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Editorial Notes.

DURING the Commonwealth Congress a conference on Baptist history was held in the Lounge at Bloomsbury Central Church, on Tuesday, 5th June, delegates being generously entertained to tea beforehand by Mr. Seymour J. Price, who presided over the meeting. There was an excellent attendance and a special welcome was extended by the chairman to the numerous overseas representatives present.

Rev. N. R. Wood, of New Zealand, was the opening speaker. To take a keen interest in the history of our churches—which was part of the story of God's redeeming purpose—was, he said, a duty we owed to Him and an obligation we should discharge to our forefathers and to our sons and daughter in the faith. Dr. W. C. Smalley, of Western Canada, then gave a witty and informative account of what was being done by the Canadian Baptist Federation to preserve records, gather together in a central place all available data and to encourage research. He was followed by Rev. Graham W. Hughes (Secretary, Baptist Historical Society) who stressed the need for closer co-operation in studying and recording Baptist history, suggested the founding by Commonwealth Baptists of a historical bursary or scholarship, voiced the hope that a history of Baptists in the Commonwealth would be written, indicated the need for a clearing-house for information and suggested the forming of a Commonwealth Baptist Historical Society with the existing *Baptist Quarterly* as the medium for recording new information.

There followed an interesting and valuable discussion during which numerous suggestions were advanced by representatives of the various countries. Dr. E. A. Payne emphasised the urgency of preserving minute-books, diaries, letters, family papers etc., called for a greater exchange of information and the development of contacts and drew attention to the important *History of the Baptists*¹ published last year by Dr. Robert Torbet of Philadelphia. He urged overseas Baptists to send copies of historical publications to the *Baptist Quarterly*,² the library of the Historical Society here,³ the Baptist Union library,⁴ and the Angus library at Regent's Park College, Oxford. One member inquired what libraries there were in the Dominions,

¹ Reviewed in *Baptist Quarterly*, January, 1951, pp. 44-46.

^{2, 3, 4} All c/o Baptist Church House, 4, Southampton Row, London, W.C.1.

and the editor of this journal will be pleased to print the information in these pages if overseas readers will be good enough to send it to him. At the close, Mr. Price was warmly thanked for his hospitality, and an enjoyable, enlightening and stimulating meeting was reluctantly concluded.

* * * * *

With deep regret we record the death on the 20th May, of one of the Historical Society's vice-presidents, Rev. Arthur S. Langley. Born at Manchester, the son of a superintendent of the City Mission there, Mr. Langley entered the Manchester Baptist College in 1893 and, with the exception of five years at Louth, spent the whole of his long ministry in Staffordshire. He was secretary of the West Midland Association from 1941 to 1945, and of the West Midland Federation of Free Church Federal Councils from 1940. Mr. Langley served on innumerable committees, was deeply devoted to the cause of education, the Liberation Society, the Baptist Union and the B.M.S., and had such an affection for his college that only once in fifty years was he absent from its annual reunion. Among the chief of his varied interests was the history of his own denomination. One of the original members of the Historical Society, he claimed to be the possessor of one of the best private libraries of Baptist literature in the country and, having published a book on the Baptists of Birmingham, he had also gathered material with a view to issuing a volume on Lincolnshire Baptists. His death brought to a close a life of faithful Christian discipleship and devoted and valuable service to noble causes.

* * * * *

Few cities in England have such eminent Free Church associations as Norwich. Robert Browne, John Robinson, Elizabeth Fry, J. J. Gurney, James Mursell Phillippo are among the distinguished names which spring immediately to mind in connection with the city, while Baptists do not need reminding of St. Mary's Church, its famous ministries and the no less notable families which that great church has nurtured. As part of the celebrations there during this Festival year the Norwich Free Church Federal Council arranged an exhibition to illustrate the contribution of the city to the history of the Free Churches and the influence of Nonconformity in the life of Norwich. According to the catalogue many treasures were on view. These included many of particular interest to Baptists, such as Thomas Grantham's *The Prisoner against the Prelate* (1662), an early "Church Book," Communion cups and a copy of the articles of a sick-benefit society from St. Mary's, a seventeenth-century Communion table from Silver Road, a copy of the Stalham

church's ancient Covenant, copies of Edward Trivett's hymnbook and that of John Ash and Caleb Evans, a letter from Andrew Fuller to Joseph Kinghorn and a Bengali translation of a booklet on church membership by Dr. Gilbert Laws. The organisers of the exhibition are to be congratulated on their enterprise and it would be good to know that similar events have been arranged in other places.

* * * * *

Congregationalists will not be alone in commemorating the 200th anniversary, on 26th October, of the death of Philip Doddridge. To most people Doddridge is known as a hymn-writer but his claim to grateful remembrance rests on a wider basis for he wrote books which have enriched private devotion, presided over a famous Academy which educated such men as Caleb Evans, Andrew Kippis, Caleb Ashworth, Samuel Clark and others, fought for freedom and, in his own character, manifested gifts and graces which won the confidence and affection of those who knew him. "It is not too much to say," Professor Victor Murray has written, "that the history of Nonconformity in the middle years of the eighteenth century is the history of Doddridge and his influence." To the studies of Doddridge and his career which have appeared in the past have been added recently a volume edited by Dr. G. F. Nuttall and the re-issue of a masterly sketch of the great man by Alexander Gordon. Baptists will unite with their Congregationalist brethren in doing honour to the memory of one who although he died two centuries ago, left an inspiration and influence which abide to this day.

* * * * *

In this issue we include, from the pen of Principal Cawley of Spurgeon's College, an outline of the life and work of the late Dr. Percy W. Evans. We are grateful to the Principal for his careful record of the many bodies with which his predecessor was connected, illustrating as it does the manifold services rendered by this shrewd, far-seeing, modest and courageous son of Wales to the Free Churches of this country. To the life of his own denomination Dr. Evans made a notable contribution, the influence of which will long remain.

Percy William Evans.

PERCY WILLIAM EVANS was born at Hereford on March 5th, 1882, and died on March 23rd, 1951. He received his early education at the Hereford Blue Coat School. His later Arts work was done at Birkbeck College, London. Spurgeon's College accepted him as a student and there he did his Divinity work from 1907 to 1911. He took his B.A. in the University of London, and later his B.D., with Honours in Hellenistic Greek. His pastorates were: Sutton Coldfield, 1911-1915; Horley, 1916-1921; and Tonbridge, 1920-1925.

With the consent of the Tonbridge Church, he accepted the call to be a Tutor in Spurgeon's College in 1922. On the retirement of Dr. A. McCaig in 1925, he was appointed Principal and continued in that important office to 1950. His successor was his former fellow-student and colleague, Dr. F. Cawley. Especially in the second half of his principalship, Dr. Evans was called upon to serve as chairman of many important committees, both Baptist and Free Church but, important as all these were, his major contribution lay in the theological education of his students. For twenty-five years these came under his academic and formative influence, and many of them will bear his mark to the end of their days. It is but just to say that his persistent work was done with his men; his occasional service with and for others.

In his first year as Principal, he was elected a member of the Council of the Baptist Union of Great Britain and Ireland. For the first two years he was a silent member, serving, as it were, as an apprentice in marking procedure, and learning from his seniors (many of them very grave!) how the business of the Council of the Union should be carried through. That quality of patience and humble willingness to learn from those qualified to teach served him in good stead when later on he himself was called into deliberation and decision. On such occasions, not a few of which bore weightedly on the future of the Baptist Church in our land, he revealed a sureness of touch and wide competency that earned for him the reputation that he could be trusted, especially on debateable issues that called for leadership in no small measure.

In 1934, the Centenary year of the birth of Charles Haddon

Spurgeon, the University of Edinburgh conferred on him the Degree of Doctor of Divinity (*honoris causa*), at once a tribute to the great founder of the College and to his own scholarship and position in the Baptist communion.

Dr. Evans' election as President of the Baptist Union of Great Britain and Ireland in 1940 was an additional evidence, within his own communion, of the growing esteem in which he was held. It was a notable year of service, and through the assistance of his colleagues on the Faculty of the College his services were acclaimed throughout the Union.

He became a member of the Free Church Federal Council, as a representative of the Baptist Union, on its re-formation in 1941, a fusion of the old National Free Church Council and the Council of Evangelical Free Churches. He served on its Finance, Administration and General Purposes Committees, and on many other special committees set up for various purposes. He was elected Moderator in 1948. In that same year he was elected Senator of the University of London, his own University.

When the Conference of Baptist Principals was initiated in 1943, he was made its first chairman and remained a regular and enthusiastic member. He became chairman of its sub-committee appointed to prepare the draft of "A Statement on the Lord's Supper." That same Conference made him the first chairman of the Whitley Lectureship Committee in 1949, and he would have been the second Lecturer in 1952 but for his death.

The Baptist Union Council elected him chairman of the Board of Examiners for Non-Collegiate Candidates for the Ministry. He represented the Council on the Inter-denominational Committee of Christian Churches from the early days of the Second World War, a Committee that dealt with all questions relating to Free Church Service candidates, government grants, and other issues. In 1948 he was made chairman of the Home Work Fund Grants Executive Committee. On the Carey-Kingsgate Press-Board and Editorial Committee, he gave most useful service. In addition, he rendered yeoman service in the talks carried on with the representatives of the Churches of Christ in our land, exploring the question as to the amalgamation or closer co-operation of the two communions. He became a member of the Baptist Union Joint Advisory Committee for ministerial and lay-training. He was chairman of the Psalms and Hymns Trust in succession to the late Dr. Charles Brown. Along with Dr. M. E. Aubrey, he was appointed as a Trustee of the Baptist Seminary at Ruschlikon, Zürich.

Particular attention must be paid to the service Dr. Evans rendered in collaboration with other Free Church leaders in the Conversations on the famous Cambridge sermon of the Archbishop

of Canterbury. The Council of the Baptist Union appointed him, along with the Rev. E. A. Payne, to serve as member of a group sent by the Free Church Federal Council on an exploratory visit to Lambeth to meet the Archbishop in January, 1947. As a result of the report submitted by them to the Baptist Union Council, it was agreed that the Council share in Conversations between the Anglican and Free Churches, and to this end Dr. Evans and the Revs. E. A. Payne and Ingham James were appointed as the representatives of the Council. Meetings began in the following May and continued at intervals until September, 1950. It was the first time Dr. Evans had shared in discussions of this nature, but he had become widely known as the Principal of Spurgeon's College and Moderator of the Free Church Federal Council. Along with Principals Flew and Micklem, he stood out as one of the Free Church leaders. A speech he made in September, 1949, will remain in the memory of all who shared in these Conversations. It showed how deeply he had been impressed by many of the things said from the Anglican side.

Whenever later on he was called to speak on the Report, either in private or public, he made it clear that he felt it deserved and required the most careful and sympathetic consideration. On the other hand, it seems clear that he did not believe that Baptists in the main would or could go very far along the lines set out in the Report. Nevertheless, the Conversations undoubtedly gave him a new and wider understanding, perhaps a deeper appreciation, of Anglicanism and Anglicans, especially of the High Church Movement. The late Bishop Loyd of St. Albans, for instance, impressed him deeply. Nor was the impression only on his side. The Bishop of Derby (Rt. Rev. A. E. Rawlinson) in a memorial tribute in the *British Weekly* of August, 12, 1951, wrote thus: "His Anglican colleagues in the joint conferences which led up to the Report had learned not only to respect his learning but to hold the man in deep personal affection. On the occasion of their final meeting at Oxford, Dr. Evans gave on the last evening, in the Latin Chapel of the Cathedral at Christ Church, a devotional address (Jesus arrested in the Garden) which those who were privileged to hear it will long remember. The Church on earth is the poorer for the loss of a deeply spiritual teacher."

In Amsterdam, 1948, he was associated with three other Baptist Union Council representatives at the first Assembly of the World Council of Churches, the others being Rev. M. E. Aubrey, Mr. C. T. Le Quesne and Rev. E. A. Payne. He was a member of the section on "The Universal Church in God's Design." He also assisted in the administration of the memorable Communion Service on Sunday, August 29th, in the Nieuwe

Kirk. Among the others there who took part were Dr. Marc Boegner of France, the Rev. Benson Perkins (then President of the Methodist Conference), Dr. Hutchinson Cockburn of Scotland, the President of the Swiss Protestant Federation, and a minister from Indonesia.

