possible." Before that Association meeting dispersed, £714 had been subscribed, and the names of many Leeds men appeared in the subscription list printed with the sermon, chiefly William Radford with a contribution of £50 and Michael Thackray with one of £21. There was discussion on the place where the academy should be built, Little Horton near Bradford eventually being decided upon; but much difficulty was found in securing a president; Rev. J. Kinghorn, of Norwich, was approached, but declined, and in the end, Dr. William Steadman accepted the office in May, 1805.[41]

This period may with certainty be regarded as the brightest of Langdon's life; from 1805 onwards shadows are cast upon that brightness; there are personal and family troubles. His own health was undermined by asthma from this time until his death; by 1815 his health was permanently broken.[42] "He was seldom able to remain in bed during the night, but would sit for hours in an easy chair," records his daughter; and on February 6th, 1817[43] he could himself write to his wife, "When I parted with you, though I knew of your intention of staying only during

[39] Printed in the *Memoir*, pp. 40-42.

[40] See bibliography.

[41] *Memoir*, pp. 43, 47. Some account of the founding of the academy in Parsons, *History of Leeds*, II. 35-37; and detailed information in *An account of the life*, &c., *of John Fawcett, D.D.*, 1818, p. 308 &c., and in *The Jubilee memorial of Horton College, Bradford*, 1854. From Steadman's own information (*Memoir*, by T. Steadman, 1838), it is gathered that Langdon was one of those who addressed a pressing letter to him, then at Bristol. Steadman arrived in Leeds on June 13, 1805, and often preached here, e.g., April 6, 1806, when he "did not feel quite at home"; or January 18, 1807, when he preached for Parsons, who was ill. (ibid.)

[42] *Memoir*, pp. 47. 52.

[43] *Memoir*, p. 50; ms. notes of W. R. Bilbrough.

the holidays, yet I had not the least expectation of living to see you again. . . . My coughing and breathing are in general very bad; my nights are restless, and in general very painful, so that I feel myself extremely weak." Mrs. J. B. Bilbrough (1814-1892), daughter of William Radford, remembered the old man; "Mr. Langdon was a nice old gentleman . . . and my father had given him a standing invitation to come and dine with him once a week; so on a certain day a knife and fork were laid for him, and he came if convenient to do so. He would walk in and sit down with one leg put back under the chair, and lean upon his knee for a while till he got his breath, for he was asthmatical, and after a few minutes he recovered and would say to me: 'Well, my dear, and how are you to-day?'" Added to this was the sorrow of losing two of his daughters, who died from inflammation of the lungs, one, aged nine, in 1808, the other, aged about fourteen, in August, 1809; his eldest daughter Mary was also severely ill at this time.

Yet he pursued his work actively. In 1808 he was the minister who addressed the church at Gildersome at the ordination of Rev. William Scarlett.[44] He had the joy of baptising his daughter Mary, now aged twenty, in 1814.[45] And his friends, especially Robert Hall, were a source of pleasure, either by letter or by visit. In 1817, August 28th, the second annual meeting of the Yorkshire and Lancashire Assistant Baptist Missionary Society was held at Leeds; Benjamin Goodman was in the chair during the proceedings, and Langdon, of course, figures in the printed *Account*[46] of the meeting; various members of the Goodman family gave donations for the "translations" and the subscriptions for the year include £41, out of £112, "collected at the Leeds annual meeting."

[44] *History of the Baptist church at Gildersome*, 1888, p. 26.
[45] *Memoir*, p. 49. For Robert Hall, ibid, 51; or Hall's *Works*, 1832, V., 511, 525, 532.
[46] See bibliography.

(*To be continued.*)

University Library, Leeds. F. W. BECKWITH.

Calendar of Letters, 1742-1831.

(*Continued from page* 43.)

12. 1763. May 5.

From ROBERT ROBINSON, at Hauxton, to Mr. RIST, grocer, at Isleham.

Commends Xt. as "a powerful antidote against all heart-sorrows," and bids Rist study "that Revelation" as follows:—(1) The dignity of His Person. (2) The efficacy of His atonement. (3) Perfection of His obedience to the Law. (4) Fulness of Grace.

