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## Editorial Notes.

**T**HE Annual Meeting of the Baptist Historical Society will be held at 4.30 p.m. on Monday, 28th April, in the Lounge at Bloomsbury Central Church, when it is hoped there will be a good attendance of members and friends. Following a short business meeting an address will be given by the Rev. Hugh Martin, M.A., D.D., whose subject will be *Baptists and the Great Church: or Independence and Catholicity*. It is hoped to arrange for tea to be served at a moderate charge, and it would facilitate arrangements if those who intend to be present notify the Society's Secretary well beforehand.

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From time to time references have been made in this journal to the Seventh Day Baptists. In the United States they number over 6,000 and have more than sixty churches. Meeting on the premises of our Upper Holloway church in London, on "the Sabbath, commonly called Saturday," their one and only church in this country retains its historically significant name of "Mill Yard." Its minister is Rev. James McGeachy who, with members scattered over England as well as London itself, valiantly labours in the face of many difficulties. Last year, Rev. and Mrs. E. H. Bottoms, on their way from the U.S.A. to New Zealand under the auspices of the Seventh Day Baptist Missionary Society, conducted a brief campaign for the Mill Yard Church, as a result of which a dozen or so new persons were contacted. Particulars of the Seventh Day Baptist church membership in other parts of the world may not be uninteresting to our readers. These are: Jamaica, 640; British Guiana, 148; Holland, 102; Germany, 297; New Zealand, 47; Central Africa, 800; South India, 125, while figures from China are not available. The Seventh Day Baptist General Conference, which will be holding its Annual Meetings at Denver, Colorado, in August, engages in a variety of activities, including overseas missions, the publication of literature (including its organ *The Sabbath Recorder*), and relief work in Germany while, in the sphere of education, it is associated with Alfred University in New York, which has nearly 2,000 students, a School of Theology at Alfred, Milton College, Winconsin, and Salem College, West Virginia. By no means numerically large, the Seventh Day Baptists are, however, obviously very much alive and zealous in making their distinctive witness in various parts of the world.

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Rev. Eric C. Rust, M.A., B.D., M.Sc., the senior tutor at the Rawdon Baptist College, has had a scientific as well as a theological training. Baptist congregations know him not only as a scholar, but as a preacher who has something to say and knows how to say it. He was, therefore, well qualified to deliver the fifth Joseph Smith Memorial Lecture, in Birmingham, last October. This lectureship commemorates a former lecturer in Overdale College who was himself a preacher of distinction. Two other Baptists have preceded Mr. Rust; in 1948, the late Dr. P. W. Evans lectured on "Some Lessons from Marcion," and the year following, Professor H. H. Rowley took as his theme, "The Authority of the Bible." The subject selected by Mr. Rust was "Preaching in a Scientific Age."<sup>1</sup> Taking within his survey current trends in science, philosophy and theology, Mr. Rust refused to be intimidated by those which are hostile to the Christian religion and asserted a confident and robust Biblical faith that proclaims an eternal word which is the same in a scientific or any other age. At the end he put in a plea for declaring the Christian message against a vaster background: "In this age of science, men see themselves against the vastness of the universe with its fathomless depths, and in a world where the collective looms large. We need to re-awaken a sense of human worth in the light of God's revelation, an awareness of the significance of human sin in its social setting, an appreciation that Christ's redemption is cosmic. Ethical commonplaces and small-scale preaching will not appeal to the many who are without." To have heard the lecture must have proved a pleasurable and heartening experience. The reading of it by those who, in an age when science is accorded an irrational worship, are called to declare the Gospel will inspire in them a bolder sense of assurance.

<sup>1</sup> Copies of the lecture are obtainable from the Secretary, Overdale College, Selly Oak, Birmingham 29, at 1s. 4½d. per copy, post free.

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*Prayers and Services for Christian Festivals*, by James M. Todd.  
(Geoffrey Cumberlege: Oxford University Press, 8s. 6d.)

Prepared as a companion to *A Book of Public Worship* this provides, for Free Church worship, prayers and orders of service appropriate to the Christian year and other special occasions. Mr. Todd may be congratulated upon compiling a most useful manual which we warmly commend to those who lead worship in the Free Churches. Not the least helpful of its many excellencies is its provision for several occasions not included in most other books of the kind.

# Baptists and Ordination

## A Comment upon *Church Relations in England*

**I**N the recent report of the Lambeth Conversations entitled *Church Relations in England*, the Archbishop of Canterbury is quoted as having said :

“The Report will inevitably deal with matters of great difficulty and delicacy; it will, I think, also raise some questions regarding the Church and Church relations which have not received much attention before and which certainly have not been thoroughly examined. It is to my mind of the first importance that the Report should have careful and dispassionate examination and that some of its issues should be thought out thoroughly, before any judgments upon it are made.”

As the context shows, the Archbishop was speaking, in the first instance, to his own people. Yet the widespread interest which is being taken in this Report by Baptists indicates that many of them, too, are aware of the need to think afresh about the issues involved, and would welcome discussion upon them. Hence this paper. It does not pretend to be exhaustive in its treatment, nor does it presume to offer final conclusions. Its aim is rather to comment upon a limited section of the ground covered by the “Church Relations” Report with a view to promoting mutual enlightenment, and preparing the way for the decisions which will ultimately have to be taken.

The Archbishop of Canterbury has said that “it is round the theology of the ministry that the tensions most exist” (p. 6). The Report bears this out. Its findings are not recommendations. They set out the minimum conditions which the signatories believe would have to be satisfied before Intercommunion would be possible. These conditions really turn upon the Archbishop’s suggestion that the Free Churches should “take episcopacy into their systems.” As far as Baptists are concerned this phrase would appear to imply at least the following:—

1. The holding of a special service for the consecration of Baptist Bishops, at which certain Baptist ministers (whether General Superintendents or others) would be “consecrated” (i.e. given episcopal ordination) at the hands of Bishops of one or more of the historic episcopal churches, including at least one Anglican bishop. The effect of this “consecration” would be two-fold: (a) the new bishop would be “linked with the epis-

copate of the past"; (b) the new bishops, and all Baptist ministers thereafter ordained by them, would be acknowledged by the Church of England from the outset as "duly commissioned and authorised for the same offices in the Church of God as its own Bishops and Priests" (p. 44). It is of crucial importance that the meaning of this consecration service is deliberately left undefined.

2. Adoption by Baptists of episcopal ordination (by their own bishops) as being in future the rule of the denomination for the Baptist ministry (p. 44).

3. Agreement that "in present circumstances" and as "a transitional step" the following functions shall be assigned by Baptists to their bishops: (i) that of ordination; (ii) that of decision, in concurrence with presbyters and laity, in any suggested changes in matter of doctrine and polity; (iii) that of pastoral oversight of ministers and congregations (pp. 39f). (It will remain for later consideration whether "some form of Confirmation" should not also be reserved for episcopal administration.)

4. The holding for existing Baptist Ministers of "some form of further commissioning" (yet to be devised) such that it will not be considered by Baptists as "re-ordination," but will be "satisfactory to the Church of England as genuinely conveying the gifts and authority that have traditionally been associated with episcopal ordination" (pp. 40ff).

5. The Report admits finally "that the admission of women to the presbyterate, even if they were episcopally ordained, and the lay celebration of Holy Communion . . . would from the Anglican point of view gravely complicate, and perhaps prevent, interchange of ministries and the establishment of intercommunion" (p. 41).

To facilitate discussion of these conditions we will briefly sketch, first, our Baptist practice in Ordinations, and then its theological implications. (Note: The extracts quoted below have been chosen as broadly characteristic of Baptist thought. One or two quotations are added from other than Baptist sources in cases where Baptists would have agreed with the sentiments expressed.)

### BAPTIST PRACTICE

Official guidance today is given in a statement adopted by the Baptist Union in 1923 and printed in the current *B.U. Handbook* (p. 33). It reads thus:—

#### ORDINATION AND RECOGNITION SERVICES.

1. Affirming the doctrine of the priesthood of all believers and the obligation resting upon them to fulfil their vocation according to the gift bestowed upon them:

By the *Ministry* we mean an office within the Church of Christ (not a sacerdotal order) conferred through the call of the Holy Spirit, and attested by a particular or local Church.

By *Ordination* we mean the act of the Church by which it delegates to a person ministerial functions which no man can properly take upon himself.

2. Inasmuch as the setting apart to the ministry is a matter deeply affecting the welfare of the Church:—

(i) An ordination should take place in the Church to which the person is called.

(ii) In order to witness to the unity of the Church and to safeguard the entrance into the ministry, it is desirable that the ordination should receive the concurrence and approval of the County Association or of its Committee.

(iii) In regard to anyone called to the exercise of the ministry in spheres other than that of the pastorate of a Church, ordination should take place in the presence of those by whom the person has been called.

(iv) It is recommended that the ordination or any subsequent induction service should include the observance of the Lord's Supper.

It will be observed that no effort is made in this statement to distinguish the pastoral office from other forms of ministry. This is in line with earlier Baptist practice whereby Deacons used to be ordained as well as Pastors. (The term preferred in the case of Missionaries was: "Designated.") For our present purpose, it will suffice to consider ordination to the pastorate.

Speaking generally the considerations set out above guide our Baptist practice today in this country. The conduct of Ordinations is not assigned by Baptists exclusively to any particular church-officer. It is generally entrusted by the church concerned to a senior minister of good standing who is held in regard by the ordinand and the church. Collegiate candidates for the ministry are normally ordained by their College Principal, who will frequently be assisted by other ministers. In other cases, the ordination will usually be conducted by a General Superintendent or other senior minister. The Order of Service varies, but it customarily includes a recapitulation of the church's invitation together with a statement of the candidate's personal faith in the form of answers to questions, or otherwise. Prayer is offered on his behalf, and this may or may not be accompanied by the Laying on of Hands, and/or the giving of the right hand of fellowship. In general, present practice seems tending to revert to earlier Baptist standards, and is giving to Ordination a greater significance and solemnity than was customary in the nineteenth century.

### THEOLOGICAL BASIS

A full discussion here of the theological basis of Ordination as understood by Baptists is impossible, but the following points should be noted:

1. The Church is the Society of Christ and He is its only Head. It is a voluntary society in the sense, not that it is constituted by human wills, but that the Lord chose to establish His Church upon a believing man's free assent to His divine Kingship (*Matt. xvi. 18*). Of that free individual response to the call of Christ, Believers' Baptism is the abiding symbol and seal. As brethren in Christ all believers enjoy the same spiritual rights and privileges, although their functions in the Church vary according to the Will of Christ.

"The claim which each believer is, on the ground of his faith and of God's mercy, entitled to lay before the Church comprehends the equal fellowship of a brother in the society of his brethren. . . ." "He is equally eligible to every office as God shall give him time and ability to fill it." (Chas. Stovel: *Hints on the Regulation of Christian Churches*, 1835.)

2. Particular churches have both the right and the duty under Christ to order their own affairs without dictation from any. At the same time, as members of Christ they are under equal obligation to care for one another in the fellowship of the Spirit, and to work together for the perfecting of the whole Church according to the Mind of Christ.

"Though churches are so far independent of each other as that no one has a right to interfere in the concerns of another without their consent, unless it be as we all have a right to exhort and admonish one another, yet there is a common union required to subsist between them for the good of the whole; and so far as the ordination of a pastor affects this common or general interest it is fit that there should be a general concurrence in it." (Andrew Fuller: *On Ordination*, 1804.)

3. The Church was created to be both the object of the Divine love and the servant of the Divine will. She lives by the worship and service of God in Christ. That there should be church-officers appointed in order to enable her to fulfil this ministry is a divine ordinance which Baptists—in common with most other Christian Denominations—have always acknowledged. They recognise further that Scripture has attached special importance to specific classes of ministers (*Ephes. iv. 11f*). But Baptists have also felt it requisite at times to assert the priority of the Church, and thus to emphasize the truth that the Ministry ultimately derives its significance and sanctions from Christ through His Church, and is not to be regarded as set over against the Church with magisterial authority in its own right.

