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The Story of Methodist Union.

THE parallels between Methodist and Baptist history are not so close as might have been expected, at any rate so far as this country is concerned. Perhaps the United States of America would give closer comparisons in the growth and changes in the sister Churches, but in England it was the Methodists who showed the divisive tendencies of the nineteenth century in a more marked manner than the Baptists. The marked individualism of that great period in British history was expressed in Methodism in a series of divisions from the death of Wesley to 1850 that could be equalled by no other large communion of Christians. None of these divisions (with the exception of one of very minor local importance) were concerned with questions of doctrine; it was always a question of organisation or administration that caused the trouble. This was due to the fact that the Methodist system was eclectic since Wesley had built up his wonderful machine partly out of Presbyterian material, partly out of Moravian and Pietistic components and partly out of customs that were Anglican or that can be traced back to the Primitive Church. The whole aim was practical and the control of the whole organisation was centred first in Wesley himself and afterwards in the Conference, which had greater power than Presbyterianism gave to the General Assembly. The Methodist people in general knew little of Wesley's long study of ecclesiastical systems and for the most part did not share his devotion to the Established Church. The majority had been gathered from outside all the churches and of the rest in all probability there were as many converts from homes with some heritage of dissenting tradition as from the Church of England. It was only natural, therefore, that there should be a reaction against the authority both of the Conference and the ministry, and this showed itself in the secessions that led to the founding of the Methodist New Connexion in 1796, Primitive Methodism in 1812, the Bible Christians in 1815, the Protestant Methodists in 1827, the Grand Central Association of Dr. Warren in 1835, and the Wesleyan Reformers of 1849 that led to the fusion of several groups into the United Methodist Free Churches in 1857.

It may be said that the revival movements which accom-

panied the beginnings of Primitive Methodism and the early growth of the Bible Christians were independent developments rather than secessions, but they manifested the same critical attitude towards ministerial authority as the other divisions, while they were more concerned with preaching the gospel than with the heated discussion of connexional questions. They cherished most of the customs of early Methodism, and declined to join forces with the "Reformers." After the unfortunate agitation of 1849, the tendency towards consolidation began to set in. It must have become apparent to thoughtful men that the assertion of individual rights and prejudices had gone dangerously far, and men of peace began to dream of re-union. It is, however, an easier matter to break up the organised fellowship of Christian men than to restore that fellowship to its original unity, and the process of re-union has been a long and difficult one. The period of unification may be said to have begun with the first Ecumenical Conference that was held in London in 1881. These Ecumenical Conferences, meeting every ten years and representing world-wide Methodism, have played a most important part in the work of re-union. That of 1881 was followed by Methodist Union in Canada, that of 1891 by Australian union, that of 1901 by the union of the Bible Christians, the Methodist New Connexion and the United Methodist Free Churches into the United Methodist Church of Great Britain. The Ecumenical Conference of 1911 was followed by the action of the Wesleyan Conference which has led on steadily to the great re-union of 1932, and this latest achievement, in its turn was welcomed with great enthusiasm by the Ecumenical Conference that met last year at Atlanta, Georgia.

If the nineteenth century was marked by a strong individualistic tendency so far as the English-speaking people were concerned, the twentieth century has seen a marked tendency towards consolidation and unification. This is seen in the growing power of the State as a highly centralised and omni-competent entity. It is also seen in the fusion of great business concerns and (if one may be permitted to compare the body of Christ with secular enterprises) in the closer co-operation of the different branches of the Christian Church with each other. Church union has been under discussion all the time, however great the difficulties that challenge its achievement. Edinburgh, Lambeth, Stockholm and Lausanne Conferences have dreamed dreams and discussed possibilities. The Scottish Presbyterians have actually joined forces. In Canada Methodists, Presbyterians and Congregationalists have come together. In England Baptists, Congregationalists and

'resbyterians are once more re-opening the discussion. Three ıain sections of Methodists joined together in 1907, leaving ıe Wesleyan Methodists, the Primitive Methodists and the new Jnited Methodist Church as the chief groups. The Wesleyan :onference meeting at Plymouth in 1913 passed a resolution to ıe effect that the time had come "when a serious effort should e made to unite in one church organisation the different branches f British Methodism." A committee was appointed to collect ıformation and to report and it is from that beginning that ve have pressed steadily forward until the consummation of ıat ideal in this present year. Nineteen years seems a long ime to be spent on such an undertaking, but the difficulties f the task must be remembered. The first report was received ust on the eve of the outbreak of the war. Those tragic years t once delayed and helped forward the cause of union. They elayed progress in the actual negotiations because the churches ad to concentrate all their energy on the task of carrying on. ıt the same time the mere fact that thousands of lay preachers vere drafted into the army made it absolutely necessary for Methodist chapels that stood side by side with each other all ver the country to learn to work together as they had never one before.

In the passage of the years these three denominations had ome closer together. Extreme radical and conservative endencies had both been modified. The Wesleyans admitted ıymen to their Conference as long ago as 1878, the "Ranters" ecame as respectable as the Wesleyans, and the "Reformers" radually modified the dissidence of their Dissent. The rganisation of the three groups was almost identical and their ifferences in tradition were matters of emphasis rather than f principle. The official church meeting for the congregation ı each of the three Churches was the Leaders' Meeting; all rouped their churches together into Circuits which were overned by the Circuit Quarterly Meeting; the Circuits were rouped into Districts meeting annually or twice a year in ynods, and the Synods of all three Churches sent their epresentatives to the Annual Conference meeting in June Primitive), or July (Wesleyans and United Methodists). The ne point of real difference was that the Wesleyans found it onvenient to have a Pastoral Session of the Conference which onsisted of ministers only. Here ministerial discipline, dmission to the ministry, ordination, appointments to Circuits, nd doctrine came under review, and the advantages of this pecialised division of labour between two sessions of a crowded ortnight were so great that the arrangement is to continue into ıe new Church. There was some hesitation over this on the

part of the Churches that were not accustomed to it, as there was on the part of the Wesleyans to the occasional administration of the Lord's Supper by laymen, but in the end both the Ministerial Session of Conference and occasional lay administration were accepted.

We are, however, running too far ahead with the story which is the unromantic tale of years of Committee Meetings and Conference resolutions. Immediately after the war a large Committee, representing all the three Churches, was set up and a scheme of union was drawn up. This was not really a difficult matter since the family resemblance was so close. Moreover the centralisation that is so characteristic a feature of a Connexional system and the authority of the Conference over all the ministers and churches made the problem still easier. It would, however, have been foolish to have put the scheme into operation in 1920 when it was drawn up. General opinion lagged far behind the convictions of the leaders. The local churches were not ready for it. A fairly long process of education was necessary. The scheme first went to the Synods for amendment and then back to the Conferences for further suggestions. This meant discussion in eighty different Synods as well as in the three Conferences, but no vote on the general question was taken. In 1922 and 1923 every Quarterly Meeting throughout the country and every Wesleyan Trustees' Meeting voted for or against the scheme of union. It was then that the size of the opposition became manifest and in one of the Uniting Churches nearly a third of the Circuits and rather more than a third of the representatives gave a negative vote. Further delay was prudent and meetings were held in many parts of the country to expound the scheme and to persuade the waverers to bring overlapping and rivalry between the Churches concerned to an end. Many who had opposed the change began to say that the wish of the majority must be respected and it was found to be very difficult to argue in favour of continued disunion. A further reference to Synods and Quarterly Meetings produced better results and it was decided to ask Parliament for an Enabling Bill to put the scheme of Union into effect whenever all the Conferences (including the Wesleyan Pastoral Session) should give a vote of seventy-five per cent. in favour. It was in 1928 that this decisive vote was secured and since then the arduous task of adjusting the relations between the churches in departments and districts has been carried on. In the summer of this year the three Conferences met separately for the last time, and in September, in great gatherings at the Albert Hall and elsewhere at the Uniting Conference, the Union was consummated.

It is a long and tangled story if told in detail. The co-ordination of Sunday School work, of the Theological Colleges, of the Foreign Missionary Societies, of the Young People's Department, of Temperance and Social Welfare work, to say nothing of financial arrangements for stipends and super-annuation of the ministers, and the many funds of a very complicated organisation, is a difficult piece of work. All that, however, together with the grouping of the Circuits into new Districts can be carried out within a short space of time. The local fusions of Circuits and congregations will be a very much slower business. Here and there tentative beginnings have already been carried out but it may well be that another fifty years will have to pass before the old divisions are completely forgotten. The splendid family spirit of Methodism and the still finer temper of Christian good-will has already accomplished much and may be relied upon to go the whole distance. Above all, the over-ruling hand of the Divine Providence is still lifted in blessing over Christ's Church, whenever it is loyal to its high privileges and responsibilities. This movement is not the end but the beginning, and that spirit which is drawing the world closer together in a recognition of our common needs and common dangers is also making Christian men and women all over the world see the urgent necessity of co-operation and concentrated effort. How far these aims will be realised in new fusions and new groupings within the Church itself remains to be seen, but it is clear that there is a strong reaction to-day against the excessive sub-divisions that were left us as an inheritance by our forefathers. This story is not one of emotional enthusiasm such as might have been expected in Methodist circles, but of calm, sensible and undemonstrative action. It might have been a union of the Scottish Presbyterians so far as the temper in which it has been accomplished is concerned. Who knows if the Methodists may not be turning into Presbyterians to serve some further purpose of Christian unity?

A. W. HARRISON.

LONDON BAPTISTS IN 1638.—Edward Barber lived in St. Benetts Finke, in a house rented at £8. William Adis had a house and shop rented at £22 on the north side of Thames street, west of London Bridge. John Norcott rented a shop in the parish of St. Botolph, Aldgate, at £2. These facts were published in 1931 by T. C. Dale, in an official directory showing the Inhabitants of London in 1638.

Toc H (Talbot House).

FEW of the legacies bequeathed by the Great War to this generation are of a positive kind, but Toc H is one of them.

In a small town in Flanders, in a single house of that town, the Spirit of God inspired a man to make an experiment in human and divine fellowship, wherein was forged, under the hammerings of circumstance, a new family whose bond was creative love. From this household in Talbot House, Poperinghe, has grown Toc H as we know it, with members in every continent endeavouring to preserve in a world-wide family the finest characteristics of that earlier friendship. To-day the larger proportion of its membership is too young to have known Active Service, but the spirit and purpose of the first days has not been lost, this younger generation seeking to preserve and give it new expression in the different conditions of the post-war years. Toc H has endeavoured to define its inspiration, aim and practice in what is known as the "Main Resolution" as embodied in the Royal Charter, and by it, as a standard, Toc H must always be prepared to be judged. It reads as follows:—

> "Remembering with gratitude how God used the Old House to bring home to multitudes of men that behind the ebb and flow of things temporal stand the eternal realities, and to send them forth strengthened to fight at all costs for the setting up of His Kingdom upon earth; we pledge ourselves to strive:—
>
> "To listen now and always for the voice of God;
>
> "To know His will revealed in Christ and to do it fearlessly, reckoning nothing of the world's opinion or its successes for ourselves or this our family; and towards this end;
>
> "To think fairly, to love widely, to witness humbly, to build bravely."

The four principles of the last paragraph, which are sometimes expressed as Fairmindedness, Fellowship, Service and the Kingdom of God, constitute the "four points of the Toc H Compass," which are the guiding principles of membership of the Family.

The facts most commonly known concerning Toc H are firstly that it started in the war years, secondly that it has something to do with the lighting of lamps, and thirdly that it has secured the interest and support of the Prince of Wales—all of which facts are true but inadequate. To appreciate at all the meaning and purpose of this great fellowship which has caught the imagination of thousands of men and has before it tremendous possibilities, it is necessary to recall that fact of actual experience from which it had its beginning, when Talbot House was the answer provoked by a real need.

