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THE BAPTIST QUARTERLY

incorporating the Transactions of the BAPTIST HISTORICAL SOCIETY

EDITORIAL

WITH this issue the editor hands over the task of superintending the production of the *Baptist Quarterly* to his successor, the Rev. W. Morris West, D.Theol., one of our younger scholars in the field of Church History, who is a tutor at Regent's Park, College, Oxford. Dr. West will enjoy the confidence and good wishes of all as he undertakes, as from the January issue, the editorship of a journal which, so far, has been unique in the periodical literature of the Baptists of the world.

Moreover he will succeed to the task in a year particularly significant for the Society of which this is the official journal. For 1958 will be the jubilee year of the Baptist Historical Society; a year which, one hopes, will be marked by denominational recognition of the invaluable services of the Society and its journal and by the reception of an influx of new members and readers.

For students of Baptist history, doctrine and usage, the files of the *Quarterly* and its predecessor, the *Transactions,* constitute a veritable treasure-store of information. While, during the past few years, it has been gratifying to note how in Britain and other parts of the world its prestige has been gradually rising. For instance, the American Theological Library Association has included the *Quarterly* alongside thirty of the world's leading theological journals in the *Index to Religious Periodical Literature* which the American Library Association distributes on its behalf. That younger Baptist scholars will increasingly take advantage of the opportunities it

affords for publication of their work, that the prestige of the *Baptist Quarterly* will continue to mount and that its importance and significance will be growingly recognised is our confident hope as, with many thanks to those who have assisted in the past and to the correspondents who have written in kindly terms, we now hand over, with every good wish, the charge of this journal to our able and scholarly successor.

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Some account of Charles-Marie de Veil, whose spiritual odyssey led him from Judaism via Catholicism and then Anglicanism to the adoption of Baptist views, appeared (the work of W. T. Whitley and Wilfred S. Samuel) in the pages of the *Baptist Quarterly* in 1930 and 1937. Having gained a considerable reputation as a writer on Biblical themes, he died a Baptist Minister in London in 1681. The family from which he sprang was—and is—a remarkable one. It is one of the few Jewish families which can trace back their ancestry over six centuries, while in both its Jewish and Christian branches it has spread into many countries and given to the world some extraordinary men. The story of this notable line of Jews and Christians has recently been told by Mr. Ernest B. Weill of New York in a sumptuously produced volume entitled, *Weil—De Veil; A Genealogy*, 1360-1956, privately printed in an edition of only 200 copies, illustrated with engravings and photographs and containing a genealogical chart of the Weil family. Thanks to the generosity of Mr. Weill, a copy of this handsome and valuable book has been presented to us. It will be placed in the library of the Historical Society for the benefit of future students. Among the generations of rabbis, priests, teachers, ministers, writers and musicians in the De Veil line the Baptist, Charles-Marie—one of three brothers who founded the Christian branches of the family—was by no means the least notable.

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On a day in January, 1807, one Jonathan Davies entered the newly founded Baptist Academy at Abergavenny to become its first student. During the hundred and fifty years that have since elapsed Baptist ministerial education in Wales has passed through many stages of development. In a timely and splendidly written book, *The South Wales Baptist College* (obtainable from the College, 7s. 6d.), the Rev. D. M. Himbury has described with considerable skill the progress of what is now known as the South Wales Baptist College from Abergavenny, via Pontypool, to its present location in Cardiff, where the author is tutor in Church History. Not the least interesting and valuable features of his work are the sketches he has drawn of successive Principals; among them Micah Thomas, Thomas Thomas, William Edwards and Thomas Phillips. We are shown the College judiciously adapting itself to changing times,

conditions and needs, moving to its Cardiff home in 1893, being gradually integrated into the University of Wales and becoming a School of Theology of Cardiff University College, and reverting in 1953 to the advantages of residential status. Mr. Himbury does not overlook the part played by the large band of lay as well as ministerial helpers whose services have meant so much. While the primary aim has ever been to "provide a true apostolic ministry for the churches of the Baptist Denomination and to the world outside the Church," one cannot read these pages without noting how strong an academic tradition has developed and how this concern for a learned as well as a godly ministry has resulted in the sending forth of many men distinguished by their scholarly attainments. Typical of these are Cardiff's first B.U. Scholar, M. E. Aubrey and, more recently, three students in the same year, two of whom gained first-class honours in Hebrew, the other proceeding to a continental university to work for his doctorate. In almost every part of the world as well as in the thick of the battle for the soul of industrialised Wales men of Cardiff have faithfully and effectively served the Kingdom of God. The story of the College could hardly have been better told than by the skilled and scholarly pen of the author of this quite excellent history. Between 1807 and 1957 Wales has been transformed from a pastoral to an industrialised society; in 1807 students had to be taught how to preach in English, whereas today some have to be taught how to preach in their own native Welsh; Micah Thomas's students were excluded from the universities, while today the curriculum is designed to meet the high standards of the University with which the College is intimately associated. These are but few of the changes which have been successively weathered. As the College passes its 150th milestone it is to be congratulated upon its meritorious past and carries with it—under its new Principal, Rev. J. Ithel Jones—the good wishes of a multitude of friends who are confident it will, with equal success and distinction, meet the changes and challenges of the future.

Correction. "John Howard Shakespeare, 1857-1928," *Baptist Quarterly,* Vol. XVII, No. 3, p. 107, line 33 should read: "His driving power was immense. . . ."

The Conduct of Public Worship*

THE title is not altogether satisfactory. What I propose to speak about is the conduct of public worship apart from the sermon. Yet of course, as we all know, the sermon itself can be an act of worship. Sometimes it is instruction in some aspect of the Christian Faith or an evangelistic appeal, and these we do not usually think of as worship, though they may be. But the sermon may be a proclamation of the goodness and greatness of God the Father almighty; a lifting up of Christ crucified and risen; a contemplation of the work of God through His Spirit in the human soul. It may lead the congregation in praise and thanksgiving into the presence of God.

So in asking you to turn your thoughts away from preaching I am not forgetting that the sermon too may be an act of worship in the strictest sense, and I am certainly not seeking to depreciate it. But I am trying to exalt the importance of prayer and praise in the weekly assembly in the Lord's house on the Lord's day. And while in our tradition we have always had a high sense of the value of the sermon we have been sometimes—*are* sometimes, I fear I must say —too casual about these other essentials in public worship. So far as we are so we are not really being true to our heritage, as I could easily show if there were time. Perhaps there has been an improvement of late. At any rate I hope we have heard the last of that dreadful word "preliminaries" as applied to the praise and prayer of God's people, as if the sermon were the be-all and the end-all of public worship.

Both together are needed. Neither is more important than the other, and to indulge in comparisons is of no value or help to anyone. Certainly the conduct of public worship, in the sense in which I am using the words, should be taken as seriously and prepared for as thoroughly as the sermon: and many of us find it the more difficult and exacting part of the service.

* Given in substance as an address to the Lay Preachers' Federation on May 1st, 1957.

Let us remind ourselves of what worship is and of what it involves. Von Hugel said "religion is adoration," which is to say much the same as the great words of the Shorter Catechism, "the chief end of man is to glorify God and to enjoy Him for ever." Adoration means that we rejoice in God, just because He is God, in the perfection of His beauty, goodness and love. We bring our Father the well-deserved love of His children. We affirm our trust in Him, as worthy to receive glory and honour and power. How few among men are worthy to receive honour and power, but He is absolutely worthy. This is the fundamenal meaning of worship: the recognition of the absolute worth of God. The mind cannot think nor the heart desire anything better than He is. Our Father, hallowed be Thy name!

God comes first in worship, not our own states of mind. Worship is an acknowledgement of His great acts in Christ and of His claims upon us. It seeks fellowship with God. It is an endeavour to open all our being to His beauty, goodness and love. It is an encounter between the Divine Spirit and the human spirit. And it is based upon the faith that He welcomes our coming, that He is not reluctant to bless or to forgive, but more ready to hear than we are to pray, more ready to give than we to receive. He stands at the door of our souls, knocking.

Worship is thus not only a seeking of God. Even more truly it is giving God an opportunity of finding us. It is to open the door at which He is knocking. He is always seeking and speaking: we so seldom stop to listen. In worship we put ourselves into an attitude of receptiveness.

It is to *our* Father that we come. The worst of all definitions of religion is that dictum of Whitehead that used to be widely quoted with approval: "Religion is what a man does with his solitariness." There is, of course, an element of truth here, and one that has been much emphasised among us. Religion, we say, is an affair between a man and his God. No other, we insist sternly, must "interfere." Assuredly there is need for the response of heart and will to God that each man must make for himself. Believers' Baptism, from one point of view, is a witness to that. But all this is barely half the truth. No man is alone. He is not solitary in coming to the point of decision; he has been led there by home and friends and Church. He is not alone in making his decision. Thank God, he is not solitary in living the Christian life. What a poor job we should make of it if that were so. There is an essential place for private prayer, but the heights of worship are scaled in company. It is with all the saints that we learn, if we ever do, the secrets of the love of God. Nor is it earthly company alone. It is with angels and archangels and all the company of heaven that we laud and magnify His glorious name. Worship is a corporate act of the con-

gregation as a whole, and the congregation worships as the representative there of the whole Church of Christ in many lands and in the heavenly places. We worship as members of Christ's Church.

We must hold together in our minds and in our practice two apparently contradictory aspects of public worship. First comes the adoration of the living God for His goodness, trustworthiness, redeeming mercy, continued activity and availability. We turn from the complexities and problems of the world to rest and rejoice in God's changeless love. We lift our eyes to the hills away from the roughness of the road at our feet. But worship is not complete unless it is also a search for God's will for the world and a renewal of our dedication to the service of His Kingdom: a realisation that in all the joys and stresses of human life, at home, in the shop, the factory, the school, the council chamber, He is concerned and must be served. In daily life our thoughts cannot be constantly upon God, though we must seek to do all according to His will. But when we gather for worship we are deliberately directing our minds and hearts to Him, recalling the Presence in which we live and move and have our being at all times. We dedicate our churches for the worship of God, not because He dwells only there and other places are unholy, but that we may learn to hallow them all. We set apart special times for worship, not because other times are outside the rule of God, but that we may learn to consecrate all our hours and days. The cooker in the kitchen, the workman's bench, the office desk, have their place in life and religion as well as the altar. The hour of worship should give tone and meaning and direction to all the other activities of life. This integration of life into worship and of worship into life must never be forgotten.

PLANNING THE SERVICE

It is with such an understanding of the meaning of public worship that we shall plan each service, giving their due place to hymns, prayers, Scripture reading, sermon, and the rest. It is sometimes said that the whole service should follow some one theme. This does not seem to me desirable. At the great festivals, such as Christmas and Easter, it is natural and proper that there should be such a unity. Normally, however, the varying needs of the congregation and the desire to provide for the different elements of worship will be our guide. Bearing in mind the double reference of worship which we have just discussed, we shall start with a hymn of adoration and praise, and somewhere we shall include a hymn of the Kingdom concerned with the coming of God's rule in the world, and a hymn also on the personal Christian life. The hymn after the sermon, and perhaps the one before it also, will be related to the subject of the sermon. In the eighteenth century, when congregational hymn singing was becoming more general, it was not

unusual for a minister who had or thought he had gifts in that direction, to compose a hymn to be sung after the sermon to press home its message. Some of the hymns of Doddridge, for example, were so written. I am not suggesting that we should indulge in this practice ourselves, but the relation of hymn to message is good. We shall choose our hymns with a sense of responsibility and certainly never leave the choice until the last minute or to the organist. There are some hymns in our own book which ought never to be sung again and others which are unsuitable for the present hour. There should be nothing haphazard about our selection; the hymns may make a deeper impression than our sermon.

The Scripture lesson also should normally be related to the theme of the sermon. We ought to prepare carefully for its reading, making sure that we understand it and can read it as if we did understand it, with the proper emphasis, and not as if we did not know what was coming next but were only feeling our way. We should read it over aloud at home as part of our preparation. To help the congregation to understand it is nearly always a great gain to use a modern translation, preferably the Revised Standard Version. We ought not to read the Bible dramatically and declaimingly, but with reverence and feeling and understanding—and with audibility. The reading of the Lesson should be one of the greatest and most impressive moments of the service. The hour will not have been spent in vain if we can make some great passage come alive for the hearers.

In the leading of corporate prayer the minister is confronted with a task that is more difficult than preaching. He has to become the mouthpiece and representative of the congregation as a whole; yet so as to make the prayer real for the individual. He "has to address God yet to be overheard by men"*; more, he has to speak on behalf of the men who are overhearing him. He may have the greatest variety of needs represented in the congregation, the young and the old, the happy and the sorrowful, the anxious, those burdened with sin and those overflowing with the joy of life. What a great gift it is to be able to lead a company of worshippers into the presence of God, to speak on their behalf with reality and spiritual understanding, to lift up their hearts in prayer. As we have to learn to preach, by study and by practice and by waiting upon God, so quite as much do we need to learn to conduct corporate prayer; by private prayer and by the study of the Bible and of what the Holy Spirit has taught the Church in the later centuries, by learning from the experience and the practice of others.

Our public prayers need to be prepared carefully in advance, not only in their content but also in their wording, at least in general outline. The Holy Spirit can as truly guide that preparation

* R. H. Coates, *The Realm of Prayer*, p. 212.

as He can our speech in the pulpit. There is no argument for preparing the sermon which does not apply to preparing the prayers. It is no more irreverent to read a prayer than to commit it to memory. If we may use notes in preaching we may use notes in praying. This, of course, brings us face to face with Free Church principles, or prejudices, against the use of written prayers in public worship. In fact the use of forms of prayer is to be found as far back as we can go in the history of the Church, even to the New Testament itself. Our Lord used the Psalms to give words to His prayers on the Cross, and He taught His disciples to use the Lord's Prayer. There are forms of prayer in the earliest Christian documents, such as the *Didache*. So it is impossible to contend that their use is always and essentially wrong.