"To each of these churches thus gathered according to his (Christ's) mind declared in His Word, He hath given all that power and authority which is in any way needful for their carrying on that order in worship and discipline which He hath instituted for them to observe . . . A particular church gathered and compleatly organised according to the mind of Christ consists of officers and members" . . . "And the

Officers appointed by Christ . . . are Bishops or Elders and Deacons." (Particular Baptist Confession, Article XXVI, 1677.)

"That there be some one or more in every particular church invested with official power is necessary and of divine appointment, for the due administration of the Word and Sacraments, the maintaining due order in the church and due execution of the laws of Christ" . . . "the ordinary officers of a church are (at least) bishops (sometimes called pastors and elders) and deacons." (Daniel Turner: *A Compendium of Social Religion*, 1778.)

"That though in respect of Christ the Church be one, yet it consisteth of divers particular congregations . . . every of which congregations though they be but two or three have Christ given them with all the means of salvation, are the Body of Christ and a whole Church. And therefore may and ought, when they are come together, to pray, prophesy, break bread and administer in all the holy ordinances, although as yet they have no officers, or that their officers should be in prison, sick or by any other means hindered from the Church." (Thos. Helwys: *A Declaration of Faith* . . . 1611.)

"We cannot agree that the ministry as commonly understood is essential to the existence of a true Christian Church, though we believe a ministry is necessary for its highest effectiveness." (Baptist Reply to Report on Lausanne Conference, 1927.)

4. Baptists recognise the historical and spiritual continuity of the Church, but they do not believe that this continuity resides in any special order of ministers, still less that it is dependent upon a physical act like the Imposition of Hands. In their view, it is grounded in the Living Christ, and is guaranteed by His Spirit's power to evoke from successive generations a believing response to Himself.

"As some official power and authority is of divine appointment to continue in the church till the whole be perfected; so there must of necessity be a succession of persons qualified for it, and invested with it. But *which* succession, as to what is essential to it, appears to me to depend entirely upon the presence of Christ, the gifts and graces of His Spirit and the force of His laws always continued in the church. . . . And therefore as to the popish notion of an uninterrupted *personal* formal conveyance of that power, from one officia to another, in succession from the apostles, it has no foundation as I can find in Scripture or the nature and reason of the constitution of a Christian church. . . ." (D. Turner, *op. cit.*)

5. A valid call to the ministry presupposes (i) personal experience by the candidate of divine leading (ii) confirmation by others—his church, the Association Committee, a College Council, etc. (iii) the free choice and invitation of a particular church to become its pastor.

"Though it is most true that the Holy Ghost makes men overseers of the Church and that gifts and graces are from Christ (which is His internal call) yet he ought to have an external call by the Church to ordain him to office. The inward call doth enable him to act in that station, the outward call doth enable him to act regularly." (H. Collins: *The Temple Repair'd*, 1702.)



6. In Ordination, a Baptist church, after testing the candidate's suitability, solemnly "separates" him in the name of Christ to the work of the pastorate.

"The way appointed by Christ for the calling of any person fitted and gifted by the Holy Spirit into the office of Bishop (i.e. pastor) or Elder in a Church is that he be chosen thereunto by the common suffrage of the Church itself and solemnly set apart by Fasting and Prayer with imposition of hands of the Eldership of the Church if there be any before constituted therein." (Second London Confession, 1677.)

"To the public instating of him into his office it is necessary there should be a recognition and repetition both of the church's choice and call of him, and of his acceptance of it, for the confirmation thereof and for the satisfaction of ministers and churches in communion: who meet to see their order and to assist, especially the former, by prayer for them, and by giving a word of exhortation to them if desired." (John Gill: *A Body of Practical Divinity*, Vol. III, Bk. II, Ch. 3.)

7. In the Laying on of Hands, Baptist custom usually associates several ministers with the leader in the act. The practice has never been regarded as indispensable to the validity of the ordination, and it is frequently omitted. Nor, when it is practised, do Baptists conceive of it as imparting special spiritual power or grace to the ordinand. They have chiefly valued the custom because it is scriptural, and because, while clearly identifying the person who is being ordained, it affords occasion for invoking the blessing of the Holy Spirit upon him.

"The only end for which I join in an ordination is to unite with the elders of that and other churches in expressing my brotherly concurrence in the election, which, if it fell on what I accounted an unsound or unworthy character I should withhold." (Andrew Fuller, *op. cit.*)

Compare the words of John Owen, who was prepared to allow the laying-on of hands "provided that there be no apprehension of its being the sole authoritative conveyance of a successive flux of office-power which is destructive of the whole nature of the institution." (*The True Nature of a Gospel Church and its Government*, 1689.)

8. In ordination the Church gives to the ordinand the authority needful for his office. But it should be noted (a) that the church's part in this authorisation is confined to instating the ordinand in the office to which he has been designated by Christ, Who alone gives him all necessary power; and (b) that the authority committed to the ordinand is "ministerial" in its nature, i.e. its purpose is not to lay down laws for the church, but to assist the church to execute the laws of Christ.

"Though the pastor be named and chosen for this office by the people, yet his commission and power to administer all divine ordinances is not derived from the people, for they had not this power in themselves, but it proceeds from our Lord Jesus Christ who is the only King of his Church and the principal of all power; and he has appointed in his Word that the call of his Church and solemn ordination shall be

the means whereby his ministers are invested with this authority." Letter of Isaac Watts to Mark Lane Church, 1702.)

"Thus in a gospel church rightly constituted there is no room for the most detestable of all tyranny namely, the arbitrary exercise of ecclesiastical power . . . ; and yet that there is a governing authority and ruling power entrusted with and invested in the proper officers of a church is evident to me from the scriptures here quoted and many others, though that power is strongly limited by the laws of Christ and appears to be directory, declarative and executive only, and not legislative or properly coercive." (D. Turner, *op. cit.*)

9. Baptists have always agreed that it is the function of the pastor to administer the ordinances. They have not agreed on the question whether it is *exclusively* his function so to do. In contrast to general 17th and 18th century practice, the more recent tendency has been to recognise the right of laymen to administer the sacraments if authorised by the church concerned.

"For when the Church chooseth the minister, doth not the Church in effect say: 'We give thee, A.B., powre to administer the Word, seales of the Covenant, and censures in the behalf of the whole Church?'; and the Minister-elect doth then actually possess and assume that powre delegated unto him by the Church." (John Smyth: *Paralleles, Censures, Observations*, 1609.)

"These holy appointments (i.e. Baptism and the Lord's Supper) are to be administered by those only who are qualified and thereunto called according to the commission of Christ." (Second London Confession, 1677.)

"It is the Church which preaches the Word and celebrates the sacrament. . . It normally does these things through the person of its minister, but not solely through him. Any member of the church may be authorised by it, on occasion to exercise the functions of the ministry. . . ." (*The Doctrine of the Church*, Statement by B.U. Council, 1948.)

## CONCLUSION

From this short survey two important facts emerge. First, there is such a thing as a Baptist tradition in the ordering of the life of our churches. Its pattern is both distinct and persistent, while yet flexible enough to admit of minor variations. That it is not more generally recognised is partly because we have not always been as faithful to it ourselves as we might have been, and partly because the tradition is essentially one of spiritual freedom, and is apt to exert most influence when its presence is least apparent. Be that as it may, we Baptists have a definite Church-Order. Our fathers did not abandon episcopal government in the interests of self-willed individualism. They rejected it consciously in favour of a different type of Church government which was intended to give fuller scope to the authority of the Holy Spirit in the Church's affairs. Three hundred years of history have done nothing to discredit their conviction that this was God's will

for His people. They have rather confirmed it by the blessings with which God has honoured it.

Secondly, Baptist Church-Order is the fruit of a conception of the Church and the Ministry which is rooted in the New Testament. We do not regard the Church as an hierarchical institution subject to Parliament and Canon law, but as a spiritual society ruled by Christ, and relying for its final sanctions upon His Holy Spirit alone. Of this Church, Ministers are the divinely-chosen pastors and teachers. But they find their appointed tasks through the free decision of those whom they lead, and they exercise their gifts not as members of a special class, but as servants of Christ for the building up of His Church and the advance of His Kingdom (*Ephes. iv. 11f*). These convictions are fundamental to our understanding of the Christian faith. For us, therefore, no less than for Anglo-Catholics, the problem presented by this Report is ultimately a theological one. These suggestions, if acted upon, would require of Baptists not merely that we should "take episcopacy into our system"—for that matter, we have *episcopes* in our system already—but that we should introduce into our system a particular kind of episcopacy. The question before us is whether this would be consistent with the fundamental religious principles upon which our polity is based. If it is not, then no particular prescience is needed to see that the experiment could not succeed. It would be like performing a blood-transfusion with blood from the wrong group. This conclusion may be the one to which we shall eventually be driven. But meanwhile it is very important that the points at issue should be made as plain as possible to all concerned.

We therefore suggest that our Anglican brethren should be invited to state the precise grounds upon which Baptists are asked to accept episcopal ordination as a condition of inter-communion. In other words, the question of authority must be faced. The signatories to this Report virtually recognise this when they declare: "Episcopacy cannot be offered to or accepted by the Free Churches as a mere matter of expediency or in a completely undefined form" (p. 38). Unfortunately they do nothing to implement this statement, but simply say: "It is assumed that the Free Church and the Church of England would accord to each other the same liberty of interpretation of the nature of Episcopacy and of priesthood as obtains in the Church of England" (p. 44). This may be as far, in the circumstances, as it was possible for them to go. But it plainly falls far short of what is necessary, and we are entitled to seek for further elucidation.

Finally, one would express the hope that (if this has not already been done by the time this paper appears) the existing Baptist Union Committee on the Ministry, or some similar body

set up for the purpose, should be asked to prepare a careful theological report upon the Baptist conception of the Ministry. The subject received some attention in the Statement on *The Doctrine of the Church* which the Baptist Union published in 1948, but the treatment given to it then was very slight. Many aspects have necessarily been omitted from this present paper, and there is great need now for an adequate statement dealing with the major issues that are involved in these discussions.

R. L. CHILD.

*Man is not alone*: A Philosophy of Religion, by A. J. Heschel. (Farrar, Straus and Young Inc. \$3.75).

This is an unusual book—"a philosophy of religion formulated by one of the best minds of contemporary Judaism." In Part I, on the problem of knowing God, the writer starts from "the sense of the ineffable" as the basis of his answer. Speculative arguments for the existence of God are dismissed. There is no attempt at a psychological analysis of religious experience, but rather a systematic description intended to carry conviction at each step. We must start, says the writer, not from the question of God's existence or from the idea of His essence, but from the awareness of His presence.

Part II, on the problem of living, begins with a description of man's needs—in particular, "the need to be needed"—and leads up to a demonstration of the way in which Jewish religion—defined as "the awareness of God's interest in man"—satisfies them.

Christians whose interest in Judaism is often limited to the years before Christ, will find it interesting and sometimes inspiring, to read an exposition of the philosophy underlying Judaism against the background of the modern world, though many will feel, too, that this approach to religion is too isolated from ordinary experience. Much of the book may well be described as poetry rather than philosophy—faith is "a blush in the presence of God" and time is "eternity formed into tassels." But it is poetry inspired by the same religious outlook as much of the Old Testament, and gives a fresh and striking account of religious experiences and aspirations which we claim our Lord came not to destroy, but to fulfil.

G. ELWIN SHACKLETON.

# Jubilee of the Baptist Commonwealth and Colonial Society

*A note upon the origins of the Society based upon information kindly supplied by its Secretary, Rev. F. C. Morton.*

THE Jubilee of the Baptist Commonwealth and Colonial Society is being celebrated this Autumn, although the actual anniversary fell in September, last year. Its origin can be traced to the Assembly of the South African Baptist Union at Grahamstown in 1901 when it was decided to request the Baptists of Britain to form a society for the purpose of aiding and extending Baptist work in South Africa. The Gold Fields Baptist Missionary Society had already been operating since 1899, but it was considered advisable that in the event of the proposed new enterprise being launched the Gold Fields Society should be merged into it.

The desirability of forging stronger links between the churches in this country and the colonies was brought to the notice of the Council of the Baptist Union of Great Britain and Ireland by Rev. S. Vincent. It was accordingly resolved to appoint a small committee to consider what might be done and, in particular, to report on the conditions and prospects of the Baptist churches in South Africa.