Poperinghe was a little Belgian town some six miles west of Ypres through which passed the vast majority of the troops going up to the Salient—a salient which enshrines for ever the meaning of sacrifice, in that there rest there to-day the bodies of some 254,000 of our countrymen, over a quarter of our total casualties in the war. To the soldier going up to the front line Poperinghe was the last outpost of civilisation. Beyond was the shell-scarred road, the blasted trees of the canal, the ruins of Ypres with its death traps at Hell-Fire and Shrapnel Corners, and beyond, the mud of the Salient itself. To the troops returning from the trenches Poperinghe indicated rest with comparative safety and the enjoyment that such amenities as shops and cinemas and the sight of civilian clothes afforded. Hundreds of thousands of troops were quartered in and around the town, and during the four years 1914-1918 nearly every division of the British Army contributed to its population at one time or other.

Here, in the winter of 1915, a Church of England Padre—the Rev. P. B. Clayton—opened a Rest House outside which was hung a sign reading "Everyman's Club, 1915-?" and which received the name Talbot House. (Hence "Toc H," the signallers' method of saying "T.H.," the initial letters of Talbot House.) It was so named after Gilbert Talbot, a son of Bishop Talbot, of Winchester, who was killed at Hooge on July 30th of that year. Like many other such houses, Talbot House provided for the elementary needs of the troops; refreshments, writing materials, literature and a lounge where sing-songs and many interesting debates were held. But there was a difference. "Tubby," as the Padre was affectionately called, had set his heart on making Talbot House something of a "home-from-home," with the little human touches so often lacking in the ordinary rest huts. Thus in the Old House carpets covered the floors, paper decorated the walls, flowers and pictures suggested comfort, and to the soldier coming in from a muddy, shell-shattered landscape, the large walled garden was a perfect haven of rest and peace. Thousands of men visited Talbot

House, and amid the laughter and chatter of good comradeship managed for a while to forget the war without. Here was no place for the man who wouldn't cheer up, or thought he was the only man for whom the world was all wrong, and a notice board with a hand pointing to the door by which he had come in, and inscribed "Pessimists' Way Out," brought a first smile to many a weary man. The family spirit required the encouragement of each other.

The life and soul of the place was the Padre. Always with something that wanted doing he made a man feel that he had a share in the house because he was set to mend chairs, trim lights, hang pictures, arrange debates and the hundred and one things that were part of the life of such a house. Over the door of his room hung the motto—"All rank abandon ye who enter here"—and one of the unique features of Talbot House was the way in which both officers and men shared the common fellowship. Here "Tubby" revealed himself as friend and adviser to a constant succession of men, and led many for the first time into the little chapel at the top of the house. This "Upper Room" was originally a hop loft, high up between the rafters and stretching the whole length of the house. A carpenter's bench found derelict in the garden was carried up to serve as an altar—delightful symbolism—while furniture and hangings lent, or fashioned at the hands of the many passing friends of the house, quickly decorated that loft as a chapel. Here many shared their first Communion, many hundreds their last. Approached by steep, rickety steps, it welcomed many who came rather shyly, and sent them away with new courage, hope and faith. Somehow Talbot House achieved its object and became a veritable wayside inn, characterised by its good fellowship, and of which the unseen host was the Spirit of God.

With the end of the war Talbot House in Poperinghe ceased to be, its purpose was accomplished, and Tubby, with others, returned home. But the years of "reconstruction" were not easy ones; men were learning with much bitterness that you cannot turn the world upside down for four years and expect it to regain its balance in a day. There were neither homes, work nor security: life was almost as uncertain in peace as it had been in war, and men hungered for the fellowship they had known in the ranks. There was so little that anyone could do, but "Tubby" had to do something, so he took a little three-roomed flat in Red Lion Square, and collecting a few of the old comrades of Ypres together, he set up Talbot House again in London. One who knew those early days of the new Talbot House says,

"We went up the stairs feeling that in the midst of all

this confusion here was something fixed, something we all knew about, something jolly, something that had a hold about it. Once up those stairs you could find men who had got back into their old jobs, others who had discovered no jobs at all since the war and were getting very troubled about it. There, night after night, you would find that crowd of people again, a curious mixture, sitting on the chairs and on the floor—"Tubby," the worst dressed of them all in his old flannel trousers and blue blazer, and his collar only kept on at the back with a paper clip. And he would tell funny stories, and would recite passages from John Bunyan, which he knew by heart, and he would say also other things which were given him by God to say; sometimes they were humorous things, but they were eternal truth."

That was how, in a shabby back street in London, Talbot House started again.

Men want laughter and the courage of good fellowship. The flat in Red Lion Square quickly became too small, and Tubby moved to Kensington. With an amazing rapidity the family grew; a second and then a third house had to be taken. Because it offered what men needed it appeared in other towns too, Manchester, Cheltenham, Cambridge. The same characteristics—one family, where master and servant met on an equality, the binding factor being a common manhood, a sharing alike in the struggle to make something worth while of life. Where men didn't live together under the same roof, little groups of them gathered week by week to discuss, help each other, and to give themselves in various forms of service for those around them. There are now some 1,000 Units of Toc H scattered round the world. Young men and old, of every shade of opinion, representing every kind of profession and labour; a veritable human zoo, all endeavouring to be true to the ideals of the family whose head is Christ.

The methods of organisation—the machinery of so large a movement—can only be cursorily surveyed here. With the exception of Toc H, Australia, which is an autonomous body, the whole movement is controlled from a London Headquarters at 47, Francis Street, Westminster, but by steady process of decentralisation the areas into which Toc H is divided are securing to themselves more independent control. A certain number of whole-time men, working, according to an essential principle in Toc H, in pairs—a layman and a Padre together—serve the movement as a whole. The purpose of the staff is merely to guide and advise, to secure co-operation between branches and to maintain some sort of unity of policy and outlook

throughout the family. The life of the family is in the individual unit, of which there are three stages of growth. Two or three members of Toc H who decide to form a Toc H Branch in any district commence by getting together at frequent intervals and surveying the neighbourhood, and endeavouring to interest one or two others in their project. This stage is known as groping. When this has been going on for some litle while and there seems every reason to believe that a real family can be maintained, the "Grope" receives official recognition as a "Group" and enters upon its probationary period preparatory to its promotion to full "Branch" status. This probationary period may be of several years' duration, thus securing, as far as is possible, that when the local unit shall have reached its full status as a Branch it shall really have identified itself with the ideals of Toc H. In the same way the individual desirous of joining Toc H has first to serve a period of probation before becoming a full member.

Every person joining Toc H is required to assent to the "Four Points of the Compass," as set out in the Main Resolution, and is pledged to give what time he can to the voluntary service of his fellows. Each Unit has as one of its officers a Jobmaster, whose business it is to direct the energies of members into useful channels of voluntary service, finding, as far as possible, the job most suited to the man. By this means Toc H is harnessing and utilising the strength of thousands of young men, much of which would otherwise be often wasted, either from lack of direction or because they had not previously been aware of its need.

Wherever there is a Toc H Unit there is a little coterie of men busy helping those in distress, such as the prisoner, the boy just out of gaol, the bedridden, the blind, the aged; leading the coming generation, as Scout Masters and Cadet Officers; running boys' clubs and any other activity that may be useful. The practical expression of the good fellowship found in a Toc H gathering is the service of our neighbour. In one of the back seats is usually to be found the Padre. Each Unit has its Padre; he is there as the guide, philosopher and friend of the members, exerting his influence to help the branch as a whole, and using the many opportunities that come to him of speaking of Christian things to men who are often church-shy. The man who can find the time from his church work to serve as a Branch Padre is doing a most valuable piece of work for the movement, for Toc H is at root a Christian and spiritual adventure—and none the less is this so where it is least talked of—and with him rests the responsibility and privilege of guarding this truth.

As a description of Toc H, what it is and how it works, the foregoing is very inadequate, the only real answer to such questions must always be an invitation to come and see for oneself. The great facts that have to be realised are that here is a movement which in twelve years has grown from a mere handful to some 40,000 members; (160 new Units have sprung up during the last year alone, bringing the totals to 706 Units in the British Isles, and 295 overseas); that this rapidity of increase shows every prospect of continuing; and that the membership is composed of men representing all social classes and opinions, anxious to do something useful in life, who find a powerful impetus to self-consecration in the simple ceremony of "Light," when, week by week, round the lighted lamp members think of those who would have been doing big things to-day if they had come back from Flanders. It is the realisation that Toc H to-day is not a mere society of men but a growing movement, gathering to itself others as it goes on, that brings home a sense of responsibility to those who have at heart the spiritual well-being of men.

Though some may query its necessity and others its methods, the outstanding feature is that Toc H has "caught on" and is charged with tremendous forces for creative self-sacrifice. Encouraged and guided by the right leaders and in the right quarters it surely has great possibilities before it. Neglected, or opposed because its methods of working are sometimes unconventional, a fine opportunity may be lost. At the moment Toc H is still predominantly Anglican both in character and numbers—partly because in its early days its leaders were all members of the Church of England, and to-day the Anglican clergy are only too eager, where time permits, to assist the Movement; and partly because, for various reasons, Free Church support has been slow in coming. The movement as a whole is desirous of full co-operation with the Free Churches from which nearly twenty-five per cent. of its present membership is drawn, and last year the first whole-time Baptist Padre was appointed to the staff. The fear has sometimes been expressed that Toc H might suggest itself to men as a substitute for the Church—as setting up a religion of its own. A movement of this kind must inevitably face such a danger, but Toc H endeavours to guard against it. It is contrary to its expressed principles to arrange Toc H services on a Sunday, and further it is fully recognised that every member contributes best to the fellowship as a whole as he is loyal to his own section of the Church Universal. The effect of membership in Toc H should be to strengthen a man in his sense of responsibility to his own Church. There is a real opportunity and need for

the Free Churches to take an active share in the development of one of the great movements among men in this generation.

To attempt to adjudge the significance of Toc H is as yet premature; to glimpse its possibilities is not so difficult. In that it affects the lives of many hundreds of men and is sending them to their work with high ideals and ennobled desires, it cannot fail to be having its influence upon a much larger circle than its actual membership, and to be assisting in the formation of public opinion. It is influencing many who are attracted to its fellowship but who otherwise refuse the guidance of the Church, while by admitting members at the age of sixteen it can do much to help those who drift at that age from our Sunday Schools and often away from Christian influence. By its emphasis upon service, and its demand upon the time and energies of its members in voluntary work, it deepens for many the sense of responsibility towards the less fortunate neighbour, and encourages the ideals of true citizenship. Within its circles, where caste and creed do not divide, a growing understanding of each other's point of view may go far in paving the way for closer co-operation both in society and in religion; while not the least valuable of its assets is its world-wide character and its opportunities for developing that mutual trust so indispensable to peace.

As yet Toc H is true to its character of a movement as compared with a society; a distinction urged upon the Central Council by the Founder Padre this May, when he pointed out that wherever circumstances direct all the energies of a movement in upon its own membership a movement "dies and becomes entombed in a society." "A movement," he said, "is a stream with origin and destiny, a society is a still pool of social persons. The true test of a movement is its influence on those outside its membership." Toc H must be regarded as an experiment in practical religion—free to explore and to develop. If, as was urged by the Bishop of Croydon, the Church, instead of attempting to seize and control—as it has so often done in the past—will exert its influence within and through the movement as it finds it, it may well discover that it has secured a valuable servant in its ministry to men.

J. R. LEWIS.

The Place of Conversion in Christian Experience.

ALL Evangelical Free Churchmen place conversion at the heart of Christian experience and make it the paramount aim of their preaching. Conversion has for them an importance it cannot have for Churches which are sacramentarian and established. Evangelical Free Churchmen stand for the principle that men are not born as members of the Church of Christ. To enter that Church a man must "be born again." Church membership is a matter of individual choice because the Church is a voluntary organisation. Evangelical Free Churchmen stand for a converted membership; and declare that no man has a right to membership in their Churches unless he has a Christian faith and conviction of his own. It is no accident of their history that has led them to give conversion so central a place in Christian experience; it is due to the inner logic of their principles, which, they are convinced, are grounded in the New Testament. Yet despite this attitude to which they are committed by their fundamental principles, the fact remains that the subject of conversion has of late fallen on evil days among them. Preachers do not preach to secure it with the assurance of an earlier generation. Members of Churches do not expect it to happen; and fewer people are seeking it for themselves with passionate longing. It may, therefore, be useful to inquire why this is so.