In August, 1950, he attended at Cambridge the Faith and Order Commission on the Church, set up under the aegis of the World Council of Churches. There he played an important part in the drafting of its Report. He was also one of the signatories to a Report bearing the title "The Catholicity of Protestantism" presented to the Archbishop of Canterbury by a group of Free Churchmen.

Mention should be made that Dr. Evans was appointed Chairman of the special sub-committee set up by the Baptist Union Council to find a worthy successor to Dr. M. E. Aubrey, due for retirement, as the Secretary of the Baptist Union of Great Britain and Ireland. That Committee came to the finding that the Rev. E. A. Payne was the man for the post. There is no doubt but that Dr. Evans' sense of his worth, plus his own friendship with him, coupled with the conversations they had together, were decisive in enabling Dr. Payne to see and feel that the call was of such a nature that he dare not put it to one side. It was a position of such grave responsibility that naturally he shrank from it, but the influence of Dr. Evans was of potent help to him in the hour when he had to decide one way or the other.

Dr. Evans was requested by the Baptist Advance Committee to get together his own team for the proposed Theological Group. This Group has hardly yet got well launched, but his appointment as Chairman was an indication of the trust reposed in his sanity and judgment by men of differing theological positions.

The Memorial Service was held on Friday, April 6th, 1951, when Bloomsbury Central Church was filled with hundreds of friends who sensed in his sudden passing a grave and personal loss. Dr. M. E. Aubrey, as Secretary and President of the Baptist Union spoke for the whole Baptist Communion of Great Britain and Ireland, as well as for many friends overseas; the Rev. H. Tebbit, Chairman of Spurgeon's College Council, gave the tribute of the Council; Dr. F. Cawley, fellow-student, colleague and successor in the Principalship, expressed the feeling of the College as a whole, whether resident or in the Ministry; and the closing tribute was made by the ex-Moderator of the Free Church Federal Council, the Rev. F. Ballard, on behalf of all the Free Churches. In the Resolution, passed upstanding at a meeting of the Council of the Baptist Union held at the Baptist Church House on Thursday, 26th April, 1951, all present endorsed in

silent constrained feeling the sense that in Dr. Evans' passing the Church of Christ, in our own communion at least, had suffered no graver loss in this our day. The whole Council, typical of many other members of our Baptist Churches, paid its tribute to one whose memory will not fade so long as those present remain alive. His wide and competent work is his own appraisal.

FREDERICK CAWLEY.

The Old Meeting, Blunham, by H. G. Tibbutt. (Published by the Old Meeting, Blunham.)

Hinton Baptist Church, Chesham: 250 Years of Baptist Witness, by A. E. Webb and A. H. J. Baines (price 1s.)

Mr. Tibbutt has followed up his tercentenary volume on Bunyan Meeting, Bedford, with a pamphlet on the Church at Blunham. Four Blunham "conventiclers" were in the county gaol with Bunyan in 1665. Until 1724 Blunham Nonconformists were in membership with the Bedford Church. In that year a separate cause was established and in 1751 the present building was erected. The ministries of Thomas Craner and Martin Mayle in the eighteenth century and of William Abbott in the nineteenth century gave stability and strength to the cause and in spite of fluctuating fortunes a faithful witness is still being maintained.

In the seventeenth century Baptist witness in Buckinghamshire was subject to the tension between Arminians and Calvinists. Those in Chesham who were Calvinists were at first members of a church which included some in Hemel Hempstead and Watford and which had Samuel Ewer as minister. From 1752 to 1811 the Chesham Church, by then independent, was ministered to first by Samuel Sleaf, then by his nephew, James. In 1840, under William Payne, its membership numbered 289. New buildings were erected in 1897 and the name was changed from "Lower Baptist" to "Hinton" to commemorate connection with a notable Baptist family. Under the present minister, the Rev. J. Saunders, a vigorous witness is being given.

Both these pamphlets contain information of value to those with an interest in our history. Their usefulness would have been greater had they contained a list of the ministers, with dates, and also a clear indication as to where copies can be obtained.

ERNEST A. PAYNE.

The Union Church at Launceston, Cornwall.

II. THE CHURCH TAKES ROOT.

IN 1777 Sir William Trelawney gave an address in Launceston and a certain William Derry was seriously impressed. Yet not in him alone was God's Spirit at work. The preface to the Congregational Church Book, dated June 6th, 1790, begins:—

“The Cause of Religion in this Town and Neighbourhood in the dissenting line had declined and ceased for a considerable number of years previous to the year 1775. About this period it pleased God to bless a Mr. John Saltren of the Town with a Religious Concern; very soon did he meet with a pious friend in the neighbouring borough of Newport, when they met together from time to time for the purpose of Social prayer and religious conversation. In a short space of time after this, a few others, being also under God wrought upon by means of the Spiritual instruction received by means of the persons mentioned, they formed themselves into a religious society, and appointed stated times for their devotions.” So it was that the little group grew; “other peaceable people who desired it were permitted to be present.” Then “Mr. Saltren began to exercise his talents more publicly and openly, by preaching the Word of God to all who chose to attend. Hearers at this time began to increase in number.” So a larger kitchen had to be used to accommodate them, and soon after, they had to move again to “the Great House, situate at the foot of St. Thomas Hill.”

John Saltren left to “serve a bigger cause elsewhere,” but his brother William succeeded him. In 1788 the old meeting-house at Castle Street was purchased and “was entirely refitted, or rather rebuilt, as it had been planned out for a dwelling house. . . . The expense of reconverting it, including the purchase money, amounted to the sum of £380. This House was opened for religious worship on Thursday 18th day of September, 1788.”

THE BAPTIST CHURCH.

At this period we find for the first time precise information about Baptists in Launceston. There is no doubt that the cottage meeting at Newport, from which the Independent Church had grown, had contained a minority of Baptists. They now decided that the time had come for them to form their own separate church. They were never numerous, and events proved that the town was too small and Methodism was to become too strong to allow both the Baptist and Independent churches to thrive. Yet, although overshadowed by the sturdy growth of the Independent church, for twenty-one years a small Baptist Church met regularly for worship, a church which is not without its claim to fame. Its story can be partially reconstructed from its minute book, now in the custody of the Devon and Cornwall Baptist Association.

The leading figure of the church was Thomas Eyre, in whose hand the entire minute book seems to have been written. He was engaged in the wool, skin, and combing trades, and was of sufficient local prominence to be one of eleven local householders who in January 1832 were active in seeking reform in local Parliamentary representation. His brother, John Eyre, became an Anglican priest after graduating at Oxford, and then joined the Countess of Huntingdon's Connexion. Robbins states that John Eyre was at first associated with William Saltren;²¹ his influence within the Baptist Church is evident from the careful formulation of their confession of faith, set out in twenty-seven numbered paragraphs which faithfully reflect contemporary Calvinism.

Eleven signatories—eight men and three women, appear beneath the "Solemn Agreement entered into by all who join this Church commonly called Baptists." On Thursday, March 24th, 1791, they had opened their meeting-house in Southgate Street. Alteration to the premises had cost nearly £49; there is no record that Thomas Eyre was ever repaid this sum. Then on the next day, Friday, at 8 p.m. six of the men were "put into a proper Church State by the Revd. Hugh Giles and gave each other the Right Hand of Fellowship. The following Sunday three more members were received on their behalf by Revd. Hugh Giles, who administered the Lord's Supper."

So the Baptist Church in Launceston was born; a small yet sturdy infant, meeting in a large room at the back of what was then "Ching's Stores," for which their accounts show they paid £5 5s. 0d. a year rent, having a twenty-one year lease of the room. Their accounts also show that another minister was present on March 25th, a Revd. J. Wilkinson, whose expenses

²¹ Robbins, *ibid*, 272.

were 5s. 0d., compared with 7s. 6d. for Hugh Giles. Not lacking in zeal, at a church meeting on March 31st they "agreed to continue it every Thursday Month at Evening. And Stated Times of public worship by Sabbath Days—Eleven o'clock in the morning—Three o'clock afternoon—and Six o'clock in the evening—and that all meetings be ended at Nine o'clock in the evening and not later." Nor was there lacking evidence of God's blessing, for next month a member was added by baptism, the service being conducted by Rev. William Smith, when in addition a man from Tavistock was baptised. The Church Meeting which had authorised the baptism had also made Thomas Eyre their first, and only, deacon and elder.

At the close of April the Church Meeting passed a resolution concerning another of its members, Jacob Grigg; ". . . we also believe that he is possessed of spiritual and natural gifts, as we have frequently heard him with pleasure and profit dispense the Word of God among us . . . We therefore call him to preach the Gospel here amongst us, or whenever a door may be opened in Providence for that purpose. . . ."

In May 1792 Isaiah Birt of Plymouth and Robert Redding of Chacewater visited the church. Birt baptised Thomas Eyre together with William Lenn (another foundation member) and his wife "who desire to bless God for what they experienced of His presence in that holy Institution." The baptism took place in the Mill stream at the foot of Ridgegrove Hill. Later in the month Richard Lenn was baptised by Birt—but at Plymouth. (It is interesting to note that these foundation members were only subsequently baptised.)

A year later, in May, 1793, the church considered Jacob Grigg's request "to go to the Academy at Bristol for a Term of one year for Instruction, and then to return for to reside among us again in preaching the Word as usual." To this he was commended through the agency of Isaiah Birt. Already in January of this year Grigg had been registered as the teacher of the church. But at Bristol Grigg found his horizons widened, and in consequence did not return to Launceston but, being accepted by the Baptist Missionary Society, sailed in 1795 for Sierra Leone. The church never recovered from the loss of Grigg.²² In 1796, in their letter to the Association, which met that year at Exeter, they describe themselves as "remaining obscure from our Brethren and Fathers in Christ." The only remaining entry of consequence in the minutes is the copy of the letter to the Association dated 1797. After a florid introduction it continues:— "And we beseech you, that . . . you would have a kind remembrance of us, two or three poor members of Christ

²² Jacob Grigg is to be the subject of the next article.

at Launceston; for the cause of Christ is very low with us as to our number, and we are almost weary of waiting the Lord's Coming to make bare his Arm, as we have no addition to our little Society, and are at a distance from the Ministers of Christ visiting us: Yet we bless God that we are kept together in the Love of the Lord Jesus, and that we frequently find His presence with us, which still encourages us to keep open the doors of the Lord's House. . . ."

So the handful of members struggled on. In 1811 the church was still listed in the *Baptist Magazine*, but next year the lease at South Gate ended, and after this, the church ceased to exist as an organised body. One or two of its members ultimately became members of the Independent Church, where undoubtedly more continued to worship. Yet without a building, and without regular Baptist fellowship, a few remained loyal to their Baptist principles, so that a generation later another church was founded with greater success.

THE INDEPENDENT CHURCH.

In the meantime a very different story was being enacted at Castle Street, where the Independent Church was making great progress. After the Independent Church had been worshipping in the Castle Street meeting-house for a little less than two years, they felt themselves strong enough to draw up a constitution and a set of rules, which was adopted and signed by twenty-seven foundation members. Three days later, on Wednesday, June 9th, 1790, William Saltren was ordained to the Christian ministry, with representatives present from Plymouth, Bideford, Kingsbridge, Appledore, Bridport, Honiton and London. The service began at 10.30 a.m. and continued until 2.30 p.m. A service the same evening was somewhat shorter. According to a manuscript of Robert Pearce, Junior, in the Launceston Public Library, the charge to the minister was preached by Rev. Mr. Lavington, of Bideford. On the first day of the next month two deacons were chosen, and three new members admitted. The following Sunday the Lord's Supper was observed, twenty-six people being present, and the collection for the poor amounted to 8s. 8d. which was immediately distributed to four of the members. For many years the practice continued of holding a Church Meeting on alternate months, and always the Lord's Supper was celebrated the following Sunday.

During the five years of William Saltren's ministry the membership grew from twenty-seven to forty-two. One of these members, June Hurden, was received on a recommendation from "Revd. Mr. Birt, minister of a Baptist Church at Plymouth

Doek." We are left to speculate why she joined the Independent Church, and not the Baptist, and wonder if on the day before this meeting approved of her she witnessed the local baptismal service which Birt conducted. It certainly suggests that as in the previous days of the Newport Meeting, there was still tolerance of the Baptist position among the Independents.