Nevertheless we are the inheritors here of an old dispute. In protest against the shortcomings of Anglican worship in the sixteenth and seventeenth centuries some of our forefathers went too far. Because antiphonal singing by choirs can be formal and mechanical they banished all music and singing from public worship, though many of them delighted in music in what they thought its proper place. Because read prayers can be unreal and unrelated to the present needs of a congregation they accused all forms of prayer of quenching the Spirit. Some even went so far as to disallow the reading of Scripture itself in public worship.

None of us today would go as far as such extremists. I emphasize the word 'extremists' because it is certainly not true to say sweepingly that our Puritan forefathers were all against liturgical worship. Geneva itself had its service book. Some in England pleaded for a revised Prayer Book with liberty for free prayer. But they were justifiably critical of the existing Prayer Book and rightly objected to its rigid imposition. Today there is an encouraging readiness on the part of all—Anglican and Free Church—to learn from each other and to use the best of both traditions. Both have merits and both have dangers.

Most of us start with convictions as to the defects of what may be called for short prayer book worship. It seems to us too formal and restricting. As Isaac Watts put it: "When we continually tread one constant road of sentences, they become like an old beaten path in which we daily travel, and we are ready to walk on without particular notice of the several parts of the way; so in our daily repetition of a form we neglect due attention to the full use of the words." There is danger, we feel, of insincerity in repeating prayers which are not then really true for us and our present situation. We need freedom to attend to current events. And many of the prayers are couched in outmoded words and phraseology. Free prayer, in contrast, is simple, direct and spontaneous, and relevant to the hour.

But there are assets to be set on the other side of the account.

The use of a liturgy frees the congregation from the peculiarities of the individual minister and ensures a proper balance in the service. It provides a frame which is the result of generations of experience into which the worshipper can fit the expression of his own needs. It aids the minister also in lifting from him a burden which few can carry in either spiritual insight or power of expression. For we cannot deny the possibility of formality and unreality, and the use of stereotyped phrases and ideas in extemporary prayer. Unpremeditated prayer can be ill-balanced, repetitive and at the mercy of the mood of the moment. The studied informality and heartiness of some preachers jars upon many quite as much as the apparent formality of a liturgical service. Some people have left us on that account, and many who are still with us have expressed their liking for the order and dignity of the liturgy. The congregation know what is coming and the familiar and beautiful words are consecrated by centuries of Christian devotion and by the personal associations of the individual worshipper. The oft trodden path may be well loved and full of inexhaustible interest. It is urged, too, that the use of the same liturgy throughout the Church in its different congregations is a perpetual reminder of the place of the local congregation in the larger whole. The arguments are certainly not all on one side.

Isaac Watts was a strong believer in the value of free prayer, but drew an important distinction between that and extemporary prayer, meaning by that prayer which is, as it were, made up on the spot. In his *Guide to Prayer,* which is a valuable discussion of the whole issue, he deprecates the "two extremes" into which "zealots" have been betrayed. Some will worship God in no other way than by set forms. "Other violent men in extreme opposition have indulged in irregular wanderings of thought and expression." He urges that each needs to learn from the other. "I have sought a middle way between the distant mistakes of contending Christians." We must avoid the extremes of either confining ourselves entirely to pre-composed forms of prayer, or, on the other hand, of an entire dependence on "sudden motions and suggestions," or as we might say, on the inspiration of the moment. He points out that because we do not use forms it does not follow that we must pray without any premeditation. Free prayer is not necessarily extemporary. It is free prayer when we prepare the substance beforehand with some regard to the expression also. Some "greatly gifted" people can pray in public without preparation and sudden occasions may arise which have to be met. But preparation beforehand is normally very necessary. "An affair of such solemnity and importance which requires out utmost care to perform it well, can't be done without some forethought." Common sense tells us that and Scripture nowhere forbids it. It is certainly necessary to prepare the heart.

More than that we must make sure that we do not omit any essential element in prayer. We should both plan the course of our prayers and make sure that our language is "easy to be understood by those that join with us and most proper to excite and maintain our own devotion and theirs." And he draws at length a picture of what may happen to the minister who prays without preparation, in incoherence and the use of words that are "very little to the purpose." Such things "have given great offence to the pious and been a stumbling-block and scandal to the profane."

While he is against the limitation of ourselves to "a constant set form of words," he is sure that study of Scripture and of books of devotion can do much to guide us and "furnish us with proper praying language," "And I wish the assistance which might be borrowed thence were not as superstitiously abandoned by some persons as they are idolised by others." It is "both lawful and convenient for weaker Christians to use forms in prayer. . . . I grant also that sometimes the most improved saints may find their own wants and desires . . . so happily expressed in the words of other men that they cannot find better and may therefore in a very pious manner use the same, especially when they labour under a present deadness of spirit and great indisposition for the duty. It is also evident that many assistances may be borrowed from forms of prayer well composed without the use of the whole form as a prayer."

Watts surely speaks with wisdom. While we ought never to give up our heritage of free prayer, we ought to recognize that there is room for improvement in our use of it. There are reforms I should like to advocate, all of them in practice amongst us already, but not sufficiently widely.

CO-OPERATION

It is very desirable to give a larger share to the congregation. It is curious that with all our emphasis on the priesthood of all believers we should give a smaller part in our services to the congregation than does the Church of England. For generations the only audible part taken by Baptist congregations, with rare exceptions, has been the singing of the hymns and the repetition of the Lord's Prayer. Even the Amens at the end of the prayers which the Puritans urged should be said by the people in accordance with Scripture are left, rather meaninglessly, to the minister. Our congregations are much too passive. For them to take a more active vocal part would make for more real worship and for unity of spirit and concentration of mind, as in the recitation of the General Thanksgiving or Confession, or in prayers with responses. There is much to be said also for alternate Scripture reading as practised in many of our churches in America and the Dominions.

My second reform is the breaking up of the "long" omnibus prayer, which it is hard to defend. It is both too long and too miscellaneous, putting together as it does thanksgiving, petition, penitence and intercession. For prayers to be joined in with reality and understanding by most people they need to be short. To quote Watts once again: "God is not the more pleased with prayers merely because they are long, nor are Christians ever the more edified." Even more important than the question of length is the fact that the average worshipper finds it difficult to follow the windings of the preacher's mind in the long prayer; it is hard for him suddenly to switch his mind to another theme without warning. A change that can be introduced without too drastic an innovation is to divide the long prayer up by "headings"; "Let us offer our thanksgiving to God our Father"; "Let us confess our sins"; "Let us bring our intercessions to God." And no section should itself be long, not because there is not much for which to give thanks or much to confess, but in the interests of real prayer. Where it can be introduced there is much to be said in favour of what is usually called guided intercession, the minister saying: "Let us pray for . . ." followed by a period of silence, after which he offers a brief prayer or says "Lord, hear our prayer," to which the people respond, "And let our cry come unto Thee." And let *the people* say "Amen."

Again, we should use our freedom to draw at suitable points on the great treasury of the prayers of the saints of the past. Properly chosen they can be of much help, and will also serve to remind us, as do our hymns, of the long succession of the Church of Christ through the ages. If we do not use them in the pulpit we should at least use them in private, not only because of the enrichment of our own spiritual life but to help us in framing our public prayers—as in preaching we learn from reading the sermons of others. If the Anglicans can learn from the Free Church tradition, and they can learn and are learning, certainly we Free Churchmen can learn from them. The ideal blend of free and liturgical prayer is hard to achieve but it is worth striving for.

I also wish greatly that we could learn the value of silence in public worship—of listening and not only speaking. I know Free Churches where definite periods of silence are provided during the service, and they are much appreciated. But we can all give time for an individual to offer his own petition, as when we pray for the sick and those in any special need and add, "especially those whom we name in the silence of our hearts." The Quaker meeting is not the best way of worship for most of us. It demands too much. But I am sure that we need more silence.

In the conduct of public worship we need to remember that prayer is manifold and that in the course of a service there should

be a place for adoration, thanksgiving, confession, petition and intercession. It is customary and proper to open the service with a prayer, preceded by sentences of Scripture. What is the right note to strike then? On principle we might be inclined to say penitence and confession, but we must remember that most of the congregation arrive at church without much preparation for worship. Their minds are steeped in things of this world. They are, perhaps, tired and anxious. The opening prayer should surely be one of adoration and reverent approach, a remembrance of the presence of God in His majesty and love, a prayer for the awakening of our sluggish hearts, that the Holy Spirit may quicken our receptiveness and responsiveness. It is fitting to close this with a repetition of the Lord's Prayer in which the congregation join, and, in my judgment, it is better said than sung. This opening act of prayer should unify and solemnise the congregation.

If we realize the presence of God we shall also realize our unworthiness to be there. We shall confess our own sins and those of the society in which we live; men of unclean lips we dwell in the midst of a people of unclean lips. And in both our confession and our intercession we should avoid vague generalities. We need, I believe, to be specific and down to earth. Some of our public praying is too abstract and rarified. I have known whole services in which no reference was made to the critical state of the world and the anxieties inevitably pressing on all our minds. Worship, as we have seen, should be concentration for a limited time on the spiritual reality which ought to be the basis and guide of all life. Our whole attitude to life depends upon our ultimate beliefs about God. But we come from daily life to worship, and we go back from worship to daily life. We must try to integrate them, and in that our confession and our intercession have their part to play.

I said at the outset that worship is a co-operative act of the whole congregation. Only by such co-operation can there be public worship at all. How dependent we preachers are upon the state of heart and mind of those to whom we minister. One congregation welcomes us with a devout and serious spirit: they were glad it was said to them, "Let us go to the house of the Lord." But another chills us with its coldness and lack of co-operation. Let that remind us that the chief preparation we have to make for the conduct of public worship is the preparation of ourselves, our own hearts. No man can lead public prayer who does not pray in private, and who has not prayed his way through every detail of the whole service beforehand in the quiet of his own home.

HUGH MARTIN

A Student on Collecting Tour in 1885

THROUGHOUT the greater part of its hundred and fifty years of life, the South Wales Baptist College has depended upon collections canvassed from the churches of Wales, by students who systematically toured given areas, preaching each night at a different place, and receiving on behalf of his college the collection from that service, together with individual subscriptions, all of which were carefully noted, not only for inclusion in the Annual Report, but also as a guide for whoever would travel the same district the following year. The Abergavenny Academy was introduced to this system in 1814 by Ellis Evans of Cefn Mawr, who urged that someone should solicit subscriptions in North Wales. In 1885 a student, who was also to be associated with that North Wales village, followed in the footsteps of earlier collectors to see what could be gleaned in the north. He was Evan Jones, later to become famous in Baptist and other circles as Dr. E. K. Jones. Apart from a list of subscriptions he also kept a journal of his travels, now in the possession of his niece, Mrs. B. V. Davies, of Wrexham.

Evan Jones provided for his journey by purchasing a coat for 30/-, a bag for 12/-, leggings for 2/-, and an umbrella for 8/9d. He set out from Ferndale, in the Rhondda Valley, through Talybont and Builth to Machynlleth, his first port of call. However, no service had been arranged for him and, instead he attended special services held that night at the local Methodist chapel, and like every student was in a position to sum up the preachers in a sentence. One was "good," the other "Wesleyanish (Justification through faith, etc.)." The following day, after visiting subscribers and lunching on mutton and ham, with one new potato and a few old ones, followed by rhubarb tart, he set out for Abercegyr. He arrived at the chapel and says :

> "Having been informed that shortness was no sin, I took the hint, delivered my sermon and closed my first collecting oration, which was curt and blunt enough. I had about 20 hearers, smiling, kind looking and sympathetic in every respect but one, i.e. subscribing."

At Llanfyllin, again, Evan Jones was compelled to listen to Methodist preaching, and says :

> "I was subjected to hearing Rev. Thomas Carno at it for two hours, drawling along: he made some good strokes, but said a lot of nonsense."

Yet he was equally prepared to judge Baptist preachers. At Milwr:

> "Thomas Abercarn preached, or at least continued talking for forty minutes, taking for his text fourteen verses from the very heart of the Revelation, and travelling every available ground for the purpose of eliciting the noisy and false approbation of his hearers. *Gomer* after all was the only one that he could successfully tickle, and as for *Gomer*, it would do credit to anyone that could preach so as to keep him quiet. Pedr Hir came after him, with a powerful, neatly constructed, explanatory and impressive discourse."

That night he had to share a bed with the massive figure of the famous preacher, best known by his bardic title of *Pedr Hir* (Long Peter).

> "This old chap was rather bulky, and being so long was forced to double himself up. Of course, my place was thus minimised. I fell asleep at last, and about 2 o'clock awoke again. By this time I was bare and nearly overboard, the numerous coverings, at first meant to do duty for us both had been possessed by him. He was apparently asleep, and soon the struggle began on my part. I laid hold of the flannels and after much exertion managed to twist and squeeze myself under cover. This only tended to disturb his selfish slumbers and suddenly he gave his mighty carcase a turn over, which was like a vessel heaving. I tried to shift over, and again struggled to retain possession of the clothes, and succeeded too. By this time he was awake and, like a gentleman made many concessions to my little self, such as yielding me a few more square inches to lie on. I had become so cold with long exposure that I could not possibly get warm again and therefore could not sleep; in my endeavours to do so I turned and twisted about, and so did my big bed-fellow. Soon Long Peter turned out, saying that he thought he would go home. And so he did."

This is surely an unusual view of one who was literally a giant of the Welsh pulpit.