(1) The whole idea of conversion has been vulgarised by professional revivalists of the type of Billy Sunday and Mrs. Macpherson. The idea has got abroad that conversion is sectarian and even vulgar—something that no person of taste and refinement would dream of desiring for himself as of consummate importance. We can, I think, turn the edge of this argument if we remember that after all conversion is not something that occurs only among the less educated and in little Bethels. Investigation has shown that it occurs in all religions. There are plenty of cases of conversion, with valuable fruits for life and conduct, in all the great religions of the world. There are striking stories of genuine conversions in the annals of Hinduism, and Islam and even in early Buddhism, in which

there was no belief in the grace of God or in the efficacy of prayer. Gotama Buddha was himself a converted man and under his preaching sudden conversions occurred among all classes of hearers. The Buddhist Psalms of the Brethren and of the Sisters are the work of men and women who were constrained to record their conversion experience in song. Some of them came from the most degraded classes of society. Among the Sufis conversions were expected and often took place with dramatic suddenness. In Hinduism, those who turned away from the cold intellectualism of the Way of Knowledge and preached salvation by loving-devotion (bhakti), sometimes found themselves in the midst of a revival movement, which reminds one strangely of the Welsh Revival of 1904-5. Religious fervour would sweep a whole country-side like a prairie fire. Now when it has been shown that conversion is as widely distributed as the human race, it cannot rightly be regarded as a superstition or vulgarism lingering on among a few sectarians who are devoid of culture and refinement. The fact of conversion is much more impressive when it is seen to be co-extensive with humanity and not a phenomenon confined to one creed or sect. The truth is that those, who have always declared that conversion must have a central place in Christian experience, have been building upon broader and deeper foundations than they knew.

(2) The psychological study of religious experience has given rise to the notion that conversion is capable of explanation on solely psychological lines. Various anti-Christian writers have done their best to spread abroad the impression that psychology has explained conversion away. These writers apparently think that when they have described the stages and processes by which some resultant has come to be, they have answered every question the human mind can raise about it. They fail to see that they have only answered the question "How?" and have left untouched the question "Why?" The same mistake was made when controversy raged over the newly framed hypothesis of evolution. It was then confidently affirmed that if evolution was the method by which the universe came into being, the notion of a divine Creator was superfluous. But as Martineau pointed out at the time, It is not the less God who has done a thing when we have found out how He has done it. So also in the psychological study of religious experience, investigation only shows us the methods God uses in turning a soul to Himself, but it is not the less He who has turned the soul. Indeed, we may say that wherever the human soul aspires above the commonplace, there the grace of God is at work. When the psychologist has resolved the conversion of

the Apostle Paul into a conflict of complexes and has said all there is for psychology to say about it, the Apostle's own religious explanation of his conversion still holds good: "It pleased God to reveal His Son in me."

Another favourite trick of anti-religious writers is to demonstrate the lowly origins of some religious belief or institution and then to pour scorn upon it because of its sorry beginnings. But when we are trying to form an estimate of anything we must look not only to its lowly origins but also to its fullest development. The mathematical calculations of a Cambridge Senior Wrangler (to say nothing of the book-keeping of the City of London) are not invalidated because the mathematical faculty has evolved from lowly beginnings, when primitive man could not count more than ten, the number of the fingers on his hands. As the late Dr. John Kelman said, "This intrusion of the question of origins upon the living experience-knowledge of the soul is the biggest red-herring in the world. It has been trailed across the path of religious knowledge, and has led vast multitudes off the scent in their pursuit of truth."

(3) The development of educational methods and the application of them to our Sunday School work has, in certain quarters, given rise to the notion that you can educate men and women into the Christian way of life and may, therefore, dispense with decision. Here I do not wish to be misunderstood. I am whole-heartedly in favour of modern methods in the Sunday School. I also know that those who lead the movement for better Sunday School methods are as keen on securing conversions as I am. But the touchiness they display if anyone points out the dangers of their methods, as they are understood and applied by some of their followers, shows that they are unconsciously aware of the peril now pointed out. Sometimes they protest overmuch.

Now as a recent writer on Conversion has said, without decision religion becomes inept. It would be disastrous to our Churches if our educational methods led our young people to the stage at which they admire Christ and the Christian way of life, *and took them no further.* Of what use to the Kingdom of God are people who admire an ideal for which they are not prepared to make the great decision? They never do effective Christian work, for it is only decision which can set free the creative energies of their souls. The cause of Christ is served only by those who have decided for Him and His way of life. Those who admire Him and do nothing more are a source of weakness to our Churches, and if they are patronising, they are positively harmful. Our educational methods, which have come

to stay, need not, and must not, stultify themselves in the manner they are sometimes in danger of doing. I venture, therefore, to repeat that our educational methods have not made decision superfluous; and all things become new only to him who surrenders to—decides for—Christ and to no other.

(4) For some years there has been a falling away from religion on a stupendous scale. We are only just beginning to investigate and understand the causes of this drift from religion. It would take me far beyond the scope of this paper if I attempted to indicate what these causes are. It is sufficient to say that for some time we have been developing a type of civilisation and a mood of mind that are inimical to religion. The prevailing mental atmosphere is not one in which religion can easily thrive. The faith of multitudes is not in God but in applied science and in social reform. We are living in times in which the truth of the Psalmist's words are being abundantly justified, "Their sorrows shall be multiplied that exchange the Lord for another God." And conversion has suffered in the slump that has fallen upon religion. It could not have been otherwise.

I am, however, one of those who believe that we are on the eve of a return to religion, and among the hopeful signs we may count the fact that the necessity of conversion is being stressed in unexpected quarters, as, for instance, in Lawrence Hyde's *The Learned Knife*. The argument of that remarkable book is that the present state of civilisation is the product of a one-sided interest in the externals of life and is due to the modern man's neglect of the problems of the inner life. "The great assumption at the basis of all sociological research is that you can create the form of a new society simply by clear-headedness and patience alone, that you are engaged in an enterprise which you can carry through without the need of God, faith, spiritual values and love." That is how men talked twenty years ago. But Mr. Hyde points out that to-day things are different. "People are losing faith in all attempts to refashion society which involve nothing more than a process of resourceful organisation. It is becoming more and more evident that however ingeniously you plan, however sane and enlightened the principles you lay down, you cannot do away with the great fact of Original Sin, which is perpetually producing manifestations which render the results of all your planning almost nugatory." Hence he claims that we are increasingly being driven back to the need for personal regeneration. It is ever becoming clearer to reformers that it is not enough to modify a man's circumstances to make his life one of freedom and happiness. We must begin at the beginning and concentrate

on the inner life of man. Instead of beginning with a man's circumstances, we must begin with the man. Instead of working from the outside inward, we must work from within outward. In a word, conversion is the only fundamental way of reforming the world. "Concentrate on the soul of the individual and you deal with all your problems at their source." That is the thesis of Mr. Hyde's remarkable book. The hope of the world and the possibility of saving our civilisation lie with religion and not with politicians, psychologists, eugenists and sociologists, whose attempts to patch up the present situation can end only in failure. We may certainly take courage when the necessity of conversion is stressed by independent thinkers of the type of Mr. Hyde. The days are coming, if they have not already arrived, when we may aim at conversions in our preaching with a greater assurance that men are feeling the need of it. The ground into which the seed of the gospel is to fall in the future is not likely to be so barren as it has been for some years past.

Concerning our future preaching for conversions two things may be said.

(1) We must not standardise conversion. Perhaps Free Churchmen have suffered somewhat from the tyranny of the Pauline type of conversion. But not all conversions need be sudden, nor is it necessary to date them, as John Wesley could his. There is no reason why everybody should be able to say—"On such and such a date I became a child of God." Conversion is a turning to Christ and a surrender to Him. Sometimes the turning will take place with startling and dramatic suddenness; at other times it will be as gradual as the dawn. All know the difference between night and day, but none would be prepared to mark down a single moment and say, "This was the exact turning-point." In other words, there are plenty of conversions in which it is impossible to say at what moment the dividing line was crossed, but no one need be left in doubt that it has been crossed.

In this connection it is important to have a clear idea about the central and essential thing in conversion. It is not the experiences which precede it; nor is it the emotions that accompany it. All these differ with different individuals. The central thing in Christian conversion is not even what a man turns from but what he turns to—or better, it is He to whom he turns. In its essence Christian conversion is a surrender to Christ. As long as that surrender is there, it does not matter whether the conversion process was sudden or gradual nor what were the feelings which accompanied it.

This point is stressed because in the past a good deal of

harm was done, when all who professed conversion were expected to have gone through the same emotional experiences. Before they were received into the Church they were put through a fairly stiff doctrinal examination. They were expected to have a deep sense of sin, to feel a deep need of a Saviour, to have a doctrine of the Atonement and some idea of Justification by Faith. And they were expected to speak in the religious vernacular of their elders. What was the result? In some cases there was a good deal of unreality, as the following passage from Mark Rutherford's *Autobiography* will show. "I knew that I had to be a 'child of God,' and after a time I professed myself one, but cannot call to mind that I was anything else than I had always been, save that I was perhaps a little more hypocritical. . . . I was obliged to declare myself convinced of sin, convinced of the efficacy of the Atonement, convinced that I was forgiven, convinced that the Holy Ghost was shed abroad in my heart; and convinced of a great many other things which were the merest phrases."

One has often wondered whether the trouble with some of our young people is just this. They have formed their own notions about what we who are already Church members expect from them—the kind of religious experience we are looking for in them. When they do not find these expectations realised in themselves they think there is something wrong, something lacking, and they hold back. Their minds are fogged with wrong expectations. Some make the mistake of trying to work themselves up into what they imagine to be the right state of mind. This is a mistake. It makes for unreality. In some of them there is a real religious life, though it may not conform to the pattern which they have been led to believe is the normal. Ministers of Jesus Christ must have enough spiritual discrimination to recognise grades and phases of genuine religious experience which are different from their own. Another mistake in dealing with the young people has been pointed out by that acute thinker H. H. Farmer. He says, "Too often men are invited to do some vague thing called 'accepting Christ,' without any serious attempt being made to enable them to see clearly, and be gripped by, the Christ they are called upon to accept."

If we refuse to standardize conversion, we shall be prepared to find a great many different motives leading men and women to Christ. There is no hint in the Gospels that our Lord ever dictated the needs of which men should be conscious when they came to Him. It was enough if they felt a need and came to Him and surrendered to Him and His way of life. He knew that they would go on to find in Him more than they had

expected or sought. There is, then, no set type of conversion experience and no inevitable order.

(2) We must avoid the mistake of conventional evangelism of giving the impression that conversion is the sum total of the Christian life. We must insist that the converted man is not the perfect man. He is not even a "saved man." He is certainly reconciled to God. He is certainly justified; but equally certainly he is not sanctified. In some conversions of the sudden type certain gross sins and vices may instantaneously lose their hold upon a man's soul. But such converts have yet before them the task of building up a Christ-like character; and that they can only do gradually and amidst many failures. It is only by some such emphasis as this that we shall be able to remove the reproach, noted by Dr. Alexander Whyte, that "evangelical preaching has concentrated on the beginning of the Christian life to the neglect of its later growth . . . and has thus been far less fitted to give guidance in the vicissitudes of its further development." In a word, we must insist that no man is a truly converted man unless he is constantly renewing his surrender to Christ. The eighth chapter of the Epistle to the Romans is just as important as the seventh. "He that endureth to the end, the same shall be saved" (Matt. x. 22).

A. C. UNDERWOOD.

EDMUND BLOOD, of Duffield, in Derbyshire, who died 1588, founded two families, an Irish and an English.

His eldest son, Edmond, went to Ireland, and became M.P. for Ennis, 1613-1635. In the eighth generation this main line is represented by General Sir Bindon Blood, born 1842. The second son of this Edmond was Thomas of Dunboyne, whose son was the famous Colonel Thomas Blood. The colonel's eldest son, Thomas, who helped him steal the crown, went to Albany, in New York. Another son, Holcroft, rose to be general, dying 1707; his career is in the Dictionary of National Biography.