Saltren died on Saturday, April 18th, 1795, aged forty, and a bachelor. Soon after, three more deacons were chosen, and in August it was resolved "to engage the Revd. Ionas Lewis, late from Wincanton, Som. until Ladyday, 1796, at 20/- a week." When this probationary period was ended he was called to the pastorate on a permanent basis, and although dissuaded by an anonymous letter, he accepted the call when it was unanimously repeated. The same year saw the first missionary interest, and a collection in June, 1796 raised £14 for this purpose. But Lewis' pastorate was short. The Church Book has been mutilated, so that the record is deficient, but soon after May, 1798 Lewis left the church. Robbins suggests there was a personal difficulty with the congregation.²³ Although the church was soon to prosper, this was but the first time such an event was to take place.

The turn of the century saw the beginning of an outstanding pastorate. On June 29th, 1800, Ronald Cope, then senior student at Hoxton Academy and afterwards a Doctor of Law, first preached at Launceston. His stay was prolonged for two months, then for a year, when he was invited to the pastorate at a stipend of £60 a year. This invitation he accepted, and was ordained on October 21st, 1801, remaining at Launceston until June 1820, when he left "to fill a more important situation in the church of God as tutor to an academy in Ireland." Cope was a most enterprising man, a keen social reformer, and active in seeking the abolition of the Slave Trade. (He published a sermon on this theme in 1807 that he had preached on May Day). Due to his initiative a Sunday School was founded in 1800, during his first probationary year. It was one of the earliest in the county, although at Falmouth such work had begun earlier still. Within a generation the Sunday School had grown to a Union embracing seven other schools in neighbouring country areas. The church grew so that it was necessary to erect another gallery within three years. But soon after the work was completed, on Christmas Day—a Sunday—while the church was at worship "a storm of wind seized the roof with such violence as to damage it very considerably" while a few weeks later another storm blew a chimney stack down, causing further damage so that "a great part of the timber work was broken . . . the rains that followed

²³ Robbins, *ibid*, 283.

brought down a considerable portion of the plastering and rendered the Meeting almost unfit for worship. 'Our God is in the Heavens, He doeth whatsoever He pleaseth.' However, a subscription list was opened which attracted some sixty-six donors from all local parties and creeds. Nearly £100 was raised, which almost paid for the new gallery, as well as the roof.

Continued growth required further enlargement in 1809—costing over £300—and in 1815 another gallery was erected, this time behind the pulpit. When Dr. Cope left the church his stipend had been increased from the original £60 a year to £150; he had admitted 104 new members into the church, including two members of the Lenn family, two of the Eyre family, and a Grigg, all families with Baptist connexions. He had been headmaster of a local school during part of his pastorate. Subsequently he ministered at Wakefield and Penryn, where he died in 1856 at the age of eighty.

The following year Alexander Good began a new pastorate, during which the church building was again completely repaired, its last major alteration. In 1824 Rev. J. Barfitt succeeded Good; nothing is disclosed concerning the end of his ministry. Barfitt ministered for twelve years, during which time the system of pew rents was revised, the best seats costing 8s. per annum (or £3 3s. 0d. a pew) while others could be had for 6s. or 4s.

John Horsey, of Western College, almost immediately followed Barfitt in 1836—another notable ministry which continued for thirty years. During his first year's ministry an interesting minute is recorded:—"Persons offering satisfactory evidence of conversion to God shall be considered eligible to all privileges of Church Communion, notwithstanding any difference of opinion on the subject of baptism and other points now expected." New members for that year included a Mr. and Mrs. Pattison. In August, 1930, Professor Pattison of the Northfield Bible Institute of America, on a visit to Launceston, stated that his grandfather had been a member of the early Southgate Baptist Church in Launceston, and subsequently moved to London, becoming a member and later a deacon at the Bloomsbury Baptist Church. Here again is evidence that the Independent Church continued to accept the members of the defunct Baptist Church into its fellowship and that the scanty records of the Baptist Church do not show the complete extent of its life. Pattison seems to have been a man of some status in the town, for he was a solicitor who became the first president of the Mechanics and General Institute, founded in 1847.²⁴ Probably in 1850, due to the influence of the Castle Street Church, the village chapel at Greystone Bridge was opened. This was later

²⁴ Robbins, *ibid.*, 337.

adopted by the Baptists and is still used for worship. Although Horsey's ministry was of such duration, all was not well. There is no entry in the church book for the last ten years of it. In 1865 he resigned, but then withdrew his resignation. After the subsequent discussion in a Church Meeting which was far from happy, the greater part of the congregation split, and continued to worship in the Western Subscription Rooms, (a local hall), until after the end of Horsey's ministry. He resigned the pastorate in 1866 "after passing through a severe trial in respect to himself and the Church." At the close of his ministry he was able to persuade the church to abandon the old Presbyterian custom which had prevailed until then of sitting in singing and standing in prayer.

T. E. M. Edwards began a short pastorate in 1867, which he resigned for health reasons two years later, but in which he had ministered to the reunited church, and seen the membership grow from 57 to 97, a growth which was reflected in the considerably larger, but unrecorded, number of "seat-holders," and the publication of the first Church Manual in 1868. The church was sufficiently strong to entertain the Association for their two-day meetings in April 1869. Also during this pastorate the old box pulpit was removed, and the present pulpit installed, while the project for a new vestry was accepted.

Thomas Jackson, B.A., from New College, became the pastor in 1870, and at his ordination the Baptist Minister from the church at Lifton, some six miles from Launceston, was present. This Lifton Church, opened in 1850, partly fostered the revived Baptist Church in Launceston, founded in 1876. Jackson's pastorate was unhappy; after two years he tendered his resignation stating he felt he had lost the confidence of some of the members, and his insecurity was made worse by the inadequate stipend (£140 per annum) and lack of a house, as well as by his own indifferent health. After a stormy meeting, when no less than 248 members of the congregation had petitioned him to remain, despite the deacons' opposition, all seemed well. But by July of the following year Jackson brought the deacons' continued opposition into the open. Six sermons which he had submitted to two distinguished arbitrators, Dr. Allen and Professor Charlton, were pronounced orthodox. When these findings were made public however, some of the deacons continued to remain hostile. Jackson thereupon not only resigned, but left the ministry, adopting medicine as a profession with good success. Within ten years of his settling in Croydon he was elected to the Town Council.

Jesse Bamford succeeded him in 1874, and began a pastorate of nineteen years which marked the peak of the church's life.

The membership grew swiftly; in March, 1877 no less than twenty names of prospective church members were proposed. The same year the organ was enlarged, and soon afterwards the fine block of Sunday School buildings which face the church was erected. It is of interest to note that this period was also one of general prosperity in the town, marked especially by the building of several new streets of substantially built houses.

In 1891 a Men's Bible Class was started—the origin of the still prosperous Launceston Brotherhood—while the Church Book records a discussion on means of improving both the attendance of young people at the church services and the general attendance at the weeknight meeting. But the little village church at Langore, whose origin is unrecorded, so declined that at this time of prosperity in the town the trustees were compelled to close and sell the property to pay off the accumulated debt on the church.

In 1894, Bamford was followed by William Miles. His was another happy ministry often recalled by older members. At this time the present manse was purchased, and better incandescent gas lighting was installed in the church. The long-hoped for vestry was built, and a new heating system installed. Some of this work was stimulated by the 20th Century Fund. In 1901, the village church at Polyphant was sold to Wesleyan Trustees for the sum of £10. At the turn of the century, therefore, we find the church apparently vigorous and strong, with an evening congregation which frequently filled the building which seats five hundred. The Baptists, now re-established, were as yet a small group, but this is a convenient point to turn aside to consider the story of their re-establishment, after giving some fuller account of Jacob Grigg.

KENNETH HYDE.

(To be continued.)

More about the Sabbatarian Baptists.

IN the *Transactions of the Baptist Historical Society*, Vol. II, 1910-11, Dr. Thirtle presented a full length study of Dr. Peter Chamberlen, court physician to the Stuarts and leader of the Seventh Day Baptists. Thirty-seven years later, in 1947, Dr. W. T. Whitley contributed to the *Baptist Quarterly*, Vol. XII, pp. 252f. a valuable article describing the Seventh Day churches in England from the seventeenth century to our day, when only one remains. Additional facts and material have recently come to light and it is well that they be recorded for the benefit of future investigators. It is to be hoped that there will one day be a scholarly and comprehensive monograph on the whole movement. In the United States there are a number of Seventh Day Baptist Churches and the denomination is affiliated to the World Council of Churches.

The connection between the Fifth Monarchists and the Seventh Day Baptists was noted by Dr. Whitley in his *History of British Baptists*, 1932 edition, p. 86, though he gave few details. Edward Stennett was clearly an important figure in this connection. In *The Baptists of Berkshire*, recently published by the Carey Kingsgate Press, I have been able to tell something of Stennett's connection with Abingdon and of his subsequent leadership of a Seventh Day Baptist cause in Wallingford. In a bundle of papers which once belonged to John Rippon and which are now in the Angus Library of Regent's Park College, there are copies of letters which Stennett wrote in 1671 and 1674 to Seventh Day Baptists in Rhode Island. From these I have been able to quote.

Through the kindness of Dr. Corliss Fitz Randolph, of New Jersey, I have now received copies of further letters from Stennett to Rhode Island, written in 1668 and 1670, and also a copy of an important communication sent across the Atlantic in 1668 by the Seventh Day Church which met in Bell Lane, London. This has never been published in this country and deserves reproduction in full. The list of signatures is particularly valuable. It is possible that the John Jones, who appears in the list, is the "ancient grave Christian" of that name who figured in the disturbances at Abingdon at the funeral of John Pendarves in

1656. This John Jones came from Longworth, near Faringdon. In 1660 he was imprisoned with five other Baptists in Reading gaol. John Jones, Aaron Squibb, John Belcher and Robert Goodgroom were arrested in 1671 and taken to the Tower, whilst other members of the Congregation were imprisoned in Newgate and Bridewell. The Bell Lane meeting-house was ordered to be destroyed. It will be noted that the names of John Belcher and Robert Woods occur in the 1690 list which appears later in this article. Is Christian Williams the William Christian, of Leicester, whose name is in the 1669 Tenison ms. at Lambeth (see Whitley, *Minutes of the General Assembly*, I p. xliii)?

The Church of Christ meeting in Bell Lane, London, upon the Lord's holy Sabbath, desirous to keep the commandments of God and the testimonies of Jesus, sendeth salutations to a remnant of the Lord's Sabbath-keepers, in or about Newport, New England; unfeignedly wishing you all needful grace, that truth and holiness may be multiplied and increased in you more and more unto the perfect day :

BELOVED AND PRECIOUS BRETHREN,—Although unknown to you by face, yet, through grace, we trust we can call you so; being affected by hearing from you, by our beloved brother John Cowel, and the more, when we perceived the grace of God that is in you, by those choice and savory letters you sent him, which, with his desire, hath encouraged us to write unto you at this time; observing that you may be steadfast, and immovable, always abounding in the work of the Lord, looking for the blessed hope and glorious appearance of the great God, and our Saviour Jesus Christ; that in his day he will show who is the blessed and only Potentate, the King of kings, and Lord of lords; and not only so, but will also make manifest both *who are* and *what is* his, that so his people may not, through anti-Christian darkness or mistake, call light darkness, and darkness light; which evil is too much practiced in the present day, by reason of which the trial is great upon the poor and sincere of the flock.