"Pray earnestly to know him more and more for in that science is all happiness contained." Mentions Mr. Lambert, who has recently suffered loss, and "whom I have heard sweetly on God's *Sovereignty*."

[Robert Robinson, aged 28, had been pastor at Cambridge for two years. Samuel Lambert, once of Olney, had been pastor for six years at Isleham, which was not purely Baptist.]

13. 1765. May 18.

From WM. CRABTREE, of Bradford, to GEO. NESFIELD, at Bridlington.

Sympathising with G.N., who has trouble in his Church. Refers to Whitehaven—and "the stedfastness of those that are left" there. Mentions Mr. Barker "to whom I wrote for a supply but without avail."

[William Crabtree, aged 45, had been pastor at Bradford for twelve years. George Nesfield was holding a brief pastorate at Bridlington, Mann's home. Whitehaven had called John Huddleston in 1760, when Crabtree had charged the church; but the church had just split. Mann wrote a short life of Crabtree in 1815.]

14. 1766. Sep. 3.

From JOHN GILL, D.D., London, to GEORGE NESFIELD Bridlington.

Re £3 8s. received from the Church at Bridlington "for the Fund" to be paid to Mr. Burch "on your account."

15. 1766. Nov. 23.

From the Church at Eagle St. London to the Church at Bengworth, near Evesham.

Transfer of Elizabeth Beezley (now Hughs). Signed by A. Gifford (Pastor), Jno. Brailsford, Saml. Dent, G. White, W. Hopper and Jno. Archer.

[This is the first of several letters connected with Lawrence Butterworth, son of a blacksmith at Goodshaw, minister at Bengeworth near Evesham from 1764 till 1828. Three brothers came to the midlands, James to Bromsgrove, Henry to Bridgnorth, John to Coventry.]

16. 1767. Oct. 22.

From Church at Haworth to Church at Roddeland (pastor—Rich. Thomas).

Transferring Sarah Horsfall, " who maintains the character of a steady, peaceful, and regular member among us." Signed by Jas. Hartley, Wm. Greenwood, Adam Holden, Wm. Yates, John Rhodes, Jonas Horsfall.

17. 1772. Sept. 14.

From BENJAMIN BEDDOME, Bourton, to HENRY KEEN, Southwark.

A letter to " cheer, refresh, and quicken " commending " My grace is sufficient for thee." Mentions " Mr. Clark, of Oxford, formerly your neighbour, preached at the Meeting House built by Madame Gin for Mr. Rudd," but " apprehend not the most settled in his sentiments or direct in his conduct " and " appears to have acted weak." Mentions " Mr. Wall " from whom " I have not heard for a long time." After his signature he quotes a 3 verse hymn " When sorrows rise and sins prevail." " They are a short hymn which I composed (I do every Sabbath)."

[Benjamin Beddome, aged 55, was pastor at Bourton 1743-1795. Sayer Rudd had been expelled Baptist circles for Unitarian views, and Mrs. Elizabeth Ginn in 1736 built him a meeting-house in Snow's Fields, Southwark; but he joined the Church of England in 1742. That a " Mr. Clark of Oxford " preached here was not known to Walter Wilson when he wrote the story of dissenting meeting-houses in and near London.]

18. 1773. Nov. 18.

From SAM. J. STENNETT, London, to Rev. CRABTREE, Bradford.

Re the Hamsterley Church and a Mr. Whitfield. Stennett quotes a letter from a Newcastle friend which conveys Mr. Knipe, an Indpt. minister's, opinion of Whitfield. It says that W. has settled at Hamsterley after having previously been with the Establishment and the Methodists, from whom, under the

influence of Mr. Allen, he came to the Baptists. Further, S. quotes a Mr. Hartley as informing him that Hamsterley messengers have been to Mr. Crabtree, to whom he "communicated his scruples" re W. Reflection is cast (with no supporting evidence) on W's fittedness for Hamsterley, "but it now lies with the Hamsterley folks to give you further satisfaction." S. further says that he fears that W. might apply to Mr. Knipe, although an Indpt., to ordain him.