Edmund's son, Robert Blood, settled at Tamworth. His son Richard married Johanna Voughton, whose sister was mother of Thomas Guy, the Baptist philanthropist, M.P. for Tamworth. Richard's family has ramified widely, and since 1767 the Birmingham line has had a Guy Blood in each generation. The Tamworth line is extinct, the Birmingham line dying.

Experiments I have Made.

IV.—MEN'S FIRESIDES.

THERE are few things which appeal more strongly to the happy-homed Englishman on a winter's night than his own fireside. If it were not for the firesides of England, clubs and pubs and the multiple other ways in which attraction, entertainment and amusement are offered in these days, would draw men in even greater numbers than they do. A happy home, a bright fire, a cosy chair, a pipe (for some), a book, the family around, the day's work done, and tens of thousands are content.

It was realisation of this well-known fact which, some few years ago, led a young and eager Primitive Methodist minister in Northampton, who was keen to break new ground among men, to hit on the happy title of "Men's Fireside" for an effort he was making to reach them. He called a meeting to which less than a score came. They sat around a fire, chatted and smoked as men do at their own firesides, sang, as the wise do in their own homes, and he unfolded his ideas: a week-night gathering for men characterised by freedom and friendliness, where they could smoke and express their minds without let or hindrance, where matters of moment and interest could be frankly discussed, and where men from different walks in life could rub shoulders and get to know one another, where employed men could find through actual contact that all employers are not hard-hearted rogues with no concern save profits, and where in like manner employers could discover that all employees are not out to get the most they can for the least they are willing to give, whilst religion should be there as an all pervading influence and find expression in a closing act of worship.

The idea caught on and quickly began to take shape. The first small vestry where they met for discussion soon became inadequate, and before the first session was over the large schoolroom, holding over four hundred, was in use. From a fact the fireside changed into a symbol, represented by electric lamps and red paper, but its warming power grew with the passing days. The form of gathering, whilst not fixed and stereotyped, in outline is this. A first half-hour of music (community singing is still popular though the craze for it has

passed). Then an address on some topic of interest, religious, social, moral, travel. (It was soon found that party politics engendered more heat than light.) The address is followed by twenty minutes discussion. Only on rare occasions is the time allotted enough for those who wish to take part. Then follow coffee, tea and biscuits (a box at the door defrays expenses, and those who have no money are not made uncomfortable by a collection, whilst the warmth of the fireside usually melts the stony-hearted). The whole is brought to a close by family worship. The first Fireside has now been running some six years, and some results can be tabulated. Three to five hundred men gather week by week. There are scores coming regularly to church and some in office in the church, who for years had not been inside a place of worship. The founder of the movement, the Rev. C. L. Tudor, frequently told the writer that some of his finest and most loyal workers had come from it. They found in religion a radiant freshness which some who have been all their days in the church seem to miss.

Let no one run away with the idea that Firesides are going to solve the problem of the men. This first Fireside had certain distinct advantages. Its founder is a man of strong and attractive personality. It had a fresh field to cultivate, a large new churchless district of the town. Trying out the same idea in the centre of the town in a business quarter we met with nothing like the same success, though even there some very good work was done, particularly among a number of unemployed men, who found our Fireside a real haven. Organisations have nothing like the same power of appeal as personalities. But given the right type of man for leadership, here undoubtedly is a type of organisation which should prove of great value in any residential area. To get the best out of it, it is essential to mix the personnel as much as possible, to get not only different men but different classes together, professional, business, artizan, to show in practice that the Christian Church is a family which has room for all.

The Church is suspect with many, and some are outside simply because they are shy. They are not accustomed to going to places of worship and wonder how they would be received. The "Fireside" dissolves a good many barriers and creates an altogether better feeling. It gives a new opportunity and it all depends on minister and people how they use it.

E. MURRAY PAGE.

The Early Church at Leeds.

(Concluded from page 124.)

IV.

The history of a church ought not to be solely a record of ministerial successions, and in the history of South Parade it would be hard to over-estimate the influence of intelligent and beneficent laymen. The first trustees, 1782, were Joseph Sharp, Joshua Armitage, John Laycock, and James Aspin; in 1821 they were James Laycock, James Aspin, Benjamin Goodman, Michael Thackray, and Joseph Eyre.[78]

Joseph Ross, the deacon who invited Langdon, is a shadowy figure, but a man of obvious importance in his day; he was a "linen-draper, haberdasher, and lace-dealer" in the Market Place, Leeds, probably on a fairly large scale.[79] Hardly one of the other original members who signed the Covenant is known to fame, except J. Sharp. He was a member from the first, a deacon for nearly twenty years, and an influential man, witness the collection made in 1797 to pay him accumulated interest. He died on November 26th, 1803, and Langdon's funeral sermon for him was printed next month.[80] Mrs. Sharp gave an annual subscription of two guineas in 1804 towards Little Horton Academy.

A greater figure than these was William Radford (5 January 1764-26 August 1826), who, although never actually a member of the church at all, belonging to St. John's, Leeds, was actively connected with the Old Chapel almost from the beginning. A letter[81] from W. Price, the student sent to replace Langdon in 1780, and afterwards pastor of a separate Baptist congregation

[78] MS. notes of W. R. Bilbrough.

[79] Advertisements in the *Leeds Mercury* and the *Leeds Intelligencer*, July 10th, 1781, &c. I have no knowledge of the Ross family, and conjecture proves nothing, but is it mere coincidence that three persons named Ross, originally members of the Bradford church (John, May 22nd, 1768; Bridget, August 20th, 1767; Hannah, October 17th, 1772) signed the Farsley covenant of March 27th, 1780? *The Centenary Volume of the Baptist Church, Farsley,* 1877, p. 3.

[80] See bibliography.

[81] MS. in the possession of Mr. J. E. Town, treasurer of South Parade, Leeds.

in Leeds, addressed to him is dated "Leeds, 11 July, 1782"; Radford was then an apprentice at Birmingham. He was the son of Thomas Radford (1730-1801) a Leeds jeweller and watchmaker, and was sent in 1780 to Birmingham, returning to Leeds about 1789; here he set up a separate shop having no connection with his father or his brother until 1793, on the death of the latter.[82] His generosity to the church is betokened by two subscriptions; 1804, £50 and other gifts to Horton Academy, and 1824, £100 towards the new South Parade church. His family connections are of special interest for our history; his three sisters married Baptists of note: Sarah married Thomas Potts, who gave Carey £10 to print his *Enquiry into the obligations of Christians to use means for the conversion of the heathen;* Ann married Benjamin Goodman; Elizabeth married Joseph Eyre. His cousin was the wife of Michael Thackray; and his daughter Elizabeth by his first wife, married John Goodman, and Sarah by his second wife married J. B. Bilbrough, whose son faithfully preserved much information about the old church. So that within that family circle is written much of the fortune of South Parade, for all the names mentioned stand out in its history. Langdon had a standing invitation to dine at his house once a week; and Acworth, when co-pastor, called every Saturday to read the *Mercury*. His is a figure of great charm; the incidents of his life, his kindness of heart, fondness for company, for books, and for sports, his membership of the "Stupids Club," the respect in which high and low held him, as well as the delicate and beautiful specimens of his craftsmanship and well bound volumes in calf from his library that I have seen, leave the impression that here was a man of wide sympathies, who touched and loved life at many points. He died just before South Parade chapel was opened.

Another great name in the old church is that of Michael Thackray. He was baptised about 1792, for the funeral sermon, in manuscript, preached for him by Dr. Acworth, is still preserved and testifies to a connection with the chapel for more than thirty-seven years. He was a deacon at the old chapel, and a trustee for both the old and the new churches; it was at his house that the important meeting to launch the South Parade scheme was held in 1824; and he gave most generously to the total of £1,000 his share in the cost of that church. He subscribed five guineas annually to Little Horton, besides giving an initial donation of £21. He died on October 11, 1829. He, too, was in the woollen trade, like many of the chief men in the church. His wife, Rachel Spence, was the cousin of W. Radford; his family were

[82] *Leeds directories,* 1798, 1817, 1826, but not 1834; advertisements in the *Leeds Intelligencer,* July 21st, 1794, &c.

generous donors to the new church; in 1824 G. & J. gave each £250, Mary and Rachel each £20, Sarah £10, and John £20. Mary (b. 1788) died unmarried; Rachel (b. 1794) married Rev. R. W. Hamilton; Sarah (b. 1803) married Dr. Acworth.

But the chief layman is Benjamin Goodman[83] (27 August, 1763-10 June, 1848) who, with his wife Ann, née Radford, was baptised on April 17th, 1792. By trade he was a wool-stapler, at Hunslet Lane; and he was " an ardent Reformer . . . and had been a chief prop of the Lancasterian school from its commencement," said the obituary notice of him in the *Leeds Mercury*.[84] He was a church member for fifty-six years, and a deacon from 1792 till 1833, when in November of that year he resigned the office, it being recorded in a minute of January 3rd, 1834 that " attemps to induce him to retain diaconal office [were] seemingly unavailing and useless." In 1817, he presided at the meeting of the Yorkshire and Lancashire Auxiliary B.M.S. at Leeds. He had much to do with the finances of the church, and was treasurer for a time; the church balance sheets are continuous from his time to the present (1820 onwards), and from the account books kept by him much of the history of the church is derived. In 1804 he is among the annual subscribers, with a five guinea subscription, to Little Horton, and he afterwards made many generous donations to it; in 1824, he gave £500 towards the new church, and in 1836 £356 13s. 0d. He was a trustee of South Parade, and his activities at that time have been noted. In the year before he died he was deprived of speech " while worshipping in this sanctuary " records a minute of January, 1847; he died on Saturday, June 10th, 1848; Dr. Acworth preached a funeral sermon for him on the 25th. Of him, after considering what has been preserved about him, we can only say that his was the vigorous personality that perhaps Browning would have delighted to honour and portray; he was inclined to be masterful, dominating the conversation (" we have had a pleasant evening's talk, gentlemen," he would say, at parting, to the company which had sat mute all the evening at his feet) yet kind when known.

His eldest son, John, was in the same business. He married Elizabeth, daughter of W. Radford. Though never baptised, he did much good work for the new South Parade building scheme; yet he seems to have inherited many of his father's faults without his kindness, and his life was in the end not happy. His more famous son, Sir George (1792-1859) was Mayor of

[83] Portrait by C. H. Schwanfelder (Leeds Corporation) and another (Thoresby Society), Old Leeds Exhibition Catalogue, 1908.

[84] *Leeds Mercury*, June 17th, 1848, p. 5, col. 2.

Leeds in 1836, being the first holder of the office after the Municipal Corporations Act, in part of 1847, 1850/1, and part of 1851/2; he was re-elected for 1837, but paid the statutory fine of £100 to resign; he was also M.P. for Leeds from 1852-57. Like his father he was a wool-stapler. He had a long connection with the church, of which he was trustee, and to his name stand the contributions of £250, 1824, £100, 1836, and jointly with John, £110 3s. 6d. in 1828. He was unmarried. In Leeds he was universally popular, and in character the reverse of his brother; his good nature earned him the nickname of "Smiling George." Benjamin Goodman had two bachelor brothers, John and George, who should not be confused with his sons of the same names.

There are many other names in the records, some of them not unimportant, but most of them ordinary, humble members, unknown even to local history; we can but vaguely wonder who were those forgotten worshippers in that little church of Thomas Langdon's; and it is not until after 1826 that the records are so abundant that we feel that we know a good deal about the minor men and women, who, like the greater ones, have left us so precious and so fragrant a memory.

There was a second Particular Baptist Church in Leeds in the eighteenth century, but it had a short life and records of it are scarce. A number of the original members, it is said, so liked William Price, the student sent from Bristol to replace Langdon in 1780, that they built for him a separate chapel called Ebenezer, not far distant from the Stone Chapel. Price was succeeded as minister by Hugh Williams. By 1797 the building was in the possession of the Methodist New Connexion. Of Langdon's relations with other denominations we know little also, but we know that Dr. Steadman preached on one occasion for Rev. E. Parsons, when ill, and that in 1817 it was Parsons who seconded a resolution of Langdon's at the B.M.S. meeting in Leeds.