The most high Lord of Heaven is further revealing his truth, that we may know that there are no wounds like those we receive in the house of our friends, nor anything like the strong opposition of brethren, differing from us in what we are persuaded is the mind and law of Christ. Although this be grievous to us, God hath promised that our bow shall abide in strength, and the arms of our hands shall be made strong by the hand of the mighty God of Jacob, and be fed with the heritage of Jacob our father, because the mouth of the Lord hath spoken it; and we know, that "he is not a man that he should lie, or the son

of man that he should repent." Therefore, great will be the blessing of Sabbath-keepers, when they shall be exalted to ride upon the high places of the earth, and have dignity and prosperity, temporal and spiritual. How acceptable will it be—even as the rain upon the mown grass—after all our troubles, and frowns of friends, and persecution of enemies, for the truth's sake! We beseech you, dear brethren, be not discouraged, but resolve, through Christ's strength to persevere in the ways of uprightness, before him that weigheth the paths of the just. Though you meet with hard things, know that truth never comes into the world without great opposition. * * * * * Oh, what were the contests in former ages, as the saints were creeping out of Babylon! and what fiery trials have they met withal! Yet truth, being of prevailing nature, because God, who is the author of it, is stronger than man, it *did* prevail, though the instruments were weak; and we doubt not, through the Lord's mercy, but that it will be revealed more and more; believing it to be a part of the great work of God, in the last days, to magnify the law and make it honorable; for the law must go from Zion, and the word of the Lord from Jerusalem, when the mountain of the Lord's house shall be established upon the top of the mountains. Oh! *then* we shall have no more to do with the mother of harlots, nor the beast that carries her, that hath changed times and laws; but shall cast away the carcase of those kings, and defile the coverings of their graven images, that this fourth monarchy has set up (Is. 30:22,) to provoke the Lord to jealousy. And the nearer we come to the promised glory, the more will the mysteries of God be opened to us. Then, without doubt, the fallacy of those vain objections (no Sabbath, or a seventh part of time), will appear. We shall then see that the ark, wherein were the table laws, only will be there. The Lord will then make manifest that principles and precepts will stand together in a gospel church state. But, while you are among differing brethren, you have nothing but what you have received. Be very tender towards them, giving them good examples by your light, and by your holy conversation, avoiding harsh and bitter speeches against them, that they may be neither hardened in their present ignorance, nor stumble at the truth.

We add no more at present, but that our prayers may be for you, to the God and Father of our Lord and Saviour Jesus Christ, by whom the whole family of heaven and earth is named; desiring yours for us, that we all may be kept in the evil day, to the praise of our God and your God, and to the glory of his great name. We rest, hoping to remain your brethren, fellow servants, and fellow heirs of the kingdom of our Lord, which is now hastening upon us.

Subscribed in behalf of the church, this 26th day of March, 1668.

John Labourn,	Robert Woods,
Edward Fox,	Robert Hopkin,
William Gibson,	John Jones,
Aaron Squibb,	Christian Williams,
John Belcher,	Samuel Clarke,
Richard Parnham.	

It will be seen that this letter throws interesting light on the connection between Fifth Monarchy expectations and Sabbatarian views.

At the close of his 1947 article, Dr. Whitley referred to an old Minute Book then in the possession of the "Mill Yard Church" meeting on Saturdays at the Upper Holloway Baptist Church under the leadership of the Rev. James McGeachy. It is a vellum-covered foolscap book with the letters F.B. on the cover. The first entry is dated 14 October, 1686, but there are some details from an earlier book covering the previous ten years. The foolscap volume continued in use until 1863 at which time the Mill Yard Church was under the leadership of W. H. Black. He carefully annotated and indexed it.

One records with somewhat mixed feelings that this historic Minute Book was last summer sent to the Library of the Seventh Day Baptist Historical Association in Plainfield, New Jersey, U.S.A. The reproduction of many of the earliest entries would be of value to historians. I hope on a later occasion to give some notes on the contents of this Minute Book.

The most important recent discovery has come quite unexpectedly from Wales. The Rev. T. Haydn Morgan, B.A., has been carefully studying two vellum-covered volumes in the possession of the Llanwenarth Baptist Church, Monmouthshire. His discoveries and conclusions are of considerable importance for the early history of Baptists in Wales, and it is much to be hoped that they will shortly be published.

There is evidence that one of the Stennetts (who were a numerous family) began to preach in Abergavenny about 1706. One of his children was buried in Llanwenarth in 1717. This would assure the Welsh group of some knowledge of the Seventh Day Baptist tradition, for Joseph Stennett (Edward's son) was minister of one of the London churches from 1690 until his death in 1713. But already the friends of Llanwenarth must have been interested in the Sabbatarian Baptists. This book contains a remarkable list of Seventh Day Churches in existence in 1690. It is as follows, and is reproduced through the kindness of Mr. Haydn Morgan, who has secured for me a photostat copy:—

An account of some Sabbathkeepers in England, & the places
of ther aboad.

December 1690

In the city of london three congregations

- 1 one to whom Mr. John Bellcher & Mr. Henry Cooke be
ministers or Elders
- 2 another to whom young Mr. Stennet is minister
- 3 the others have Mr. Henry Shorsby to ther minister

In the county of Essex

ther is a congregation in the city of Colchester
Abraham Chaplin ther minister
and at a seaport called Harwich ther is a Remnant.

In the county of Southffolke

At Woodbridge & Melton there beth A Remnant

In the county of Norffolke

Ther is a congregation at Ingham and Northwalsham,
and therabout, Mr. John Haggess ther minister
as also A little Remnant at great Yarmouth

In Lincolnsheire

Att A seaport called Boston ther be A small Remnant
In the city of Nottingham & therabouts be A Remnant
in the county of Bucks or Buckinghamshaire

There be a congregation William Charsley & henry Cock
ministering Brethren

at Wallingford in Barksheire

Ther be a congregation M^r Edward Stennet ther elder
at Watleton in Oxffordsheire

ther be also A Remnant Relating to the sayd M^r Stennet
at Salisbury in Wiltshaire

Ther is a congregation John Laws & John Hall
ministering Brethren, but ther Elder lives at Southampton
whose Name is, Michell Aldridge

in Dorsetshaire ther is also a congregation

som at the city of Dorsetor & some at Belmister som at Sherbon
& som at Sturmister all market towns Joseph Newman and
some other Brethren to minister to them

ROBERT

In Glostersheire Ther be two

congregations that have each of them an Elder and

ROBERT WOODS severall Ministering Brethren

In the county of Surry ther is at A market
town called Cherssey M^r William Burnet ther elder
& M^r Thom Stickland a ministering Brother

December

1690

The names of John Belcher (d. 1695), Henry Shorsby (or Soursby), William Charsley, Edward Stennett, John Laws and William Burnet will be found in Whitley's *Baptist Bibliography*, and that of Henry Cooke in Whitley's *Baptists of London*, p. 114. There was a Cock family in Lincoln who were Baptists. Edward and Robert Cock signed the 1651 Confession (*Baptist Quarterly*, II. p. 247), while Charles Cock signed the Lincolnshire reprint of the standard Confession of the General Baptists drawn up in 1660. Henry Cock, of Chalfont St. Giles, is mentioned in the 1669 Tenison ms.

ERNEST A. PAYNE.

The Healing of the Nations, by Mary I. M. Causton. (Carey Kingsgate Press, 5s.)

Occasioned by the jubilee this year of the Medical Mission Auxiliary of the Baptist Missionary Society, this interesting volume claims that the ministry of healing is a continuation of Christ's own purpose of bringing wholeness into broken lives and describes the development of the medical missionary work undertaken by British Baptists from 1792 to the present day. We are reminded that the first missionary accepted by the B.M.S. was not, as is often assumed, William Carey, but the mercurial Dr. John Thomas and we are taken stage by stage through the expansion of the medical enterprise, from the early days when the preaching-missionary, equipped for the task with only a bottle of quinine, made compassionate but amateurish attempts to alleviate suffering, to the arrival of the qualified doctor, then the nursing sister, down to the establishment of the teaching hospital and medical school of today. In the chapter, "Changes of Climate," Miss Causton touches upon the possible repercussions in the future of State public health services. The book is chiefly concerned, however, with the formation and growth of the Medical Mission Auxiliary which owed its inception largely to the initiative

(Continued on p. 176)

Baptist Beginnings in Malvern.

IN his account of Baptist Association life in Worcestershire, Dr. W. T. Whitley traced the early rise of Baptists "in such a sleepy district" to the presence of the Parliamentary armies during the Civil War. No less than four of the churches, a high proportion in a comparatively small Association, date back to the middle of the 17th century. Two of them, Worcester and Upton-on-Severn, were within a few miles of Malvern, and, to come nearer still, there is evidence for the existence of a cause in the village of Colwall, just over the other side of the Hills, in 1672. Dr. H. E. Collier,¹ of Worcester, who has made research into the history of Nonconformity in the county, says that this was "probably but not certainly Baptist." "In all local records," he adds, "there is an interesting historical confusion between the Quakers and the Baptists who were intermingled almost inextricably during the period 1660-1675." This is as near to Malvern as the Baptist witness appears to have come in the 17th century and, for that matter, in the 18th. Nor did the "Home Missionaries," whose reports sometimes appear in the "Annual Letters" of the Association, apparently have time or opportunity to make a beginning though one came as near as Naunton and Upton where he "repeatedly preached in . . . such parts of the town as are most infested with the workers of iniquity." It was only in the last quarter of the 19th century, when Malvern had become famous as an inland resort, that Baptists found a secure foothold. A church was then established as the result, primarily, of a fine example of Association initiative.

There had been one independent but abortive attempt just a little earlier. At the time of writing there is still at least one person alive who attended services which were held for a few years in a house named "Holly Lodge," on the North Malvern Road. A few Baptists in the town seem to have come together there in or around 1860. No written records of their activity survive and they do not seem to have been in contact with the Association. A press report of a speech by W. J. Povey (1893) suggests that he had been able to find out but little. One purposeful figure does however emerge from this obscurity, namely

¹ Dr. Collier is distantly related to the Baptist H. H. Collier after whom the lecture room in Regent's Park College is named.

Thomas Acock, who had come from Bourton-on-the-Water about 1862 to work at one of the local hydropathic establishments. His son, W. T. Acock, now in his eighties, is the one known link with the Holly Lodge fellowship. As a little boy he used to accompany his father to the services, but can only recall four others of those who made up the congregation—his mother and aunt (a Miss Trower), Samuel Smith, and a man named Dark. The then occupier of "Holly Lodge," a Miss Colston, may have been one of them also. Though local lay preachers must have rendered a good deal of service at the beginning attempts were made to secure some measure of regular oversight. Dr. Whitley records² that a minister, J. Moore, settled with them in 1862, and the speech of Povey to which reference has been made above, supplements this with the information that Moore came from Hereford each Sunday. As to dates the meetings for worship began in 1860 or thereabouts. According to a local nonagenarian, a Freechurchman and lay-preacher, they had ceased when he came to Malvern in 1875, though he recalled hearing of the services which had been held in "Holly Lodge." The room that was used is underneath the main part of the house and was reached by precipitous steps (now overgrown, but clearly discernible), which led down from a gate on the North Malvern Road. By its Sunday residents it was jocularly dubbed "the Cave of Adullam."

Short-lived and limited in scope though this venture was Thomas Acock entertained hopes for the establishment of a church with a permanent building in Great Malvern. In 1871-2 he took steps with J. S. Hanson, of Worcester, to obtain a piece of land in the centre of the town, but these attempts were unsuccessful owing to the restrictive covenants on the greater part of the land. They lost one of the available sites by a matter of a few hours—the Congregationalists anticipated them and secured the position. With a gesture that is worth recording Acock and Hanson, and such others as may have been with them in their efforts, resolved to stand aside until the Congregationalists were fairly established, their building erected and free from debt.

Eleven years elapsed before further steps were taken and then in 1882, at the close of what has been described as "the laymen's thirty years," the matter was brought before the Worcestershire Association during its Annual Meetings, held that year at Stratford-on-Avon. The relevant minute is brief and records nothing of any discussion that may have taken place nor the name of the person who introduced it. It is easy to imagine, however, that Hanson had something to do with it in view of his evident interest in the matter. Dr. Whitley described him

² *Baptist Association Life in Worcestershire, 1655-1926*, p. 23.

as one of the driving forces of the Association. In the minute his name is first amongst those appointed as a committee "to consider the desirability of purchasing a piece of land at Malvern for the site of a Baptist Chapel." His enthusiasm for the project may be judged from the fact that when this committee met a fortnight later he had already secured a site at his own risk. The site was not a central one—Hanson had discovered the difficulties in Great Malvern when exploring with Acock in 1871—but all were agreed that it was very suitable. It was in the Link Top-North Malvern Area and the hopes and intentions of the Association gathered around it for some years to come. At the Autumnal Meetings it was resolved to go forward with the Malvern project and the sub-committee energetically got down to the task of enlisting interest and raising funds. Hanson himself gave £50, and the name of another generous supporter, J. Smallwood, now appears—not for the last time. Others such as J. P. Harvey, of Kidderminster, another great friend of the Malvern cause, also gave substantially and just over a year later, in January, 1884, it was noted that only £57 was needed to clear the cost of the site (£400), while considerable promises had been received towards a building fund. At this stage nineteen trustees were appointed. An extract from the Trust Deed, recorded in the Church Minute Book, shows that the premises were to be used "as a place of public religious worship by the Society of Protestant Dissenters called Particular or Calvinistic Baptists." The first ministerial appointment was to be in the hands of the Association. It was also laid down that any person professing repentance towards God and faith in our Lord Jesus Christ might be admitted to the ordinance of the Lord's Supper "although such person shall not be of the denomination aforesaid."