[Samuel Stennett, aged 46, had no particular means of knowing anything about Charles Whitfield. For him and the church at Hamsterley, reference should be made to Douglas, History of the Northern Baptist Association, page 199. John Allen, originally of Bewdley, had been pastor at Bromsgrove, Chester, Salisbury, London (Petticoat Lane), Newcastle, and was now in New York. James Hartley, of Haworth, was of considerably better character. Whitfield proved himself a fine leader till 1821, planting churches and supporting missions.]

19. 1774. Ap. 22.

From D. TURNER (Abingdon) to THOS. YEOMANS (Leicester Fields, London).

Stating willingness to grant a transfer to Mary Wilkins, a returned "wanderer from the ways of God" and now living in London upon request being made for it. Sends Xn. regards to "Mr. Martin and the Church, to the pastoral charge of which he is now, I suppose, called."

[Daniel Turner, aged 65, had 24 years still before him. The church meeting at Grafton Street, Westminster had lost its pastor, Benjamin Messer, in 1772. This call to Martin from Shepshed involved a secession. Martin's career in London had many unhappy incidents.]

20. 1774. May 21.

From J. SUTCLIFF (Bristol) to "The Tutors and Gentlemen of the Bristol Education Society."

"Being about to leave the Academy" would "return my warmest thanks for all favours conferred on me."

21. 1776. Oct. 16.

A legal document by which JOHN ASH, LL.D. (of Pershore, Worcs.) leaves to JOHN SITCH ("the elder of Kingswood in the County of Wilts"—who, a later note says, died in 1789) the sum of £100. Witnesses: Thos. Hillier and Benj. Badford.

(To be continued.)

Richard Thomas of Harley Wood.

TO most people the title of this article will be little more than a name. But Richard Thomas was an interesting Baptist of the eighteenth century, being particularly known in parts of Lancashire and Yorkshire.

Of his history we have only a few isolated facts. The year 1737 finds him, " of Broadhead in Erringden," being made trustee of a newly-erected meeting at Robertshaw, generally known as the Slack Meeting-house. A letter in 1742 was addressed to him at " under-Bank-in-Harlewood." A year later he was a signatory to the dismission from Slack and Rodhill End, Todmorden, of a number of members living at " Sallonden Nook," for the formation of a separate church there. The same day he witnessed the signing of their Church covenant, and in the following year acted in a similar capacity for the re-organisation of the Barnoldswick Church under Alverey Jackson. In 1747, at this time living in Moorgate Shaw, he was ordained pastor of the original church, at the Slack Meeting-house. The next known fact of his history is in 1763, when, still at Slack, he dismissed several members to form the Wainsgate Church. Upon his death, in 1772, the people at Slack requested Fawcett, of Wainsgate, to become his successor: the meeting-house was presently disused, and the church dissolved about 1783, melting into Hebden Bridge and Todmorden.

Association life was at a low ebb for most of Richard Thomas's life. The many converts of Mitchell and Crosley on the Pennines, organized a Baptist Association at Barnoldswick, on 21-23 September, 1695, the minutes being fully printed in " Baptists of North-West England." In 1719, when the fear of suppression had passed, the Association was reorganized at Rawdon; the minutes were signed by Thomas Greenwood, pastor at Heptonstall (and Stone Slack) where a church had been organized two years earlier. Both meetings emphatically repudiated Crosley, but as he hailed from this township, Greenwood admitted him as a private member. Four years later, the church entertained the Association. Letters of the Association in 1728 and 1738 are extant, then there is a gap in records till 1757. In 1766 it met at Halifax, and in 1773, the year after his death, at Wainsgate, when Medley of Liverpool and Parker of Barnoldswick were preachers.

From a few extant letters written to him, it is apparent that his friends regarded Thomas as a man of peculiarities, but withal, interesting and loveable.