BIBLIOGRAPHY.

Abbreviations:

W.T.W., Dr. Whitley, A Baptist bibliography.

Lds., Leeds Public Reference Library.

Memoir, A brief memoir of the Rev. Thomas Langdon . . . by his daughter, 1837.

I. The printed works of Langdon.

1791. Christian benevolence. (Circular of the Yorkshire & Lancashire Association at Salendine Nook). [*W.T.W.*]

[In a letter of 1790, May 1st, to Langdon, Robert Hall praises a sermon he has received: "You ought with such talents

for composition as you have displayed in this instance, to edify the world oftener by your publications." *Memoir,* 143.

Fawcett praised the circular letter, August 13th, 1791. *Memoir,* 155.]

1795. The obligation of Christians to support a conversation becoming the gospel. A sermon . . . in Hull. pp. 31. [*W.T.W.* and *Memoir,* 30.]

1803. The death of a good man lamented and improved. A sermon, occasioned by the death of Mr. Joseph Sharp, of Woodhouse-Car, near Leeds; who died November 26th, 1803, in the fifty-ninth year of his age. *The memory of the just is blessed.* Prov. x. 7. pp. 20 (ii). sm8vo. Leeds, printed by George Wilson, Hunslet Lane.

[*Lds.* Dedication dated Leeds, December 10th, 1803. Last leaf comprises a hymn.]

1804. The divine Being a God that hideth himself. A sermon preached on Lord's-day evening, January 7th, 1804, at Salem Chapel, in Leeds, at the weekly meeting for prayer on account of the present state of the nation. *Clouds and darkness are round about him.* Psalm xcvii. 2. pp. 22. sm8vo. Leeds, printed by George Wilson, [etc.]

[*Lds.* "Advertisement" dated Leeds, January 24th, 1804. The *Sharp* sermon advertised at p. 22 as "just published."]

1804. The importance of the Christian ministry. A sermon preached before the ministers and brethren of the Associated Baptist churches in the counties of York and Lancaster at Hebden Bridge, May 24th, 1804, previous to the establishment of the Northern Education Society. Published at the request of the ministers. pp. [ii] 32. 8vo. Leeds, printed by George Wilson.

[*W.T.W. Lds.,* has a presentation copy with the autograph inscription "Mr. C. H. Tatham from the author." A subscription list at p. 29.]

1810. The certain and proper use of the doctrine of election. (Circular of the Yorkshire and Lancashire Association at Bradford). Leeds, pp. 16.

[*W.T.W.* Cf. *Memoir,* p. 101.]

[1814]. God maketh wars to cease. A sermon preached at Leeds, July 7th, 1814 . . . a general thanksgiving. . . . A tribute of respect to the memory of C. J. Fox. 8vo. Leeds, printed by G. Wilson [etc.]. No date. pp. 24.

[*W.T.W. Lds.* Dedication dated Leeds, July 9th, 1814.]

1817. A tribute to the memory of a young person lately deceased [his son] in which some of his letters are introduced,

. . . [By John Fawcett, junior]. To which is subjoined a sermon, preached by the Rev. T. Langdon on occasion of his death. pp. iii, 88; 22.

[*W.T.W.*, who adds "two editions of the sermon separately." The full title of Langdon's sermon runs: "A sermon, preached at Hebden-bridge, Nov. 3, 1816, on occasion of the death of John Hargreaves Fawcett, son of Mr. John Fawcett, and grandson of the Rev. John Fawcett, D.D., of Ewood-Hall, who died October 10, 1816, in the twenty-first year of his age." No place, no date. pp. 24. No proper title-page to Langdon's sermon, but a full half-title; I have used a copy in the possession of Mr. J. E. Town, with the autograph inscription, "Miss Radford with the author's love" on a plain brown-paper cover. *Lds.* has a second edition, pp. [iv.] 88; 24 (and [ii.] advertisement), sm8vo. Halifax, Holden, [etc.] 1817. The first section dated Ewood Hall, June 3rd, 1817. This copy has an autograph inscription, "To Joseph Bilbrough for diligence in his studies. Ewood Hall, December 1825." Label on spine reads "Price 2/-"]

1823. Resignation to the divine will. A sermon occasion'd by the death of his daughter Mary B. Langdon, who died January 6th, 1823, pp. 20 8vo, Leeds, E. Baines [etc.].

[*W.T.W.* *Lds.* Copiously quoted in the *Memoir*.]

II. Other Leeds books.

William Crabtree: The prosperity of a gospel church considered: in a sermon delivered at the Ebenezer-chapel at Leeds, January 14th, 1789, and published at the request of the hearers. 8vo. Bradford, printed for the author, Nicholson, no date. pp. 42. "Price 6d."

Account of the 2nd annual meeting of the Yorkshire and Lancashire, Assistant Baptist Missionary Society, held at Leeds, on the 28th day of August, 1817. sm8vo. Rochdale, Littlewood, no date. pp. 23.

James Acworth: An address delivered at the laying of the first stone of the intended new Baptist Chapel South-Parade, Leeds . . . February 23rd, 1825. pp. 13. 8vo. Leeds, E. Baines [n.d.].

A brief memoir of the Rev. Thomas Langdon, Baptist minister, of Leeds; . . . By his daughter. pp. 155; a plate of Langdon. 8vo. London, Simpkin, Marshall, 1837.

The jubilee of South Parade Baptist Chapel, Leeds, . . . Edited by John W. Ashworth. pp. 66. sm8vo. Leeds, Spark, 1877.

[Other printed works as quoted in the text.]

III. Manuscripts.

1. Note books of William Radford Bilbrough, containing family notes; amongst which are recollections of his mother, née Radford, who attended the Old Chapel when young, information on the Goodman family, etc.

2. Funeral sermon on Michael Thackray by Dr. J. Acworth, October, 1829.

3. Funeral sermon on Thomas Langdon, by Dr. Acworth, October, 1824.

4. Funeral sermon on Mrs. Goodman, by Dr. Acworth, 1830.

5. Various church documents at South Parade Church, copied or preserved by Mr. J. E. Town, to whom the MSS. above belong.

Addenda. 1. P. 81, n. 41. The letter from Langdon to Steadman (7th Jan. 1805) urging him to accept the presidency of Horton College is in the Isaac Mann collection of letters, of which Rev. F. G. Hastings is compiling a calendar.

2. The Rawdon Church Book (ms.) page 75, reveals the fact that it was Langdon who preached the funeral sermon for Rev. John Oulton in May, 1804, from Gen. XV. 15.

The Library,
University, Leeds.
F. W. BECKWITH.

CONTINENTAL DIVINES were invited to share in the English Reformation under Edward VI.; one came from Poland, three from Germany, one from Flanders, one from Spain, one from Provence, three from Italy. International education, wrecked by the Reformation, served England well. These scholars helped in the Polish Bible, produced a Testament in three languages, and a Spanish Testament still reprinted. Some of their traditions are preserved at the Dutch church in Austin Friars and at the French church in Soho Square. But their influence on England was direct and lasting. Not only did they hold divinity chairs at Oxford and Cambridge, and make preparations for a revision of the Great Bible, but they helped draw up a code of the ecclesiastical laws of England, and left a deep mark on the revised Prayer Book of 1552. The facts are well set out by Mr. Henry J. Cowell in the "Proceedings of the Huguenot Society of London," XIV., 3.

Calendar of Letters, 1742-1831.

Collected by Isaac Mann, A.M. Deposited in the National Library of Wales. Calendared by F. G. Hastings, B.A., Aberystwyth. [Annotated by W. T. Whitley.]

(Continued.)

22. 1778. Dec. 28.

From HUGH EVANS (Bristol) to J. SUTCLIFF (Olney).

Tells of family sickness. Mentions: (*a*) "Mr. Langdon, of Mr. Alsop's Church." (*b*) "My son C[aleb] able to attend his business in the Church and Academy." (*c*) Mr. Tommas. Speaks morbidly of the state of church and public affairs.

23. 1779. Jan. 16.

From C. EVANS (Bristol) to Mr. SUTCLIFF (Olney).

A covering letter with books and a sermon by C. E. Speaks of gloomy public affairs in Bristol. Refers to Mr. Hartley's letters to the people of Hull. Asks if Carleton Church is supplied yet—and says, "We have many students and most of them promising."

24. 1781. Jan. 28.

From A. FULLER to Mr. SUTCLIFF (Olney).

Discusses "Mosheim's 2nd. Vol.", and is at first dismayed at its lurid portrayal of 1st century persecutions, broils, &c. —whereas it is more general for modern historians only to tell facts concerning notabilities, preferments, archbishoprics, &c. But on thinking, Fuller changes his views. "Undefiled religion has been upheld by an obscure people. So, thought I, doubtless Pure religion in every period has been carried on, though perhaps by a people so obscure as seemed unworthy the notice of Ancient Historians, from whom we know the moderns must derive all their materials." Gives a long discussion on Habit and the Activity of Grace—apparently arising from S's difficulty with some people at Olney, of whom F. says "They still have the seed of God abiding in them . . . a gracious habit at bottom, but its strength and activity are faint and declining as any pulses of a dying man." Mentions: Martin Andrews (Olney). A P.S. says, "I have now, I fear, an unconverted father lying near at the point of death."

25. 1781. Mar. 18.
From ANDREW FULLER (Soham) to J. SUTCLIFF (Olney).

F's father died Jan. 28. "There are undoubtedly many *Bodies* of Divinity extant, but none *perfect.*" Scripture "still remains an unexplored deep"; "a freedom in communicating New Thoughts tends directly to cultivate Xn. knowledge." Wants S. to preach at the Assen. on "Jealousy" (1781), and mentions 1782 Assen. falls at Olney. F's Church not manifestly progressing, and states that the Church declined to buy a dwelling house at less than £100 which could have been fitted up for a place of worship. States he is keen on Village preaching, but lacks opportunity.

26. 1781. Aug. 15.
From ANDREW FULLER (Soham) to SUTCLIFF (Olney).

F. very tired of his Church which he calls a "*Bochim.*" Interesting account of trying to settle by arbitration whether he should leave or not. Both he and the Church are to "write their tale" to three disinterested ministers, each to read the other's letter prior to sending. When the Church heard F's letter, "which they owned to be very candid, they despaired of writing to it, and so the design of settling things by arbitration was dropped." Yet he feels that he must move by Michaelmas, though his fearfulness at taking the wrong course "unmans" him. Asks S. to write him on the question, "In what manner may we now warrantably expect Divine direction?"

27. 1781. Oct. 16.
From A. FULLER (Soham) to SUTCLIFF (Olney).

The Church accepts the principle of arbitration, which previously (letter 26) they rejected. Of the three arbitrators (2 ministers and a layman)—one was for removal, one for staying, and one "could not tell what was his duty in this case." Next it was decided to put all the letters on the subject before Mr. Robinson, of Chesterton, who, after 3 or 4 hours' consideration, said F's duty was "to continue at Soham for one year at least, to try whether I could subsist with their purposed advance, and if I could, then longer." He has now peace of conscience, and hopes that S. and others will not think their judgment slighted.

28. 1782. Sept. 27.
From FULLER (Soham) to SUTCLIFF (Olney).

Still unhappy re removal. "Notwithstanding some of the faults of the Church where I am there seems such a union as

cannot be dissolved." He wonders why so many ministers think his removal proper, and adds, "Removals are certainly solemn things, and what ought not to be trifled with on any account . . I am inclined to think that there are many removals that are verily criminal." He can see nothing in his own case for *certainty*. Asks for his paper on the "Mod: Question" to be returned as John Ryland expects it.

29. 1783. Feb. 13.

Transcript from the "Church Book" showing "the nature of the office of Poor's deacon, and the conditions on which William Whitby was entrusted with it." Signed by Robert Robinson.