On the 16th September, 1901, a meeting was held at 19 Furnival Street, London, to consider the appeal of the South African Union and, on the motion of Rev. J. R. Wood and Rev. J. W. Ewing, it was decided to form a society to further Baptist work in South Africa and to invite the churches of the homeland to give it their support. That influential backing was immediately forthcoming is evident from the fact that among those who manifested their close interest in the project were Alexander McLaren, John Clifford, J. H. Shakespeare, F. B. Meyer, Mr. (afterwards Sir) George White, M.P., and others. Meeting in Edinburgh the following month the Council of the Baptist Union expressed its satisfaction at "the formation of the Baptist South African Colonial and Missionary Aid Society for the purpose of helping forward the work of God in South Africa" and commended it to the prayerful and generous consideration of the churches. A Board of Directors, consisting of prominent leaders, was elected to administer the work of the Society. Funds were

by no means plentiful. The first item of income was the balance of the Gold Fields Society, now merged into the larger organisation, which amounted to £1 12s. 11½d. Although the financial response of the churches was disappointing, useful work was done in sending aid to South Africa in the form of money and ministers.

By 1904, some of the Society's active supporters had come to the conclusion that the scope of its activities should be widened to include all the colonies and, in addition, Baptist work in Europe. This was discussed by the Executive committee on 20th June that year. It was agreed that, while it would not be wise to undertake continental work, the suggestion of expanding the Society's scope to include all the colonies was worthy of consideration. The various colonial Unions were written to, and by the time the full Board met on 4th October, favourable replies had been received. In view of the fact, however, that the first Baptist World Congress was to be held in July of the next year, when discussion with colonial representatives would be possible, the matter was referred back to the Executive. The Directors expressed the wish that correspondence with the colonial Unions should continue and that communication should be opened with the Baptist Union of Great Britain.

When the Executives met on 17th April, 1905, it reviewed the work of the Society during the three-and-a-half years of its existence. Disappointment was felt that in spite of repeated and weighty appeals comparatively little support had been forthcoming from the churches. The Executive thought that if a Baptist Colonial Society were to be formed it ought to be organised as part of the official activities of the Baptist Union. But the Directors, meeting on 3rd May, took a less pessimistic view of the situation, while agreeing that in the event of the formation of a Colonial Society it should be organised by the Council of the Baptist Union.

The first Baptist World Congress took place in London in July, 1905, and on the opening day a Colonial Conference was held under the presidency of Mr. Herbert Marnham. After discussion the following resolution, moved by Mr. George White, M.P., seconded by Dr. John Clifford, and supported by nine prominent representatives of Unions and Conventions in Australasia, Canada and South Africa, was carried:—

“That this Conference of representatives of Colonial Baptist Unions, Associations and Conventions is of the opinion that the time has come to form a Baptist Colonial Society for the promotion of closer intercourse between the Baptist churches in the various Colonies and in the Homeland, and for the furtherance of Baptist Principles throughout the Empire, and the desire is hereby expressed that the Directors of the Baptist South African Colonial and Missionary Aid Society will,

in conjunction with the Baptist Union of Great Britain and Ireland, proceed to the formation of such a Society, it being understood that the existing South African Aid Society will be merged into the new Society. And it is further understood that no Colonial Baptist Union, Association or Convention shall send any deputation or make any public appeal for financial aid otherwise than through, or under the auspices of, the proposed Baptist Colonial Society."

Unfortunately the Baptist Union Council in October was unable, owing to lack of time, to deal with the Colonial Conference's resolution. When the Society's Directors met the following day they decided to ask for it to be placed in an early and prominent position on the agenda for the next Council meeting and requested that a deputation should be received. Their wishes were evidently met for at the meeting of the Executive on 12th February, 1906, Rev. Forbes Jackson and Mr. Howard Henson reported on their visit to the Council. The Directors were informed on 26th April that the Council could not see its way clear to organising the proposed Colonial Society, but hoped that when it was eventually formed liaison between the Council and the new organisation would be established. Thereupon the Directors agreed to seek an opportunity of placing before the delegates to the Autumn Meetings of the Baptist Union, which were to be held that year in Huddersfield, the desirability of forming a Baptist Colonial Society. Consent to this having been obtained the case was presented to the Assembly at Huddersfield on 2nd October, 1906. Mr. George White, supported by Mr. Herbert Marnham, secured the adoption of the following resolution:—

"That this Assembly is of the opinion that the time has come to form a Baptist Colonial Society for the promotion of closer intercourse between the Baptist churches in the various Colonies and in the Homeland, for the furtherance of Baptist Principles throughout the Empire, and for the planting of churches in new and rapidly developing districts throughout the Colonies.

"The desire is hereby expressed that the Directors of the Baptist South African Colonial and Missionary Aid Society will, in conjunction with the Council of the Baptist Union of Great Britain and Ireland, proceed to the formation of such a Society, the existing South African Aid Society being merged into the new organisation.

"This Assembly warmly commends the objects of the proposed Society to the prayerful sympathy and generous support of all the Baptist churches in the Homeland."

Thus encouraged the Society appointed on the following day, Dr. John Clifford, Rev. W. Cuff, Rev. J. W. Ewing, Dr. A. McCaig, Rev. Charles Williams, Messrs. G. White, H. Marnham and Mr. H. Henson (Secretary) to confer with the Council. It was decided to communicate with the Colonial Unions and also to seek from the Baptist Missionary Society some endorsement of the Huddersfield resolution. This came the following month

from the General Committee of the B.M.S. which, on 21st November, passed the resolution :—

“That this Committee desires to express its deep interest in the proposals of the Baptist South African Colonial and Missionary Aid Society to extend the sphere of its operations to all the British Colonies, and it heartily wishes it God-speed in its efforts to extend the Redeemer’s Kingdom.”

Eighteen months went by and still the new project had not materialised. But when J. H. Shakespeare asked the Society to appoint representatives to confer with the officers of the Baptist Union on the subject of an Emigration Bureau, the Directors, agreeing to the request, took the opportunity of asking whether the time had not come now to proceed with the formation of the new Colonial Society. They empowered their representatives to deal with the matter at the proposed conference. From these the Executive received, on 15th June, 1908, an interim report and, on 20th December, 1909, Sir George White, Mr. H. Henson and Rev. E. H. Ellis presented a fuller and encouraging account of the negotiations. When the Directors met on 17th February 1910, the terms of the proposed constitution of the new Society were laid before them and received their approval. The general purpose of the Colonial Society was to be that of “furthering the progress of the Baptist Denomination within the British Colonies and Dependencies.” This was to be done by :—

- “(a) Co-operating with the Baptist Union or Convention in the Colony or Dependency in establishing churches.
- (b) Acting as a Board of Reference; supplying official letters of recommendation; and securing ministers and agents for service in the Colonies and Dependencies.
- (c) Acting as an intermediary in relation to the emigration of Baptists to the Colonies and Dependencies.
- (d) Raising funds for the foregoing purposes.”

At length the Baptist Colonial Society was formed on 27th April, 1910, at a meeting held under the presidency of Dr. McCaig at the Baptist Church House. Sir George White, M.P., introduced the subject and Mr. Herbert Marnham moved and Rev. J. E. Ennals seconded the resolution :—

“That this meeting of members of the Baptist South African Colonial and Missionary Aid Society agrees to merge its existence forthwith in the Baptist Colonial Society in accordance with the constitution of the new Society drawn up at the Joint Conference of the Baptist Union Council and the Baptist South African Colonial and Missionary Aid Society held on March 16th, 1910.”

The following officers were elected :—President, Sir George White, M.P.; Vice-President, Dr. McCaig; Treasurer, Mr. John Attenborough; Secretary, Rev. H. Lenton Staines. On



10th February, 1943, when Dr. J. H. Rushbrooke was President, the constitution was amended, some of the alterations reflecting changes which had taken place during the intervening years in political thought and the development of Baptist relationships. Henceforth it was to be known as The Baptist Commonwealth and Colonial Society; instead of "British Colonies and Dependencies" in the statement of purpose there was substituted "Dominions, Colonies, Protectorates, Mandated Territories, or other overseas sections of the British Commonwealth"; in addition co-operation was to be maintained "with the Baptist World Alliance and with any of its affiliated organisations."

The story of the Society's origins is largely the rather prosaic one of committee meetings, conferences and resolutions, but behind these somewhat humdrum activities lay the determination of an enthusiastic band of British Baptists to extend the Kingdom of God and promote the advance of the Baptist witness throughout the world-wide Commonwealth in co-operation with their brethren across the seas. More romantic is the record of the Society's activities in the field. During the years that followed it has, among other things, subsidised pioneer work at Dwellingup in the timber country of Western Australia, shared in supporting new work at the mining centre of Flin Flon, in northern Manitoba, and given aid to South African Baptists in the immense missionary task which confronts them among the eight million Bantu, the Cape Coloured and the Indian population of Natal. It has been the means of introducing to friends and churches overseas, thousands of Baptists who have emigrated to various parts of the Commonwealth. During the late war, Baptists in the Forces training in Commonwealth countries were brought into touch by the Society with homes and churches, where they received a welcome, while in London an Overseas Baptist Chaplains' Fraternal was organised. Last year, when the Festival of Britain brought to these islands large numbers of overseas visitors, the successful Commonwealth Congress was arranged, the Baptists being the only denomination to organise such an event. The Society, as it celebrates its jubilee, may look upon the past with satisfaction and to the future with the confident hope that it will be able to continue and develop its work of deepening the sense of fraternal unity among Baptists in the British Commonwealth and of furthering the advance of the Baptist witness in those lands where flies the British flag.

GRAHAM W. HUGHES.

# The Union Church at Launceston, Cornwall

## IV. THE BAPTIST REVIVAL

THE Baptist Church at Southgate ceased to exist as an organised body in 1812, but its few stalwarts continued to be active in the district, and the Baptist witness was maintained by their preaching. In 1849, in the village of South Petherwin, some five miles from Launceston, a Baptist church was founded. Very little is known of this church, and so far no trace of its records or minutes, if any were kept, has come to light. In the following year another church was formed, at Lifton, in Devonshire, hardly more than five miles from Launceston, on the main road to Exeter. This church had at least one immediate link with the former church at Launceston, since Dorothy Gould, who with her husband, John were prominent in its life, was a daughter of the Lenn family. William Lenn had been a foundation member of the first Launceston Church with his son, Richard. A shoemaker by trade, Richard was well known as a preacher in the district, and would walk miles every Sunday to serve the village churches. He had some fame as a local poet, and wrote verses on topical events for the local newspaper, especially about the feuds that then existed between the churches and the chapels. He did not die before 1874, and provides at least one certain link between the earlier church and the churches at South Petherwin and Lifton. Mr. Stanley Gould, secretary of Mutley Baptist Church, Plymouth, comes of this stock and, having been president of the Association in 1943-44, gives sure proof that the family still keeps to its tradition.

The church at Lifton decided to build a chapel which was completed in 1851 and seated 150. From the start the church had an open membership, but its trust emphatically stated that the minister must preach "Believers baptism, and no other." The following year saw the visit of "Mr. Wheeler to Launceston, formerly a missionary in West Africa." Was there any recollection then, we wonder of Jacob Grigg who had left Launceston for West Africa fifty years earlier? "Mr. Wheeler" was in fact J. A. Wheeler who went out to the Cameroons under the Baptist

Missionary Society in 1850, but returned in 1852. Wheeler remained at Lifton, becoming its first pastor.

The minutes of the Lifton Church show that W. D. Hanson was also active in its life. He was later the squire of Polyphant, a village hard against Bodmin Moor, and was instrumental in forming a Baptist cause in that village in 1872. This Church was again short-lived, and little information about it survives. Mr. W. R. Pattison was another leading personality, whose connection with the former Launceston Church has already been noticed. He provides another link between the two churches.