Fortunately, in view of subsequent developments, the matter of the building was not pressed forward with the same despatch as the purchase of the site had been. Architect's plans were approved by the end of 1885 but no start was made, perhaps with the consideration in mind that it was needful to gather a church before erecting its meeting place. At a meeting of "the Malvern Committee," July 7th, 1886, held at Stratford, William Sugden, of Malvern (a man who came to occupy a great place in the affection and respect of the church), agreed to superintend this responsible task and was authorised to accept the offer of the Assembly Rooms, Great Malvern, "for thirteen weeks at a guinea a week." There, on what is now the site of the Winter Gardens and Festival Theatre, the public worship of the new Baptist community in Malvern began on July 18th, the Rev. M. Philpin, of Alcester, conducting morning and evening service. In

September, Sugden reported that "the services have been well sustained by neighbouring brethren and an encouraging interest shown by the outside public." The purchase of "two substantial volumes for the entry of Church records and Church finances" was thereupon approved. The word "substantial" is worth noting for it would seem to indicate the firm conviction that Baptists had at last come to stay in Malvern. John Smallwood "intimated that he could find a friend willing to present a communion service. . . ."

During the Assembly Rooms period, certainly after the arrival of the Rev. W. J. Povey, baptisms were administered on occasion in the baths of the Imperial Hotel, now the Malvern Girls' College. The first baptismal service, however, was held in the Sansome Walk Church, Worcester. This took place one year after the commencement of public worship and was a moment of great rejoicing and encouragement. Those baptised on this occasion, together with others, constituted the nucleus of the church which was brought into formation on October 24th, 1887. The Chairman of the Association gave the new members the right hand of fellowship, after which all joined in the communion service. The Declaration made at the time was as follows:—

"We, whose names are hereunto subscribed, being with one consent gathered together before God our Father, do solemnly dedicate ourselves to the Lord Jesus Christ our Divine Redeemer and to one another as brethren and sisters in Him; in the name of the Father, and of the Son, and of the Holy Spirit.

We do now declare ourselves to be a church of Jesus Christ, banded together to walk worthily of our profession of His name, for the observance of His ordinances, and that we may labour as God shall help us for the salvation of others."

Signed

William Sugden
 Mary Sugden
 John Wooding
 Edith Mary Sugden
 Mary Annie
 Annie Maria James
 E. A. Wilson
 Emma Smith
 Ann Bawning
 Mary Hill

Martha Annie Walwyn
 Sarah Beard
 Elizabeth Watkins
 Sarah Ann Green
 Jane ——— Smith
 Emma Mary Lane
 Henry Lane
 Adolphus Smith
 Ebenezer Smith

In June, 1888, the church was received into membership with the Association and in October, about a year after its formation, was in a position to think of inviting a minister and knew the man it wanted. In accordance with the terms of the trust deed this first appointment had to have the approval of the Association. This was readily given by the Committee, subject to confirmation at the next Annual Meetings, and the church forthwith called

to the pastorate the Rev. William James Povey. This was Povey's first and only charge. His ministry began in February, 1889, and lasted for nearly thirty years. It would probably be true to say that quite early on he saw this as the major task of his life—to establish the Baptist church in Malvern in adequate premises of its own. Other invitations subsequently came to him, of course, but he seems to have had little hesitation in declining them. His name, therefore, together with that of Mrs. Povey, is inextricably bound up with the all important phase that now lay ahead. During the ministry of the Rev. J. D. Raw, while Povey was still alive, there was placed in the church a bronze tablet which paid tribute to the high significance of his pastorate. It reads, "In grateful commemoration of the ministry of the Rev. W. J. Povey, M.A., 1889-1919, who served this Church with great ability and devotion as its first Minister. The site was secured and this building erected and endowed by his patient resource and courageous leadership." Dr. Charles Brown who performed the unveiling ceremony described it as a "very simple statement . . . of a great fact and a great ministry." (The tablet was the work of Mr. Dennis Arkinstall, a brother of the Rev. Clifford Arkinstall, Raw's predecessor in the pastorate, who died in 1931.)

The church which called Povey had called a man well equipped—in some respects outstandingly so—for the tasks that confronted him. He had been for eight years a member of the Enfield Baptist Tabernacle and, though his ecclesiastical sympathies were by no means narrow, he was a thoroughly convinced Baptist who loved and served his denomination faithfully throughout his life. He was educated at the Merchant Taylors School and Pembroke College, Cambridge, proceeding thence to Regent's Park College for his theological training. His all-round ability as a student may be judged from the fact that he took the "Charles Stovel" prize for New Testament Greek and the "Davies" prize for Semitics. In due course the church had reason also to be grateful for the knowledge of law which he had gained in his earlier studies at Cambridge. In 1896 he married Annie Girling Garrard, a lady no less gifted than himself. Her father had been prominent in founding the work at Enfield—the environment in which the two met each other. She worked side by side with her husband in the many-sided responsibilities which came his way, sustained him through arduous and sometimes heartbreaking difficulties, and nursed him through one or two periods of ill-health. While this is not the place to pursue biographical details further, it is right to mention the service which both man and wife rendered on denominational councils and committees, and not least in the Worcestershire Association.

Malvern Baptists, as is already apparent, owed their establishment to the Association and of course such debts cannot be repaid, or, for that matter, assessed. It need only be said that the two Poveys rendered a return service to the Association in a manner which Worcestershire Baptists still remember with gratitude.

When Povey arrived, fresh from College and still a bachelor, the church consisted of some twenty members, with a building site paid for and a start made towards a building fund. References were made at the time to the hope of an early beginning on the erection of the church. A few months in Malvern, however, convinced Povey that the site that had been secured scarcely took account of the town's growing importance as an inland health resort, and he felt that a central position was vital if the church was to cater for and gain the interest of Baptist visitors as well as residents. The point had not eluded Acock and Hanson in 1871, but the difficulty had been in finding a position in Great Malvern. The Nonconformist tradition in architecture did not apparently impress those in authority—now much concerned with the development of the town as a beauty spot. Whether other considerations, of an ecclesiastical nature, influenced them it is impossible to say, but the situation confronting Povey is well summed up in the words of Miss C. F. Severn Burrow in her published history of the town—"No shops, public houses, chapels or factories were allowed on the residential roads."³ We may smile rather wryly at this list of companions in architectural crime, but the remarkable thing is that Povey was not daunted. In spite of the problems he carried the church with him, and the desire for a fresh, central site was communicated to the Association which still retained an authoritative voice in the Malvern project. His resource was such that by the end of the year he had found and secured a piece of property in a satisfactory position. "Upon this information" reads the minute of the Church Meeting of December 18th, 1889, "it was proposed by A. Smith, sec by Mr. Hatton and carried unan that we here record our deep heartfelt thankfulness to our pastor and Mr. Sugden who through the blessing of God have at last secured a central site whereon to build a house for Him. And this is mainly . . . the outcome of our pastor's labours. We and the Church that will in years to come meet therein will be everlastingly indebted to . . . Rev. W. J. Povey."

The site was an interesting one comprising two properties, a house then known as Fonthill College which was a girls' school, and an establishment known as the Haywell Baths. The latter was built to exploit the therapeutic value of certain springs and was laid out with conservatory and small pleasure gardens which

³ *A Little City Set on a Hill* (1948), p. 72.

overlooked a pool further down on the natural slope of the land. The water of the baths was reputed to be beneficial in the treatment of ophthalmic troubles and "Haywell" was locally and colloquially rendered "Eyewell." There is a story that a workman engaged on the building of the present church cured an infection of the eye by bathing the member daily on his arrival at work. What scope for the development of a Baptist Lourdes! The nature of the site prompted the inevitable witticism on the day of the stonelaying. "Baptists ought to have secured it long ago" said Povey, "for it was noted for its water, not only in quantity but in quality also." He was justified in looking for humour in the situation for the problems connected with it had been formidable. There was the material task of dealing with the springs; it is said that the foundations were more trouble than all the superstructure and almost as costly. But before work could be even started there were legal difficulties in the way of manorial rites and restrictions, including the familiar antipathy to a Nonconformist building. In one way and another, with no little "blood, toil, sweat, and tears" all such barriers were surmounted. In conversations with Mrs. Povey before her death, one found that the strain of that early period upon her husband stood out in her memory. If in this account the story of the struggle has been abridged, there is no doubt that the church which had called him was thankful again and again for his courage and tenacity, not to mention his legal knowledge.

The people who were afraid that Nonconformist property would be an eyesore need have had no qualms. All the Free Churches of the town are, as a matter of fact, most worthily housed and the Baptists, as Povey said at the stonelaying, July 13, 1893, knew that they too were building "a house for God" and for that reason "it should be the best, and as beautiful as funds would allow." The building which arose is evidence of that intention and of the vision and sacrifice which went into its fulfilment. Malvern, through its local paper, gracefully acknowledged that the Baptists could pardonably feel proud. It was indeed a great day for them when on June 28, 1894, with Dr. R. Glover as principal speaker, they dedicated the new church to the glory of God. They were well aware, of course, that years of work lay ahead before the building debt would finally be cleared. This, by the way, was a task in which they had a measure of outside assistance for Povey was able to enlist the interest and support of numerous well-to-do friends. Nevertheless the main burden inevitably fell on members and minister and it was shouldered with a will. Before his retirement from the pastorate in 1919 Povey had the satisfaction of seeing the task virtually complete. After his retirement, while still acting as

trustee, he sold the adjoining house and effected a small permanent endowment for the maintenance of the fabric.

The "Malvern Committee" of the Association finally laid down its task in 1895 after thirteen years of exacting, but most valuable service. The minutes of its meetings during 1894 mention the discussion that took place as to the terms of the new Trust Deed which now had to be made. The wording at this point is somewhat ambiguous but seems to indicate a majority vote for an open membership clause. Eventually the deed was drawn up in such a way as to leave the church free "to admit to its fellowship and membership such Christian Believers as may be deemed eligible to internal discipline for the time being in force. . . ." The first rules adopted by the church (in December 1896) made baptism a condition of membership; by a revision which took place in January 1912, open membership came into force and thus it has remained since. At no time, however, during the first two or three decades, the period with which the present article is concerned, did the beautiful open baptistery ever become purely ornamental. There passed through its waters a steady succession of those who were "being added to the church," and while inevitably much has been said about the minister, this story ought not to be concluded without reference to the members who so devotedly sustained the work and witness under his leadership. Rather than resort to generalisations we may perhaps refer to two or three names and through them pay tribute to the whole of that worthy first generation.

There was John Wooding, for example. His signature appears in the list of founder members; a staunch Nonconformist, and devoted to his own church and denomination with every fibre of his being. He was a local postman, but never too tired of walking to pay a daily visit to the church during the time it was being built. He knew its every stone and loved it. Everything which concerned the life and welfare of the fellowship was important to him. Perhaps he had no little share in establishing the church's local reputation for friendliness—the first people to welcome the present writer to Malvern told of the warmth with which Wooding made them feel immediately at home, when, as war-time evacuees, they came as strangers to a strange land. Such men as this belong to the backbone of our churches. He had the joy of seeing every member of his family enter fully into the work; his wife was among the first to be baptised in the new building, and two of his three daughters have in turn followed him to a place on the diaconate. During the ministry of the Rev. J. D. Raw, the church expressed its regard for Wooding by making him a life-deacon, one of the only two ever to be elected to this honour. Another family

tradition dating from the earliest days is that of the Smiths. It would be difficult if not impossible to name a year when no member of this family was in responsible office. Samuel Smith, a local tradesman, had been one of the "Holly Lodge" fellowship. One of his eleven children, Adolphus, became secretary at the first formal appointment of officers of the present church and, later, the first Sunday School superintendent. Of the third generation S. G. Smith eventually succeeded his uncle in the secretaryship; in both third and fourth generations there have been those to hear and answer the missionary call, a fact which may be allowed to speak for the strong B.M.S. interest which has always characterised the church.