When called to preach, Evan Jones rang the changes on four sermons, of which his two favourites were *True Happiness* and *Return*. On one occasion the servant girl at a certain house teased him unmercifully, for she had been present at two of his services, but had heard but one sermon. He describes a service at Moelfre:

> "I was ushered into the jampot-shaped pulpit and was told to begin reading at once. I read a Psalm, and asked if we should sing a hymn. I was told 'no' as there was no leader. Well, I prayed, and did not know what to do now. I sat for a moment, took out my five inches of paper, rose to my feet, but, woe, down goes the paper into the pulpit at my feet. At this moment I bent down and was lost sight of by all, but, I was able to pick it up again, owing to the closed pulpit, without anyone seeing it. I got about it very well to please myself, came down from my pedestal, and was ordered to take the plate around and received the sum of 2/6d. and after thanking them, they dispersed."

This was a better collection than he gathered at Dylife, where the

college gained 1/11d., but there they gave the student 1/-. At Pandy'r Capel the chapel was being repaired and he preached in a barn :

> "It was a spacious room, built of wood and very old. Cracks and crevices were numerous, but there was no such thing as a window. It was very draughty. The seats had been carried here from the chapel; there was also a table, upon which was laid a Bible, a hymn-book and a price-list of agricultural implements. After preaching I was ordered to take around my own hat and received 3/6½d.; by doing so I felt rather flat, but when I considered the debt of £400 they had incurred, I could not grumble."

At Lixwm, he faced the ordeal of preaching with Principal Gethin Davies of Llangollen College :

> "While they were singing I made for the pulpit. Mr. Davies kindly offered to preach first. This I declined with a smile. The idea of the Principal of Llangollen acting as a preface to Evan Jones of Blaenllechau almost made me laugh outright. I went on with my sermon for five or eight minutes when, almost without my knowing it, I become swallowed up with my subject. I somehow managed to talk from my heart. My sermon lasted about twenty-three minutes and I finished, perspiring all over."

The most difficult part of the tour lay in persuading subscribers to part with their money. Sometimes Evan Jones failed in this. He would walk several miles to obtain a single shilling but it could happen, as at a farm called Bwlch-y-douge, where he was offered tea by Mrs. Jones :

> "I asked for the subscription, but, to my surprise was told that Mr. Jones was away from home and that he had taken the purse with him. Fancy my feelings after I had walked about 4¾ miles purposely for this 1/-, spending about 1¾ hours of my precious time, and with a journey of six miles before me."

At Ruthin he called to see a businessman of the town :

> "I asked the clerk for him and after a while he appeared, looking like a hunted Indian, flushed and excited. I told him who and what I was, upon which he sent forth a cataract of words upon me, denouncing denominational colleges, stating he thought it unreasonable to keep six men to teach fifty students, and that he would subscribe no more to institutions that had no object in view but to keep tutors in good livings. Without waiting for a reply he turned on his heel. Thus was I treated by the chairman of the Denbigh Flint and Merionethshire Association for 1885. So he stands alone as the only person who seemed angered at my request. He not only ignored my claim upon him as a brother and a baptist, but he acted in such a base and dirty manner as to prove that he was a coward and a blackguard."

Rhyl he also found a difficult place for his purpose :

> "I travelled all over Rhyl calling at one place and then at another, being requested by one to call again, and then after calling a second time on an opulent family was bowed out empty-handed in the most profuse and Christianly manner. Others said they had given in the

collection, another left all such things to her husband, who was out, of course; thus was I humbugged about till I was actually sick of the place and longed for the country again."

Yet he could make mistakes in his collecting. At Llansilin he says:

"I unintentionally played a trick on an old lady. She placed a six-penny bit in the box and desired 4d. back, but I had no coppers and I promised to let her have it later. After this I forgot all about it, and thanked the congregation for their gifts; we sang a hymn and they dispersed. We counted up the money and it was some time before I remembered my words to the old lady. I related the story to the secretary and gave him the 4d. for the dear lady."

All students who have been on collecting tours know that their greatest joy lies in the generous hospitality one receives, and their greatest worry is the fear that there will be no preparations made for one's lodging at the end of one's journey. Evan Jones arrived at St. Asaph and was told that no meeting had been arranged for him. He goes on:

"I went in seach of the Anti-honourable, red-headed, self-wise, crusty Sir John Jones, Gasman of Gasworks and found him seated near his door reading *Y Faner*. The following dialogue took place, with myself with a heavy bag in one hand, and my umbrella in the other:

Student: Are you Mr. Jones?
Gasman: Yes (Snottish).
Student: Am I expected to preach tonight at the chapel?
Gasman: No.
Student: Where shall I spend the night?
Gasman: I don't know.

Soon, however, the student found kinder Baptists, who offered their accustomed hospitality. He had a similar experience at Llanfair Dyffryn Clwyd:

"When I asked where I could find a bed and cover, I was directed to Tycoch, but on the way I overtook an old shoemaker, who spoke as if he were a member. He asked me where I was to be on the following night. I answered, Denbigh. He advised me to go straight on there that night, but I told him I should be in the same fix there, as all were strangers to me at both places. We soon parted and I sought out Tycoch. How kindly they received me! What sunshine after rain! What a silver lining to a black cloud!"

The houses where he stayed differed greatly, and yet shared certain of what were regarded as the repectable necessities of that day. He describes his bedroom at Abercegyr:

"My bed is snow white, so both the table and the washstand are covered in white. On the wall are two pictures, a mourning card framed, and Christmas Evans. There is also a large pier glass with another large glass on the dressing table."

At Carrog:

"I was shown to a fine room containing two beds, well curtained.

> The one is a complete tent minus the sides, the other with only curtains covering the head."

At Llanrhaidr-ym-mochnant he stayed with a Mr. Evans:

> "He is apparently a man of brain, for on the walls were busts of Gladstone, Beaconsfield, Milton and Dickens. I also saw signs of his delight in things naturalistic. I saw cases of stuffed birds and strange quadrupeds and also a fine collection of butterflies preserved in a glass case."

Yet some of the rooms held traps for the student in the morning:

> "I heard the venerable Hugh Parry downstairs, and did my toilet in a short time. O my, what a clather! I splashed the wall with water and in trying to dry it again, the soft colour on the paper came off on to the toilet cloth. I lost some water on the planks and in trying to dry it I messed the cloth until it was covered with dark, dirty patches. Now I knew not what to do, but fearing something worse would happen, I soon betook myself downstairs."

The journal is dotted with political comments. On leaving Corwen he bought the *Liverpool Mercury:*

> "I was at once involved in politics. The paper gives an account of Salisbury's march to Balmoral. Poor fellow, he is well aware that Victoria would be pleased to entrust the management of affairs to him, but the bitter pill for him is the fact that the country will not have anything to do with him."

The general political temper of the area is found in an incident at Dolywern:

> "I was at dinner with Mr. Roberts. During the meal he told me he had been to the funeral of Sir W. W. Wynne, and Mr. Jones his neighbour riled him for paying such respect to a Tory, to which he answered that nothing would please him better than to have the chance soon to attend the funerals of all the Tories in the world."

North Wales was a strange land to a lad from the Rhondda Valley. The food was at times strange. At Treddol he tasted for the first time a strange meat dish called "mince." It was natural therefore that it was with great joy he met some men from the area he called home:

> "I met with several Southmen, who were glad to see me and I to see them. With these I had the pleasure of attending a very large cattle fair. I was up at Maes-y-dre where the Southmen chiefly reside, and had a jolly time of it."

It is on this happy note that E. K. Jones ends his journal. Collecting tours have meant great difficulties for the students, but have always brought their compensations in experience and fun. Without these student journeys, it is difficult to believe that ministerial education among the Welsh Baptists would have survived these hundred and fifty years.

D. M. HIMBURY

Nottingham Baptist Beginnings

DERBY Road Baptist Church, Nottingham, was founded as a separate community on February 11th, 1847, but its roots lie deep down in the obscure beginnings of Baptist witness in the town. The present church is probably a direct descendant of the earliest known church which began in the days when Nottingham was regarded as one of the most desirable places of residence in the kingdom. Celia Fiennes writing in 1689, which is certainly later than our Baptist beginnings, declared it to be the neatest built town she had ever seen. And in 1784, a German traveller wrote: "This of all the towns I have ever seen, except London, seems to me one of the best and is undoubtedly the cleanest."

But these conditions quickly passed away with industrialisation and an increase of population, which, though trebled, was for various reasons, housed within the same area, until Nottingham's reputation sank to the lowest in the country, having a "proportion of density higher than that of London, or any other city." A commissioner among those appointed in 1845—two years before our present church was started—said: "I believe that nowhere else shall we find so large a mass of inhabitants crowded into courts, alleys and lanes as in Nottingham, and those too, of the worst possible description." This increase and movement of the population had a great influence upon Baptist development and the siting of churches.

It is still difficult to say precisely when Baptist witness began in Nottingham or what was its type, whether Particular or General. It may have begun as General and become Particular, as was not uncommon in the early days. What we do know is that no early references to Baptists in Nottingham mention more than one meeting place or community, that when its confession of faith becomes clear, it is that of the Particular Baptists, and that its place of meeting, with a burial ground nearby, is in Friar Lane, and that it was from this place and community that the present Derby Road Church came, by way of George Street.

In 1646 or 1647 George Fox the Quaker, then living at Mansfield, won over some of his earliest "children of the light" from a company of "shattered baptists" with whom he was associated.

"Apparently this little group of Separatists had been centred in Nottingham, but before Fox came into contact with it had dissolved and scattered. Some of the more devout, as Elizabeth Hooton, Fox's future convert, deserted because they found the community not upright to the Lord. Others lapsed into individual separatism unlinked to any organised sect or church: the rest capitulated to the world, abstained from worship and spent the Sabbath playing shovel-board and other games." This is not altogether a propitious first reference but it is all we have at the moment! One of the more prominent of the Baptist shovel-players, Rice Jones, was for a time a follower of Fox but later opposed him. An account of early Baptist churches gives the Nottingham foundation date as 1650, probably a new start after the previous failure, and states that in 1656, John Kirby of Stamford was engaged for the church. During the Commonwealth the Governor of Nottingham Castle was Colonel John Hutchison, who with his wife, definitely rejected infant Baptism as a result of studying the Scriptures, and was acquainted with Baptist writings. We cannot, however, trace that he had any connection with a local Baptist church. There was a prayer meeting of Baptist soldiers in the cannoniers' room in the Castle during his time, and it is very likely that there would be some connection between these soldiers and a local Baptist church, for as Dr. Whitley says of this period, "the soldiers were active evangelists" and "many a garrison town had preaching by Baptist officers."

There we must leave this period in uncertainty, though in agreement with the statement in a *History of Nottingham* published in 1840: "The Particular Baptists are perhaps a more ancient denomination than the Independents"—who began here about 1655—"but unfortunately the records of their early history are lost."

Soon, however, we are on firmer ground. In 1669 the Archdeacon of Nottingham, acting on higher authority, desired his clergy to "make enquiry after conventicles or unlawful meetings under pretence of religion and the worship of God by such as separate themselves from the unity and uniformity of the Church." He goes on to say that if the chief offenders "will come to me, I shall give them charitable advice, and hope they will follow it." Whether the offenders went we do not know, but subsequent history suggests that the Archdeacon's pious hope was unfounded! From these 1669 returns we find that in Nottingham there is one conventicle of "anabaptists" numbering twenty or thirty souls. It is said of all the Dissenters in Nottingham at this time that "the chief of these persons have been in actual arms against the king, and their teachers are such as are silenced for non-conformity."

The Records of Nonconformity preserved in Dr. Williams' Library show that two independent lists of 1715 state that there is

one Baptist meeting house in Nottingham, and again in 1717 a survey of Nonconformity in Nottinghamshire gives one "anabaptist" meeting house in Nottingham, as well as one Presbyterian, and one Independent. Both the latter can be identified. The preacher at the Anabaptist meeting is said to be George Eaton. A George Eaton, hosier, was one of seven men who in 1724 purchased the Baptist meeting house in Friar Lane, and it seems very likely that the 1717 and earlier references are to the same community. Twenty years later, George Eaton, a layman, is said to be the Baptist preacher. There is an enigmatic reference, which has hitherto been regarded as the earliest Baptist reference in Nottingham, in the list of members of the Presbyterian Church, High Pavement, "Mrs. Mary Rotherham, servant to the new Baptist preacher in town, Mr. Richardson, admitted with us June 5 (1720), from a congregation in the North." Since there is no trace of another Baptist meeting place it is probable that this Mr. Richardson was an occasional preacher at Friar Lane. In 1724 the Friar Lane property was conveyed for "the full sum of one hundred pounds of good and lawful money of Great Britain." The building is said to be "now and of late used as a meeting house for the people commonly called Baptists to assemble in for the worship of God." Another conveyance of the same years refers to "all that piece or parcel of ground heretofore used as a garden but now and for many years long past used as burying place for the people commonly called Baptists." Since Nonconformists were denied the rite of church burial many were buried in private gardens, and a fellowship would often secure a place of burial preliminary to the purchase of a chapel. In Nottingham this would appear to identify the district of early Baptist life, and the "many years long past" of the conveyance give a hint of antiquity, but at present it remains only a hint. Later references, such as that of Archbishop Herring's Visitation of 1743 and the *View of English Nonconformity in* 1773, continue to show only one Baptist meeting house in use in Nottingham, though there was a temporary division about 1750, when a schoolmaster, Mr. Morley, licensed a place in Pilchergate.