In his "under-Bank-in-Harlewood" days it is plain that discretion was not his strong point. David Crosley, who had been nurtured there and later became a famous Baptist evangelist, writes, in 1742, from Bacup, where he spent his closing days, in an appealing letter to the old home church: "My dear friend Richard Thomas, I entreat to set aside his too great forwardness in resenting matters. There is a sinful taking as well as giving of offence. I would not have him hot or peevish. But true charity-like to bear all things, endure all things, that the Church's peace be not disturbed, nor the success of religion hindered." It is fair here to point out that Thomas's attitude was not unprovoked, for Crosley explicitly appeals to some offenders: "I particularly entreat my friend John Greenwood and his family to treat Richard Thomas with more tenderness and freedom . . . and to study himself a pattern of humility and usefulness."

But that Thomas himself was of a strange temperament is made clear by two very intimate letters written to him by James Winterbottom, the first Baptist minister known to have legally qualified in Lancashire. Writing from Manchester in 1749 and 1750, Winterbottom explicitly purposes to give his friend advice, for he even tabulates it numerically. But direct though the counsel is, his spirit is kind. "The advice is well-intended; I hope it will be well taken."

Some of the advice given may well have arisen from Winterbottom's own serious conception of the ministry, and thereby bear no reference to idiosyncrasies in the character of Thomas. For instance, he would wish for him always that both his person and his doctrine "be strictly conformable to the pure, sure Word of God," and also that he should not fail to "shew the necessity and nature of repentance towards God as antecedent to Faith in our Lord Jesus Christ." Or again, a sane warning against impostors—"Beware of wolves in sheep's clothing (the country swarms with 'em) who cover all their villany with a profession of Christ."

All the foregoing counsel might have been given to any minister. But is there not a hint as to Thomas's loquacity in this —"Decline controversy both in public and in private. I have known much evil done by it, but never any good."? And there immediately follows what is, in part, a reiteration of this: "Beware of Great Talkers in Religion. Empty vessels make the greatest noise. They often do much mischief in Society"; and a little later, advice somewhat akin,—"Be much in converse with God, but as little with the creature as possible." There can be no

doubt whatever that Winterbottom thought Richard Thomas a "Great Talker" in the pulpit. "If you desire that your work in the ministry may be acceptable and profitable, do not take up too much time either in preaching or prayer. Judicious hearers are cloyed with tedious discourses, and say, 'The man loves to hear himself talk.'" Winterbottom becomes unusually personal when he tells him. "Drop the habit of smacking your lips at the end of a sentence." But in the same paragraph he returns to this same pronounced weakness of Thomas—"Neither preach nor pray half as long as usual; neither must you preach in prayer."

And yet Thomas could not have been unbearably burdensome in the pulpit, for he was often invited to preach elsewhere, but in his loyalty to Slack, always refused. There is a hint that perhaps Winterbottom would have been happy to have Thomas occasionally to preach for him, but was nervous that he might overleap discretion. "If you are called to preach at Manchester at any time," he advises him, "decline preaching or expounding out of the Book of Canticles, because most preachers do not keep within the bounds of modesty in treating of such subjects as the Book of Canticles abounds with."

From all this we may create a mental picture of this eighteenth century Baptist minister. It is impossible to fill in the details, but the outline is fairly clear. Richard Thomas was an enthusiast. As a preacher he waxed eloquent and long. As a pastor there is little doubt he had a strong concern for his church. But he was lacking in imagination. Because he did not, like Ezekiel, "sit where they sat," he either wearied or offended them.

But there is perhaps at least some ground for sympathy with Thomas. Some of his correspondents wrote rather morbidly, which may well have provoked his high-spiritedness to impatience. Alverey Jackson informs him rather mournfully of the death of several friends, and winds up the list by adding—"And whose lot it may be next we do not know. I find *myself* not very well this day,—and goes on to say that the issue lies in other hands.

There is one supremely sound piece of advice that Winterbottom gives him. "Read searching authors, and study to be a 'search' preacher." It is plain that those words were well and truly aimed. But there is evidence too, that not alone in the duties of pulpit and study had Richard Thomas much to learn from this counsel, but also in his wider reading of men.

F. G. HASTINGS.

Reviews.

The Ecclesiastical History of Essex, under the Long Parliament and Commonwealth, by the Rev. Harold Smith, D.D. (Benham & Co., Ltd., Colchester. 15s. net.)