One more name may go to complete this small portrait gallery. William J. Davis, a Malvern business man was one of the eight candidates figuring in the first baptismal service in the church. The five oak chairs which stand behind the Communion Table are dedicated to his memory and we are fortunate in possessing a copy of the memorial address given by the Rev. R. C. Lemin when the chairs were installed. The address as a whole was characteristically choice and—what is more important from the point of view of an historical account—characteristically devoid of exaggeration. It may indeed be as eloquent as Lemin himself as of the man he described. We make no apology for quoting it at length. After referring to Davis's constancy, wisdom, and humility, Lemin went on:—

"I have the feeling that it is just the simplicity and reality in this memorial . . . which make it so appropriate and remarkably suggestive of the tenor of his life and work amongst us here. This English oak is what it seems to be. It does not pretend to be what it is not. It is honest stuff. What it is on the surface it is right through. And that is what I have found—what all who have really known him have found his manhood and his religion to be. If he hated anything it was everything that at all savoured of the ostentatious, meretricious, insincere, canting, in speech or character. Emotion that soared above performance did not attract him. He distrusted professions that outrun practice. He had no use for creeds that have no foundation in personal experience and conviction. This gave his religious witness a weight and worth in the eyes of many who, one fears, do not always hear what we say from listening to what we are. . . . This wood yesterday was growing by the wayside—possibly of Worcestershire roads. It was a common and everyday thing. Today it is being transfigured and sanctified, by its association with the wood of the Cross, to the service of the loftiest in mortal intuition. aspiration, vision, experience. In this it is a true symbol of what he was. This is what he gave. . . . This memorial of a man who knew Whom he believed, and thereby fought the good fight and kept the faith, will stand, as long as these walls stand, a rebuke to that foolishness in the human heart which says there is no God to be the sun, the shield and the exceeding great reward of all them that put their trust in Him."

Around such personalities, then, was the church of the first generation built up. "And some there be that have no memorial." To them all, known and unknown, the present generation owns its debt and from them has received a tradition which challenges to the highest standards of churchmanship. The story told here has, perhaps, little of the dramatic in it. There has been reference to obstructions and difficulties, but none to persecution such as one may find in the history of some of the older churches in the Association. The progress made in the early days, as since, was in terms of steady advance rather than sweeping success. But although any element of a startling nature is lacking, this enterprise is worthy of a place in the annals of the denomination. It was a piece of 19th century Baptist Advance, envisaged first by a Malvern resident, set moving by an Association's initiative and the generosity of its laymen, and carried to fruition under God by able ministerial leadership and the devotion of church members.

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of Dr. Vincent Thomas, Dr. Ellen Farrer and Dr. Russell Watson from overseas and Dr. Percy Lush and Sir Alfred Pearce Gould at home, while its rapid and vigorous development was mainly due to the fervour and ability of that "master enthusiast," Dr. Fletcher Moorshead. The building up of the home base and the remedial and evangelistic results on the mission fields are described, while tribute is paid to those consecrated workers at home and abroad who have devoted their energies and varied skills to the service of suffering. Miss Causton has done her work well, providing a book which holds the interest of the reader throughout, and we hope it will enjoy a wide circulation among our churches.

GRAHAM W. HUGHES.

Matthew Arnold's Theology.

"A VOICE from the world of literature."¹ So Matthew Arnold described himself; but with his belief in a free play of mind on all subjects, he could not resist making his voice heard in religious controversy. His relations with Dissenters are still interesting to Free Churchmen, but it is helpful to consider first his general approach to theology.

He makes a curious picture: a devoted son of the Church of England, who could not state that God was more than "the Eternal not ourselves that makes for righteousness";² passionate defender of St. Paul against Paul's mightiest followers; lover of the Mediaeval Church, hater of dogma; radical critic of the Scriptures, merciless attacker of other advanced critics. It is small wonder that he was himself attacked from every side. One cause of this attitude was his upbringing and education. The eldest son of the liberal Dr. Arnold, of Rugby, he went up to Balliol in 1841, when another Broad Churchman, Benjamin Jowett, was tutor there. Both these had a potent influence on him; but he also had John Keble for godfather, and at Oxford he came under the spell of Newman. From the Broad churchmen he learnt to follow truth at all costs; while the Tractarians gave him a love of beauty and a reverence for old forms. To both parties, probably, he owed his profound misunderstanding of Calvinism.

As early as 1852 Arnold's poems reveal an interest in religious controversy. The poem *Progress*, for example, imagines our Lord upon the Mount rebuking His disciples for their too hasty rejection of the old law. This poem expresses Arnold's lifelong attitude to Christianity: destructive criticism of old beliefs will do no good; men must develop everything of value that older ideas have fostered:

"Leave then the Cross as ye have left carved gods,
But guard the fire within!"

These startling lines show him at once radical and conservative. "The fire within" was what the extreme critics were quenching. In 1851 Arnold visited La Grande Chartreuse, the Carthusian

¹ Dr. Stanley's *Lectures on the Jewish Church* (1863), reprinted in *Essays by Matthew Arnold* (Oxford, 1925), p. 444.

² *God and the Bible* (1884 edition), pp. xxvii, 7, 11, 13, 47.

monastery near Grenoble, and in a list of poems to be written during the following year is *The Chartreuse*. This was published in 1855, and it is a reminder of the two differing interpretations of Christianity that influenced his youth. Arnold stands between them, attracted to Catholicism yet unable to identify himself with it:

"For rigorous teachers seized my youth,
And purged its faith, and trimm'd its fire,
Show'd me the high, white star of Truth,
There bade me gaze, and there aspire.
Even now their whispers pierce the gloom:
What dost thou in this living tomb?"

Whether the "rigorous teachers" were the liberal Churchmen or (as some think) the Greek philosophers, their love of truth has had its effect: Arnold feels an alien in the monastery. The monks symbolise a faith which the liberals are killing too violently, and the world has not found a better faith. The reader recalls what Arnold wrote later:

"The sea of faith
Was once, too, at the full, and round earth's shore
Lay like the folds of a bright girdle furled.
But now I only hear
Its melancholy, long, withdrawing roar,
Retreating to the breath
Of the night-wind, down the vast edges drear
And naked shingles of the world."³

Examples could be multiplied, for Arnold, in poetry and prose, expressed a wistful sense of loss in the disintegration of the old unquestioning faith, even though he believed that it must go. He wished it to die gently, and to be replaced by poetical insight, not scientific iconoclasm.

Though he was proud to be the son of a clergyman, Arnold's attitude to theology was always that of a layman,⁴ and he never intended his so-called "theological" essays to be technical surveys; they were the efforts of a literary man to criticise one aspect of life. His interest in theology sprang partly from his background, and partly from his conception of criticism as a free play of mind on all subjects. To Arnold, religion was "morality touched by emotion,"⁵ and the Church "a great national society for the promotion of goodness."⁶ Conduct was all; he abhorred

³ *Dover Beach*, in *New Poems* (1867).

⁴ Writing to Frederick Temple (later Archbishop of Canterbury) in 1869, Arnold says, "In the Seventeenth Century I should certainly have taken Orders, and I think, if I were a young man, I should take them."

—E. G. Sandford (ed.), *Memoirs of Frederick Temple* (1906), I. p. 278.

⁵ *Literature and Dogma* (1883 edition), p. 16.

⁶ *Last Essays on Church and Religion*.

doctrinal rigidity; and of all theological systems, the one he could least bear was Calvinism. In *St. Paul and Protestantism*, published in 1870, he gives his fullest treatment of this subject. He believes that Calvinism has wrecked Paul's teaching, which he surprisingly thinks is very like his own. Arnold was sure that religion should only state what can be verified by the "scientific sense," the faculty that weighs statements by experience. He imagines "the men of science" saying to the theologians, "we too, would gladly say *God*, if only, the moment one says *God*, you would not pester one with your pretensions of knowing all about him."⁷ Theology deals with what, according to Arnold, cannot be tested. The furthest point to which he can go in defining God is the "stream of tendency by which all things strive to fulfil the law of their being."⁸ With his own definition Arnold contrasted "license of affirmation about God and his proceedings, in which the religious world indulge."⁹ Calvinism, especially, talked about God "as if he were a man in the next street."¹⁰ Calvinists quote St. Paul; it is true that Paul often talks like a Calvinist, but, says Arnold ingenuously, the scientific sense rejects Paul also, when he "falls into" Calvinism.¹¹ Religion may speak poetically and figuratively, but if it is crystallised into formal theology it must stand the test of scientific verification. Arnold gives an outline of Calvin's doctrine, freely using the Westminster Confession of 1647. He is not scholarly here, quoting two very crude statements, one about an "agreement" between "God and the Mediator, Jesus Christ," and one about a "contract passed in the Council of Trinity"; he gives no reference, and neither statement occurs in the Westminster Confession.¹² Nevertheless, Arnold extracts the core of Calvin's theology, that "there is very little of what man thinks and does, very much of what God thinks and does."¹³ The glory of the Calvinist is to Arnold a fault, for asserting what God thinks and does is vain speculation. Calvinism is, indeed, "both theologically more coherent, and also shows a deeper sense of reality than Arminianism,"¹⁴ but neither system commends itself to him.

A theologian would doubtless find much error in Arnold's criticism of Calvinism, and a layman can see his unfair treatment

⁷ *St. Paul and Protestantism*, second edition, pp. 11-12.

⁸ *Ibid.*, p. 12 cf. *Literature and Dogma*, p. 31.

⁹ *St. Paul and Protestantism*, p. 10.

¹⁰ *Ibid.*, p. 10.

¹¹ cf. his delightful remark (*St. Paul*, p. 99.) "This is Calvinism, and St. Paul undoubtedly falls into it."

¹² Dr. A. Dakin wrote to me concerning the first quotation: "[It] hardly sounds like Calvin; it strikes me as a very crude statement."

¹³ *St. Paul*, p. 17.

¹⁴ *Ibid.*, p. 21.

of the Westminster Confession. Between Arnold the agnostic humanist, and the Calvinist with his great conception of the Sovereignty of God, there is an impassable gulf. Writing in 1870, Arnold saw Calvin in the dress of the narrower kind of Protestant Dissenter. According to Dr. J. S. Whale, "Calvin's great principle, 'Scriptura duce et magistra,' could degenerate into a narrow biblicism in the hands of later Calvinism,"¹⁵ and Arnold saw that a deterioration had set in as early as the mid-Seventeenth Century.¹⁶ What he failed to see was that Victorian Puritanism, represented by the Nonconformist Churches, had degenerated into something that the earlier reformers would hardly have recognised.

With these "advanced" views, Arnold might be expected to support such theologians as Bishop Colenso¹⁷ and the authors of *Essays and Reviews*,¹⁸ but he rejected and ridiculed them violently. At first he showed some sympathy with the Essayists; he wrote to his mother in 1861: "Certainly the wine of the Essays is rather new and fermenting for the old bottles of Anglicanism. Still . . . perhaps it is in this way that religion in England is destined to renew itself." Fundamental sympathy was mingled with caution, and writing to his mother two years later, he mentions "Colenso and Co.'s jejune and technical manner of dealing with Biblical controversy." He has been reading Spinoza, whose method he contrasts favourably with theirs: "Spinoza broaches his [heresy] in that edifying and pious spirit by which alone the treatment of such matters can be made fruitful, while Colenso and the English Essayists, with their narrowness and want of power, . . . do not." So Arnold finds narrowness, though a different narrowness, even in Broad Churchmen. Yet he knows that not only the new wine, but also the old bottles, the Anglican formularies, are at fault: "If a clergyman does not feel [his restriction] now, he ought to feel it. The best of them (Jowett for example) obviously do feel it." He add the famous remark about the Church of England's seeing Christianity through the spectacles of "a number of second, or third-rate men" of Queen Elizabeth's day—evidence that he could criticise his own Church severely.

Arnold's first public attack on the methods of "Colenso and

¹⁵ *Christian Doctrine*, p. 16.

¹⁶ *St. Paul*, p. 18.

¹⁷ J. W. Colenso, Bishop of Natal, whose book on the Pentateuch, the first part of which was published in 1862, caused much consternation among conservative scholars.