[The Church was Cambridge. William Whitby was a grocer, of Eversden, a trustee of the new meeting-house.]

30. 1784.

JOHN RYLAND, D.D.

Notes of sermons on Ezekiel viii. 15, and Hebs. xii. 1—also some notes in Hebrew.

31. 1785. Jul. 26.

From ABRAHAM BOOTH (London) to Mr. ORLANDO BUCKLEY.

Re unbaptised persons and communion. Holds follg. views:

(1) *Baptised* persons have right to communion by "Divine appointments and apostolic practice."

(2) Unbaptised have *no* immediate right to communion in *any* Church.

He would not think it unlawful for a baptised person *occasionally* to commune with a paedo-baptist Church, but he would inform the presiding minister that *neither he nor his people regard it as looking upon infant sprinkling as Xn. baptism.* But he recommends it as worth while to travel even 20 miles a few times in a year to hold communion with the baptised. Gives a certificate that Mr. Buckley is in "full communion" at his (Booth's) church, viz: Little Prescot St.

32. 1786. Mar. 10.

From ROBERT HALL (Arnsby) to SUTCLIFF (Olney).

Reference to C. Evans (Bristol). States that Evans is "engaged more than ordinary in General Dissenting School for children (100) in Bristol; a country school for clothing and educating 30 children; a Sunday School for 100 children." There

is a reference of considerable length to the controversy on "Faith" between Fuller and Button, and mentions Dan Taylor's work against F.

33. 1786. Jul. 6.

From JOHN BUTTERWORTH ("Cov.") to ——.

A covering letter with an order for 14 vols. A later note at the top of the letter says "Author of an 8 vol. Concordance, and father of J. Butterworth, Esq., M.P."

[John Butterworth, of Coventry, had come from the church at Goodshaw in Lancashire. His concordance was long standard. As copies seem rare, the Society will welcome news of any.]

34. 1786. Oct. 13.

From BENJAMIN FRANCIS (Horsley) to Rev. L. BUTTERWORTH (Evesham).

Refers to some of his own published works, especially *Sal. Zealot,* in 2nd edn. Mentions: Mr. Thomas (Pershore) and Mr. Spencer.

["The Salopian Zealot" was a rhymed skit on Richard De Courcy, vicar of St. Alkmond's, Shrewsbury, who in 1776 had published a letter to Samuel Medley of Liverpool, on his baptising some converts at Shrewsbury. There had been a vigorous pamphlet war, and in 1778 this appeared anonymously. This letter is conclusive that the skit was not by John Sandys, as thought by a relative of his, who was followed in "A Baptist Bibliography," but by Benjamin Francis, as asserted by J. A. Jones in a fourth edition, 1837. Francis, in 1778, was 42 years old, and had been pastor at Horsley, or Shortwood, for 20 years. Thomas Thomas of Pershore left next year for London (Mill Yard First-day church) where he became joint secretary of the Baptist Union in 1813. Benjamin Spencer, from the Grafton Street church (letter 19) and Bristol Academy, was pastor at Alcester, preaching occasionally at Astwood Bank.].

35. 1786. Dec. 12.

From JOHN REYNOLDS (London) to Rev. B. BEDDOME (Bourton).

Conveys the views of Dr. Stennett on the distribution of money left for the poor by Mrs. Seward. A side note shows the letter to have been passed on to Mr. Reynolds' Church.

[John Reynolds, now aged 56, had followed Brine at Cripplegate, see letter 9. He had been baptized at Bourton by

Beddome, and in 1770 had received an honorary A.M. from Rhode Island. Mrs. Seward was a great Baptist benefactor near Evesham, a friend of George Whitefield.]

36. 1788. May 13 & 14.

From the Cirencester Church to the Association at Pershore.

Regretting inability to attend and sending greetings. Mentions there have been only two additions to Cir. Church during the past year. Signed: WM. DORE (Pastor), "John Gilman Deacon," Sam. Baskerville, Solomon Ivin, Joseph Ursell, Nathl. Auldham, Fran. Hoare.

[Cirencester in 1653 grouped with other churches in Gloucester and Hereford; in 1691 with Berkshire churches. William Dore, called to the ministry by Lymington, trained at Bristol, settled here in 1775, and next year he was one of the preachers for the Midland Association. Three years later the church entertained the Midland Association. In 1783 and 1789 Dore preached again; he died 1791.]

37. 1788. May 13.

From Bromsgrove Church to the Association at Pershore.

Greetings. Church standing well. Gives brief confession of faith. One addition during the year. Signed: Jas. Butterworth, Joshua Peart, John Edwards, Chas. Gardner, Wm. Fitter.

[James Butterworth, a third son of the Goodshaw blacksmith, went to Bromsgrove 1755, and in 1770 had seen a new meeting-house near Howe Lane. Joshua Peart was grandson of the second pastor, William Peart, 1708-1717; Joshua was baptized 1759, and was deacon for fifty years.]

38. 1788. Sep. 26.

From JOSHUA THOMAS (Leominster) to SUTCLIFF (Olney).

Gives his impressions of S.'s "Catechism for Children." Refers to Mr. Taylor's trouble with his church in B'ham and states that T. has "gone to Mr. Wesley's connection, where he was before." States that he has been to the Salop Church on an "accomodation" with Mr. Medley and Mr. Barrett (of Kidderminster—not a Baptist), but it was unavailing for "tempers were disagreeable." In the forty years of his knowledge of them "they were never long comfortable." Then follows a long discussion of Baptist life in America, particularly disclosing the contents of a letter from Dr. Sam. Jones. The chief points are:—Dr. Gill's N.T. is to be printed and sold

there; the Churches of America are growing rapidly (gives details); a new college is being set up in Kentucky, with Mr. Skilman, of Boston, as probable first President. Names mentioned in the letter are:—Manning (New England), Wood (Kentucky), Isaac Backus (Middlesboro', U.S.A., author of "The His. of the Baptists in New England"), Jans (Bap. Pastor, New York), Wm. Rogers (Philadelphia), Benjamin Haften (?) (Leicester, Mass.). A footnote mentions Mr. Deacon (Leicester, Eng.) who is collecting a "His. of the General Baptists." Mr. Thomas wants "more account than I have in Crosby of Mr. Henry Hagger, and active Baptists in the time of the common" —and states what he himself knows of him. "Also of Mr. Jeremiah Ives." States Mr. Dawson, late of Salop, has settled at Broseley.

[Henry Taylor succeeded James Turner at Birmingham in 1782. The church rapidly increased, and three years later a second church was formed by dismission; but Taylor resigned in May, 1788, having paved the way for Samuel Pearce.

The Shrewsbury church had been known by Joshua Thomas for forty years, in which time the pastors were John Oulton junior 1745-8, William Morgan 1748-53, Rees Evans 1754-7, John Pyne 1762-73, John Sandys 1777-81, William Smith 1783-8. Smith had just gone to Eagle Street, leaving this church in a sad way. John Barrett, the evangelical pastor of the Old Meeting at Kidderminster, aged 36, was on the deputation.

Samuel Jones, born in Glamorgan 1735, had grown up in America. From 1763 till his death in 1814 he was pastor of the Lower Dublin church, Pennsylvania, and was probably the most influential Baptist in the United States. Kentucky had been experiencing a revival for three years, and the churches were being associated by John Gano from New York. The plan for bringing Isaac Skilman from Boston to be head of a college does not seem to have matured.

John Deacon, of Leicester, aged 34, seems to have published his materials piecemeal in the General Baptist Repository, whence they were worked up by Adam Taylor in 1818. Not enough is known even yet of Henry Haggar. Jeremiah Ives was a most versatile and ubiquitous disputant between 1646 and 1674; at Coventry, Radnor, London, Lewes, Reading, Croydon; a Leveller, officer in the London militia; Baptist, strong Arminian (probably author of the MS. printed in our Transactions, volume I, there attributed to Vavasour Powell), ready to take the oath of allegiance, against Saturday-Sabbath, Naylor and the Quakers generally, Everard and Rome, professional ordained clergy.

Henry Dawson, of Hawkshead, first pastor at White's Row in Portsmouth, was never pastor at Shrewsbury, and though he

did supply at Broseley for 1788-9, was never ordained there, but did settle at Westmancote 1789; he afterwards went to Bromsgrove, Prince's Risborough, Haddenham.]

39. 1788. Nov. 11.

From JOHN PARKER (of "Lees") to Mr. WM. CHAMBERS (Halifax).

Headed "Dear Betty"—and sending consolation and encouragement in some unmentioned transgression. Closes with poetry, e.g.

"Could we with ink the ocean fill,
Was earth of parchment made,
Was every single stick a quill,
Each man a scribe by trade—
To write the love, the boundless love,
Of Xt. our Lord on high,
Would drain the sea, the parchment fill,
Though stretched from sky to sky."

[John Parker, aged 63, was chiefly of Barnoldswick, but had helped at Bolland, and was now at Wainsgate.]

40. 1789. May 28.

A printed appeal from Evesham Church for donations towards a new church, already procured, costing £500. States that they have had two previous meeting places but the prosperity of the work demands new accommodation. Signed by Lawrence Butterworth (Pastor), and eleven others, with ten other names commending it.

[The Bengeworth church met first in a barn, 1704. In 1722 a brick building was erected; being burned in 1759, it was rebuilt next year, and put in trust 1768. Apparently Butterworth was felt to be too conservative, and a second church was embodied 1779, which built in Evesham itself. This stimulated the original church to begin work in Evesham during 1783, and in 1788 to build off Cowl Street. The appeal is for this place, and as it had ten outside supporters, it is evident the Association backed it; but the 1779 church won more local support. Letter 59 shows another appeal, fruitless. The two churches united in 1858, sold the original Bengeworth property, and opened other stations.]

41. 1789. May 31.

From the Bourton-on-the-Water Church to the Association at Evesham.

Greetings. States that the Bourton Church "enjoys a measure of peace . . . though Oneness of Heart is too much wanting." Complains that "the Spirit of Error is creeping into some of the churches, and that where the great doctrines of the Gospel are not totally rejected their importance is not properly attended to"—and asks the Assen. to face this in their Circular Letter. Signed by Benj. Beddome (who was ill), Jas. Ashwin, Edward Reynolds, Thos. Cressor, Wm. Palmer, Rich. Dalby, Joshua Parry, Wm. Collett, Sam. Fox.

42. 1789. Oct. 3.

"The case of JOHN BAIN, of Portsmouth Common, assistant to PETER EDWARDS—being a Petition for Books —in which he makes a Confession of Faith. Commended and signed by Peter Edwards and Josh. Horsey.

[When Joshua Horsey was called to the pastorate of the church on Portsmouth Common in Meeting-House Alley, several members were dismissed to form a second church, housed on 30 October, 1782, in a new meeting-house on White's Row. John Collett Ryland came for the purpose, and the first pastor was ordained at the same time, Henry Dawson (letter 38) recommended by him. But as Dawson insisted that hands must be laid on each member, they dismissed him, and Peter Edwards was ordained in April 1785. He was very successful, as his needing an assistant indicates; and the concurrence of Horsey with him in this application to the Particular Baptist Fund shows that the two churches were on good terms. When Edwards reverted to the Pedobaptists in 1795, and published against Baptists, the sensation was great, locally and widely.]

43. 1789.

Fac-simile of Notes of a sermon by JOHN RYLAND, D.D., on Prov. vi. 22.

44. 1790. Oct. 12.

From ROBT. BURNSIDE (Southwark) to Partic. Bap. Fund.

Application for continued assistance.

[Robert Burnside, aged 31, once of Merchant Taylors and of Aberdeen University, had supplied from 1780 the Calvinistic Seventh-Day church founded by Bampfield, which hired on Friday and Saturday the Cripplegate premises leased by Brine's church. He had become pastor 1785. His main occupation was teaching.]

45. 1791. Dec. 28.

From Claxton Church (Norfolk) to Bap. Fund.

Application for help to pay new pastor, Mr. John Smith (late member of the Partic. Bap. Church at Norwich) who succeeds Mr. Utting, now too sick to work. Includes a Confession of Faith and there is a covering letter by Joseph Kinghorn (Norwich).