Dr. Smith, who is a Professor of the London College of Divinity and a Fellow of King's College, London, is to be congratulated upon a very fine piece of work. His main object was to do in detail for a single county what has been done for the whole country by Dr. W. A. Shaw in his *History of the English Church during the Civil Wars and under the Commonwealth* (1900).

Essex is a fair specimen of the Home Counties, which were in the main under the influence of Parliament during this entire period, so that the work has far more than a local interest.

Furthermore there are sections of general interest, e.g., the diaries of two men on different sides—Richard Drake, of Radwinter, best known as the first editor of Bishop Andrewes' *Devotions,* and Ralph Josselin, the Vicar of Earls Colne. The account given by Dr. Anthony Walker of the origin of *Eikon Basilike,* and the adventures of its MS. is saved from oblivion.

Dr. Smith recognises the value of the Rev. T. W. Davids' *Annals of Evangelical Nonconformity in Essex* (1863), and though he considers it is the standard work he is able to make many corrections and supply omissions. In doing so he is greatly helped by Dr. Peel's publication of *The Second Parte of a Register,* which is a Calendar of MSS. intended for publication by the Puritans about 1593, now in Dr. Williams' Library; and Dr. R. G. Usher's book, in the Camden Series, *The Presbyterian Movement in the Reign of Queen Elizabeth* as illustrated by the Minute Book of the Dedham Classis, 1582-1589.

It is noticeable that the centre of the county, as regards the religious movements of the sixteenth century, was always Colchester (with Dedham). The author shows this by reference to (1) the confluence of Lollardism and Lutheranism about 1528, recorded by Strype; (2) The persecution under Mary, when Essex supplied a very large proportion of the victims, including the first and chief—John Rogers, the editor of the first English Bible, the use of which had any legal sanction; (3) The Puritan movement under Elizabeth.

There are given the returns of the Parochial Inquisition of 1650, which was a result of the desire to secure "a preaching ministry and better maintenance of the ministry." This was to be done under an ordinance passed on June 8, 1649, which vested

tithes held by Bishops, Deans and Chapters, together with First-fruits and Tenths, in thirteen Trustees who were to pay the same for salaries and augmentations to preaching ministers or school-masters.

The Puritan List, 1604, receives adequate attention, and is compared with what is known as the "Black List" of 1585, showing that there is a very marked increase in the number of preachers of one kind or another. Dr. Smith says it may be called the "White List," but note how illuminating it is of the state of the Established Church. It is entitled "Essex, a short survey of the ministery."

Preachers diligent and of honest life	94
Preachers negligent or indifferent	69
Non-resident or double-beneficed, and no preachers ...	75
Ministers of scandalous life, whereof many also be non-resident and double-beneficed	106
Sum: Tot:	344

The "Essex Testimony" 1648, and the "Essex Watchword" 1649, were drawn up in support of similar statements by London ministers. Dr. Smith rightly holds that these documents are of value as showing (1) the attitude of Presbyterians towards Toleration; (2) What ministers held strongly to Presbyterianism in 1648; (3) Though imperfectly—the opposition to the policy of the Army in 1649.

The list of sequestrations for 1643 to 1646 is the most complete we have seen; and notes are given on the ministers ejected in 1660 and 1662, which add a good deal both to Calamy and Davids. The approximate results of the ejected are:—

Ejected from Essex benefices for Nonconformity in 1662	72
Ejected from Essex benefices in 1660; did not conform 1662 (some few of these were ejected from benefices outside Essex, 1662)	29
Unbeneficed, not included above, silenced 1662 ...	4
Total known Nonconformists, 1662	105

A few of these subsequently conformed.

Ejected 1660, known to have conformed	21
Ejected 1660, who died before August 14, 1662, or whose conformity or nonconformity is unknown	20
Probably a large proportion of these were Nonconformists.	
Total ejected 1660, perhaps	70

Baptists will be specially interested in the references to Roger Williams, Samuel Oates and Thomas Archer. Historians, from the United States of America, will here gather facts concerning not only the founder of Rhode Island (Williams), but also about Thomas Hooker, one of the founders of Connecticut, and John Eliot, the Apostle of the Red Indians.