Sometime before 1729, the well-known Calvinist Baptist minister, Andrew Gifford, gave assistance at Nottingham before going to Bristol, and subsequently to the Wild Street Church, London. He later built the Eagle Street Church, now Kingsgate, at the back of the Baptist Church House. Another man who preached prior to 1770 was Abraham Booth, a framework knitter, who often walked from Sutton-in-Ashfield. He was a General Baptist who became a Calvinist, publishing his convictions in *The Reign of Grace* (1768) and becoming minister of Prescot Street Church, London, where he ministered for thirty years. He was almost the only London minister at first strongly to support the Missionary

Society, introduced Carey and Fuller to the eccentric surgeon, John Thomas, trained deacons who took a leading part in founding Stepney College (now Regent's Park).

The church in Friar Lane evidently thrived, and in 1769 the Rev. Richard Hopper came from Bishop Burton near Kingston-upon-Hull to become minister. About the same time the Church formulated a Declaration of Faith. It begins in the language of the time, " We, a small handful of the unworthy dust of Zion, assembled together for the worship of God in Friar Lane, Nottingham, holding the doctrine of election, the fall of man, regeneration, justification by the righteousness of Christ, sanctification, adoption, perseverance, and the judgment to come." Among those who signed this Declaration were ancestors of some of the present Derby Road members. The greater part of this Declaration has been retained by the Derby Road Church, and is published regularly in its original wording in the Church Manual. At Friar Lane it was for many years read at the admission of members who signed their names on the understanding that they accepted the doctrines of the Declaration.

Mr. Hopper's ministry was so successful that in 1776 the sum of £175 was subscribed for enlarging the meeting house, and it was in this building that William Carey preached on May 30th, 1792, the Association sermon which was a factor in the foundation at Kettering in the following October of the Baptist Missionary Society. At six o'clock on that Wednesday morning a prayer meeting was held, and at half past ten William Carey preached his memorable sermon from *Isaiah* xliv. 2-3. It was of the building of this time that Dr. Thoroton, the Nottinghamshire historian says in 1795, " The Baptizing Calvinists have a meeting house near Collins Hospital. This building is spacious, well lighted, and appears well attended." But in 1800 a letter from a member calls attention to the need for starting subscriptions for the erection of a new place of worship.

Mr. Hooper's fine ministry came to a close in 1803, and the Church consulted the Association through the well-known Sutcliffe of Olney and Fuller of Kettering, concerning a successor. Eventually, after a trial period, the Rev. John Jarman, who had removed from Clipstone to Oakham in 1800, was invited, and inducted on the 12th September, 1804. In 1805, John Houseman Barber brought forward a resolution concerning the expediency of raising money towards purchasing a piece of land for a new building, and in 1810 a serious effort was begun, and £1,144 was raised straight away in subscriptions from fifty-six friends. A piece of land was bought, and Mr. Barber went on tour with a collecting book and added £472 to the building fund.

The last service held by the Particular Baptists in Friar Lane Chapel was on Sunday evening, August 13th, 1815. The number

of members was then 201, and the new Chapel in George Street was opened on Wednesday, August 16th, 1815. The Friar Lane Chapel was sold to the Scotch Baptists, but the pulpit from which William Carey preached had already been replaced by a new one and the original has not since been traced. Of the Rev. John Jarman, who was minister at this time, a contemporary writer says that he is a "gentleman of very eminent talents, learning and piety." His ministry continued until 1830, the 61 years from 1769 having been thus covered by the ministries of two men. These faithful ministries, coupled with the advantage of a growing population, had served to build up a strong Baptist cause.

The Rev. James Edwards succeeded to the ministry, the church continued to thrive, and the town to develop rapidly, and the question of a second Particular Baptist Church began to loom large.

The early burial ground near Friar Lane already mentioned was taken into the construction scheme of the Mount Street 'bus station over 100 years later. The remains of those buried there were removed and re-interred in the General Cemetery.

The project of forming another Particular Baptist church in Nottingham was under consideration for some time by a section of the George Street membership. While adhering to the same scriptural and theological basis they felt the need of a more vigorous Church life in a position to meet the challenge of what was now a rapidly growing town. Mr. William Hawkins writing from Bristol in January, 1847, to Mr. Vickers, a George Street deacon, declares that the proposal to "form a separate Church and thus originate a new interest has been for many years a desideratum in Nottingham —for with such a population there ought unquestionably to be two Churches in our denomination."

On February 10th, 1847, notice of the intention to form another Church was given, and the following day, in Room No. 30, The Exchange, sixty-four people adopted and signed the Declaratory Document forming the Church. The next Minute of the George Street Church states, "we do not object to the step they have taken," but for some time there was not universal agreement that it had been a wise step. But within a few years any differences that remained were overcome and the two Churches continued their separate witness in goodwill and cordiality. For many years George Street remained a strong and influential Church until with the outward movement of population, decline set in and the premises were finally sold in 1946, having served for over 130 years.

The Declaratory Document signed by the new Church on February 11th, 1847, embodied "a brief outline of the principles upon which we propose to unite ourselves together in the formation of a separate interest." Protracted discussion eventually led to unanimity on the following statement:

> Believing that the Lord Jesus Christ alone is King in Zion, and that His Will, as revealed to us in the scriptures of eternal truth, is the only rule of faith and obedience, we propose (in conformity thereto) to unite in Christian Fellowship under the designation of a Baptist Church.
>
> We deem it on many counts convenient and more in harmony with the practice of the primitive Church that the expenses incidental to the proper maintenance of Christian worship be defrayed by weekly contributions.
>
> With respect to the qualification of Church members we consider it indispensable to membership that they make a credible profession of repentance towards God and faith in Our Lord Jesus Christ; that they manifest their love to Christ, and their good hope, through grace, of pardon and eternal life, by submission to His authority; by a faithful observance of His ordinances, and by a life and conversation becoming the Gospel.

The Declaration then goes on to recognise as officers of a Christian Church, a Pastor and Deacons (so many as the state of the Church may require), to be appointed by the free and unbiased votes of the Church. The Pastor is to give himself up to the prayerful study and preaching of the Word of God, to the administration of Divine Ordinances, and by pastoral visitation or otherwise, watching over and praying for and with the people of his charge. The duty of deacons is to manage the affairs of the Church, to provide for the suitable administration of Divine Ordinances, to visit and relieve poor members, and to render to the Church from time to time accounts of all sums received and disbursed.

This Declaration was then signed by all the sixty-four persons present and at a subsequent meeting sixteen more signatures were added. At this meeting there were appointed a Presiding Elder, three deacons, a Secretary, and a Precentor whose duty it was to strike the note for the hymns and lead the singing. The use of Room 30 in the Exchange was sought for the next two Sundays and the offer of the use of a warehouse in Clinton Street by Mr. E. Felkin was gratefully accepted. In the Baptist Magazine for April, 1847, we find this notice :

> New Baptist Chapel. A considerable number of friends having recently seceded from the Baptist Church assembling in George Street, Nottingham, and being desirous of establishing a new Baptist interest in that town, have formed themselves into a separate Church, meeting at present for worship in a commodious room in Clinton Street, where they assembled for the first time on Lord's Day, February 28th. In the afternoon of that day the Ordinance of the Lord's Supper was administered to the members of the Church (to the number of 70) by the Rev. J. Brown of Northampton. They have in the meantime taken a lease of premises in Spaniel Row hitherto occupied as the Friends' Meeting House, and upon which they hope to enter in the course of a few weeks from the present.

The time immediately following the foundation is one of advance and growing power. On the third Sunday in June the

church moved to the Friends' Meeting House in Spaniel Row, canvassed the neighbourhood and distributed tracts.

The basis of membership of the new church provides an interesting study. The question was continually considered, and on 1st March, 1847, a Minute affirms the restriction of membership to baptized believers, "believing that it is the duty of all Christians to be immersed in water"—(a later hand has added the word "cold," giving another hint of "battles long ago") on a profession of faith in the Lord Jesus Christ, we cannot recognise as members of that section of the Church of Christ to which we belong, any persons who have not complied with this, the Saviour's command. Still, we do not object to commune at the Lord's Table with members of evangelical churches who may not accord with our sentiments on the subject of baptism as herein expressed."

The question of open membership was raised for the first time in 1861 when application for membership was made by a member of the Independent Church, Surrey Chapel, of which the well-known Newman Hall was then minister. The Trust Deed was examined and it was found possible to pass the following resolution: "The conditions regulating the admission of communicants to the Lord's Table, of March 1st, 1847, be henceforth considered as sufficient qualification for membership; and that in future, all believers in Jesus Christ who may desire membership in this Church shall be cordially welcomed though differing from us on the subject of baptism." That Minute of March 1st, 1847, however, as can be seen above, referred only to "members of evangelical churches" and the present position was not really arrived at until March, 1891, when instead of inviting only those who were members of Christian Churches to the Lord's Table is was resolved that the invitation should be "all persons who desire thus to remember the Lord Jesus Christ are invited to remain and commune with us."

In May, 1848, the unanimous choice of the church fell on the Rev. Joseph Ash Baynes, B.A., of Poplar. Over a year before, Mr. W. Hawkins, writing from Bristol, had said, "With regard to Joseph Baynes, he is a young man with superior talents, and an excellent preacher"—sentiments which were amply confirmed in the subsequent ministry. Joseph Ash Baynes came from a strong Baptist family. His father was for forty years minister of the Baptist Church at Wellington, Somerset; one brother, Alfred Henry, was General Secretary of the Baptist Missionary Society for many years, and another brother, Thomas Spencer, was Professor of Logic in the University of St. Andrew's, and Editor of the Ninth Edition of the *Encyclopædia Britannica*. Joseph Ash Baynes had been trained at Stepney College, and Poplar was his first pastorate.

Under the new ministry the church made such progress that the accommodation in Spaniel Row became insufficient, and the

Large Hall at the Mechanics Institute was used for Sunday services, and Broad Street Chapel for weeknight meetings. In October, the site of the present church in Derby Road was bought from the Duke of Newcastle. It was a well placed site advantageously positioned on a main thoroughfare to the town and in a good residential area. The foundation stone of the building, the design of which had been competed for, was laid on July 30th, 1849, by Samuel Morton Peto, M.P. for Norwich, a leading Baptist layman, who was builder of the Nelson Monument, the Houses of Parliament and Bloomsbury Baptist Chapel. The church, in early English decorated style, was opened for worship on Tuesday, July 9th, 1850, and its design and appearance attracted widespread attention. In an endeavour to combine the Free Church tradition of a central pulpit with a worshipful building the pulpit of Caen stone was placed first in the centre of the building where the Communion table now is. But in 1892 when the premises were generally cleaned the opportunity was taken of removing the pulpit to its present position at the side of the chancel. In 1894 new choir stalls in solid oak were added.

Baynes overtaxed his powers, and in 1853 fell ill. In September of the following year he resigned the pastorate and was never again able to take up the ministerial office. His short ministry had a profound effect upon the Derby Road church, however, and had he not been stricken down Joseph Ash Baynes would probably have led the church to the very forefront of local and national influence. He was succeeded in 1858 by James Martin, of Edinburgh, whose pastorate of eleven years was one of unbroken success and progress.

Today the Derby Road Church and its Radford Mission remain within the city as descendants of the earlier Baptist witness there. Outside the city the churches at Front Street, Arnold and Southwell were being sustained by George Street at the time of the foundation of Derby Road, and the latter agreed to assume responsibility for Southwell. At the beginning of this century members from Derby Road and the influence of the church, were largely instrumental in forming the cause at West Bridgford. The present Woodborough Road Church included at its formation a few who had been in membership with the old Friar Lane Church and had remained with the Scotch Baptists there, and then at Circus Street until they went to join the new church. Palm Street, Basford, which later for a short time was under the oversight of the Derby Road minister, also came from this source. The other main line of local Baptist development has been from the General Baptist cause which began in Plumptre Place, Stoney Street, in the second half of the eighteenth century.

SYDNEY F. CLARK

The Signatories of the Orthodox Confession of 1679

(Concluded)

36. GEORGE CATHERAL, a gentleman "of good estate," was lord of the manor of St. Margaret's, then in Ivinghoe (Bucks.) but now in Hertfordshire. The Catherall family acquired the reversion of the lease from Francis Keate and John Saunders, to whom Charles I had granted it in 1630.[57] The mansion had been the priory of St. Margaret de Bosco, or Mursley Priory. Thomas Monk, Messenger, and Nehemiah Neale of Frithsden were preaching there in 1669 to a branch of John Russell's church at Berkhamsted. In 1677 Neale broke away for a time (see No. 39) but Catherall adhered to Monk and Russell, and was one of the nine richer members who, being less likely to be fined themselves, agreed to pay the fines imposed on others. His house was registered for worship in 1689, and again in 1703 by his son John Catherall, who had a quiet year as chief constable of Cottesloe in 1709-10, but was subsequently involved in proceedings arising from the non-repair of the highways. His descendants still held the "manor of Mursleys" in 1788, and in 1802 the monastic buildings were almost entire,[58] but practically nothing remains today. Dr. Lipscomb, writing about 1844, called St. Margaret's "very extensive and populous," but by 1862 only one farm and two or three cottages remained.[59] This must be almost the last example of deliberate depopulation. Most of Neale's old hamlet of Frithsden was demolished about the same time, by the same landowner, who also enclosed the goose-common. Nevertheless the General Baptist meeting-house, built on Neale's land, "continued and bore its witness amid a dwindling population. Berkhamsted friends have always had an affection for Frithsden. For years, until quite recently, many went 'over the hill' to share in its life, specially in the work of the Sunday School."[60]

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37. THOMAS DELL is unidentified. Contemporaries of this name included a leading Quaker at Hedgerley who was indicted in 1683 for riot and unlawful assembly, a yeoman of Uxbridge mentioned in a deed of 1691, a constable of Soulbury in 1684 and a constable of Bow Brickhill in 1698. The Soulbury man seems most probable (see No. 4) and the position of the name on the list suggests some connection with the Berkhamsted group.