Another active Baptist was a Mr. Peters, of South Petherwin, who was frequently associated with activities at Lifton. An interesting minute records that on Good Friday, 1893, a Baptismal Service was held, and one of the speakers at the evening meeting was R. Lenn, of Launceston. At the Church Anniversary in the same year the congregation exceeded 200. In 1855, there was some discussion about raising the pastor's stipend, and a suggestion made that the Church at South Petherwin would help, but the idea fell through. In 1860, the membership had passed forty; the tenth Anniversary was celebrated, the visiting preacher being T. H. Pattison of Regent's Park College—a son of W. R. Pattison. He was later to become Professor T. Harwood Pattison, D.D., of Rochester Seminary, U.S.A., who gave the Ridley lectures in his old college in 1900, a few years before his death. The following year records, amongst other baptisms, one from Greystone Bridge—the first record of Baptists there. In 1862, the Congregational Church at Launceston, which had hitherto been responsible for this small church, made an arrangement with the Lifton Church to share responsibility for it. The Church still lives and holds a service once every Sunday; its congregation is small—rarely exceeding a dozen, often half that number, and its future can only be secured if it can find younger people to accept responsibility for it. But there is an atmosphere of sanctity in the small building so delightfully situated on the banks of the Tamar nestling under a wooded hill-side. Its older members recall still earlier years, and the baptisms in the river close by. Since 1928 it has been under Baptist Trustees.

In 1863, a preachers' plan was drawn up to embrace Lifton, Greystone, Bulford (of which we have no knowledge) and South Petherwin. The following year a church was established at Sourton; this church, standing on the borders of Dartmoor, is still thriving, but it now looks to the Baptist church at Okehampton for its main support.

In the record of baptisms we find the names of two Launceston ladies, both of whom were at the time in membership at the Independent Church at Castle Street. 1868 saw the

baptism of Henry Fitze—whose family has rendered conspicuous service to the Baptists in the district ever since.

Now there come some changes in the pastorate; the year 1869 sees Thos. Honyer inducted to the pastorate "after labouring as an evangelist in connection with the church for more than three years." He left in 1872, and was succeeded, for six months only, by John Hier. In 1874, George Parker became minister, and with his coming the church discovered a new vitality. He came from Croscombe, Somerset, and was introduced to the church by Mr. Wm. Haines, of Spurgeon's College. The next year sees the first reference to services at Portgate, and amongst others baptised is the new pastor's second son.

The Portgate church trust was dated February, 1864—ten years before this, and it was never legally enrolled. It was built by Mrs. Thomasine Smale largely for her own use, and by her will she left most of her estate for its benefit. The will was contested by her family, but the Devon Baptist Association proved the case, and then accepted a sum of £660 as capital to provide "Smale's Bequest," the income from which is for the benefit of the Baptist Minister of Lifton or Launceston. The church itself has long ago ceased to exist, and the derelict building with its small graveyard was legally disposed of, not without difficulty, in 1930.

Parker's entry in the Lifton Minute book for March 26th, 1876 reads "Comd. preaching the Gospel in the Room for many years occupied by the 'Bretheren' in Duke Street, Launceston. We had nine in the morning and twenty-six in the evening. . . . We hope to continue the service here, and to work it in connection with Lifton." The services did in fact continue, and the church at South Petherwin moved to Launceston, selling their building there for £75 in 1890. By May the cause at Launceston was sufficiently established for a permanent agreement to be drawn up with the owner of the hall in Duke's Lane; it was made over the signatures of George Parker, Richard Peter, Henry Gardiner (two men outstanding in the early days of the re-constituted church) James Palmer, R. F. Bray and C. Veysey. The rent was £5 5s. 0d. a year, payable quarterly, for the use of the room on Sundays and one weeknight. In July there were nine baptisms at Lifton, with 300 present; Parker also records "Mr. Spurgeon has sent a young man, a Mr. J. Wilson, to preach at Launceston and try to establish a Baptist Church there. He has continued his work with great encouragement several souls have been saved and baptised on a profession of their faith at South Petherwin."

John Wilson had first preached on Sunday, May 7th, and the following Tuesday his ministry was recognised when Rev. John

Aldis, of George Street, Plymouth, was the special preacher. Presiding over the evening meeting was Squire Hanson. The church was formally constituted later in the year—on October 12th, 1876, John Wilson being unanimously elected as its first pastor, and Messrs Pode and Gardiner the first deacons. The church consisted of thirty-two members. Soon afterwards, Mr. Richard Peter was also appointed as a deacon—a man to become prominent in the public life of the town. Mrs. John Fitze, a foundation member, is happily still living, and recalls these early days when she was associated with the beginning of the present church. The next twelve months saw the church established, but later in the year, after fifteen months work, John Wilson (who had already spent a short period at Chiswick) left for Woolwich, where he was to spend the remainder of his life. 1877 also saw the Lifton church purchase a Manse.

Wilson was followed at Launceston for a few months by A. E. Johnson—another of Mr. Spurgeon's early students, but after he had left, Parker, at Lifton, accepted the oversight of the church, and in December, 1878, the churches at Lifton, Sourton, and Launceston, agreed formally to unite under the one pastor. Parker's initiative was not yet spent. Having secured the formation of the new church at Launceston, he looked for other opportunities and found one at Thorn Cross, three miles from Lifton and five from Launceston, an area of scattered farmsteads and cottages that would not even comprise a hamlet, but yet together making a sizeable community. The first record of any work here comes in 1879, when Parker started a cottage meeting. Within two years land had been purchased for a Church building; in June, three months later, the first stone was laid of a building to be completed that same year—much of the work being done by voluntary labour and by farmers giving free carriage for building materials. In 1884 it was free from debt, the Association Chapel Case having contributed £100 towards it. At Sourton, too, the work was growing, and in 1882 a chapel was erected. This also was cleared from debt by 1884, so that Parker and the church at Lifton were responsible for two new buildings within two years, both of which were paid for by the end of the third.

After a ministry of eleven years, Parker left in 1885 to go to Buckinghamshire. When he left, the Sourton church turned to Okehampton for oversight, but Lifton and Launceston continued to work together with the smaller churches at Thorn Cross and Greystone Bridge.

In Robbins' *History of Launceston* it is stated in respect of the Launceston Baptist Church that "for some years up to a recent date there were no regular services"<sup>25</sup> Robbins wrote in

<sup>25</sup> Robbins, *ibid* 372.

1883. If he meant that the services were irregular between 1876 and 1883, this is incorrect, for Mrs. John Fitze asserts categorically that there was no such break. He may instead have meant that some services were held periodically between the closing of the Southgate church in 1812 and the opening of the new church in 1876, and if so (and we have no other proof of it) it means again that the Baptists were more active in Launceston than their records suggest.

The pastorate at Lifton was filled again in the following year, 1886, by the Rev. Franklyn Owen, who came from Bristol College. He resigned a year later and was succeeded by George Keen, a colporteur engaged in the district, who undertook the pastoral oversight of the group of churches. In 1891, the ministry of the Rev. H. Smart began—with the minister no longer resident at Lifton, but at Launceston. The following year the Launceston church left the rented hall they had used hitherto, and moved to the new church they had built in Western Road. This seated 130, with a basement Sunday School hall. Here the church worshipped during thirty-six years of steady growth until this building was out-grown, and they were established as a spiritual force in the life of the town. Smart left in 1897, to be followed by C. J. Leal from 1898-1906. A. E. Knight succeeded him in the same year, and in 1908, D. Dighton Bennett, B.A., began a ten-year pastorate.

While the work at Launceston was growing, the Lifton church fell on bad days. The village also had its Parish church and a strong Methodist church; the Baptist church found as well that their daughter church at Thorn Cross was drawing considerably from their strength; the congregations declined to a hand-ful, and it was at last decided to close the church. The final service was held on Whitsunday, 1916, and in 1920, the building and its furniture was sold for about £400.

Bennett had been succeeded in 1919 by William Bonser and in turn he was followed by E. P. Thorn in 1922. This pastorate proved to be a short one, and Bonser returned for a second pastorate from 1924-1927, before he finally retired. The church by now was seeking better accommodation than the small church building in Western Road offered, and at the time that they called H. W. Hughes (then a student at Spurgeon's College) to the pastorate in 1927, they also embarked on an ambitious extension programme. The old church building was sold, and subsequently converted into showrooms for the local Electricity Authority. A large old house—Madford House, standing in its own grounds in the centre of the town—was purchased, and its newer wing was converted into a church by rebuilding an outside wall to enclose a larger area. The rest of the building was used for

various church rooms, and as a Manse. The scheme cost about £4,000, but a portion of this was realised by the sale of the old church and by the subsequent sale of parts of the gardens of Madford House. The project was a splendid venture, although the church did not at the time realise how expensive maintenance of the property would become. Most of the house had been built early in the 17th century, and is alleged to be the first house built outside the old town wall, and to have accommodated Charles II when he was resident in Cornwall in 1645, being then Prince of Wales.

When H. W. Hughes was succeeded in 1935 by H. J. Harcup, most of the debt had been liquidated. He remained until 1945, being towards the end of his pastorate simultaneously pastor of the Congregational Church, with whom union was subsequently effected. To the more recent fortunes of that church we must now turn again.

In 1904, E. B. Rawcliffe began a ministry at the Congregational Church, but it lasted only for two-and-a-half years. Soon afterwards a new organ was installed, built by Wadsworth brothers at a cost of £458, and hydraulically blown. The Carnegie Trust contributed £125 towards the instrument. It still remains the best two-manual instrument in the district.

In 1907, Thomas Bowen began a ministry which continued till 1911. The first signs of the gathering clouds are now seen. The church faced a serious financial deficit in 1909, and at the annual church meeting the following year, Bowen "made reference to the evidence of the lack of spirituality in the church." Revision brought the church roll from 111 to 77, and when Bowen left he spoke of his ministry as being "exceptionally brief and quite as exceptionally barren in visible results."

1912 saw the church celebrate its bi-centenary (from the Presbyterian foundation in 1712), and in the following year, F. J. Sloper began a ministry which would have been briefer had he been physically fit enough to have joined the Army when war was declared. There were theological differences between him and part of the congregation; not a few of the champions of orthodoxy not only revolted against the "New Theology," but forsook Free Church principles, and turned to the Anglican Church (if to any) for spiritual succour. When F. J. Sloper left in 1919, he returned to the teaching profession and wrote "I have had much happiness and many disappointments. The fact that the district is not Congregational has made it difficult to replace those that have gone. On the part of some members there is a marked slackness in regard to attendance and enthusiasm; on the other hand, some have been outstanding in their faithfulness and devotion."

In 1920 began the pastorate of C. Sheppard Gibbs. The church membership now stood at about seventy and finances were proving difficult. In 1923 he stated his intention of leaving. That year sees also the end of the old "Church Book," and the minute book which follows it is the entire work of Mr. J. Treleven, for long the secretary of the church, and an outstanding counsellor and philanthropist, whose gracious influence in the town was as beautiful and characteristic as the clear copper-plate of his writing.

In 1924 A. F. Davies began a new pastorate, and soon afterwards the legacy of Hadrian Evans was upheld in court, and the "May Evans Trust" of £300 invested in 4 per cent consols, began to benefit the church. F. Bowden followed in the pastorate in 1930, but two years later resigned, having met with considerable criticism for his methods. He returned to London broken in health, and not long afterwards died, leaving a wife and a small child. Augustus Julian, a retired minister succeeded him for a period, but in 1935, in view of the continued decline in membership—now only thirty-seven—it was resolved to seek union with the Baptist Church. A scheme for outright union was rejected by both churches in 1936, and A. L. Trudgeon came to the pastorate until 1940. It was then agreed that the church should continue to exist separately, but worship with the Baptists. The agreement was reached after full discussion, and by the decision of an overwhelming majority of both churches. On the first Sunday of June, 1940, the congregations united in worship under the ministry of the Baptist minister, H. J. Harcup.

The two churches continued to worship in both their buildings, using each on alternate Sundays. At the end of the war, in 1945, when H. J. Harcup left for Long Sutton, Lincs., it was agreed to seek a full union, and to concentrate the work in the Congregational premises. These, while in a less convenient site in the town, were more commodious than the Baptist church, which lacked any large hall. After a short, temporary pastorate under W. P. Hodge, K. E. Hyde was called to the pastorate of the uniting churches, and the decisions were implemented. The Madford Church building was leased to the Ministry of Works for office accommodation. The small Walker organ, given by Mutley Baptist Church, Plymouth, was re-erected in Emmanuel Baptist Church, Plymouth, while the pews went to Hele Baptist Church, Torquay. The income derived from the lease of the property has been entirely absorbed by the extensive programme of building repairs at Madford and the long-needed renovation at Castle Street. More recently, F. R. Jewry, another Baptist, has accepted the pastorate.