Dr. Smith gives you his sources, but he has produced a work which must have taken years of research, and there is a freedom from bias which is most admirable. The only fault to be found is the omission of the numbers of the pages in table of contents. The production reflects great credit upon the printer and his staff. The map and eight illustrations add to the completeness of what must be considered an authoritative account of an important period in Essex church history.

A.S.L.

The Doctrine of Grace, by Hamilcar S. Alivisatos, Nicholas Arseniev, Vernon Bartlet, Wm. Adams Brown, J. Eugène Choisy, Frank Gavin, Nicholas N. Gloubokowsky, H. L. Goudge, Arthur C. Headlam, Heinrich Hermelink, André Jundt, Wm. Manson, J. Nörregaard, E. D. Soper, E. W. Watson and Georg Wobbermin. Edited by W. T. Whitley, M.A., LL.D. With an Introduction by the Archbishop of York. 15s. net.

Readers of the *Baptist Quarterly* have an initial interest in this book owing to the fact that Dr. Whitley is its editor, and that Professor Farrer has been responsible for translating and reviewing several of the foreign contributions, though this latter fact has not been acknowledged in the volume. The book comes from the Theological Committee appointed by the Continuation Committee of the Faith and Order Movement, and its main aim is to promote reunion through a better understanding of the theological differences which divide the Churches. There can be no doubt that the Committee has been rightly led in this matter, for the chief criticism to be made of some earlier efforts at reunion is that they depended too much on the ambiguity of a formula, which was a patch covering real and fundamental differences. We must learn to understand and respect each others' theological convictions, of which the institutional differences are but the expression, before we can hope to draw nearer together.

The book before us must in fairness be judged by this practical aim, and not primarily as a systematic contribution to theology. If we were to judge it from the latter standpoint simply, some serious criticisms would have to be made. There

is a great deal of repetition and over-lapping. There is no similarity of method and treatment, and large areas of the subject are left out of account. The seventeen contributors, who are named above, write with very different conceptions of their functions, and there are signs that some of them have taken their task too lightly, or have been too anxious to find common ground, so that real differences tend to be obscured. But the chief differences of course remain visible, notably the fundamental one, between the Orthodox and Reformed Churches. The Orthodox writers in general regard the patristic view of the subject as being final and authoritative, a view which is naturally not shared by those who write from the standpoint of the Reformation. Indeed a Russian contributor suggests (page 246) that the only way to the real union of Christianity is through growth in the mystical experience of Christ.

The concluding review of the subject by the Bishop of Gloucester is unsatisfactory, and it would hardly be a caricature of his attitude to say that he seems to deprecate theological discussion of the doctrine of grace, which is the very aim of this volume. One noticeable defect in the discussions is the failure to recognise the contribution to the doctrine of grace made by the Old Testament; Dr. Vernon Bartlet is the only writer to do justice to this subject.

What has been said by way of criticism of the book as a whole must not be taken to mean that it does not contain valuable contributions; the Memorandum by Professor Adams Brown, and the contributions of Professors Manson, Nörregaard and Gavin, are all good, together with that of Dr. Bartlet. But it is much to be regretted that the editor has given us no index at all; this greatly lessens the value of the book, which lies in individual sections rather than in the whole conception and treatment. A number of misprints indicate undue haste, such as the mysterious reference of page 102 to the "stone of Baptism"; reference to the original suggests the "stole" or "robe" of Baptism.

H. WHEELER ROBINSON.

The Social Teaching of the Christian Churches, by Ernst Troeltsch. 2 volumes. Allen & Unwin, 42s.

Any reviewer of these two volumes sets himself the exacting task of reading carefully a most closely reasoned and inspiring philosophy of history by one of the greatest European philosophers of religion in the twentieth century. All that this great writer has achieved herein contains what he has said in his previous volumes, with vast additions of historical data as

well as the application of a new critical apparatus and exposition. It is impossible in a brief review to do anything except point out the rich, voluminous and profound content of Troeltsch's *magnum opus*. As an exposition of Christian life and doctrine in relation to contemporary civilisation, whether that of the Roman Empire, the Middle Ages, or modern times, this work has no peer. It has no rival in detailed thoroughness, abundance of evidence, and shrewdness of judgment, nor has any Christian scholar seen into the massive social structure of the life of the State in different times through Christian eyes with such sympathetic and penetrative imagination.