[Claxton church was due to Henry Utting in 1750; he paid most of the expense of the building. John Smith left before 1798; he is conceivably the man who was at Pershore, Westmancote, Burford, before the century closed; in this case the letter links with the Butterworth group.]

46. 1792. May 9.

From S. PEARCE (B'ham) to Rev. WM. STEADMAN (c/o Miss Steele, Broughton, near Stockbridge).

The B'ham Church going well—membership now 295. More help wanted in B'ham. One member started preaching 7 or 8 years ago, and is now a regular pastor with 150 members. "Were an acceptable preacher to come here I think with little trouble he might establish another Baptist interest of no small dimensions." "I want more heart religion." Pearce laments his barrenness in his private devotions—but yet has great freedom and success in the pulpit. This stabs him with being hypocritical, but he is comforted by a friend—"If you did not plough in your closet you would not reap in the pulpit." Footnote says that 5 days previously Mrs. Pearce had a daughter.

[Anne Steele, the writer of hymns, was daughter of the former pastor at Broughton, where her library is treasured.]

47. 1792. May 27.

From Cannon St. Church, B'ham, to the Assen. at Upton-on-Severn.

Greetings. 42 additions to the Church during the year, with net increase of 31. Membership 295, and in "mutual affection." The Church has "adopted some new regulations for internal government." Notes "the wonderful events of the age," and as "interested in Zion's welfare" we rejoice "that these things are bringing about universal liberty, universal righteousness and universal peace." Mentions death of an officer—John Hanwood. Signed by Saml. Pearce (Pastor), Wm. Mervis, — Mosely, Wm. Therne (?), Thos. Carnfield, Henry Pope, Thos. Potts, Peter Round, Amos Edmonds, Thos. King.

[Samuel Pearce succeeded Taylor (letter 38) at Birmingham

in 1789, and was ordained next year. Thomas Potts, once a trader on the Mississippi, had urged Carey to write a pamphlet to promote a foreign mission, and had given him £10 to print it. Three days later it was on sale at Nottingham where Carey preached. Thomas King, about 1806, built a meeting-house at Wythall Heath.]

48. 1792. Sep. 4.

From B. FRANCIS (Horsley) to Rev. WM. STEADMAN (Broughton).

Mostly personal matters. Speaks of death of "Josiah" (apparently of Fairford). Has visited Ireland, where Mr. Pendered of Dublin is unhappy. Says Mr. Birt of Plymouth has also been there. Refers to death of Mr. Witt. Says state of religion is low generally, but flourishes in Wales, which has a "net increase last year of 353."

[Dublin was generally unhappy. So was Pendered, supplying at Alcester and not called, then at Hull, not called. He founded there a second church in George Street, and on 20 October, 1796, baptized William Ward, editor of the Hull *Advertiser,* who met Carey six months after this letter. After Ward studied under Fawcett, he offered to join Carey, and settled at Serampore, 13 October, 1799.]

49. 1793. Jan. 14.

From JAS. DORE (Walworth) to Rev. L. BUTTERWORTH (Evesham).

Acknowledging gift of a copy of B.'s "Thoughts on Moral Govt. &c."

[James Dore was brother of William (letter 36), and since 1784 had been pastor at Maze Pond. As Mann became pastor here, he may have inherited all the Butterworth letters in this way.]

50. 1793. Apr. 24.

From JOHN THOMAS (at 12, Catherine St., Strand, London) to A. FULLER (Kettering).

Thomas left Isle of Wight "on Friday last," and is in London "to settle the remnants," and daily sees the Purser, who awaits his "final despatches." Mentions their (Carey's and his) arrival at Portsmouth, and "will be glad to weigh anchor again," and "he leaves town in three days." Mentions Mr. Savage will direct letters.

[When Carey was put ashore at Portsmouth in May, it

led to winning more southern leaders, as this shows. Steadman, however, had read Carey's "Enquiry," written for Potts, and had at once sent half-a-guinea, before the B.M.S. was founded. This delay contributed to inducing Saffery and Steadman to found the Home Missionary Society in 1797, see letter 68.]

51. 1793. May 28.

From J. SAFFERY (Sarum—Salisbury) to AND. FULLER (Kettering).

Covering letter to £16/16/0 for "Society for Propagating the Gospel, &c.," having been raised as follows:—£15/4/6¾ at Devizes (where S. exchanged with "Bro. Dyer"), and £1/1/0 from Horsey of Portsmouth, which he received from Mr. Carrey. Contemplate forming a "Corresponding Society" at Romsey. Steadman and S. wish to know what happened at the ministers' meeting at Arnsby.

52. 1793. Jun. 19.

From SAM. PEARCE to W. STEADMAN (Broughton).

Referring to the formation of a "Mission Society" at Hants., and stating that he is sending "40 accounts of the Socy. and 50 Printed hymns for distribution" for "the Socy. to join with our fellow Xns. on the banks of the Ganges in offering up praise to our common Lord." Should an "Assistant Socy." be formed in Hants. it will be the 2nd. Yorkshire has one already. He then goes on to give a copy of the minutes of the formation of the B'ham Socy, Oct. 13 and 15, 1792, and of the Yorks. Socy. at Halifax, Feb. 15, 1793. The respective Secs. are Sam. Pearce and J. Fawcett. Fawcett has transmitted £200 to the Society. Criticises the earliest Halifax accounts of the formation of the Socy. because "the worthy Sec. discovered more zeal than knowledge then, and depended on the earliest accounts of Mr. Thomas which had reached him in a very imperfect state." States Carey and Thomas's failure to sail for India. Pearce himself has tried for a fortnight to get an English boat. But he then states that a Danish boat had been found, and gives verbatim a letter from Thomas when actually under sail. Closes with a reference to Mrs. Steadman "the unknown," and speaks of the "new relation." Apparently Steadman had just married.

53. 1793. Jul. 14.

From Grafton St. Church, Soho, London, to Bridlington Church (Rev. J. Gawkrodger).

Transfer of John Nicholson. Signed by John Martin (pastor), John Beale, Wm. Saunders, Geo. Phillips.

[Joseph Gawkrodger was son of an Irish clergyman, baptized at Rawdon and sent out to preach. In 1758 he founded Shipley and became pastor; 1767-1794 Bridlington, founding Driffield in 1786. Nicholson may conceivably have become minister at Kingsbridge.]

54. 1793. Aug. 21.

From W. RICHARDS, LL.D. (Lynn) to Mr. HUGHES.

Regrets inability to attend the Annual Meeting of the Academy in Bristol. Will pay £2/2/0 *arrears* of sub. to Mr. Timothy Thomas. He is disinclined to continue subscribing because "he wants to know more than he does concerning the present state of the Academy, the character of the managers, ability of the Tutors, &c." "He cannot say that his obligations to it are very great—12 months was the utmost he resided in the house; and the treatment that he met with in the meantime, or the advantages reaped, do not admit of the most pleasant recollection." Mentions: Mr. Richard Marshall (conveyed a letter to him from Bristol), and Dr. Evans (Bristol).

[William Richards is a fair specimen of what Bristol had become under Hugh Evans, when Welshmen flocked in, and the miasma of Socinianism tainted not the Established Church alone. Richards was a member of Salem in Carmarthenshire, one of the first students in the Academy. In 1775, when 26 years old, he helped at Pershore and Westmancote, but was not called. Now about 1744, the hyper-Calvinists seceded from the Independent church at Lynn; their third pastor, Chesterton, died in 1773 and left £100, with which they built a small meeting-house. Isaac Jones, a Baptist from Pentre, came on trial, but had to return because of failing health. Richards went, and was called. The church seems to have reorganised as Baptist in 1777, and he remained its pastor till he resigned in 1798. He continued to live at Lynn till his death in 1818, winning fame as antiquarian, writing a history of the town. He was much moved by the appeal of Morgan Edwards for the Rhode Island College; received thence A.M., LL.D., and bequeathed his fine library thither. But once freed from the pastorate, he showed plainly Socinian views, and applied to the General Baptist Assembly for help to spread them in Wales. This explains the present letter, for Caleb Evans had just been succeeded by John Ryland junior, with Joseph Hughes as colleague. The Academy was becoming English and evangelical.]

55. 1793. Oct. 3.

From SAM. STENNETT (Muswell Hill) to Mr. STEADMAN (Stockbridge).

Wishes Steadman well in his commencement at Stockbridge. Rejoices that his meeting place is not pretentious. "It is more fitting to start thus than with 'meeting-houses,' or as the modern name is, *Chapels,* which are built at the expense of others, to gratify pride, and for the purposes of temporal emolument." Promises £10/10/0 to the cause. States that a Committee has been formed to advise and help those building new churches, but he thinks Stockbridge will be able to get their necessary £60 locally. Refers to Miss Steele (Stockbridge).

56. 1793. Oct. 17.

From WILLIAM CAREY (Bengal) to the (Particular Baptist) Society for the Propagation of the Gospel among the Heathen (through Fuller).

Writing in the Bay of Bengal. Describes starting off from Dover in "Kron Princesse Marie" commanded by Capt. J. Christmas, owner of the ship, who is "a polite and accomplished gentleman" and "of very extensive reading." He is a "half-brother of Lady Langham of Cottesbrooke." The mission party have spacious accommodation and are treated well. There are four more passengers—two English and two French, one Frenchman being a "hardened Deist." The crew are "Danes and Norway men." Gives a detailed description of the voyage (stating dates and places), and vividly describes a terrible storm near Cape des Aquilas. Family worship and Sunday services have been held—with six others in the congregation besides the mission "family." Carey has a "growing satisfaction in having undertaken this work" . . . "though I feel so much barrenness and so little of that lively continual sense of divine things upon my mind that I almost despair of being any use." Reflects pleasure in thinking of public worship at home. Hopes the Socy. will progress, and names other possible fields—Madagascar, Africa, S. America and islands of the Indian and Chinese seas. Asks for Polyglot Bible, and gospels in *Malay,* and Botanical publications. Speaks of Ram Boshoo, "a good Persian scholar."

Nov. 14: Begun labours on the 10th inst. Describes landing. They preached immediately and were well received and taken to dinner. Meals strange to them. Ram Boshoo has turned to idols, but "still loves Xty."

Nov. 25: Boshoo, now Carey's "moonshine," and Parbottee now standing well. Making an application for uncultivated

lands, which will do for an asylum for ostracised converts. Speaks well of Thomas—"we live in the greatest love"—though T.'s "faithfulness often degenerates into personality"—"which may account for the difference between Mr. Grant and him."

Dec. 16: Have been nearly a month at Bendal, a Portuguese settlement. Has given up the idea of applying for waste lands because of "tygers" and expense. They purpose going up to *Nuddea,* Cutwa, Gowr or Maloa, but uncertain which. Plenty of preaching and Hindoos attentive. Audience of 200 at Saagunge (?). "We are of one mind and one soul."

(A note by Fuller:—"Mr. Carey's 1st letter—dated Oct. and Nov. 93. Arrived beginning of Aug. 94.")

[Other extracts from this letter were printed in the Periodical Accounts, pages 61-70; neither here nor there is the whole given.]

57. 1793. Oct. 28.

From JOSIAH LEWIS to A. FULLER (Kettering).

The Quarterly Meeting of the Editors of the "E.M." appointed the Rev. Jefferson, of Basingstoke ("Iota")—"to engage in the business of an editor." Asks Fuller for his portrait and for articles for insertion.

[The Evangelical Magazine was just about to appeal that the example of the B.M.S. be followed, and a Missionary Society be established by all Evangelicals: see the numbers for October 1794 and January 1795. The L.M.S. is not purely Congregational.]

58. 1794. Feb. 15.

From WM. CAREY (Deharta) to FULLER (Kettering).