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38. JOHN GARRET, gentleman, of Hudnall, then a detached part of the parish of Edlesborough in Bucks., but now in Herts., was among the nine members of the church at Berkhamsted who undertook to bear the burden of fines. He was constable of Hudnall in 1686 and chief constable of Cottesloe in 1690, and served as juror six times between 1679 and 1698. In 1669 John Garret and his father were worshipping at Richard Young's house in Edlesborough,[61] and were the only other important people there; the rest of the 42 adult dissenters reported in the parish in 1676 were humble folk. By 1690 Young had left Edlesborough but the meeting had continued at Hudnall, where it was being supplied by Cuddington. On 15th

July, 1694, the scribe noted: "Is Hudnall meeting to be taken care of by this Congregation?" but the answer is not given. John Garret's house was probably the meeting-place, though it was not registered for Baptist worship until 8th April, 1703. In that year Thomas Garrett represented Northamptonshire at the General Association and was invited to preach. Some years later one of the Garretts (either John or Thomas) was ordained Messenger; unfortunately the minutes of the orthodox General Assembly for this period are lost. One branch of the Garrett family as Chesham was associated with the Broadway General Baptist church until fairly recently.

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39. JOHN RUSSELL, elder of the church of Berkhamsted and Chesham, baptized two Baptist leaders: young Benjamin Keach of Stoke Hammond in 1655[62] and John Treacher of Chesham about 1700.[63] The former afterwards deviated into Calvinism and the latter inclined to Arian views, but neither quite lost touch with his early training. At the episcopal visitation in 1662 the parish officers of Wing presented John Russell, his wife and seven others for being present at a conventicle where William Nutkins preached ("in Nutkins his house" altered by the scribe to "John Russell's house"). Russell had three or four children unbaptized, Nutkins four, and the latter was also charged with burying a child in Wing churchyard contrary to the forms of the Church of England. Russell was excommunicated, not for his nonconformity, but for not paying 2s. 8d. to the parish clerk. He was also presented by the Edlesborough churchwardens for frequenting conventicles. In the 1669 returns Russell was reported from Redbourn, where Richard Young (No. 3) and Nehemiah Neale were leaders of a conventicle of sixty or eighty Baptists who met at the house of Richard Stringer, joiner, and were also visited by Thomas Monk, described as of Aldbury.

In 1676 the hundred or so members of Russell's church were sharply divided on the question whether elders as such had a right to maintenance. The majority supported Russell, and on 25th May, 1677 excluded Nehemiah Neale and 26 others, who formed a distinct church with Daniel Field as pastor.[64] Article 31 of the Orthodox Confession asserts that bishops and elders are entitled to "a sufficient and honourable maintenance of the people that chose them, answerable to the dignity of their places, and charge committed to them, without which they cannot discharge their duty, as they ought to do, in studying to divide the word of God aright, as St. *Paul* adviseth *Timothy*, and also to give themselves wholly to it; and this maintenance is to be given out of the labours, profits and estates of the people, by equality,[65] and proportionable to their ability, God having reserved a portion for all his labourers, out of all the members' worldly goods and possessions."

The 1682 agreement concerning fines has already been noticed (Nos. 3, 36). After the Revolution the church expanded rapidly, and by 1700 had 250 members and four elders—Russell at Berkhamsted, John Cook (later Messenger) at Chesham, Castledine at St. Albans and Thomas Basting at "Coney-street." In 1706 there were about 400 members in thirty towns, villages and hamlets.[66] The present churches at Berkhamsted, Chesham and High Street, Tring, as well as several village causes, are descended from this society; indeed, its endowment, consisting of land at Frithsden and elsewhere given by Joanna Neale in 1714, was not apportioned between the churches until 1877.[67]

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40. RICHARD BAMPTON of Buckland near Tring and his wife Maria were presented in 1662 for absence from divine service. Five other Buckland dissenters are named, of whom two were imprisoned. Bampton was found

not guilty in 1690 of putting a fence in the highway at Old Lands. The surname is known among the Lincolnshire Baptists.

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41. WILLIAM GLENISTER cannot be distinguished from William Glenester (No. 11) under whose name the references have been collected.

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42. HENRY GOSSE, junior, a carpenter of Westlington in the parish of Dinton, where he had property assessed at £7 in 1711, was an illiterate enthusiast who distracted the denomination for some years. In 1688, when the extant Ford records begin, he was preaching at Wendover, Long Crendon and Thame and collecting in the Vale of Aylesbury for "Charges in certaine Journeys about the affairs of the Church." It appears from a later minute that anyone sent by the church more than four miles from his home was allowed reasonable satisfaction for his journey. Gosse represented the village meetings in the Vale at the Assembly of the Five Churches at Bierton on 18th September, 1689 and 24th April, 1690. Later that year he was sent to declare the church's censure against Francis Greene for profaning the Sabbath and not obeying the church. Gosse was also concerned in negotiations with the Particular Baptist church at Haddenham, and was one of the three who regulated Clement Hunt's journeys. In 1691 he represented the church at the Bucks. Association meetings on Easter Wednesday, and next year both the Gosses were directed to admonish William Bate for excess in drinking "which for that was notorious and become a scandall." In 1693 Henry Gosse, no longer "junior," preached at Speen, Wycombe and Coombe. His son Roger was "borne and not baptized" on 28th January, 1698; the Dinton registers of this period record the births of Baptists' children with unusual care. Gosse is next mentioned in the Ford minutes on 7th December, 1698, when he and Headach were sent to admonish Edward Dover. On 19th February, 1699, Clement Hunt was still prepared to allow Gosse to deputise for him at Kingston Blount, but by the summer of 1701 Gosse had adopted extravagant views on Christian perfection: he scandalised the meeting at Cuddington by declaring that in *Romans* vii. 21 ("I find then a law that, when I would do good, evil is present with me") the Apostle "did not meane him selfe nor noe one conuarted." The church resolved "yt If Br Goss shall continve to Preach As sometime Past he hath Don . . . yt ye members of ye Congregation Do not hear ye sd Br Goss." Gosse, supported by Theophilus Delafield, at once appealed to the Bucks. Association, which confirmed the church's action in silencing him. Next June Gosse and Delafield appealed to the General Association in London, which advised them to submit and asked the local church to win them back by love. Instead of submitting, Gosse accused Hunt of heresy; the Bucks. Association refused to hear his charges, and in 1703 the General Association administered a dignified rebuke "as Fathers in Christ Jesus"; they required Gosse to apologise, and to undertake not to propagate his novel opinions and promised that if on such a submission the church would not restore him to communion the General Association would receive his appeal. As a result the Cuddington-Ford church, with representatives from Wycombe, Winslow and Berkhamsted, met at Upton near Dinton on 31st January, 1704 to debate the issues involved. It was agreed to be the sense of both sides that as mankind broke the law of God and is therefore condemned, so the Lord Jesus Christ has made satisfaction to law and justice by His active and passive obedience, and has thereby obtained a covenant of grace, that on condition of sincere obedience we shall be made partakers of all the benefits of His holy life and death, and so be justified and saved by and through Him. The church appointed "next ffourth day come seanight" as a day of fasting and prayer with praise to God for the restoration of unity.

At first all went well; Hunt and Gosse collaborated in resisting the inroads of Calvinism, and Gosse preached at Kimblewick, Loosley Row, Cuddington and Coombe: but he soon relapsed into Pelagianism, and in June the General Association ruled that he had departed from the Upton conclusions. In spite of this, he again commenced proceedings against Hunt as "a prophane person." The church referred the case to the Bucks. Association, and meanwhile allowed Gosse to continue preaching. At the hearing on 3rd October at Aylesbury, Theophilus Delafield again supported him and told the Association that they were as bad as the church of Rome; in fact, his own view that good works deserve grace and concur to justification was more Popish than theirs. On 23rd April, 1705, Hunt accused the aged Richard Pursel of "following his son[68] Henry Gosse." Gosse sent Hunt two abusive letters, and Hunt's reply was endorsed by the Bucks. Association at Aylesbury on 2nd October, 1706. Finally on 12th March, 1707, after proceedings lasting nearly six years, Gosse, Pursel and Delafield were excommunicated for maintaining the heresy that infants are born as clean from any defilement of nature as the heavens or the holy angels are in the sight of God, and as pure from any sin as Adam was before he fell. This opinion would not perhaps have seemed strange to John Smyth, but the churches which had inherited an older English tradition regarded it as on unscriptural innovation, untrue to experience. Gosse explained away *Romans* vii. 14-25, denied *Psalm* li. 3 ("David doath not meane as he saieth") and strongly attacked Article 24 of the Orthodox Confession, which was to him "as falls as God is true" and as idolatrous as Jeroboam's setting up the golden calves at Bethel and Dan. That Article, which Gosse had signed and had been ordained to maintain, defined six necessary causes of man's justification: God's free grace is the efficient cause, the blood of Christ the meritorious cause, Christ's active obedience the material cause, the imputation of Christ's obedience the formal cause, faith the instrumental cause, God's glory and man's salvation the final cause. The medieval scholastics made baptism rather than faith the instrumental cause and allowed man's own righteousness to concur with Christ's as the formal cause; in this Gosse agreed with them, and said that his own righteousness should be imputed to him. He went further and denied satisfaction by Christ's obedience in our stead to the law of God the Father (the material cause of our justification) and the necessity of faith in order to apply Christ's righteousness to ourselves (the instrumental cause).

Gosse's original adherents included his wife, Richard Pursel, sister Nickolls and four Delafields—Theophilus, John, William and Joseph, whose wife was a Calvinist. In 1711 several members sought a reconciliation with Henry Gosse, who had recently lost his son of the same name, and there were further discussions concerning "the matters depending between the Church and him." At Upton on 27th December, however, Gosse persisted in complaining that the church had not done him justice; the meeting "found no cause to giue him any easse" and left him to appeal to the Buckinghamshire Association next Easter. Whether he did so is not clear; but a year later he made another approach, which was considered by twelve members and gave such satisfaction that they sent his letter to the church at Chesham to facilitate his restoration to communion there. William Delafield then declared that Gosse had deceived him, and also sought restoration to church fellowship; but he would not admit any error in joining with Gosse, and on 1st April, 1713, a church meeting found his words "to hard to Abare[69] to Take for true repentance." Joseph Delafield sought admission to the church at Wycombe shortly before his death in 1716. A small group of seceders held aloof for ten years longer, when the Bucks. Association asked the church at Ford to re-admit them.

The Gosse family remained staunchly Baptist. The Dinton parish

register records the burials of "a nameless Child of John Gosse" (1731) and "an unbaptized Infant of Edmund Goss" (1728). John Gosse was a leading member of the church at Ford from 1730 onwards, Edmund Goss from 1730 to 1788, and another John Goss 1824-38. It was the hereditary attachment of such families—Brittain, Sexton, Treacher, Hobbs, Garrett, Veary, Gosse—which preserved many General Baptist churches during the century of their weakness and decay.

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43. JOHN DELAFIELD belonged to a family well known in the Vale of Aylesbury since before 1374. One of them, a Parliamentarian soldier, was parish clerk of Waddesdon, and is said to have defied his superior officer in order to retain custody of the parish register; in the ensuing fight, blood was splashed on the open page. John Delafield of Waddesdon appears in a list of assessments for Fairfax's army in 1646, but he died in 1662 and the 1679 signatory seems to be either John Delafield of Dinton (1626-1717) who married Susan Very of Westlington,[70] or their son John Delafield of Dinton and Aylesbury (1657-1738), who married Mary, daughter of Thomas Headach. The genealogy illustrates the strict endogamy of the General Baptists. It was appropriate, therefore, that one of the Johns should have been chosen to admonish sister Allen on 6th June, 1694, for the sin of mixed marriage. It appears impracticable to disentangle references to the father and the son. One of them was a blacksmith, constable of Bishopstone in 1688 and 1696, who took the oaths and registered his house there for worship as soon as Toleration was granted. One John Delafield was a blacksmith at West Wycombe in 1702, and in 1709 another (or the same) was at Aylesbury. References in the Ford minutes are few. John Delafield subscribed to help widow Dancer (see No. 16), visited erring members and took part in the Upton debate (see No. 42). His wife was admonished for misbehaviour in 1703, and four years later he and Joseph Delafield were excluded for abetting Henry Gosse in his errors. In 1912 Brigadier-General John Ross Delafield's interest in his ancestors called attention to the invaluable church book of Ford and aided its publication by the Baptist Historical Society. Later he generously assisted the Rev. C. Oscar Moreton to publish his *History of Waddesdon and Over Winchendon.*

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44. TIMOTHY RANSOME of Princes Risborough, currier, registered his house for worship in 1689, made the statutory declarations and thereby broke a church agreement; Clement Hunt suspended him from communion, and the church held that this was "not done amiss." It is not clear how or when he was restored; unlike Jony and Headach, he made no submission, and did not sign the Bierton resolutions, but by 4th June, 1690, he was in good standing, for the church sent him to admonish Jony. The trouble seems to have arisen from a fast on 21st May, yet a later minute indicates that Ransome supported Jony and that they submitted together: at the same meeting Ransome was "friendly Reconciled" to John Lawley. Two years later Jony was again contumacious and Ransome was sent to warn him to "walk more orderly." At the same meeting Ransome, Jony and others were appointed to assist widow Dancer with her financial affairs. In 1693 the uphill part of Princes Risborough parish was entrusted to Ransome, who was to "take care of the supply of the meetings there constantly." These outstations were at Speen, where he preached himself, Loosley Row, Darvill's Hill and Lacey Green. They did not flourish, and in 1696 were united into one to be held every First Day at Joseph Parish's house. During the next few years Ransome preached mainly at Kingston and Coombe, but he still collected money in the Chilterns "to be Disposed off according to ye agreemt at ye Asosiation meeting" (10th April, 1700) and we find him

labouring to reform Thomas Wilson of Lee Common and visiting the Chiltern members to warn them not to break bread with Edward Hoare or Thomas Norris or sit under their ministry (30th July, 1701). Although Ransome's relation to his meetings was almost pastoral, he was never ordained but remained a "gifted disciple." William Allen, first mentioned in 1699 when Ransome was sent to admonish him, registered Coombe House for worship on 8th April, 1703, and Ransome constantly preached there for two years.