The early Church clearly had no social theory. It helped distressed cases and preached to slave owners that greater happiness could be achieved when slaves were set free, but the Church as such had no social theory, and certainly no economic theory to substitute for the obviously inadequate ones of the State. The Church felt no compulsion to help the poor except because of the promptings of the spirit of love, and poverty was regarded as an opportunity for the exercise of love. The motive of charity was not so much to remove human need as to exercise divine love in human affairs. "Social distinctions ceased to have any meaning for the different classes when they found an interior union on the basis of religion."

Troeltsch makes a very significant statement about Jesus Himself. "He was an unliterary Person in the unliterary class of the Imperial period, but as a spiritually gifted man He rose out of His class and regarded the surrounding world of contemporary culture with a supreme sense of power. All His scattered attempts at systematisation revealed a limitation of His powers; the secret of His greatness lay in the realm of formless religion." Dr. Gore says it is not necessary to agree with all that Troeltsch says in order to appreciate the fine quality of his work. The passage quoted suggests several problems. First, what attempts at systematisation of religion did Jesus consciously make? Second, if they can be found, which is indeed highly doubtful, how do they reveal the limitation of His powers, and what are the particular powers that received limitation? Also, if it is true, which I should agree is the case, that the secret of the greatness of Jesus lay in the realm of *formless* religion, what justification is there for the frequent mechanisation of religion in the history of the Christian Faith as expressed in ecclesiasticism? Are not friar and prophet nearer to the spirit of Christ's formless religion than the priestly outlook which is but a copy, and sometimes a pale copy, of Judaism, and in some senses inferior thereto, especially as evidenced in the magical conception of sacramental values which appertains to such a

large body of Christendom? When Constantine became a Christian, Church and State became more interrelated and mutually tolerant of each other to the deterioration of both. The emphasis on the opposition between the "world" and the "faith" ceased to be so pronounced. Christians participated more in State affairs and some of them held very high offices in the State, but "the world" as used in Christian communities means "the kingdom of evil" which every true Christian must resist to the uttermost.

The Mediæval period, with its concept of unity, had its bearings on Church and State, and just as Thomism brought together body and mind in mutual relation, the body being the constant partner of the soul, so Monastic authority aimed at achieving a balance of State power with Church power. It proved, however, to be a rather uneasy and precarious type of balance, and at times the Church seemed to rule all. Monasticism, however, could not be made a universal idea, and its breakdown as well as a weakening of the ascetic ideal, gave the spirit of the faith a more direct reaction upon the civilisation of the time. But the monastic ideal contributed a great deal to the spiritual culture of the Middle Ages.

Volume II. brings us down to the sociological problem during Protestantism. This volume suggests a great deal to the Protestant Church, which, with its principle of liberty (often merely a name for denominational tyranny sometimes as hide-bound as Rome) has an ampler opportunity of securing response from the non-Christian world. The comparison of Methodists with Jesuits, a most interesting comparison, the remarkable treatment of Lutheran and Calvinistic sociological conceptions and the comparison between them, is most instructive. Both Baptists and Methodists have made a very real contribution to the uplift of mankind by the religious dynamic they expressed.

Troeltsch brings us right down to our own day, and after estimating the Marxian ethic and many other points of view, suggests what he considers to be the most suitable form of organisation of the Church for to-day. Here he closes, but someone might commence at that complicated point and write two volumes on it, but if these were produced they could not be more full of substance that Troeltsch's ponderous and learned volumes. I can say that to review this work adequately demands another volume, and I ask that those who come to it should read, refer, retire, and return, for here is greatness in theological and sociological theories and their relationships unparalleled in the history of Christendom.

ERNEST G. BRAHAM.

Baptistische Grundsätze. By H. Wheeler Robinson. Deutsch von E. K. Gemeinde und Gegenwart, Heft 3. Oncken Verlag, Kassel 1931.