The question will doubtlessly be asked why a church with



so fine a tradition as that which formerly worshipped at Castle Street should so seriously decline; although there has been a decline of church life in the nation as a whole, here it is entirely abnormal. While there is no simple answer, several factors can be seen to have been at work. The area is strongly Methodist, and the local parish church is strong. Only equally strong denominational convictions can ensure the life of the church, and it will be fatal if in the future it looks only lightly on its two denominational affiliations. It is also evident that a vigorous evangelical witness is needed for the church to survive. The widespread initial success and subsequent failure of the earlier Presbyterian church points to this; so does the remarkable success of the Methodist Revival in Cornwall, which was no doubt helped by the "vacuum" which the lapsed Presbyterian churches had left. The Launceston Church grew under a strong evangelical ministry. A similar ministry saw the growth of the Baptist church; the Congregational church declined most seriously when the ministry was not fully evangelical. But most of all the problem seems to relate to the fellowship of the church. Out of thirteen pastorates in a hundred years, six ended unhappily, including that of Horsey, who had been minister for thirty years. Edwards, who followed, seemed glad to leave after a short while, and Jackson, the next minister, left in such disgust that he went right out of the ministry. A better period followed with Bamford and Miles, but a generation later the same story was repeated. Soon the decline had set in, short pastorates became the order of the day, the youth work of the church declined—as it always will when the spiritual life of the church is at fault—and the membership was not replenished.

The task before the United Church with its new beginning and fresh opportunity is to prove its true unity. Progress has already been made, and with a continued growth in healthy fellowship and enthusiastic service the future life of the church should be assured.

KENNETH E. HYDE.

## The Holy Spirit and the Sacraments

WHEN we think even for a moment of the Roman Catholic celebration of the Mass and the Communion of the Lord's Supper in a Baptist Church we realise how wide is the difference of opinion and belief in regard to the sacraments of the Christian Church. When to this we add the recollection that one group within the Church does not practice the sacraments at all we begin to see the magnitude of our difficulties. Who would dare to say that the members of the Society of Friends are not within the Body of Christ? Guided by what they call the Inner Light they have made a notable contribution to the Church Universal. Are we to gather from this that the Holy Spirit and the sacraments are not necessarily bound up together? Privileged to hold converse some years ago with Canon Raven, the present writer, when the conversation was almost concluded, mentioned the relationship between fellowship and the Spirit. Canon Raven turned and said, "Yes, there is room for a sound investigation of that problem."

In the same scholar's *The Creator Spirit*, there is an illuminating chapter on the Spirit and the Church, and in that chapter Canon Raven writes: "But despite the feuds of schools and sees, through the long ages of enslavement to the Catholic hierarchy and of the divisive individualism of the Protestant reaction, there remains something of the love and joy and peace to bear its fruit in the splendours of St. Francis or the early Quakers, and to testify that Christ is more human, more divine than His official representatives, that the eternal Spirit manifested in Him cannot be barred out by creeds nor confirmed by ceremonies nor trafficked in by priests, but lives native in the spirits of His children." Any enquiry into the relationship between the Spirit and the sacraments must always have these considerations in mind. It is of the very nature of Spirit that no one sect should possess a monopoly of it and it is also of the very nature of Spirit that its full apprehension is an impossible ideal: the Spirit will continue to lead us into all truth until we stand in the Presence of Him who is truth, and even then, we may find ourselves launched out on further voyages of amazing discovery.

The history of the early Church can, of course, be interpreted along various and even conflicting lines, but the writer believes that early in the history of the Church the emphasis was placed on the authority of the Church and, in consequence, salvation

came to be bound up with that authority. The conception grew up of salvation by means of infused grace and this tended inevitably to relegate the Spirit to a secondary position. In fact, it is not going too far to say that the Spirit came to be regarded with some suspicion by the guardians of authority. However misguided Montanus might have been, the movement which sprang from his exaggerations was, in point of fact, a protest against the mechanical view of the Spirit which even at that early day was gaining ground. We can, in like manner, regard the early Quakers as a legitimate protest against a hardness which can and does creep into ecclesiastical organisations.

Yet from the other side there is much to be said. Think, for a moment, of such a writer as Von Hügel, a Roman Catholic with wide and deep sympathies and great learning. In the Second Series of his *Essays and Addresses* there is an essay on "The Place and Function of History and Institutions" and there Von Hügel deals with this problem of the relationship between Spirit and cultus. He therein affirms that "*a simple mental cultus is too brainy for mere man,*" a contention with which one must agree and which, once allowed, leaves us with the problem with which we are here concerned—the relationship between the cultus, or the sacramental aspect of Christianity and the operation of the Holy Spirit. In 1946 there was published a book by E. L. Mascall entitled *Christ, the Christian and the Church*. This book appears to have escaped the notice of Free Church scholars and yet it is a work which we must take into consideration in any attempt to arrive at some understanding of our subject. E. L. Mascall is Lecturer in Theology at Christ Church, Oxford and Priest of the Oratory of the Good Shepherd. On p. 161 he writes:—

"Christ unites our human nature to his, so that we may be able to offer his offering, or, rather, that he may be able to offer it through and in us. For, as we have seen, it is not a mere metaphor, but the literal truth, that the Church is the Body of Christ. Christ has only one body, that which he took from his mother the Virgin Mary, but that Body exists under various modes. As a natural Body it was seen on earth, hung on the cross, rose in glory on the first Easter Day, and was taken up into heaven in the Ascension; as a mystical Body it appeared on earth on the first Whitsunday and we know it as the Holy Catholic Church; as a sacramental Body it becomes present on our altars at every Eucharist when, by the operation of the Holy Ghost, and the priestly act of Christ, bread and wine are transformed into, and made one with, the glorified Body which is in heaven."

There you see the Holy Spirit is that power which transforms bread and wine into the Body and blood of Christ and there, too, a place is found for the priest, since the priest upon the altar is the one who specially performs the priestly act of Christ. Let us put by the side of that High Anglican doctrine our own faith and practice. We gather around the Lord's Table; we do so at

His command and by His invitation. With us the concept of sacrifice is almost entirely absent. Yet with us it is more than a memorial feast because we believe that Christ, in the Spirit, is present. But Christ in the Spirit is present, not by virtue of any act performed, nor because of any specific words used, nor again by the presence of any specific order of men, but simply by faith and by faith alone. Yet, being present, the Holy Spirit is there to help, to strengthen and to bless the worshipper. In precisely the same way the Holy Spirit is present in the worship of the Church, in the reading of the Word and in the proclamation of the Gospel. Therefore, with us the Holy Spirit's presence is due, not to the specifically sacramental act, but to the mere fact that believers are gathered together. When believers worship in spirit and in truth then the Spirit is there present. The stress is here on believers whereas in Fr. Hebert's book *The Form of the Church* the stress is on a regular ministry duly qualified to celebrate the sacraments of the Church and who by their very regularity guarantee the presence of the Spirit. No one would doubt Fr. Hebert's manifest sincerity, but what are we to say about a passage like the following?—

"Above all, a society which has for the centre of its faith the real existence of an invisible spiritual King, to whom the allegiance of all men is due, must certainly have an order of Ministers to act in His name—not to administer a religious system on behalf of an absentee ruler who has deputed all power to them, but to make real to men the present authority of a living and reigning King; not to exalt itself by claiming dominion for itself over men's consciences, but to proclaim and make effectual His dominion, to speak His words, to announce His pardon, to bring to men His gifts. That human nature should ever be able to discharge such a responsibility must be called flatly impossible, apart from the presence with it of the Spirit of God, to strengthen its weakness, to restrain its waywardness, and to enable it to do the one thing that of itself it cannot do, namely to renounce the self. Hence we read that at the inauguration of this Ministry He breathed on the Apostles and said: "Receive ye the Holy Ghost"; and this is still the formula of ordination. The contrast that certain scholars sought to draw fifty years ago between an official and a charismatic Ministry in the primitive Church was radically false. The official Ministry is charismatic; every function of it presupposes the presence of a Divine Spirit acting through human weakness. When there is guilty failure on the part of ecclesiastics, the fact remains that that to which they have been called is a ministry of the Spirit; the severest condemnation of a worldly priest is that he should be reminded of what he is."

From this it is evident the whole weight is placed upon the official ministry and that the writer is really more concerned with asserting that ministry than with showing how the Holy Spirit operates within and through the sacraments of the Church served by that ministry. Now the idea of the Church is best seen in her view of the sacraments and, in regard to the Lord's Supper, our Baptist

faith and practice leaves no doubt as to what we think about the Church and as to where we place the emphasis. We regard the Church as composed of believers, and we believe that whenever the Church is met the Holy Spirit is present to guide, to help and to bless. That the Holy Spirit is specially present at the Lord's Supper is due to the *meaning* of that Sacrament and to the fact that when we meet around the Table we renew that New Covenant which our Lord instituted in the Upper Room. Without the presence and power of the Spirit the sacrament would be of no value at all, but we regard the presence and power of the Spirit to be guaranteed by the promise of Christ, a promise made to all believers and which is fulfilled whenever and wherever two or three are met in His name.

We may have appeared to labour this point, but have done so because we wish to draw attention to a fact which seems to have escaped those who discuss the problem of the Apostolic Succession. That doctrine is usually regarded as a claim, on the part of those who hold it, to transmit either the true teaching of the Church or the Grace of the Lord Jesus Christ. In actual practice it is really a claim to transmit the Spirit, since for any valid celebration of the sacrament the duly ordained priest is an absolute necessity. The Holy Spirit, according to this theory, operates in the sacrament by virtue of the duly ordained priest who officiates. In contrast with this we hold that the Holy Spirit is present by virtue of the presence of believers and we hold this truth on the basis of the evidence of the New Testament.

But this does not mean that we deny that the sacraments mediate the Spirit. We hold that they do. Just as the prophets of Israel used what has been described as "prophetic symbolism" in the proclamation of their message so the sacraments are acted parables whereby we are brought nearer to Christ, and therefore brought nearer to the power of His Spirit. In this life we have no experience of disembodied spirit or pure spirit; our body is a real element in personality, and while we remain in this condition outward symbols will play their part in our spiritual experience. The symbols of bread and wine were regarded as necessary by our Lord and they are necessary for His followers. The Holy Spirit works in and through the sacraments, but we refuse to limit in any way whatever the Spirit's sphere of action. It is one thing to say that the Holy Spirit is specially present in the sacrament and quite another thing to hold that only in the sacraments do we realise the power of the Spirit.

So far we have thought of the sacrament of the Lord's Supper. How about the sacrament of Baptism? As Baptists we have often been criticised here by those who think that we stress far too much the physical element of water and neglect

that baptism of the Spirit about which the New Testament speaks so frequently. Actually, we do not in any way minimise that baptism of the Spirit, and we hold that Baptism with water only is of no avail. Believer's Baptism pre-supposes an action of the Spirit which must be prior to the sacrament of Baptism itself. For how can anyone believe in the Lordship of Christ without the Holy Spirit's aid? That Baptism of itself confers the Holy Spirit we do not hold. The New Testament affords us no warrant for any such assumption. But we do know by experience that those who pass through the waters of baptism thereby receive a fresh experience of the grace of the Lord Jesus mediated to them by the Spirit. Without such a belief and without such an experience the sacrament would be without meaning and purpose.

The problem of the Holy Spirit and the sacraments can be resolved if and when we realise that from the Christian point of view life itself is sacramental and the sacraments of Baptism and the Lord's Supper are special experiences of the Christian life. The Holy Spirit is operative throughout the whole of Christian experience. Baptism is the outward symbol of being born into Christ, and the Lord's Supper is the divinely and appointed means of the continuance of Christian fellowship life. Canon Raven in *The Creator Spirit* writes:—

“One of the greatest obstacles in the path of religion is due to the age-long habit of consecrating special times and places by secularising everything else. All of us who minister in sacred things are liable half-unconsciously to do so. Unless I can see that we only build churches in order to realise that every home and shop and factory is a house of God, that we celebrate the Sacraments to become sensitive to the spiritual value of the universe and of its every particular aspect and activity, that we say our prayers and read our Bibles to make the whole of our lives a communion with the Spirit, than almost I could feel that churches and means of grace are defeating their own ends. Let there be no confusion here, for the matter is vital, and it is hard not to believe that over it there exists a fundamental cleavage of Christian opinion. Is there, or is there not, a radical disparity between the supernatural and the natural. Are Church and State not merely separable in function, but eternally diverse and mutually exclusive? Are the ordinances of religion the richest activities of common life, or do they belong to another order of reality? Those are the questions upon which there is obvious uncertainty and possibly sharp division. And they, not the trivial problems of sectarianism, raise the true issue of the time.”