Thomas is now settled in his profession at Calcutta, and pursues his mission work along with it. Carey "has taken a few acres of land at Hashnabad—forty miles E. of Calcutta, on R. Jubana." He is at the house of Mr. Short, a stranger and "a servant of the company," until he makes a house of his own, which he is now doing. "About four or five hundred families intend to come and reside in our neighbourhood "because 'moonshine' has told them that Carey will be a father to them." "They think Englishmen worse than tigers." Describes how he gets his food. Looking forward to mission work, and describes his early impressions of the native language. Bids the Socy. extend its work to other parts of the world. Carey has been mentioned to the Govt. by an unknown friend for work of discovery in Tibet. His wife and two children have been very ill. Desires remembrance to: Mr. Wallis, Messrs. Gotch, Timms, Hobson and Hogg.

[Other extracts are in the Periodical Accounts, pages 73-75.]

Book Reviews.

The Development of Religious Toleration in England, by W. K. Jordan, Ph.D. (George Allen & Unwin, 21s. net.)

THIS valuable work of over 400 pages, with fifty-seven pages of bibliography and a copious index, is a minute study of religious toleration in England from the beginning of the Reformation to the death of Queen Elizabeth. It therefore deals with a period which had not received the careful attention given to the Lollards who preceded it and the Commonwealth which followed.

In his opening chapter, Dr. Jordan seeks to define toleration. It is more than indifference; complete tolerance does not mean only complete indifference. "Perhaps the finest conception of religious toleration presumes a positive attitude of mind which enables us charitably and sympathetically to hear another man whom we consider to be in error." He suggests that the idea of toleration springs from the theory that the civil power has inalienable and absolute prerogatives, and that the Government thus elevated may allow certain persons to differ from it in theory and in religious practice. Liberty of conscience, on the other hand, springs from the theory that the final object of the State is man, that man is responsible for his own actions, and that the State assumes no responsibility for his thoughts or beliefs. In a further definition Dr. Jordan argues that "toleration, in the historical and legal sense of the term, represents the withdrawal of external authority from the control over certain ranges of human activity, and is essentially negative. Toleration represents, on the part of the State, a definition of those areas of human conduct over which it professes control. The State reserves the definition of those areas to itself and undertakes the difficult task of fixing the boundary between the free actions of the individual and his religious group and the forbidden sphere of activities, and even opinions, which the State has not relinquished from its control." The subject is thus approached from the political aspect rather than the religious.

We have not space to follow Dr. Jordan in detail as he develops his argument. He ranges over a wide field in six lengthy chapters, discussing the conditions prior to the

Elizabethan Settlement of Religion, the dominant and minority groups during the reign of Elizabeth, and Lay and Roman Catholic Thought and their relation to the problem of Toleration. He has read extensively and gives many extracts from the literature of the period which add considerably to the value of the book for reference purposes.

Probably had Dr. Jordan been resident in England instead of the States, he would have avoided a few blemishes. He assumes his readers will instantly recognise a writer by his surname although there may be two or three of the same name. Thus Bacon, mentioned on page 90, is not Francis Bacon, as many would assume, but Sir Nicholas Bacon, who flourished earlier in the sixteenth century. On page 192, Tillotson's sermons are referred to as though he was contemporaneous with the dissentients from the Elizabethan Settlement, but he was not born until twenty-seven years after Elizabeth's death, and the quoted sermons were not preached until the second half of the seventeenth century. But the most interesting of these few blemishes, which are surface only, is on page 84, where the author suggests that "perhaps Tennyson only slightly overstated it when he characterised the settlement (of Elizabeth) as 'faultily faultless, icily regular, splendidly null.'" What would Tennyson say to his

> Maud with her venturous climbings and tumbles and childish escapes,
> Maud, the delight of the village, the ringing joy of the Hall;
> Maud with her sweet purse-mouth when my father dangled the grapes,
> Maud, the beloved of my mother, the moon-faced darling of all,

being identified with the Virgin Queen of England? And what was Dr. Jordan's proof-reader doing in passing this delightful slip?

SEYMOUR J. PRICE.

Establishment in England, Being Essays on Church and State, by Sir Lewis Dibdin, D.C.L. (Macmillan, 7s. 6d. net.)

IT is a far cry to the days when the demand for the Disestablishment and Disendowment of the Church was heard from the public platform. There is a new atmosphere. Then the demand came from outside; to-day it is from inside. Not that the Free Churchman has forgotten the injustice of the Establishment and of the preservation of all ceremonial occasions to one privileged Church; but he believes that ultimately the

Established Church will, of necessity, seek release from the trammels of the State. That day will not be just yet, for, as Sir Lewis Dibdin learnedly shows, "the Established Church of England has been the growth of centuries," and most Churchmen think there is much to be said for continuing it.

The earliest of the essays which are collected in this volume was written forty-nine years ago, but Sir Lewis claims, and rightly, that there is not much inconsistency of view. The opening chapter on "The Present Outlook" is of particular value in view of the Anglican Commission which is now considering the relations of Church and State in England. Sir Lewis recognises that the public were greatly shocked at the spectacle of Bishops disregarding—he suggests it is hardly fair to call it flouting—the decision of the House of Commons regarding the Prayer Book of 1928, but adds, "The Bishops have been and are in a great difficulty; and it ought to be added that in many dioceses the Bishops have found it easier to obtain some measure of order by requiring adhesion to the limits laid down by the Prayer Book of 1928 than seemed practicable at an earlier date." An attempt to reconcile the Bishops' solution of their difficulties with their emphatic declarations at the time of the Enabling Act discussions, that the power of Parliament was intended to remain unaltered and absolute, would afford an interesting example of dialectical ingenuity.

Three possible methods of dealing with the existing relations of Church and State are indicated: (1) leave things as they are, (2) Disestablishment, and such an amount of Disendowment as would be demanded, (3) alter the existing relations without Disestablishment. Those who have to do with discussions on Church Unity and the relations of the State and the Anglican Church would find this volume of service. Sir Lewis is recognised as the leading authority on ecclesiastical law, and, with all the weight of his legal and historical knowledge, he enables his readers to grasp more completely what is meant by the words "the Church of England as by law established."

A History of the Baptist Church, Abercarn, by Rev. H. Pugh. 128 pages, map, photographs. (Newport, Mon.)

WHO would have expected such an elaborate account of a church only eighty-five years old, even if it has 350 members? For six years the preparation has engrossed the editor, and we feel that we know the whole story, even to details of how prominent living men were considered for the pastorate, and by what percentage they were not invited: English churches are usually more reticent on their inner life. We can trace how

a village in the wilds of Monmouthshire, harbouring grouse and salmon, has been utterly transformed into a mining centre which guide-books pass with horror; how a farmer's wife flitted about in search of a spiritual home, became Baptist, and opened her home for preaching, till Beulah was built; how The Room was offered and used by four sets of dissenters, three of whom hived away and built for themselves; how Pontypool College helped at the incorporation of Baptists in 1847. The story is not only most minute for local people, but it has much of interest as to customs that have almost vanished. Students and preachers came walking over the mountains. A Cymreigyddion Society fought a losing battle to keep Welsh language and culture. An orchestra was displaced by an American organ, in its turn supplanted by a pipe organ. The death of a leading member would improve the traffic on the rail, as hundreds would enjoy the funeral. The want of a Building Society compelled the church to work little by little, patching, rebuilding, enlarging. The growth of English led not to services in different languages within the one chapel, but to a division and a second building. Discipline was strict, yet loving, to encourage a brother in the old paths. Adventure was not lacking, for the Band of Hope voyaged seven miles in barges. The poetry of Welsh preaching is illustrated by sketches of noteworthy addresses. The value of the church is shown by the men it has produced, both for civic life, like William Brace, and for religious, sending into the pastorate, and planting new causes. The volume is a welcome gift to our library, and we can commend it to those who contemplate similar work, for the editor explains well how he gathered and used his materials.

England's Debt to Monasticism, by J. Leslie Chown. (The C. W. Daniel Company, 1s. net.)

WE are glad to see this discerning yet friendly survey of Monasticism by a member of our Committee. Mr. Chown confesses to being a keen cyclist and a lover of English scenery, as well as of the ruins which adorn it. He tells the story of the movement behind the ruins in vivid English, worthy of the son and grandson of two Presidents of the Baptist Union who were known for their ability to express in English exactly what they wished to say. Mr. Chown discusses the origin of Monasticism, recognises the many valuable services rendered to religion and learning, and, along social lines, to the poor, and shows how at the suppression of the orders of monks and friars, and the secularisation of their property, "most of the proceeds found their way into the pockets of Court favourites

and Henry, who contented himself with less than a million." His final chapter on "Aftermath or Legacy" is frankly challenging in its review of conditions to-day. Leaders would do well to heed his comment that "at present the economic leadership of this country (not to mention Europe) is in the hands of the blind, who are leading the blind, and both are heading for the ditch. Historians may garner, bankers and economists may attempt to dictate, but until the truth is recognised that the material forces must be directed by the vision and power of the spiritual no improvement in trade or employment can take place."

Whom do Men say that I am? Edited by H. Osborne. (Faber and Faber, 10s. 6d. net.)

IT is an excellent idea to gather together representative modern opinions of Christ, and Mr. Osborne has performed his task with discrimination and ability. He covers a wide field of writers, ranging from Roman Catholics like Von Hugel, Chesterton and Belloc, Protestants like Harnack, Gore, Inge and Pringle Pattison, to the unusual views of D. H. Lawrence and the attacks of Bertrand Russell. In view of the world-wide revolution now taking place in Jewry, readers of this book will turn with interest to the opinions of such typical Jewish writers as Klausner and Trattner, and not the least valuable section of this book is the excellent group of quotations from these writers. It is clear that when we leave the Romanists and the Protestants there is a general tendency to emphasise the humanity of Jesus to the exclusion of His Deity. Such a tendency is found not only in Jewish and Mohammedan writers, but also in Shaw, Wells and Middleton Murry, and is an indication of the real modern challenge to evangelical Christianity. Ministers should study this book carefully if they wish to be abreast of modern thought on this most important issue.

Alexander Gordon, by H. McLachlan, M.A., D.D. (Manchester Press, 7s. 6d. net.)

LIKE Old Mortality, who spent his days in visiting the neglected graves of the Covenanters, Alx. Gordon spent many of his days during more than sixty years in the British Museum and other libraries gleaning information of forgotten Puritans, Dissenting worthies, and others, with the result that the *Dictionary of National Biography* (1885-1912) contained 778 biographies from his pen. He was one of seven whose names appeared in all the sixty-three volumes of the original issue. His knowledge of the origins of Nonconformity was unique,

and by his indefatigable researches he left all denominations his debtors. Dr. McLachlan's biography gives a vivid picture of Alx. Gordon as minister, teacher, scholar, man. It is none the worse for being written *con amore,* and its reference value is considerably enhanced by a copious bibliography of Gordon's writings.

A Methodist Pageant, by B. A. Barker. (Holborn Publishing House, 5s. net.)

IN what is described as a "souvenir of the Primitive Methodist Church," the Connexional Editor has given us a handsome volume, plentifully illustrated, which recounts the interesting story of Primitive Methodism. From the days of Hugh Bourne to the scholarly achievements of the late Dr. Peake, the narrative reveals the fervent evangelism which has been a real factor in the modern Church. We are glad that Mr. Barber has given prominence to the place of women in Primitive Methodism, for few branches of the Church have owed more to consecrated women. Mr. Barber looks forward to Methodist Union to "illustrate the essential unity of faith and purpose of all the Methodist Churches." He feels that readjustments are inevitable, but this age calls for the living witness of a true Christian fellowship. The Holborn Publishing House is to be congratulated on a volume worthy of its theme.

SPELDHURST, Kent, 1739. "These are to certify whom it may concern that a Certificate bearing date the twentysecond day of May in the Year of our Lord 1739 under the hand of Thomas Benge William Ashdowne David Chapman Matthew Copper James Pullenger John Archer junior and John Benge for appropriating a House near adjoyning to Mount Ephraim House in the parish of Speldhurst in the County of Kent and Diocese of Rochester for a place of Religious Worship for the Protestant Dissenters from the Church of England commonly called Baptists was registred in the Consistory Court of the Lord Bishop of Rochester on the twentyninth day of May 1739 and in the eighth year of our Translation. Robert Rous Deputy Register."