¹⁸ This volume of seven essays by liberal Churchmen was published in 1860, and caused such consternation among the orthodox that the authors became known as "The Seven against Christ." The only one of importance now is Mark Pattison's "Religious Thought in England from 1688 to 1750."

Co." appeared in *Macmillan's Magazine*.¹⁹ Arnold turns to Spinoza for a contrast to Colenso, and he defends the right of literary criticism to judge works like theirs. The Bishop's book has been criticised from the theological point of view, and Arnold intends to judge it as literature; literary criticism tries books for their general influence on culture, after their technical criticism by experts. This literary criticism demands that a book edify the uninstructed, or inform the instructed; but Colenso's book does neither, and is therefore not only useless, but harmful. In fact, Colenso has made himself "the laughing stock of the civilised world." Arnold holds up Spinoza's *Tractatus Theologico-Politicus*, then recently translated into English, as an example of a theological treatise which literary criticism approves. Spinoza aims at informing the "instructed few," and he succeeds; moreover, he concentrates on what is positive and helpful in the Old Testament, not on its inaccuracies. So Arnold reveals his own blend of conservatism and liberalism; Christian orthodoxy he does not require, only great tenderness towards orthodoxy in the slaying of it.

A month later, *Macmillan's* again gave Arnold an opening, this time in a review of Arthur (later Dean) Stanley's *Lectures on the Jewish Church*. Spinoza had informed the instructed; Stanley, addressing a general audience, edifies the uninstructed—he devotes himself to the moral lessons of the Old Testament, making truth of science harmonise with truth of religion. This is where Colenso and his like had failed for "applied as the laws of nature are applied in the *Essays and Reviews*, applied as arithmetical calculations are applied in the Bishop of Natal's work, truths of science, even supposing them to be such, lose their truth."²⁰ Arnold placed himself in a delicate position by these two essays; it is not surprising that he was misunderstood. He seemed to say, "Keep Biblical criticism for the intellectuals, and feed the masses on the old myths."²¹ In reply, he maintained that by the "instructed" he meant not all the educated, but rather the minority who are fitted for the handling of theological details. He never intended to advocate "economy of truth"; he merely meant that for purposes of edification a constructive rather than a destructive attitude should be adopted.

How far were Arnold's own "theological" books an attempt to practise what he preached? *St. Paul and Protestantism*

¹⁹ "The Bishop and the Philosopher," *Macmillan's*, Jan. 1865, pp. 241-256.

²⁰ *Essays by Matthew Arnold*, p. 436.

²¹ Frederick Denison Maurice, in an article "Spinoza and Professor Arnold" (*Spectator*, Jan. 3rd, 1863) concluded that Arnold thought the intellectuals did not need religion.

certainly passes the test of edifying, however much its conclusions may startle; and ten years after his criticism of Colenso, in the preface to *Literature and Dogma*, he still pleads for caution. He fears the "inevitable revolution . . . which has already spread, perhaps, farther than most of us think," and which "is befalling the religion in which we have been brought up." Therefore "there is incumbent upon everyone the utmost considerateness and caution." He who thinks his truth must be proclaimed, when where, and to whom he will, is "a man whose truth is half blunder, and wholly useless." Arnold's startling aim is "to recast religion"—but in such a way that it remains religion.

It is Arnold's method that is so different from that of other liberals. He takes pains to be constructive—perhaps he learnt from their mistakes: "To understand that the language of the Bible is fluid, passing, and literary, not rigid, fixed and scientific, is the first step towards a right understanding of the Bible."²² There we have the key: he approached the Bible as a man of letters, not as a scientist. Verbal inspiration meant no more to him than it did to Benjamin Jowett, but he tries to fill the gap left by the destruction of old beliefs. Jowett simply says that the New Testament is liable to error; Arnold says that it "exists to reveal Jesus Christ, not to establish the immunity of its writers from error."²³ The publication during the Seventies of *St. Paul and Protestantism*, *Literature and Dogma*, and *God and the Bible*, drew not a fraction of the censure heaped upon *Essays and Reviews*; this fact may be partly due to Arnold's being a layman, but it may also be due to his method. While the others criticise and depart, he stays to make the greatness of Jesus the centre; his readers are made to see Him, a mighty Figure triumphing over faulty records. Judged as literature, *Essays and Reviews* and the rest are dead, while Arnold's works are alive, even though they, too, reflect the dilemma of a period when science seemed to be the enemy of religion in a way that it is not today. It is against this background that the modern Free Church scholar will study Matthew Arnold's attitude to the Nonconformists of Victorian times.

JEAN A. SMALLBONE.

²² *Literature and Dogma*, p. xx.

²³ *Ibid.*, p. 111.

Baptist Churches in France.

IN the small village of Nomain, in northern France, near the Belgian border, a farmer by the name of Ferdinand Caulier once discovered an old Bible somewhere in his home. This was in 1810. He read it with his wife and handed it to his neighbours. These plain people, who were Catholics, noticed that the teachings of this book were quite different from what had been taught them and wished somebody might explain it to them.

In 1815, immediately after the battle of Waterloo—which is 80 km. from Nomain—some British soldiers were billeted near the village. One of these was a pious Christian who spoke French. He often met with these Bible readers and opened up the Scriptures to them. A small meeting-place was built. A few years later, in 1819, a Swiss evangelist by the name of Henry Pyt, who was working for the "Continental Society"—a newly organised society in England for the evangelisation of the Continent—came to this part of France and visited the group in Nomain. For the first meeting, 140 people were present to listen to what he had to say. Pyt received so much response that he and his young wife stayed there almost a year.

It so happened that during the year 1820 a few revived Christians of Nomain read once in an evangelical paper that Pyt had given to them a translation from the English of an article on William Carey, a "Baptist" missionary in India. As Mr. Pyt was away, they asked his wife what the Baptists were. She explained to them that the Baptists did not baptise infants, but only believers upon profession of faith. She told them that her husband and herself had been baptised in this way. These men began to study the matter in their New Testaments and finally expressed the desire to be baptised.

Fearing some doctrinal controversy might arise with the Reformed Churches, Mr. Pyt was rather opposed to this. A few men decided to take him by surprise. So one day, as they were coming back from a meeting and walking near a river, they said like the Ethiopian eunuch: "See here is water; what does hinder us to be baptised?" Pyt could only comply with their desire. They decided to form a church, separating from the rest of the congregation which afterwards became a Reformed Church.

Among them was Louis Caulier, who was over sixty years old and was chosen as spiritual leader. He baptised others in the small chapel which he built in a nearby hamlet. Among those were Joseph Tieffry who became the first consecrated pastor, and Jean Baptiste Crétin who became the first pioneer of the Baptist churches in northern France, the Oise Valley, Lyon and Montbéliard.

Around 1831 an American Baptist pastor from Boston, Dr. Howard Malcolm (afterwards President of Bucknell University), came to France. He was travelling for his health and heard about the Baptist movement that had started in northern France. He enquired about it and asked the Baptists of America to extend a fraternal hand to this new movement. Some time before, Dr. Adoniram Judson, the famous Burma missionary who at the time of his first trials had spent six months in jail in France, had written a letter to the American Missionary Committee, in which he said: "An evangelised France would stimulate all intelligent classes in Europe." The Triennial Baptist Convention of U.S.A. decided to investigate the matter and asked Dr. Irah Chase, one of the founders of the Newton Baptist Seminary and Professor of Theology in this school, to go to France for this purpose. The Newton Seminary took to heart the work in France and Europe.

In 1834, a former student of Newton, Isaac Willmarth, came to France for a few years, and a little later came Dr. Erastus Willard, who devoted twenty-one years of his life to France. They settled at Douai, a centrally located town in northern France not far from Nomain, duly organised the first Baptist church in France with six members (1835), and opened a school for the training of pastors and evangelists. This school was of great service to the Baptist cause in France. Several first grade men had their theological preparation there especially—in addition to J. B. Crétin mentioned above—V. Lepoids, Fr. Lemaire, H. Boileau, Fr. Vincent, Aimé Cadot, who all did a wonderful piece of work. In 1856 the theological school was transferred to Paris and had as professor for several years a former student from Newton, Dr. Edward C. Mitchell.

In 1838 there were seven churches with 142 members. More than once the pastors were sentenced to fines or imprisonment, the church buildings were closed and the evangelistic work was hindered by the police. Several Baptist families emigrated to North or South America to escape persecution.

In June 1849 the first conference of pastors and delegates from Baptist churches met at Verberie, near Compiègne. In 1850, the first Baptist church was definitely founded in Paris, with only four members. Twelve years later its membership was eighty-four. In 1872, on the Rue de Lille, in Paris, a nice

building with a big chapel was erected with generous help from the United States and England. New churches were opened in various parts of France, especially in cities like Lyon, Marseille, St. Etienne, Nimes, Toulon, Nice, Rouen. In Brittany, a mission launched by Welsh Baptists was very active. In northern France, the Church at Denain whose leader was Pastor François Vincent, a man of great courage and missionary zeal, extended its activity in the whole mining district and even into Belgium. About ten churches were founded there. From eastern France and Montbéliard, the Baptists extended their work as far as French Switzerland.

The first twenty years of the Third Republic from 1871 to 1890 were those of the most promising Baptist effort. In England, the great Baptist preacher, C. H. Spurgeon had gained a world-wide reputation and his evangelistic activity had its counterpart in France. Many thoughtful men were attracted by the Baptist ideal of faith, life and church organization. Baptist papers, *La Pioche et la Trulle*, *L'Echo de la Vérité*, *La Cloche d'Alarme*, were diffused in the whole country. At this time, an evangelist of great value, who had until then worked with the McAll mission, Ruben Saillens, came to us. He was a powerful Christian speaker of Huguenot origin. He became one of the best evangelists and the most fruitful author of hymns in France at that time. Another addition of great value to our churches was Pastor Paul Besson, who came from the Swiss National Reformed Church. After having done evangelist work in Northern France, he was called to South America, where he had a considerable influence in Argentina. Mention should also be made of the fine missionary activity among the Mohammedans of North Africa of Mr. Emile Rolland, a Baptist layman of eastern France.

During the previous twenty years of Baptist work in France, the church membership had increased almost threefold. There were forty-five organised churches, thirty-five consecrated pastors, as many lay preachers and more than 2,000 church members. But in these times of theological contention in Europe, the French Baptists lacked spiritual unity. This was emphasised by an extreme individualism. However it may be, for reasons that were partly administrative, partly doctrinal and partly personal, after the regrettable contestations of the last decade of the past century two main groups were formed among the French Baptists. One gathered mainly the churches of northern France and was called "Association Franco-Belge"—Franco-Belgian Association. Its leaders were Pastor François Vincent and especially his son Philémon, a learned and distinguished man who founded the Avenue du Maine Church in Paris. The other group was mainly made up of churches located in south-eastern France and in

Switzerland. It was called "Association Franco-Suisse" (Franco-Swiss Association). Its leaders were Messrs. Ruben Saillens, Arthur Blocher, Robert Dubarry. Pastor and Mrs. Blocher-Saillens were led in 1923 to start a new church in the northern part of Paris, "The Tabernacle," which is independent and is doing a good missionary work in France and far-away.

Today there are seventeen churches in our Federation with 1,000 baptised and 3,000 non-baptised members. The rather precarious situation of our churches is explained by the fact that they have almost all been started in small localities or secondary towns. Their development has been rather disappointing because the best elements, the most educated, have gone elsewhere to cities where they had more opportunities and where they belong to other Protestant churches of which they are often the best members. Except in Paris, our churches have always been small in membership and of a rather plain social level. It was also impossible for them to become independent. It is only now that most of them have become self-supporting, but all evangelistic activities still need help from the outside to keep up.

On account of this, we thought that in order to avoid being in fifty years similar to what we are now, it was necessary to modify our strategy and make efforts to start churches in the big centres. We have already begun work in Lyon, the third city in France, where a church has been founded. Thanks to the help of our American brethren a church building is being constructed. In Niort, chief-town of a French Department, a church has been constituted a few months ago and the work is very promising. One of our immediate projects is to start work in Metz, a city in eastern France, where we have a few Baptists and Baptist groups in the industrial vicinity. We also have in Anzin-Valenciennes, in northern France, a small church which offers at present great possibilities of development and which may have a very promising future if the evangelistic work can be intensified in this very populous industrial region. Moreover our visions grow wider on new prospects for which we trust God will open some new doors: Le Havre, big French port on the Channel where there used to be a Baptist Church which the War has scattered; but some elements might be brought together again as a basis for a new evangelistic effort; Toulouse, a city of south-western France in full development, has some Baptist groups of Spanish origin which would be the nucleus of a new work; Bordeaux, the big port on the Atlantic where several American Baptist missionaries are already at work; Marseille, second city of France, where we have to investigate the possibility of re-gathering some Baptist elements and establish a conquering work; Lille, the capital of the North. This is the part of France where

we have the greatest number of churches though we have none in this city. We have already sent an evangelist to work there relying on the nearby church at Roubaix. There are already a few solid members in Lille.