At the time when Canon Raven was writing those words one of the great minds of the Free Church was at work upon his greatest book, and eventually John Oman published his *Natural and Supernatural*. The whole purpose of that work was to show that the Natural and the Supernatural are not two worlds, sharply divided, the one from the other, but that they are one universe, through which the Spirit of God works. Oman writes: “The

awareness of the reality of the Supernatural is not something added to the sense of the Holy and the judgment of the sacred by some kind of argument, say from the natural world. Where they are divorced, religion is identified with theology, and theology hung in the air without any word of its own to work in; and the reality is sought in the theology, instead of theology, being, like other sciences, the study of a reality already given. The Supernatural must be enquired into, like the Natural, as a world in which we live and move and have our being, if it is to be enquired into with profit." It is in the context of this truth that we must come to see the relationship between the sacraments and the Holy Spirit. In that context the sacraments are seen as special means whereby the Spirit enters into our human experience; they are of special value only as we approach them in the right mind and heart, and the presence of Christ in the Spirit is to be found, as Hooker long ago said, not in the bread and wine, but in the devout receiver of the same. God is able and God does, through the Spirit, touch life at all points. The whole universe of God is filled with the Spirit of God, and it is in the sacraments of the Church that the believer comes to feel the full impact of that Holy Spirit of God which is, none the less, by no means confined to the sacraments. For a worthy celebration of the sacraments only one requirement is necessary, and that one requirement is faith. Where faith is present there is the power of the Holy Spirit. Thus the believer approaches the sacrament of Baptism with full assurance that he will receive the Holy Spirit and he comes to the Lord's Table with a faith which through experience has become stronger and is still and always will be in a state of growth. To such growing faith the Holy Spirit responds and the promise of Christ is realised.

HERBERT CLARKSON.

*Freedom in Action*, by Peter R. Ackroyd. (Independent Press, 3s. 6d.)

This series of studies in the *Acts* was originally delivered in lecture form to the Bishop's Stortford Free Church Federal Council. The author has not set out to write another commentary but, in drawing attention to the main outlines and showing the significance of some outstanding incidents, has provided a useful introduction. Careful study has gone into this readable, popular presentation. It would be useful for study-group purposes.

G. W. RUSLING.

## Baptist Churches in the Bedford Area.

**I**N the *Baptist Quarterly* of July 1944, there was an article on "Some Baptist Churches on the Borders of Bedfordshire and Huntingdonshire," which included Keysoe and Little Staughton. If Bedfordshire may be divided into two spheres, whose centres are Bedford and Luton, the present articles deal with the Bedford sphere, omitting the two churches already named.

Thanks are due, for their helpfulness, to the secretaries of churches, some of which are neither in the Baptist Union, nor the Beds. Union. Some are of the Strict and Particular type. Pastor R. T. Chambers helped me, while Mr. Stephen Kay Jones, formerly Librarian of Dr. Williams's Library, gave me facilities for perusing the manuscript volumes by Walter Wilson, *An Account of Various Congregations in England among the Presbyterians, Independents and Baptists*.

Information has also been obtained from Dr. John Brown's *Centenary Celebration of the Beds. Union of Christians*, 1896; C. H. Chaplin's *Biggleswade Old Meeting*, 1909; W. Abbott's *The Baptists of Blunham and Sandy*, 1890; John Duncombe's *Story of Renhold Chapel*, 1923; the *Bunyan Meeting Constitution, History and Rules*, 1931; the *Bunyan Meeting Church Book*; G. H. Orchard's *Stevington Baptist Church Book*, 1833; John Taylor's *History of College Street Church, Northampton*, 1899; and a book on the Rev. T. R. Matthews, lent to me by the Editor of the *Bedfordshire Times*.

Any survey of the churches must begin with the mother church of Bedfordshire Nonconformity:—

### BUNYAN MEETING, BEDFORD.

In 1641, a petition was presented to Parliament, supported by many people in Bedfordshire, praying for the removal of all scandalous ministers, and that there might be a "faithfull magistracie and a painful ministrie," the last adjective meaning "painstaking." Various clergy were accordingly removed and pensioned, but there were people who wanted more than this, and in 1643 there was a Congregational Meeting at Bedford whose minister, Benjamin Coxe, was in 1644 described by Richard Baxter as an ancient minister. He is said to have been son or



grandson of Dr. Richard Cox, Bishop of Ely, to have been M.A. Oxford, in 1617, and to have held a living in Devonshire.

That meeting was probably the nucleus of the Free Church, founded in Bedford in 1650. Its earliest records, 1652-1672, were apparently copied from an earlier book. John Gifford was its first pastor. In 1653 they were meeting at St. John's Church, South Bedford, and John Bunyan was baptised and became a member. John Gifford left a letter which was, until recent years, read annually to the church; it contained the following words: "Concerning separation from the Church about baptism, laying-on of hands, anointing with oil, psalms, or any external, I charge every one of you . . . that none of you be found guilty of this great evil."

The Town Council had appointed John Gifford to St. John's Church, and naturally regarded it as their duty to appoint his successor in 1655; but the church had their own views, and Cromwell upheld them in their call to John Burton to be pastor. They had to leave St. John's in 1660, and for years met on members' premises at Bedford, Cotton End, Haynes and Gamlingay; but in 1672 they bought the orchard in Mill Lane (now Mill Street), and worshipped in its barn. A chapel took its place in 1707, and the famous Bunyan Meeting was opened in 1850.

John Bunyan had become its fifth pastor before he was released from prison in 1672. He and his predecessors were Baptists in the sense that they had been baptised; but the church was never Baptist in the strict sense. As early as 1672 they refused to recognise as churches of Christ those meetings which held to strict communion; and would not grant transfers to them. Since Bunyan's death no Baptist has been called to its pastorate. Joshua Symonds, pastor 1766-88, became a Baptist in 1772. The famous John Howard thought that Symonds was trying to make the church Baptist, and he formed the Congregational Church which now bears his name; but he remained on friendly terms with Symonds and helped him in various ways. Bunyan Meeting refused to let Symonds resign; but they drew up a new Trust Deed, describing themselves as Congregationalists holding mixed communion with Baptists. In 1793, twenty-three members seceded to form the Mill Street Baptist Church.

With the exception of Joshua Symonds' pastorate from 1772 to 1788 the long line of John Bunyan's successors has consisted of Congregationalists, some of whom have held the most prominent positions among Nonconformist leaders in Bedfordshire. The influence of Bunyan Meeting may be seen in the considerable number of Union Churches, and churches with Open Membership.

Of course, this church had much to do in the formation of the Bedfordshire Union of Christians in 1797. This is now the Bedfordshire Union of Baptist and Congregational Churches, but in its early days it welcomed Christians of any denomination. An appeal that it issued in 1798 contained the noble words: "Christ hath received them, hath shed his blood for their redemption, and sent his Spirit to dwell in their hearts, and shall *we* count them unworthy, or unfit, to associate with us?" It is significant that the Rev. Samuel Hillyard was the first secretary and issued that appeal, and that Dr. John Brown wrote the story of its first hundred years; both men were pastors of Bunyan Meeting.

Until 1912 no pastor had resigned in order to take another pastorate.

John Jukes, pastor 1840-1866, was caricatured as the Rev. John Broad by Mark Rutherford (whose real name was William Hale White) in *The Revolution in Tanner's Lane*. In this book, Cowford is Bedford, Tanner's Lane is Bunyan Meeting, and Isaac Allen is William White, the novelist's father.

The church is in membership with the Baptist Union as well as with the Congregational Union, and some of its deacons and members are Baptists.

#### MILL STREET BAPTIST, BEDFORD.

The Minute Books for the first eighty years of this Church have disappeared, and little of its history is known; but it is undoubtedly an offshoot of Bunyan Meeting. Wilson says that there was an amicable separation from Bunyan Meeting at the end of 1773, during which year the chapel was built, and that it became a Particular Baptist Church, Strict Communion, in 1791. But the people who left in 1773 formed the Congregational Church, known as Howard Chapel, whose building bears the date 1774.

When Joshua Symonds died in 1788, Bunyan Meeting called Samuel Hillyard, a young Congregational minister, who became the outstanding figure in Bedfordshire church life. But there were members who wanted a Baptist pastor; there are references to them in *Bunyan Meeting Church Book* in 1792: "Members who had separated." On May 30th, 1793, about twenty were declared to be "Separated Brothers and Sisters"; and on July 4th several more were transferred by "the Church of Christ at Bedford" to "the Church of Christ lately separated from them."

The present Mill Street Baptist Chapel was built in 1869. The only recorded events of interest since 1873 are a decision that candidates should not be required to face a Church Meeting; a

discussion whether seat-holders who were not members should be allowed to vote at the election of a pastor; some entries regarding a mission that became a church; and resolutions from time to time which increased the pastor's stipend. The church still has a baptised membership.

#### PROVIDENCE STRICT BAPTIST, BEDFORD.

This work began in a room in St. Cuthbert's parish; then in a barn in Castle Street. A friend offered to put up a building in that street for £10, and this was opened in June 1830, and in December a church was formed with seven men and two women, and the membership grew quickly, and the little chapel had to be enlarged.

The excellent Providence Chapel in Rothsay Street was opened in 1894. All the cost of building and repairs has been subscribed without the aid of bazaars, sales of work and such means. Mr. John W. Wren, pastor for more than fifty years, started Cottage Meetings at Keysoe, but they were discontinued.

#### RUSSELL PARK, BEDFORD.

This began as a mission under the care of Mill Street Baptist, at East Hall, York Road, the earliest reference to it being in February 1903. In 1906 the Pioneer Mission took charge, and formed a church to which Mill Street transferred twenty-four members in June 1907. The Rev. A. S. Ferguson became pastor that year, and continued until 1944. The building in Denmark Street that they now use was intended to be the School Hall, and the chapel has yet to be built. It is an Open Membership Church: but the pastor and two-thirds of the deacons must be baptised believers.

#### AMPTHILL UNION CHURCH.

In 1795, William Coles, pastor at Maulden, father-in-law of Andrew Fuller, was at the B.M.S. Meetings at Kettering, and became impressed by the need of a Gospel ministry at Ampthill, where he lived. Some of his people helped him, and on Tuesday, March 14th, 1797, a small chapel was opened on his premises, Andrew Fuller and John Sutcliff taking part. It remained for many years part of the Maulden Church, who appointed in 1803 an assistant to their aged pastor, and asked him to live at Ampthill and to help in the work there.

Mr. Cole's successor at Maulden, Samuel Hobson, 1808-39, opened the present chapel at Ampthill. The floor was brick; the pews were old-fashioned, with doors. It was lighted by tallow candles which were snuffed during the service. The singing was

led by a string band. It was used on Sunday evenings only.

Sunday school was started in 1855 with twenty-three scholars and four teachers. The pioneer was a man who in addition to his own family of thirteen, had adopted the four children of his deceased brother, and had been holding meetings at his own house for his own household and some other children.

The chapel was enlarged in 1870; renovated, new pews fitted, and gas installed, in 1877. In 1878 morning services were started, and in 1879 the Sunday school was re-formed. In 1880, a separate church was formed, and forty members were transferred from Maulden. Nearly forty years ago, during the pastorate of Charles V. Pike, there was a remarkable revival, chiefly among young people, some of whom are still in membership with the church.

#### AMPTHILL: STRICT BAPTIST.

The work began with meetings in the house of Mr. C. C. Bartram. A small chapel was built in 1895, and a church formed in 1901. A much better chapel was built in 1904 and for a time the congregations were good; but the membership remained small and has almost dwindled away. There has never been a pastor.