IT is pleasing to find that a German translation of Dr. Robinson's *Baptist Principles* has been issued. It forms the third of a series of booklets from the Kassel Publishing House on modern problems in the light of the Bible and history, and it is attractively printed and bound. The translator, who modestly hides behind the initials E.K., is a young German student, and he has done his work well. In a brief but very interesting introduction, he notes the new and broadening influences at work among German Baptists during the last fifteen years, influences which have at times seemed in danger of being made disruptive. There is also reference to the wider contacts which there have been with the other evangelical Churches of the Continent, particularly by way of the Stockholm and Lausanne Conferences, and the celebrations of the anniversaries of the Marburg discussion between Luther and Zwingli, and of the Augsburg Confession. These changed conditions, which are viewed with suspicion by many of the older generation who were brought up under Oncken's immediate successors, have made more than ever necessary a careful examination and presentation of the Baptist position regarding Church and Sacraments. Dr. Robinson's booklet has been translated with the hope that it may provoke discussion, particularly in young people's societies. The Baptist "atmosphere" on the Continent is not the same as that in this country, but a very useful life may be anticipated for this suggestive and scholarly work which has already been of much service here. The translator has carefully reproduced in the notes the original Greek and Latin of the quotations from the Fathers and other ancient sources. With characteristic German thoroughness he has added a useful index and a bibliography. The latter is unfortunately not complete or up-to-date so far as works in English are concerned; something has been done in England since the days of Ivimey, and in America since Newman and Vedder. The omissions are serious, but the issue of a translation such as this is full of promise for the future of Baptist life on the Continent. Dr. Robinson, E.K., and the publishers, are to be congratulated warmly.

ERNEST A. PAYNE.

Clipstone Baptist Church, by the Revs. E. A. Payne and A. Rattray Allan. (Billingham & Son, Bridge Street, Northampton.)

Did ever a church have a stranger beginning? In the middle of the eighteenth century Robert Ellis, Parish Clerk of

Clipstone, gave up his office because he discovered that he was not sincere as Sunday by Sunday he gave out "let us sing to the praise and glory of God such a psalm." Soon afterwards he journeyed to Foxton to hear a Dissenting preacher and was so impressed that when he got back home he told his wife she must surely come too. He found her, however, unwilling, and steadily she kept up her refusal until it was time to start on the following Sunday. But she lived before the days of women's rights, and Robert simply ordered his farm servants to place her on the pillion and attach her to him with a rope. Thus they made the five mile journey, she weeping all the way. Fortunately, in spite of the method of her introduction, she too was deeply impressed by the Dissenting worship, and afterwards often praised God for her husband's obstinacy!

In this unlikely manner were laid the foundations of a Baptist church which for a century and three-quarters has maintained a vigorous life in a remote Northamptonshire village and played a distinguished part in the service of Christ both at home and abroad. Great Baptist figures appear in its story; one of the most honoured and beloved of our present leaders, Dr. Charles Brown, sprang from this soil.

The tale has been admirably told; anyone who reads it will gain inspiration for the present from the story of the past.

E.M.P.

JAMES FALL, who was minister at Watford from 1735 to his death in 1763, was one of the earliest introduced to the ministry by John Gill. The Horsleydown minutes of 23rd July, 1733, record the decision "to try Bro. Fall's gift" at the next church meeting commencing at three o'clock for that purpose. A month later he was heard by the church a second time, and at the next church meeting "it was ye opinion of ye Brethren present yt he had a promising gift for ye Ministry, and it was agreed to keep a solemn time of prayer on October 8" beginning at 2 o'clock on his account. Following that time of solemn prayer, "it was agreed to call Bro. Fall to ye work of the Ministry and give him full liberty to preach ye Gospel, where God in his providence should call him, which was accordingly done by ye Pastor in ye name of the Church." Thus did our forefathers two hundred years ago solemnly give ministerial recognition to James Fall, although it was not until eighteen months had passed that he received the call to Watford. Fall was evidently a man of some versatility as he had been Gill's precentor, and "relinquished the setting of ye Psalm" after his ministerial call. After the Jacobite rebellion of 1745, he published on the Church of Rome.