Abraham Ransome, whom Dr. Whitley unavoidably confounded with Timothy, is first mentioned in 1703, when he was commended to the churches in London: he returned and is unfavourably noticed in 1709-11 and 1718-19. One of the Ransomes was suspended on 25th February, 1708 for the sin of lying; he said that he and John Begent had met in Brother Wade's[71] malthouse at West Wycombe and arranged for Clement Hunt to go to Wycombe to baptize two candidates; Hunt and others went accordingly, but no candidates appeared, and sister Pullfoure affirmed that Ransome's story was false. The scribe left a blank for Ransome's Christian name; in view of Timothy's excellent record and Abraham's subsequent misbehaviour we may attribute this reprehensible practical joke to the latter.

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45. JOHN DARVEL, yeoman of Loosley Row, registered his house for worship in 1689 but did not take the oaths or subscribe the Articles. He was chief constable of the Three Hundreds of Aylesbury in 1695, and during his term of office was presented by the parish constables for not keeping watch locally when called upon. He served in 1701 as juror for the body of the county and for special cases. He seems not to have preached, but in 1690 he was chosen deacon (elect) for the uphill meetings of the Cuddington-Ford church "by ye majority of voices." He was often directed to collect money in the Chiltern parts, e.g. for travelling expenses (1688), for charitable uses (1690), "Br Partridge's money (? for the County Association: 1701), "moneys for our Br: Monck" (1703). The Chiltern members often gathered at Darvel's farm to break bread, and met there to give thanks for the Upton agreement (see No. 42). He represented them at the Buckingshire Association in 1689, 1690, when he signed the Bierton agreement, 1703 and 1704, and signed the declaration of 6th March, 1700, against Calvinist errors (see No. 29). Among those whom he enquired after were Robert and John Wade, who did not appear when cited (1693), "such members as left their own meeting and went to hear John Barnes last first day"[72] (1696), four members who adhered to Edward Hoare (1703) and John Darvell, junior, on unspecified charges (1703). This John, Darvel's nephew, was prominent from 1710 onwards; he collected subscriptions, represented the church at the Bucks. Association and the General Assembly at Stony Stratford, and was chosen deacon, but after several admonitions to appear was excluded in 1720. The brother Darvall who was recommended to the church at Hook Norton in 1718 was probably Richard Darvall of Thame. Another John Darvel, a General Baptist minister at Brentford,[73] has been identified, probably wrongly, with our subject.

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46. WILLIAM GOODCHILD, of the church at Cuddington, died in 1686, according to Dr. Whitley's index to its early records. He may be William Goodchilde of Cutmill in Monks Risborough, yeoman, who in 1683 sold land at Whiteleaf to Richard Baldwin (cf. No. 10). A conveyance of 1659 mentions William Goodchild, a husbandman of "Ascott." Another William Goodchild served as juror in 1708 and is mentioned in the Ford minutes from 1711 onwards. The surname was not uncommon around Ford, Longwick, the Kimbles and the Risboroughs, and has survived at Naphill until

our own time in the person of that fine craftsman, Edward Harold Goodchild.

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47. NICHOLAS GAFFIELD of Wingrave, gentleman, was chief constable of the Three Hunreds of Cottesloe in 1680, and served five times as juror between 1683 and 1704. William Gafield or Gawfield of Rowsham, gentleman, was chief constable of Cottesloe in 1698 and registered his home as a Baptist meeting-house on 8th April, 1703; this meeting was no doubt a branch of the church at Wing, one of the Five Churches around Aylesbury and the only one which has not survived. In spite of the support of several of the local gentry, it decayed quite early in the eighteenth century, and Dissent in the district has since flowed in Independent rather than Baptist channels. A copy of Grantham's *Christianismus Primitivus* used by this church has recently come to light in Aylesbury.

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48. DANIEL LUCAS and his wife, with six other Lucases, were among 39 dissenters in Wingrave in 1662; seven of them, including John and Richard Lucas, were in prison. In 1676 there were 42 adult nonconformists in the parish. Daniel Lucas registered his house for worship in 1689 but did not take the oaths. There were apparently two Wingrave men of the same name. One served as juror in 1682, was fined 26s. 8d. in 1685 for not attending when summoned, and was nominated but not sworn county treasurer for the Queen's Bench and Marshalsea in 1710. The other was a labourer, indicted in 1711 for enclosing part of the common. The General Baptist polity was so truly democratic that one cannot be sure whether the Daniel Lucas who signed the Orthodox Confession may not have been the labourer. The following two records might refer to either. In 1687 Daniel Lucas and Alice (née Deverell), wife of William King of Swanbourne, were indicted for assaulting Richard Forster, gentleman, and Alice was fined £2. In 1691 Thomas Palmer of Wingrave, yeoman, stood surety in the sum of £30 for his wife Eleanor to keep the peace towards Daniel Lucas.

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49. JOSEPH ETHERIDGE of Rowsham and his wife, with widow Etheridge and her daughter Mary, were also among the nonconformists in Wingrave parish in 1662. He took the oaths and registered his house for worship at the Midsummer Sessions in 1689, signed the Bierton agreement in 1690 and served as juror in 1695 and 1698. George Etheridge accommodated the Quaker meeting at Simpson, but himself took the oaths as constable. Sir James Etheridge of Great Marlow was a county magistrate.

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50. ROBERT GOODSON, elder of the church of Winslow, has been attractively identified by Dr. Whitley with a naval officer who served under Blake against Van Tromp and is mentioned in a pamphlet of 1653. Baptist influence in the Navy was then strong. Goodson was preaching in 1669 to "the meaner sort" at Woodham near Waddesdon. He took the oaths and registered his house at Winslow for worship in 1689, signed the Bierton and Upton agreements and the declaration of 1700 against Calvinism, and represented his church at the General Assembly in 1692 and at the General Association from 1697 until 1701, when William Giles succeeded him. He took the abjuration required by 1 Anne c. 22 in 1702, and is last mentioned in 1703.

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51. WILLIAM NORMAN of Steeple Claydon, a grocer with a Lollard surname, was excommunicated in 1662 for absence from his parish church. There is a mysterious note against his name in the Visitation Book: "apparitor petit

favorem/emitte ex." Norman was presented at Quarter Sessions for absence from church in 1682 and again in January, 1687, when the persecution was almost at an end. He took the oaths in 1689, abjured the Pretender in 1702 and next year witnessed a sacrament certificate, an act which many Baptists would certainly have condemned. Norman is not mentioned in a list of Steeple Claydon ratepayers dated 1st November, 1710, but his name occurs in a curious minute in the church book of Cuddington or Ford, dated 10th October, 1711, but referring to previous events. "Whereas Bro Beguent had in time past told Br Cripes that Bro: Gyles & Bro Norman had each of them proffered him a years board, If he would Come to Winslow which was ffalse & when Bro Crips tould Bro: Beguent of it he denyed that ever he told him soe: and stood to it possitively many times & affter at another Church meetting did allow that he did tell Bro Crips soe, which thing we take to be a Great Lye if not many included in it." It was irregular for an elder to migrate to another church, but Begent was apparently not ordained.

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52. THOMAS FRENCH may have been an Iver man, twice presented in 1683-84 for absence from church, or a farmer of Lillingstone Dayrell near Buckingham, who was indicted in 1681 for forcibly entering and detaining land belonging to the Dayrell family, but refused to plead. Harriots French of the neighbouring village of Leckhamstead was presented or indicted for absence from church at practically every Sessions from Midsummer 1682 to Easter 1686. There were a few Baptists and Presbyterians in the district at least until 1750-55.[74]

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53. JOHN GLENISTER of Winslow was presented on 11th January, 1683, for absence from church. John Glenister, a yeoman of Northchurch in Hertfordshire, stood surety in 1692 with Samuel Ware of Chesham (a Baptist name) for two other yeomen to keep the peace. At the same Sessions he and others were charged with rioting in the woods of Mary Lovett of Cholesbury and carrying away timber. If the two Johns are different, the Winslow man may be preferred.

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54. JAMES LUCAS, who "scrupled the baptizing of infants" when he took the oaths in 1689, was constable of Cublington in 1695 and 1699, chief constable of Cottesloe, an office often held by a General Baptist, in 1700, and took the abjuration in 1702. The identification is not certain, as contemporaries of the same name lived at North Marston, Sherrington, Waddesdon and Nether Winchendon.

NOTES

[57] *Vict. C.H. Bucks.* (1925), iii. 383, citing Add. MS. 5840, p. 141.

[58] D. and S. Lysons, *Magna Britannia*, I, iii. (1813), p. 588.

[59] J. J. Sheahan, *Hist. and Topog. of Buckinghamshire*, p. 700.

[60] H. H. Thompson, in *Frithsden Baptist Chapel* (Berkhamsted, 1935).

[61] The association between Richard Young and John Garret senior went back to 1647, when they had joined in promoting a petition of "divers freeholders and other freemen of the county of Hertford, with the parts adjacent" (see No. 3).

[62] Crosby, iv. 269.

[63] Sir W. J. Collins, *Trans. Bapt. Hist. Soc.* (1911), ii. 218, citing Samuel Fry, *The Christian Consolation and Hope* (1756), p. 30. See Urwick, *op. cit.*, p. 378; Wilson, *Diss. Churches*, iv. 182.

[64] Taylor, i. 230. Daniel Field, yeoman of Tring, is mentioned in a charter of feoffment dated 1st April, 1636. Taylor (i. 328) suggests that the division at Tring lasted until after 1700.

[65] Cf. Cholesbury Vestry Book, 1832: "It is agreed that a new equality be forthwith made . . . and that the assessments in future be made by the new equality."

[66] Taylor, i. 328; ii. 440.

[67] *Vict. C.H. Herts.*, ii. 178.

[68] Presumably son-in-law. For this usage, cf. *Quaker Minute Book for the Upperside of Bucks.*, p. 162, note 38.

[69] This usage does not seem to be mentioned in the standard works on Bucks. dialect; but the expression "I can't abear it" can still be heard in Aylesbury.

[70] Dr. Whitley's index to the church book of Ford gives her dates as 1653-1738, but the date 1657 for John's birth has been verified in the Dinton parish register.

[71] Wade has been identified, I think wrongly, with John Wade, sawyer, who accommodated the meeting at Darvill's Hill, was censured in 1690, repeatedly admonished by Ransome and suspended in 1693.

[72] It was an offence to leave one's own place to hear another minister. "The walls of Jerusalem would not have been so speedily built, had not each built over against his own house."

[73] The only Baptist mentioned in Evans' list (1715) for Middlesex outside the bills of mortality.

[74] *Leckhamstead Parish Register*, ed. R. Ussher (1912), pp. 30, 31.

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Gleanings from the Correspondence of George Eliot

"I WAS brought up in the Church of England," wrote George Eliot towards the end of her life, "and have never joined any other religious society, but I have had close acquaintance with many dissenters of various sects, from Calvinists and Baptists to Unitarians." Her correspondence has now been edited in seven sumptuous volumes by Professor Haight and provides a number of references of interest to Baptists.

From her thirteenth to her sixteenth year she was at the boarding school in Coventry kept by Mary (1800-67) and Rebecca (1803-73) Franklin, the daughters of the Baptist minister, the Rev. Francis Franklin (1772-1852). Her letters make clear the debt she felt she owed to the school, and in particular to Miss Rebecca. In 1841, six years after she had left and when a new partner was being sought, she wrote: "The Misses Franklin are and have been enduring a complication of trials." Four years later she had Miss Rebecca to stay with her. In 1849 she sent her love to the sisters. Eight years later, she made enquiries as to how they were getting on, and when, in 1873 Miss Rebecca died, after a long period of mental weakness, she wrote: "She was always particularly good and affectionate to me, and I had much happiness in her as my teacher."

It must have been while she was at the Franklin school that George Eliot heard and met John Howard Hinton (1791-1873), of Devonshire Square Baptist Church. In 1860 she came to know his son, James Hinton, and recalled having breakfast with the father, whom she rightly described as "a Baptist minister of considerable note among Baptists."

George Dawson (1821-76) of Birmingham, was another Baptist minister with whom she was acquainted. In 1847, when his doctrines proved too liberal for his congregation at Graham Street, his friends built Dawson a new church where, as Professor Haight puts it, "elements of several sects were combined." On Dawson's death, George Eliot wrote: "George Dawson was strongly associated for me with Rosehill—not to speak of the General Baptist Chapel where we all heard him preach for the first time (to us)."

There are a number of references in the correspondence to Spurgeon. George Eliot shared the general interest in the great

preacher. While on holiday in the Scilly Islands in June, 1857, she records that "the excitement we saw in the town was owing to the expectation of Mr. Spurgeon, who was going to preach for the benefit of an indebted chapel." The following year she writes to a friend: 'Your account of Spurgeon tallies with all I had conjectured from newspaper accounts and from one or two of his printed sermons which I have read—also with his portrait. The only thing that shook me with a doubt was Ruskin's testimony, but Ruskin is a man of strange whims." Ruskin had become a frequent hearer of Spurgeon at the Surrey Gardens Music Hall and contributed 100 guineas to the building fund for the Metropolitan Tabernacle.