#### BIGGLESWADE OLD MEETING: BAPTIST.

There was a church at Biggleswade in 1715, with Samuel Cole as pastor, and a congregation of three hundred, which the minister at Bunyan Meeting described as Anabaptist. It is known that Thomas Brittain was preaching there some time between 1732 and 1765. What happened after this is not clear, but the present church was formed by four men on June 4th, 1771. They welcomed six more members that month, including David Evans. He had lived at Biggleswade and had been a preacher for twenty years; and when the church was formed he obtained his transfer from Maulden and was appointed as pastor and held that office for fifteen years.

The question of Strict or Open Membership and Communion troubled the church for some years. In April, 1794 there were two or three paedo-baptists members, and the church resolved to admit no more. From 1805 to 1813 they had a paedo-baptist as pastor, and decided in 1806 that paedo-baptists might become members.

In 1879, Thomas Middleditch, in accepting the pastorate, stipulated that while those members should be allowed to remain all future members must be baptised, but that all believers should be welcomed at the Lord's Table. In 1838, the conditions of membership were discussed, and it was decided that all who make

a credible profession of repentance towards God and faith in the Lord Jesus Christ might be admitted. That appears to have ended the question. They agreed in 1893 to use unfermented wine at the Lord's Table.

Chapel expenses were low in the early days of this church; in 1798, Sister Franklin was appointed to look after the House of God, at two pounds two shillings per annum.

Until 1795 the church had one deacon but decided to appoint two more. One of these was the well-known John Foster, one of the founders of the Bedfordshire Union of Christians in 1797, and treasurer of the Union from its inception until 1847.

#### BIGGLESWADE: PROVIDENCE STRICT BAPTIST.

The origin of this church is uncertain, but it is probable that it began with a secession from the Old Baptist Meeting. The chapel was built about 1843, and a Strict Baptist Church formed on June 26th, 1844. It had four pastors, but none recently.

#### BLUNHAM OLD MEETING: BAPTIST.

On January 15th, 1665, John Wright, George Farr, John Docrill, William Gregory and William Myers were fined for holding an unlawful conventicle at John Wright's house. They did not pay, and were sent to Bedford gaol. On April 30th they were fined again, refused to pay, and went to prison for twenty days. On June 25th they met at George Farr's house, and were committed to Bedford gaol, two others being fined. Wright and Farr were among the men released in 1672, and John Bunyan obtained a licence for John Wright to preach at Lake House Barn, Blunham; which was fitted with some pews and some forms.

For years it was part of the work of Bunyan Meeting, but on June 19th, 1724, Blunham formed a separate church, with twenty-one members, without first obtaining Bedford's approval. The Bunyan Church decided, on July 18th, "to dismiss those members who live about Blunham to the newly-formed church there, though yet without a pastor, on their coming to the Lord's Supper before their dismissal, to show that they were in perfect accord with the brethren and did depart peacefully." Next month Bunyan Meeting dismissed ten more to Blunham, and as five others joined, the membership was thirty-six. At the end of 1725 they appointed their first pastor, and three deacons. In 1740 they raised £40, to rebuild the minister's cottage, left under the will of Mr. Thomas Aspinall. In 1751 the present meeting-house was built. "The people did it themselves and without assistance from other congregations." The vestry was added about 1800.

In 1832 the chapel walls were raised about three feet, the old gallery enlarged and two new side galleries added; the cost including new pews, windows and doors being £500. In 1855 the pulpit was lowered sixteen inches, and the old sounding board converted into a table. In 1859 they built a partition across the chapel, under the front gallery, shutting out a cold part, and placed a stove in the chapel.

At first they baptised in the river Ivel, and in February 1784, a baptism had to be postponed because of frost and snow. A stone baptistry was built in the orchard, and a baptism took place in February 1853 after the ice had been removed, and while it was snowing. In 1865 a new baptistry was built in the chapel.

In their early days they had the habit of stamping if they disapproved of the doctrine in a sermon. Thomas Cramer, their second pastor, once threatened that if a certain man persisted in this, he would come down and lead him out by the nose.

Cramer had a call from a London Church and told Joseph Clayton, pastor at Stevington, that he saw his call exceedingly clear to go to Red Cross Street, London; but Clayton replied: "Ah, brother, London is a fine place, and as it is to go there, you can hear very quick; but if God had called you to go to poor Cranfield, He might have called long enough, I fear, before you would have heard him." Cramer went to London.

Years later, in 1780, Dr. Rippon's Baptist Register said of Blunham: "The happy pastor of this people has a salary of about £26 per annum, a house to live in, rent free, and an opportunity of keeping a cow. This with a small income of his own he cheerfully devotes to the support of his wife and four sons."

In 1830 some hyper-Calvinist members seceded, and in 1843 formed a separate church at Providence Chapel. In 1858, thirty members were dismissed, to form a Baptist Church at Sandy.

A Baptist Church, Blunham has always admitted believers, as such, to its fellowship, one such member becoming deacon.

In 1750, one member was summoned to attend the church meeting to answer for the evil practice in standing for what is called godmother for a child. She did not attend, and was excluded. In 1782, the former clerk at the parish church was baptised and received into membership in his seventy-fourth year. In 1856, C. H. Spurgeon visited Blunham and preached two sermons in a meadow near the chapel to about 2,000-3,000 people.

#### BLUNHAM: PROVIDENCE STRICT BAPTIST.

About 1830 some members at the Old Meeting, who were hyper-Calvinists, ceased to attend. They met for some years in a

barn, and in 1843 formed a separate church at Providence Chapel, which has accommodation for 150.

They have had four pastors, but none recently. About thirty-five years ago a small chapel was built at Great Barford, which came into the hands of the Strict Baptists at Blunham, who hold services on Sunday mornings.

#### BROMHAM BAPTIST.

The village of Bromham is within three miles of Bedford, and is tending to become a suburb.

William Stainer, of Berry Farm, a member at Bunyan Meeting, held meetings at his house from 1818 to 1829, supported by his pastor, the Rev. John Hillyard, and by the Rev. Leigh Richmond, the evangelical vicar of Turvey. From 1836, Methodist cottage meetings were held for seventy-five years, but the owners of the estate would not allow a chapel to be built. In 1923, Mr. J. S. Rideout started a cottage meeting and secured and gave the present site, and with the generous help of Mr. Shirley A. Blott, who became its first lay pastor, the present church was formed and the school hall was opened in 1924. The ministers at Stevington have always taken a kindly interest in Bromham, several of them helping by sharing the pastorate with the lay pastors in charge. The church has the Baptist Union Model Trust Deed, with Open Membership, and is gathering funds for a chapel.

#### CARLTON: STRICT BAPTIST MEETING.

The work began in 1672, when Gideon Fisher's house was licensed for meetings. The Church was formed in 1688. Its first pastor, John Greenwood, came from Stevington, who struck him off their roll for holding meetings at Carlton, and that church told him to consider himself as though he had never belonged to Stevington. Perhaps a quotation from Wilson may be not out of place: "The Baptist Churches professing Calvinism have always been divided upon nice points of doctrine, and have often carried their bitterness towards each other much further than they would do towards persons rejecting Calvinism altogether. Independents have sometimes been equally at fault." The present chapel bears the date 1760, and can accommodate about six hundred. The floor has modern pews, but those in the gallery are ancient.

There is an interesting account of the baptism of six persons on Christmas Day, 1854. They began at ten o'clock, and after prayer by a deacon, the candidates came into the table pew and related their experience to the church and congregation. That meeting ended at about noon, and the baptismal service began at 1.30. In the evening there was a prayer-meeting, and the long

schoolroom was filled to overflowing. There was another baptismal service on July 29th, 1855. It began at 8 a.m., and eight persons were baptised in the evening. The recorded attendance of 900 to 1,000 probably means the total for the day. Such meetings must have drawn the serious attention of the neighbourhood to the ordinance of believers' baptism.

#### CLIFTON: STRICT BAPTIST.

In 1672, Isaac Bedford, Rector of Willian, Herts., dispossessed in 1660, retired to Clifton and was licensed to preach at his own house. In 1799, a place of worship formerly used by Quakers, was opened as a Baptist chapel. What happened to these two congregations is not clear, but the Strict Baptist Church was formed in 1853 by Septimus Sears. It is a good building and would hold about 700. It is of the Gospel Standard faith and order. Mr. Sears compiled the "Clifton Selection of Hymns," which they still use. He built four almshouses, and these still belong to the church. There has been no pastor for about five years. The congregation is about sixty.

#### CLIFTON: PROVIDENCE BAPTIST CHAPEL.

The work was begun by Mr. Daniel H. Hale who held a Bible class in his barn. A church was formed on August 13th, 1913, with eight members, and four more were baptised on September 25th. Mr. Hale was hon. pastor until his death in 1936. He had retired and built a new house at Clifton with a chapel alongside, which was opened a few months after he died. They have now seventeen members.

GEORGE E. PAGE.

(To be continued.)

*He That Doeth: The Life Story of Archdeacon R. B. S. Hammond, O.B.E.*, by Bernard G. Judd (Marshall, Morgan and Scott, 9s. 6d.)

An outstandingly successful ministry in the slums of Sydney, N.S.W. is here vividly portrayed. Robert Hammond spent his life crusading against social evils, befriending the outcaste, rescuing numberless men from slavery to alcohol, opening hostels for the out-of-work and, by his genius for handling men and his zeal for the Gospel, bringing thousands to conversion. For evicted families he established the village of Hammondville—a unique social experiment. This biography of one whose forceful ministry combined a prophetic concern with evangelical passion is informative, interesting and challenging.



## Reviews

*Cartwrightiana*. Elizabethan Nonconformist Texts, Vol. 1. Edited by Albert Peel and Leland H. Carlson. (Allen & Unwin, 25s.).

In recent years a number of works have been published examining the views and personalities of the Dissenting groups of the seventeenth century. But apart from one or two works of denominational or local interest little has been contributed to the subject of their origins in the writings of the sixteenth century Separatists since Champlin Burrage's *The Early English Dissenters*. For this reason all interested in the beginnings and development of British Nonconformity must welcome the proposed seven-volume edition of tracts, of which *Cartwrightiana* is the first. It was on this that Dr. Albert Peel was working until the time of his death, and his manuscripts have been prepared for the press by Dr. Leland H. Carlson. When these seven volumes—which will include the works of Browne, Harrison, Penry, Barrowe, Greenwood and *A Parte of a Register* have been published, most of the writings of sixteenth-century Nonconformity will be readily available, for most of the works of the early Baptists have already been reprinted.

It was right that the first of this series should be a collection of Cartwright's writings for it is impossible to read any of the works of the Separatists without realising their great indebtedness to his view of the Church as "The holy community." Browne and Harrison were consciously attempting to give full expression to his Puritan theology when they gathered a Separatist church at Norwich. The documents in this volume throw considerable light on the character and personal views of Cartwright, particularly in his "Speech at his Daughter's Betrothal," and on the difficulties of the Puritans, revealed in his discussion of the oath "ex officio." But their chief interest as an introduction to a definitive edition of Nonconformist texts lies in these documents which demonstrate the Separatists' indebtedness to Cartwright and the ways in which they differed from him. The Biblical legalism, on which the ecclesiastical theology and practice of both Puritan and Separatist depended, find expression not only in the "Shorter Catechism" but also in the "Letter to Arthur Hildersham," where the Mosaic Code is defined as "the fountaine of the rest of Scripture." These writings clearly demonstrate that the one great difference between

the Puritans and the churches of the Separation was the refusal of the Brownists to regard the Established Church as other than the assemblies of Antichrist. Cartwright's "Answer to Harrison's Letter" is an interesting and informative commentary on this attitude.

These documents, which include a group of works of doubtful authorship, are reprinted with their original orthography and abbreviations and are an essential aid to all who desire to investigate the relationship of sixteenth-century Separation to Calvinistic Puritanism.

D. MERVYN HIMBURY.

*Congregational Praise* (Independent Press, Music Edition, 18s. 6d.).

*I'll Praise My Maker*, by Erik Routley. (Independent Press, 15s.).