Besides the evangelistic work accomplished in these important centres, we think that an effort of itinerant evangelisation would offer an opportunity to preach the gospel to the multitudes. An evangelistic car with a tent and some literature, driven by a capable and active evangelist could settle in new spots near places where there is already a church, for example, and begin evangelistic work. This car would enable us to reach many who have never heard of the gospel. To realise all this, we ask God to send us the necessary equipment and men. We pray Him to give us means, men, wisdom, prudence, audacity and love.

France can be evangelised, and it is necessary to do so because she occupies an important place in Western Europe. We believe that our Baptist churches have a message for our countrymen and that our opportunity is especially great at present. Our prayers and efforts should make this evangelisation effective. In spite of the two last world wars that went on for the most part on French territory and the fact that until now the various attempts to reunite French Baptists have failed, all churches bearing the name "Baptist" in France are fully aware of their responsibilities. They know that they are weak but they also know that "the power of the Lord is made perfect in weakness." And they stick fully to this truth: "There is one Lord, one faith and one baptism." Therefore we can face the future with confidence.

(From a correspondent.)

The First Fifty Years, an attractive brochure compiled by Mr. Kenneth Palmer, J.P., outlines the rise and progress from its foundation in 1901 of the Stanmore Baptist Church, Sydney, Australia, where for forty-four years an outstanding ministry was exercised by Dr. C. J. Tinsley, whom Baptists the world over hold in high honour. The original membership of fifteen has grown to the vigorous forward-looking church of today, with its more than 300 members and variety of lively activities, while twenty-six of its members have entered the ministry and another fifteen have become missionaries. A former assistant-pastor, Rev. A. H. Orr, was organiser of the Baptist New Guinea Mission, formed in 1949. Under the ministry of Rev. N. F. Reeve, the church continues to progress. As one of the Jubilee objectives, Stanmore Baptists propose to build in New Guinea what is to be known as "The C.J. and Mildred Tinsley Hospital." The good wishes of British Baptists will accompany the Stanmore church as it marches toward its centenary.

Baptists and Disciples of Christ.

IN spite of its modest size and price, *Baptists and Disciples of Christ*, by E. Roberts-Thomson, M.A., B.D.,¹ is of more than ordinary importance to the Christian denominations with which it deals, and it deserves to be widely read and pondered by the members of both. Since the author's purpose is to set in a clear light the relationship to one another of Baptists and Disciples of Christ, he sketches briefly in the first two sections the origins and development of these two Movements. Part III is devoted to a discussion of their distinctive convictions upon such matters as the authority of Scripture, the nature of the Church, the Ministry and the Sacraments, and so on. In the closing section Mr. Roberts-Thomson notes the emergence of forces which are tending at the present time in various countries to bring about a "rapprochement" between Baptists and Disciples of Christ, and he tries to estimate realistically the prospects of success. The whole is written in an eirenical spirit, and forms a most helpful introduction to a subject which is likely to become of increasing importance as time goes on.

Of particular significance to Baptists is the author's account of the stages by which Thomas and Alexander Campbell (who may be conveniently described as the chief founders of the Churches of Christ in America) were first attracted towards the Baptists and then later withdrew from them. In Scotland, an earlier offshoot from Presbyterianism which was associated in varying degrees with the names of the Haldanes, John Glas, Robert Sandeman and Archibald Maclean, exercised an influence upon Alexander Campbell as a young man. It was itself in turn affected later by the growth of the Campbellite Movement in America, which by the 1830's had broken with the Baptists and entered upon an independent existence under the title of the "Disciples" or "Christians." These twin movements, known in America under the name of the "Disciples of Christ" and in Great Britain and elsewhere as the "Churches of Christ," subsequently maintained increasingly friendly associations with one another and in 1930 they came together officially in a World Body with a membership just short of two million.

The question now is: What is to be the future relationship

¹ Recently published by the Carey Kingsgate Press (3s. 6d.).

of this considerable Christian group, with its many affinities with Baptists, to the world-wide Baptist Movement which now numbers some thirteen million members? The answer is not easy to give, as this little book will indicate, and the merit of Mr. Roberts-Thomson's study is that it helps materially to bring the question into sharper focus. The real difficulty about his treatment, excellent as it is, is that, in the absence of universally accepted standards, statements about the views and practices of the denominations concerned are apt either to be so general in character as to be jejune, or alternatively to draw from particular illustrations of what Baptists or Disciples believe conclusions which assume more than can safely be granted. For example, we are told that "with the Baptist view of the Church, the Disciples of Christ are in substantial agreement" (page 97). But when this bald proposition is scrutinized in detail, it leads on to further statements which at once make one pause. Thus the author quotes the following words of Alexander Campbell as representing the views of Disciples. "The standing and immutable ministry of the Christian community is composed of bishops, deacons, and evangelists" (page 105). This statement, however true it may be in America or elsewhere, would certainly not be easily accepted in Britain. Yet the author's comment is, "In this they (i.e. Disciples) are at one with the Baptists." Similarly, Mr. Roberts-Thomson discusses the teaching of the two denominations about "man's salvation from sin, and redemption unto eternal life," and says that "the old antagonisms have ceased to have any meaning in reality" (page 108). Yet he concludes by noting as "the one great dividing factor between the two peoples" the fact that—to quote a leading Disciple—"the Disciples have emphasized the teaching, that in the New Testament no promise of remission of sins, or acceptance with God, is given, until after baptism" (page 114).

No doubt there is much truth in the author's contention that the difference between the two bodies is "more one of emphasis now, than of definite divergence of views" (page 123). Nevertheless, differences of emphasis can be extremely important as Mr. Roberts-Thomson virtually concedes when he says: "With Baptists it has been truth, freedom, unity. With Disciples it has been truth, unity, freedom" (page 133). The moral seems to be that, certainly as far as Britain is concerned, greater accord between the two denominations is unlikely to be achieved until much more intercourse has taken place between them than has so far been the case, and until painstaking efforts at mutual interpretation have enabled the exact character of each other's views and practices to be thoroughly grasped. That this is needed even in the case of so competent and sympathetic an observer as this

author shows himself to be, is evident from such statements as that Congregationalists "do not place any importance on baptism" (page 163), and that "the overwhelming majority of Baptist churches are what is called 'closed membership' churches" (page 166). (What, by the way, does Mr. Roberts-Thomson mean precisely when he says that "whereas Baptists assimilate easily metaphysical explanations of Bible doctrines, Disciples tend to content themselves with 'Bible names for Bible things' "? (page 139).

To conclude: the fate which has attended the attempts made during the last half century to bring Baptists and Disciples nearer to one another certainly does not warrant the expectation of any spectacular success in our own time. But more recent efforts do suggest that while progress towards closer relationships has varied in different parts of the world, a new spirit is stirring in the Northern States of America, while in Britain the existence of a joint committee of representatives of the two denominations encourages the hope that experiments in joint action may do something to promote fuller understanding and fellowship. As an essay in that direction this little book is to be warmly commended, although one cannot but regret that it is marred by not a few typographical and literary faults which ought not to have been passed by those who corrected the proofs.

R. L. CHILD.

The Glorious Liberty, edited by John Eric Fenn. (The British and Foreign Bible Society, 1s. 2d., post free.)

In this, the Bible Society's Popular Report for 1950, the editor's theme is that the world is involved in a struggle between the Marxist and Christian conceptions of liberty, and that if men are to enjoy Christian freedom they must have access to the sources of the knowledge of God which are found in the Bible. The Report shows how in country after country the Society is seeking, often in the face of tremendous difficulties, to place the Bible in men's hands in their own tongue. Six-and-a-half million volumes of the Scriptures in 798 languages were published by the Society in 1950 and eight new languages were added to the translation list. (The Translations Secretary, Rev. W. J. Bradnock, was formerly with the B.M.S.) All concerned about the spread of Christian truth throughout the world will be glad to read these stimulating pages. There are some useful maps and excellent photographs.

Reviews.

The Theology of Evangelism, by Henry Cook. (Carey Kingsgate Press, 6s.)

What we have in this book are the lectures delivered to the students at Spurgeon's College in December, 1949, on the Louisa Curtis foundation. They were undoubtedly lively and forceful, given in a popular and colloquial style (in some cases too colloquial for the printed page, as when William Carey is said to have "lapped up language after language," p. 17.) There is no doubt that many will be helped and stimulated by these pages. True and important things are frankly and courageously stated, and the sincerity of the author is undoubted and infectious. It must be said, however, that inspiring as the lectures no doubt were to the students to whom they were addressed, this book would have been of more permanent worth had the lectures been made the basis for a more carefully thought out work, rather than printed as they were delivered. As it is the book has definite limitations and seems unlikely to have much influence outside our own denomination. Perhaps that was never intended and should not be expected. But the ambitious title of the book leads the reader to expect more than the author intended to give and so, however useful and helpful it may be, it leaves us with a feeling of being not quite satisfied.

The term "evangelism" is used somewhat differently in different parts of the book, and the definition on page 9 is not in accordance with the use of the term in some other places. The necessary place of the Church in the life of the young convert is rightly emphasised, but too little is said about the necessity of the Church in the work of evangelism itself. It is surely the distinctive fellowship of the Church, and the attitude and actions of its members in all spheres of life, which prove the relevance of the Christian message far more than declaring the Gospel in popular language.

We would, however, express sincere appreciation for the book and hope it will be widely read within our denomination. It will undoubtedly recall those who read it to their primary task as Christian workers and leaders and deepen their zeal to win men and women to our Lord and Saviour, Jesus Christ.

LESLIE J. MOON.

The Baptists of Berkshire, by Ernest A. Payne. (Carey Kingsgate Press, 6s.)

As old a corporate life as any in the country can be claimed by the Baptists of Berkshire, for as far back as the middle of the seventeenth century churches in Henley, Reading and Abingdon were in association with one another. Next year the Berkshire Association will be celebrating the 300th anniversary of the meeting at Wormsley on 8th October, 1652 of representatives of these churches. Dr. Payne was asked to write something in preparation for this event, and the result is this excellent book. Its author agrees with the late W. T. Whitley that we are now at the stage when the most valuable contribution to the recording of our denomination's story in this land will be in the form of county and regional studies. Wheeler Robinson, W. E. Bloomfield, J. Brown Morgan, C. E. Shipley and John Haslam co-operated in a volume on Yorkshire, W. T. Whitley dealt with Lancashire, Cheshire and Cumberland in addition to his volume on London, A. S. Langley wrote on Birmingham, M. F. Hewett deposited in the Norwich City Library a voluminous manuscript containing the fruit of his researches on Norfolk, while Rev. A. J. Klaiber and Rev. L. A. Fereday have written on Suffolk and Cornwall respectively. Now we have Dr. Payne's valuable work on Berkshire. It is hoped that others will turn to those parts of the country which are still untouched. A great book wants to be written, for instance, on the Baptists of Northamptonshire.

It is a fascinating story which Dr. Payne so skilfully tells and he has unearthed unsuspected riches. We are shown how Baptist witness in this county has been maintained through many vicissitudes—persecution, theological controversy, economic and social changes, religious revival and decline—and in these informative pages we meet the Stennetts, Hintons, Bichenos, Colliers, Clarks and others upon whose loyalty the continuance of that witness has depended. The Baptist radical, John Pendarves, is lifted out of the obscurity into which his memory has lapsed, while to Daniel Turner, one of the most important of the eighteenth century Baptists, whom both Underwood and Whitley in their respective histories unaccountably ignored, considerable attention is rightly given. This is an important book, with some interesting photographs and valuable appendices and which, one hopes, will be widely read. Others beside Berkshire Baptists will find these pages rewarding.

GRAHAM W. HUGHES.