In 1859, John Blackwood, the publisher of George Eliot's novels, wrote a long letter to George Henry Lewes after hearing Spurgeon preach. "His voice and elocution seem to me to explain his popularity," he said. "They are wonderful. As for his matter, I certainly shall not go to hear him again. As for doctrine, he announced in the most unhesitating terms the miserable hopeless creed of the extreme Calvinists that men are sent into the world preordained to Heaven or t'other place and that no conduct on their part can have the slightest influence on their future fate." But George Eliot continued anxious to hear Spurgeon for herself. No opportunity occurred until November, 1870, at the time of the Franco-German War. She was then fifty-one years of age and in poor health. Spurgeon was still only thirty-six. In writing to a friend afterwards, she expressed her satisfaction at being at last able to satisfy her curiosity, but her verdict was unfavourable.

"My impressions fell below the lowest judgment I ever heard passed upon him," she wrote. "He has the gift of a fine voice, very flexible and various; he is admirably fluent and clear in his language, and every now and then his enunciation is effective. . . . And the doctrine. It was a libel on Calvinism, that it should be presented in such a form. . . . It was the most superficial, grocer's-back-parlour view of Calvinistic Christianity; and I was shocked to find how low the mental pitch of our society must be, judged by standard of this man's celebrity. . . . Just now, with all Europe stirred by events, that make every conscience tremble after some great principle as a consolation and guide, it was too exasperating to sit and listen to doctrine that seemed to look no farther than the retail Christian's tea and muffins."

It was hardly likely that Spurgeon would appeal to one who, however sensitive her spirit in certain matters, had renounced the conventional in conduct as well as thought. That her description gives only a partial and prejudiced picture of Spurgeon as a preacher is shown by his influence over a number of outstanding Victorians of shrewd judgment.

Among those frequently entertained by George Eliot and G. H. Lewes, usually at Sunday tea-parties, were Dr. Joseph Frank Payne and his brother, John Burnell Payne. They were grandsons of John Dyer, the first full-time secretary of the Baptist Missionary Society, and first cousins once removed of Mary and Rebecca Franklin (see *Baptist Quarterly,* XIII, pp. 253f., 321f., XV, pp. 379f.). John Burnell Payne, who became a deacon in the Church of England, shared G. H. Lewes's interest in physiology and literature. When he called in February, 1869, he showed George Eliot one of the strange diaries of his grandfather, remarking that his use of evangelical language and allusions "showed refinement of nature." According to his notes of the conversation, George Eliot replied: "I have often remarked that people use technical religious language, quotations from the Bible especially, with a certain distinction of taste founded on their character and organisation. Your grandfather's sister, Mrs. Franklin (i.e. the wife of Francis Franklin, mother of Mary and Rebecca) was a remarkable instance. Her mind and conversation were impregnated with her impressions of the best religious books and of the Bible, but her quotations were always really significant and appropriate."*

Of Dr. J. F. Payne, the *Dictionary of National Biography* says: "Among the physicians of London there was not many of greater popularity in his time." There are records of his visits to George Eliot in 1869, 1871, 1872, 1874 and 1876. In a letter to him in 1876, she expresses her sympathy on the death of his mother, Eliza (Dyer) Payne, a remarkable woman, who should be remembered along with Mrs. Trinder, the Misses Franklin and Mrs. Todd among the Baptists who advanced the cause of female education. A verse about Martha Trinder, of Northampton, was probably applicable to them all:

> "For well she studied every youthful mind,
> Rul'd by a smile, or by a frown controll'd,
> Kind to the timid—to the erring kind,
> And only to unfeeling folly cold."

ERNEST A. PAYNE

* I owe this quotation from the diary of John Burnell Payne to Mrs. Evelyn Murphy, one of Dr. J. F. Payne's daughters.

Reviews

Saint Peter, by John Lowe. (The Clarendon Press, 10s. 6d.).

This book consists of three lectures, delivered originally at the General Theological Seminary in New York, in November, 1955. The publishers, in introducing the volume, comment on the fact that "the real St. Peter has tended to be submerged amid the storms of controversy between champions of Papal claims and their opponents," and claim that in this book the attempt is made to avoid interconfessional argument and to put together in brief compass the historical facts and probabilities about St. Peter on the basis of the earliest evidence.

In the first chapter, the evidence of the Gospels, Acts and the Epistles is examined (with the exception of *Matthew* xvi. 18, 19, which is reserved for later discussion). The material which suggests that Peter enjoyed a position of pre-eminence among the apostles is clearly presented and judiciously discussed. The following are some of the author's judgments on matters of detail. The idea that "bar-Jonah" in *John* i. 42 implies that Peter was a terrorist or an extreme Zealot is rejected (rightly, we consider, in spite of Cullmann's uncritical support of it in a recent publication). *Acts* xv. is taken to refer to the same series of events as *Galatians* ii. 1-10, and if this is so, the Apostolic Decree of *Acts* xv. is really later than the meeting described in that chapter. 1 *Peter* is not regarded as authentic. ("One can only defend a connexion of 1 *Peter* with Peter by a liberal use of the supposition that the language was somebody's else's, and that the somebody else was a person who had been influenced by Paul, and it does not seem to me a profitable exercise," p. 22). In view of Selwyn's Commentary one might have expected a fuller discussion of this point, even allowing for exigencies of space.

Chapter 2 gives a lucid account of the literary, liturgical, and archaeological evidence for Peter's martyrdom at Rome. We can only cite the conclusion of a carefully conducted discussion: "A combination of the literary and the archaeological evidence, and mainly the former, makes it appear highly probable to my mind (I would almost say 'morally sure') that Peter did come to Rome, suffered there as a martyr, and most likely in the Vatican district. There he was commemorated at least as early as the second half of the second century, and there, or thereabouts, his bones may rest" (p. 45). The author, in his preface, mentions the fact that *The*

Shrine of St. Peter, by Jocelyn Toynbee and John Ward-Perkins, was not available early enough to be referred to.

The third chapter is more dogmatic in its interest, and deals especially with the interpretation of *Matthew* xvi. 18, 19. Dr. Lowe accepts the saying as genuine, though with some doubt as to its present setting in *Matthew.* He considers that on the question of Peter's unique position as "foundation and leader," the Roman Catholic exegetes have had right on their side, as in increasingly recognized. On the other hand, "they go wrong in the assumption that the commission given to Peter included successors, and a very limited line of successors at that." This view is "definitely ruled out." "The laying of a foundation stone is a unique act, essentially unrepeatable. It has abiding consequences for the future but no one can take over Peter's function as the Rock man" (p. 62). Dr. Lowe goes on to argue that Peter's leadership of the whole Church was limited in time, and in a local sense was connected with Jerusalem rather than Rome. It is only in the early third century that this passage in *Matthew* is quoted in connexion with the claims of the Roman pontiff, and there is nothing in the text itself to warrant such an interpretation.

This brief survey of Dr. Lowe's argument does scant justice to the value of his discussion, but it will perhaps suffice to show that this is a useful and timely publication at the present juncture. We cannot but regret, however, that the space at the author's disposal is so limited and the price so exorbitant (10s. 6d. for 65 pages). Prospective readers will surely feel that Cullman's study, *Peter, Disciple, Apostle, Martyr* (which contains, one would estimate, at least four times as much material, for 18s.), offers far better value!

The Pastoral Epistles and the Mind of Paul, by Donald Guthrie. (Tyndale Press, 1s. 6d.).

This monograph, by a tutor in New Testament at the London Bible College, contains the text of the Tyndale New Testament lecture of 1955. It deals with the Pastoral Epistles mainly from a psychological standpoint, with particular reference to matters of language and doctrine, which are generally regarded as constituting the major grounds of objection to Pauline authorship. The author does not profess to deal with the historical problems involved nor with the ecclesiastical situation which is pre-supposed by the Epistles.

The differences between the Pastorals and the undoubted Pauline epistles in vocabulary and style are discussed in some detail, and some criticisms of Dr. P. N. Harrison's arguments offered (e.g. it is suggested that he attaches too great a significance to the statistical approach in dealing with "*hapax-legomena*," and makes insufficient reference to the LXX in the same connexion). On the

more theological side, the author admits that we find in the Pastorals a "less dynamic approach" and a more "formalized theology" than in the earlier Pauline literature, but argues that these are not such as to be incompatible with Pauline authorship. His findings may be summed up in these words: "We admittedly discover a Paul in his declining years, less original and more stereotyped, less creative and more reminiscent; but there seems no psychological reason for denying that it is a true picture. In fact, it may not be claiming too much to state that our understanding of the mind of Paul is enlarged by the inclusion of the Pastorals" (p. 29). It is suggested that there are more psychological difficulties involved in the so-called "fictional" and "fragment" approaches than in that which accepts the epistles as genuine.

The author reveals a wide knowledge of literature on the Pastorals, and writes in a temperate and controlled tone, without the acrimony which appears in the recent work by E. K. Simpson. But though certain points are ingeniously made, one wonders whether the argument as a whole is really convincing. For instance, is it characteristic of one "in his declining years" to devise what must be described as a more elaborate vocabulary, containing considerably more compound expressions than his earlier written work? On the theological side, what accounts for the intensified interest in the doctrine of God, the greater stress on monotheism, the place given to *eusebeia* in the Christian life, the emphasis on Church organisation (to mention only a selection of points)? Some of these matters do not come within the scope of this lecture, but they are closely related to its theme, and one wonders whether the author's limitation of the field of discussion is altogether satisfactory, though no doubt it was primarily dictated by the limited time at his disposal in a single lecture.

Reference might have been expected to the chapter on the Pastorals in the revised edition of McNeile's Introduction (which accepts the "fragment" view as our author terms it), and to T. W. Manson's brief comments in his article on New Testament Introduction in *A Companion to the Bible,* which are likewise challenging from the lecturer's standpoint (e.g. "the letters as a whole do not fit the Paul whom we know from the genuine epistles, nor do they fit the general Church situation in which Paul lived and worked.")

D. R. GRIFFITHS

Great Lion of Bechuanaland, by Edwin W. Smith. (Independent Press, 32s. 6d.).

Here is a magnificent story of missionary heroism which, for the first time, fully records the remarkable career of Roger Price (1834-1900). Born in a farmhouse amid the green fields of the Welsh countryside, Price displayed on the desert expanses of sun-

baked Africa such courage and strength of character through travels, adventures, successes and failures that he was deservedly known by the native name of Great Lion. No less, however, is this the story of two wonderful women who were successively his steadfast, courageous companions in tribulation and whose unflagging endurance reminds the reader that the greatest heroes in earlier missionary history were the noble wives, so many of whom left comfortable, sheltered homes to die at lonely outposts in faraway lands. Any who doubt this should read here the unforgettable account of the Prices' arduous trek by ox-wagon from Kuruman to Dinyati and back again—nineteen months of hardship, suffering and danger—which cost Price his wife and child and his health, as well as the deaths of seven of his companions. If ever there was a missionary epic this is it.

Dr. Smith goes on to describe the further adventures of Roger Price and his frail-looking second wife (daughter of Robert Moffat) who was terrified of spiders and mice but bore twelve of her fourteen children in the African wilds and withstood peril and privation with indomitable courage. But this book is more than an enthralling missionary biography. The fruit of extensive research, it is a notable contribution to the history of Africa—e.g. a long appendix provides an original study of the history of the MaKololo tribe—supplying much valuable information for students of the great continent and its peoples, while it throws light on, among other things, relationships between Livingstone and Price. On every page the skill, wise judgment and scholarship of the author are abundantly evident, and every reader will be deeply grateful to Dr. Smith for a book which is at once a thrill, a challenge and an education to read.

Matthew Henry's Sermon Outlines, ed. Sheldon B. Quincer. (Marshall, Morgan and Scott, 12s. 6d.).

Matthew Henry, the great Biblical expositor, is known to everyone, but Matthew Henry the preacher is by no means well known. Dr. Quincer has here selected and edited outlines of 35 of his sermons. Although of a now out-moded pattern, they provide clear and helpful interpretations of their respective texts as one might expect, combine the devotional with the practical and, whatever the source, never fail to point to Jesus. Many will no doubt find this volume a useful help in pulpit preparation.

The Theology of the Sacraments, by Donald M. Baillie. (Faber and Faber, 16s.).

So great was the demand for publication of the late Donald Baillie's lectures on the Sacraments that they have now been issued together with two other papers in this present volume. There is also a biographical essay by his brother. The whole forms a refreshing

book which for clarity and stimulus is a pleasure to read and, at a time when the sacraments are being so widely discussed, may be particularly commended. One of its more notable features is the author's gift for demonstrating that views usually regarded as far apart are not in fact by any means as irreconcilable as is commonly supposed. Baillie constantly endeavours to make extremes meet. Another outstanding feature is his emphasis on the fact that Grace is a living personal relationship and not a substance to be infused into the soul by means of the sacraments. By this conception of Grace, as the author shows, much light is thrown on many questions of sacramental theology.

Like so many others, however, even Baillie often becomes somewhat tortuous when he turns to the question of Baptism. Infant christening, he argues, is a more fitting symbol in the modern western world; to abandon it means that children of Christian parents are to be regarded, like pagans, as outsiders; for the Jew it would be 'natural' to have his children baptized with him when he became a Christian; infants need baptism for Grace to reach them. These are strange arguments. Do the sacraments depend on what is 'fitting' and what is 'natural'? We no more have to regard unbaptized children as incapable of worship than unbaptized adults; after all, even Church of Scotland services are open to the public and not confined to baptized and committed Christians, while there can be such a thing as the Christian community or congregation as well as the actual Church itself. To say it was natural for a Jew in New Testament times to have his household baptized with him is like saying that it is natural for a Congo native to have his harem baptized. And what becomes of Grace as a personal relationship if babies must be baptized for it to reach them, and if they must have Baptism why must they not also have Communion? Apart from all this, however, Dr. Baillie admits that immersion is a rich and a powerful symbol and indicates that in addition to the death-burial-resurrection motif Baptism represents cleansing, the outpouring of the Spirit, incorporation into the New Israel and spiritual renewal. Whatever one may think about some of his arguments on the subject of Baptism, no reader could fail to enjoy or profit from this splendid book which, for its attempt to re-think the sacraments and to express the author's thoughts in such a clear and interesting manner and with such an eirenic spirit, deserves the widest possible circulation, among Baptists as well as others.

Into the Same Image, by R. E. O. White. (Marshall, Morgan and Scott, 12s. 6d.).

The author of this splendid book, who has appeared in our own pages as a contributor and reviewer, is minister of the Grange

Baptist Church, Birkenhead. If this, his first book, is any guide to the spiritual fare served Sunday by Sunday from Mr. White's pulpit, his is a congregation being richly and edifyingly fed. In a series of expository studies intended for devotional use the author takes as his general theme the conformity to Christ which the Scriptures set forth as the purpose of salvation. He examines four New Testament metaphors describing the beginning of the Christian life, shows what the New Testament teaches about progress toward Christ-likeness and, finally, outlines a portrait of Jesus Himself, into whose image God would have His children to be transformed. Avoiding what he terms the "apt illustration and happy anecdote," Mr. Whites makes the Bible illustrate itself, with a wealth of Scripture references, for he intends the reader to refer continually to the Bible that he may better understand what it teaches on this central and vital theme of the new creation. In these days of multiplying evangelistic campaigns this is a particularly timely work because of its emphasis on the ethical implications of conversion and the need to grow in grace and knowledge. The fruit of prolonged study and reflection upon the nature and purpose of the new life in Christ as it is delineated in the New Testament, this is a rewarding book, most highly to be commended. Illuminating, enriching and challenging, it provides material for the preacher, guidance for the Bible students, sustaining food for the hungry soul and, to every serious disciple, wisely and helpfully showing how he may be "transformed into the same image."

GRAHAM W. HUGHES

Richard of Saint-Victor. Selected Writings on Contemplation. Translated and introduced by Clare Kirchberger. (Faber and Faber, 21s.).

The French Abbey of Saint-Victor, which was founded in the twelfth century by William of Champeaux, had a profound influence on the thought of its time, and through its principal spokesmen, Hugh and Victor, has had a lasting influence on later writers.

Richard is a difficult writer to classify. He reminds us most of all of Père Poulain, whose monumental work, "Des Grâces d'Oraison," would have been a constant joy to him. He has the Jesuit's interest in states of mind and soul which he carefully classifies and describes. He is, in fact, a psychologist whose interest is the spiritual life. His work is always based on Scripture but although he follows his master Hugh in trying to secure that the use of Scripture shall be emancipated from the old use of the three 'senses' so dear to the Early Fathers, the ingenuity with which he find allegories in Scripture and twists the Bible to say what he wants to say is a matter for much wonder and not a little concern.

Miss Kirchberger has here translated for us the relevant parts of Richard's main works, the "Benjamin Minor" and "Benjamin

Major," and has added a short selection of other works including "Of the Four Degrees of Passionate Charity," and a Chapter Sermon. Some of this material has not been translated into English before and for that work, and for her careful and informative introduction we are very much in her debt. "Benjamin Minor" is really a psychological text-book. It does not treat of contemplation and is called a preparation of the soul for contemplation.

"Benjamin Major" brings us to the main theme. Richard held a broad view of contemplation, which he defined as a "free and clear vision of the mind fixed upon the manifestation of wisdom in suspended wonder." To this he adds a definition derived from Hugh: "Contemplation is the clear and free glance of the soul bearing intently upon objects of perception, to its furtherest limits." He divides its into six kinds, and following his wide conception he applies contemplation to objects of sense (as by the artist) and objects of reason (as in the analysis of processes of thought) as well as to the being of God. The latter is, of course, the sense in which the term is now generally used. His classification is according to the powers of mind which are used in the contemplation. Thus, the fifth kind is above reason but not contrary to it, but the sixth "concerns the things which exist above the reason and seem to be beyond it or even contrary to it."

Richard is a devout student of Pseudo-Dionysius, though of this writer's many appellations the author uses that of "Denis." Here again, Richard's importance is not so much because of any original work, but because as a classifier and propagandist for the ideas of others, he made Denis's ideas known to many continental writers. St. John of the Cross may even be indebted to Richard for his doctrine of the Dark Night of the Soul. In our own country the author of *The Cloud of Unknowing* came to know Denis's work through Richard. It was thus through him that the Greek and Neo-Platonist ideas, with their dislike of any kind of imagery, found their way into the English mystical literature. Richard Rolle was also indebted to him.

This is not a book for the ordinary reader, but Miss Kirchberger has certainly made a real contribution to the study of mystical theology in this country.

The Art of Meditation, by Joel S. Goldsmith. (George Allen and Unwin, 9s. 6d.).

This is Mr. Goldsmith's third book but there is a great similarity between them all. Mr. Goldsmith has had a genuine mystical experience which he is labouring to explain, without, apparently, knowing the nomenclature of mysticism. The result is a great deal of repetition and a rather bewildering avalanche of words throughout all three books.

He is in earnest about the spiritual life and it is humbling to learn that, although he goes off to his office daily, he never gives less than nine or ten hours in twenty-four to meditation, mostly at night. However, he does not seem to realize the difference between meditation and contemplation, and moreover that they are sufficiently well differentiated for St. John of the Cross to give exact tests by which to determine where and when the transition from one to the other can safely be made. He is unbendingly Dionysian and eschews all images. He also comes out decisively for monism, and the reader cannot but feel that if only he realized that what he is saying is really *tat tuam asi,* he would make his choice between Hinduism and Christianity, and would cease to try to squeeze a belief in Vedanta into Christian terms, with such alarming results on exegesis.

Yet Mr. Goldsmith is so obviously sincere, earnest and deeply spiritual that one cannot but admire him. It is difficult to judge his experience when it is related in such inexact terms, but it looks as if he has had real experience of the Spiritual Union, though it is a little disconcerting to see the moments of this sublime experience referred to as " clicks."

In This will I be Confident, by Walter Fancutt. (Carey Kingsgate Press, 6s.).

Mr. Fancutt has taken sixteen themes and treated them devotionally, by his own comments, scripture passages, a poem and a prayer in each case. One of the problems of this type of work in which the author mingles his own meditations with those of other writers is that the author's thought when kindled by a particular quotation sometimes flows off in a different direction from that suggested to the reader. But Mr. Fancutt is always worth following and he has some things to say worthy of our meditation.

DENIS LANT

A Bird's-eye View of the Bible (Vol. I—Old Testament), by G. R. Harding Wood. (Marshall, Morgan and Scott, 10s. 6d.).

This book is written from a conservative point of view, but is happily free from intolerant criticism of those who might differ. It is well done for what it is, and the kind of book that would help very many of our ordinary church members, without knowledge of critical questions. The writer gives a simple summary of the message of each book, with test questions at the end of each chapter. The purpose throughout is to encourage ordinary people to read, and to help them to understand, their Bibles. There is scholarship here, although a disregarding of most critical questions (which, after all, don't greatly concern most of our church members).

The Cross of Christ—The Throne of God, by F. J. Huegel. (Marshall, Morgan and Scott, 8s. 6d.).

"From no other throne (but the Cross) will Christ establish His kingdom" is the message of this book. The writer's own personal experience of salvation and his work in Mexico have undoubtedly given point and power to his emphasis on the Cross, of which he writes with conviction and persuasiveness. It is good to be recalled by one of such sincere faith to the central fact of our message, but we are sorry for his occasional jibes at the theologians (even if they might sometimes deserve it!) and were a little irritated by one split infinitive after another.

What's my Line? by E. Ormrod Rodger. (Independent Press, 6s.).

This book of forty children's address will provide many suggestions to any minister who reads it. Each talk is linked with a Bible text (even if sometimes a little artificially). Many of these addresses appear to be original, all are brief, and either the text or the address itself in most cases will give a starting-point to those who are ever seeking new ideas for their weekly "Children's address."

The Best Story-book in the World, by P. N. Bushill. (Carey Kingsgate Press, 6s.).

Many Baptists will recognize this book as a reprint of the one published over twenty years ago. It is well worth reprinting, for it is original in its design and method, and might well encourage young people, and older ones, to start on a course of Bible reading for a whole year. For each day there is a suggested reading, some original comment, a short prayer and a memory verse. This is a book with a difference, that might well quicken the interest of those who might be losing it in "the best story-book."

The Covenant People of God, by H. F. Wickings. (Independent Press, 9s.).

The writer of this book sets out to trace "the golden thread which runs through" the Bible—the thread of God's covenant, with a view to helping lay people the better to understand it. He largely lets the Bible speak for itself, quoting at length many passages, and linking them up together in a survey of the history of the Jewish people from the deliverance from Egypt to the ministry of Jesus. Necessarily much is left out, but we do have presented here a comprehensive and helpful survey that, e.g. day school teachers might well find of real help in the teaching of religious knowledge among the older scholars. We commend this book for its new approach and its not unsuccessful attempt to "make the Bible live for us today."

L. J. MOON

Oxford Dictionary of the Christian Faith, edited by F. L. Cross. (Oxford University Press, 70s.).

Should anyone wish to know who were the Bogomiles or the Hemerobaptists, what was the Feathers Tavern Petition or the Half-Way Covenant, who was Juan Maldonado, what was the Christian attitude to duelling and where further information about them may be found, all he needs to do is to turn to this new and welcome dictionary which will worthily take its place among the other well-known Oxford reference works. On the other hand it will also enlighten him on the Dead Sea Scrolls, the British Council of Churches, Edinburgh House, Religious Broadcasting, Demythologising, Billy Graham or Christianity in, e.g. Iceland, Russia or New Zealand. In other words here is a comprehensive one-volume store of accurate, factual information on almost every conceivable aspect of the Faith and the Church. It contains more than 6,000 entries, some brief and some lengthy, and—a most useful feature—short bibliographies appended to nearly 4,500 of them. The Editor (Professor F. L. Cross), his associates, the publishers and the printers are all to be congratulated upon the production of so notable a work.

Baptist contributors are Dr. E. A. Payne, Miss M. Reeves and the late W. T. Whitley. Among the bibliographical entries we noted the following Baptists: T. Helwys, J. Smith, R. Williams, Wm. Carey, A. Fuller, R. Hall, A. Judson, C. H. Spurgeon, J. Clifford, A. MacLaren, J. H. Shakespeare, H. W. Robinson, H. E. Fosdick and W. F. Graham, while M. Hoffmann, B. Hubmaier and T. Munzer also appear. It would be easy for a critic to suggest names or subjects which find no place in these pages (e.g. Timothy Richard, Christmas Evans, the Dissenters' Academies), but, of course, the limits have to be imposed somewhere. At any rate, here is an invaluable reference book which ought to be given a place on the shelves of every library and for which innumerable seekers after knowledge will, for a long time to come, have cause to be grateful.

Harvest Sermons. (Independent Press, 6s.).

Nine Free Churchmen each contribute a sermon to this book. It makes interesting and helpful reading and, no doubt, many a preacher will find in its pages starting-points for his own harvest sermons. As might be expected the sermons are of unequal merit, but the Baptist contributions are at least equal to any of the others. More than that perhaps one ought not to say. One wonders whether, however, the nine sermons were composed with a view to being printed rather than preached. Of the contributors four are Congregationalists, two Baptists (Dr. Townley Lord and Dr. E. A. Payne), one Methodist and one Presbyterian. No Anglican appears.

Some readers will, therefore, perhaps find it mildly intriguing to try and guess on what principle the selection was made.

Crossing the Border, by Guy H. King. (Marshall, Morgan & Scott, 7s. 6d.).

The numerous admirers of the late Canon Guy King's expository books will welcome this (posthumously published) series of studies in the Epistle to the Colossians. They helpfully clarify the meaning and message of the epistle in the lucid, homely and alliterative style with which his readers are familiar.

A Handbook of Congregationalism, by Ernest J. Price. (Independent Press, 3s.).

Copies on sale of this little book are free of the printing blemishes that marred the reviewer's copy. No prospective purchaser need, therefore, be deterred by his reference to these in the notice of the book in our July issue.

Alfred North, 1846-1924, by S. L. Edgar. (New Zealand Baptist Historical Society).

Born in Walham Green, brought up an Anglican but baptized by Spurgeon, the subject of this monograph was trained at Rawdon and held pastorates in Stalybridge and Birmingham before sailing in 1882 to become pastor of a church in Dunedin, New Zealand. There he soon made his presence felt, and in the years that followed won for himself a unique position as editor, missionary advocate, champion of Baptist principles and a vigorous and far-seeing leader of the New Zealand Baptists. Here Mr. Edgar well portrays the character of the man and by outlining his career, with quotations from some of his sermons and addresses, clearly shows why the life and work of Alfred North left an ineradicable mark for good upon his denomination. Those who have heard of North but know little of his career will be grateful for this booklet.

Daughters of Eve, by J. R. Batten. (Carey Kingsgate Press, 4s. 6d.).

Here a former President of the Baptist Women's League reproduces twelve talks on Old Testament women which she herself delivered to a Stockport women's meeting. The talks are pointed and challenging, the characters well portrayed and the illustrations apt. One wonders, however, whether both the men and women of the Bible should not now be given a long rest by speakers to women. Those who do not agree will be grateful to have by them such a book as this. We fancy that p. 35 miss-spells the surname of one Marilyn (not an Old Testament character) whose more noticeable assets are here assumed to be envied.