The new Congregational hymnbook *Congregational Praise*, long promised, eagerly awaited and most carefully prepared, is at last available. The proof of a hymnbook is in the satisfaction it gives after a considerable period of use. This is at any rate a satisfying book to handle and, on a first examination, an interesting and attractive one. Mr. Parry, Dr. Eric Thinman, and the publishers merit warm congratulations and thanks. We could wish that the time had come for a joint Free Church hymnbook with denominational supplements. It may well be that it will one day be found that the trusts which are the chief stumbling-block might benefit by some joint arrangement. Meantime wise organists of all denominations and those seeking new hymns for special occasions will find this a book they should acquire. It has several valuable features new to Baptist and Congregational books.

There is a useful selection of metrical psalms (perhaps partly intended as a gesture to the Presbyterians), a small group of hymns for ordination services and another for private devotion, and a brief section for smaller children supplemented by a special index of hymns from the main sections suitable for young people. Within the ten main divisions the hymns are set in chronological order. A very welcome gesture is the inclusion of some fine hymns by living Congregational ministers such as Elvet Lewis, H. C. Carter, H. R. Moxley, A. F. Bayly and G. B. Caird and of tunes by Erik Routley and Eric Shave. Have we any Baptist writers and composers to match these? If not, why not?

Baptists make no large contribution to this book, though there are the hymns by Robert Robinson, Ann Steele and Marianne

Farningham which one expects; two by John Ryland, one of which is not in the Revised *Baptist Church Hymnal*; one by Beddome and one by Swain, which our Committee missed; and one by H. E. Fosdick. Robinson's "Mighty God, while angels bless Thee" ought not to have been set to the tune *Austria*. Have the Congregationalists never heard a congregation sing the hymn to *Sefton* or even to *Vesper*? It seems a pity that W. J. Mathams is represented by only one hymn.

The selection as a whole includes a good number of the modern hymns which have established themselves in popular favour, together with an increased representation of the great hymn writers of the 18th century. There are forty-eight by Watts, fourteen by Doddridge, forty-five by Charles Wesley and twenty-two by James Montgomery, compared with thirty, eleven, thirty-three and fourteen in the Baptist book. Such editing and alteration as there has been appears to have been done with care and discretion, though it is not obvious why "worms" should be altered to "souls" in Samuel Davies's hymn, when congregations are invited to sing with Newton

"Make me as a weaned child."

Newton's "Kindly spring again is here" with its ugly line

"Make me feel like what I see"

might well have been sacrificed. But one can argue endlessly about small points in a hymnbook. This one will enrich the hymnody of our Congregational brethren and is to be warmly welcomed. The musical editing has been done with particular care and the tunes are well set for congregational singing.

Mr. Routley, whose wide knowledge of hymns and church music has made him an admirable secretary to the editorial committee, and who contributes nine new tunes to the book (let us hope they will prove more successful than those of our unfortunate Mr. Bryant!) is the author of *I'll Praise my Maker*, "a study of the hymns of certain authors who stand in or near the tradition of English Calvinism, 1700-1850." The five main chapters deal with Doddridge, Cowper, Newton, Montgomery and Conder, that on Cowper being the longest and most valuable. A final chapter deals more briefly with Hart, Cennick, Samuel Davies, Robert Robinson, Toplady and Kelly. Mr. Routley's pages will introduce many to some of the forgotten hymns of the period. The praise and blame which he lavishly distributes will not always carry conviction, however, and there are a number of passages which provoke comment. Cowper's hymn "On the Death of a Minister" was probably written when the Olney Baptists lost their pastor. The verse he calls "commonplace" in

Cowper's "Jesus, where'er Thy people meet" may have inspired Carey's famous sermon. Newton's "Kindred in Christ" recalls the joint gatherings of Christians which took place in Olney. The revised as well as the older *Baptist Church Hymnal* contains Conder's "Thou art the everlasting Word," and Baptists still sing the same writer's "Wheresoever two or three." The description of Robinson as an "East Anglican Baptist" is, one supposes, a misprint, and there is another in the note on page 248. But it is good to have a book of this kind to set beside the recent studies of the hymns of Watts and Wesley.

ERNEST A. PAYNE.

*Handbook on the Papacy*, by W. Shaw Kerr, Bishop of Down and Dromore. (Philosophical Library, New York, \$4.75).

The author reveals in *Who's Who* that his recreations are fishing and controversy. This book must have brought him much refreshment, for this is controversy on the grand scale, but always fair-minded, scholarly, well-documented and happily free from the plain abuse that too often usurps the place of argument on this theme. Here is an investigation of the validity of the claims of the Pope to supremacy and infallibility. A study of the New Testament evidence for the alleged primacy of Peter is followed by a demonstration that it is very doubtful whether Peter was ever Bishop of Rome at all. The attitude of the Fathers and of the General Councils to the see of Rome is examined, revealing that what they actually said was often very different from later R.C. claims as to what they said. The existence of clearly heretical Popes is demonstrated, and the R.C. use of forged documents—such as the "Donation of Constantine" and the Isadorian Decretals—is exposed. Finally a detailed account is given of the unsavoury proceedings at the Vatican Council, 1869-70, at which the dogma of Papal infallibility was forced through in the face of weighty opposition from R.C. Scholars and by blackguardly methods. On their own repeated assertions, the Papacy is the key to the whole R.C. position. Pius XI declared in an encyclical that "all who are truly Christ's" believe in "the infallible teaching authority of the Roman pontiff" and "with the same faith as they believe the mystery of the August Trinity and the Incarnation of our Lord." It is a sorry story, but here are chapter and verse and full references to sources and authorities. This is a valuable addition to the literature of the subject and a storehouse of armaments for those who have to refute Roman Catholic claims.

HUGH MARTIN.

*Notes on the poem of Job*, by W. B. Stevenson. (The Aberdeen University Press, Ltd, 16s.).

Professor W. B. Stevenson published his Schweich lectures (given in 1943) with the title *The Poem of Job* in 1947. The lectures advanced a theory of the contents and character of the book based on the author's own translation in which he incorporated a number of variations of text based partly on the ancient versions and partly on subsequent conjecture. The present volume is a supplement to the Schweich lectures and serves in the main to "explain and justify the emended text on which the translation in the volume of Schweich lectures is based." At the same time there is sufficient expository introduction to the notes on each speech for a reader to follow Dr. Stevenson's argument without needing to refer to the longer exposition of the lectures. Readers of the Hebrew text of the poem will find here a valuable set of notes on some of the more difficult passages and will be rewarded with some illuminating and suggestive emendations. The author's approach may be illustrated by setting out in brief form the manner in which he handles the well-known passage in XIX. 25-27. The translation (in the volume of lectures) runs: "I am sure that my Goel lives and will yet stand forth on the sod, By Shaddai's leave I shall see it and the want in my breast shall be stilled."

This translation involves (a) the transliteration of the Hebrew word usually translated "redeemer"; (b) omission of the notoriously difficult phrase "and after my skin hath been thus destroyed" as being "beyond hope of restoration"; (c) the emendation of 26*b* in accordance with the Septuagint paraphrase, thus resolving the difficulty involved in "from (or without) my flesh"; (d) the omission of 27*a* as being an "interpretation of 27*b*" and then of 27*b* as depending on 26*b*; and finally (e) the emendation of *kilyothai* "my kidneys" to *kilyoni* "my exhaustion (want, need)," a word otherwise found only in *Deut.* XXVIII. 65 and *Isa.* x. 22. It will be seen from this that Dr. Stevenson does not hesitate to tackle the text in an independent way and he deserves our gratitude in thus presenting the Book of Job in a challenging form.

L. H. BROCKINGTON.

*Dr. John Ward's Trust*, by E. J. Tongue, B.A., D.D. (Carey-Kingsgate Press, 5s.).

"What abundance of good might great men do" wrote Richard Baxter, "if they would support, in academical education, such youths as they have first carefully chosen for their ingeniousness and piety, till they should be fit for the ministry!" There can

be little doubt what Baxter's verdict would have been regarding Dr. John Ward's Trust could he have known of its operations as they are described in this compact little history by the present secretary. The list of beneficiaries from 1759 to 1950 forms a truly remarkable illustration of what may be done with one man's far-sighted benefaction. Fortunately for Dr. Ward's designs his trustees lived for the most part in an era of expanding money values, and this greatly facilitated their task. The original legacy left by John Ward, Doctor of Laws and Rhetoric Professor in Gresham College, London, for the purpose of aiding students "designed for the profession of Divinity" consisted of £1,200 Bank of England Stock. Today, the capital value of the Trust is in the region of £15,000, a fact which even the most hardened critic of the capitalist system might surely regard as matter for congratulation would he but read the evidence of the fruitfulness of this Trust which Dr. Tongue supplies through his brief biographies of many of its beneficiaries.

An interesting feature of the original trust was the requirement that Ward Scholars should be sent to a Scottish University, Oxford and Cambridge being at that time closed to Nonconformists. Consequently Aberdeen, Edinburgh and Glasgow all figure prominently in the annals of the Trust at its beginning, and some very well-known Baptist leaders, such as Caleb Evans, Robert Hall, Joseph Hughes, J. H. Hinton and Joseph Angus were among those scholars who were trained in the North. In 1863 the scope of the Trust was extended to include any established university or other educational institution in the United Kingdom. Thereafter, Scotland began quietly to recede into the background, its place being taken by London University and the various denominational colleges which were then becoming of increasing importance. The whole story (with particulars of the trustees—and even of their annual dinner!) is effectively summarised by Dr. Tongue, and every living Ward Scholar (not to mention other persons interested in Baptist history) should make it a point of honour to possess this record.

R. L. CHILD.

*And It Came To Pass.* Stories from the Bible selected and arranged to be read as literature, by W. G. Bebington. (Allen & Unwin, 7s. 6d. School edition, 3s. 6d. non-net.)

The reviewer is responsible for the teaching of Religious Instruction to thirteen of the sixteen forms in a large secondary-modern school. The remaining work in the subject is taken by one other Nonconformist. The reason for this is the unwillingness of any other member of the staff of twenty-four to tackle the

subject. Other class-room work, notably in history or science is not likely to support the Christian approach to Religious Instruction. In the staff common-room suggestions are made to the R.I. teachers that their treatment of the subject should be purely objective (!) or that they should go in for a general study of various religions. In view of this state of affairs, which is probably less unusual than might be desired, this anthology cannot be given an enthusiastic reception. It is designed to be read as literature and "is not intended for the Scripture lesson." The teacher of English literature, with or without a religious faith, is to have a share in using the Bible stories, but neither teacher nor children are "to be primarily concerned with anything but the story being read. Whatever else is in it beside its interest as a story is, for our present purpose, subsidiary to its literary quality and narrative fascination. We are not necessarily to learn anything from it. Not here." The selection of stories is probably as good as many. None is likely to please everybody. The foreword contains other statements open to challenge: "The Bible is not now the popular book it has been, largely because it is too large and miscellaneous." "Modern man—or the modern Englishman at any rate—has turned away from it in despair as something overwhelmingly big which he will never have time to finish." One would wish that the problem was as near the surface as this suggests. "Let us then read, as our forefathers used to read, about Moses and Samson, David, Elijah and Jesus Himself, in the same way as we read about Odysseus and King Arthur, Robinson Crusoe, Jane Eyre and Becky Sharp." But is that how our forefathers read the Bible? By all means let us be concerned that the Bible is not more widely read and be critical of the "two columns to the page, and the small type" of the usual Bible. But we shall not revive an interest in Bible-reading by putting a collection of stories—however well selected—into the hands of a teacher of literature (as such) and telling him not to teach anything about the meaning of any story. If he were able or willing to do this he would be busy already with teaching the Bible itself, not simply as great literature, but as the living word of the living God to our day and generation.

*Marion Fox, Quaker.* A Selection of her Letters. (Allen & Unwin, 10s. 6d.)

The daughter of West Country Quakers, Marion Fox (1861-1949), having become dissatisfied with the conventional life of young ladies of her generation found opportunity in the 1914-18 war for work on behalf of enemy aliens in this country. She shared the unpopularity of those whose Christian pacifism was

misunderstood or mistrusted. In 1919, as a frail woman of fifty-eight she became one of the four Quakers first to re-enter Germany and gave the next ten years to service of relief and reconciliation in that country. Her return to England, when nearly seventy, did not mean retirement, but time for travel and letter-writing. The life revealed by these selections from her letters and diaries is that of a saintly, vigorous personality, sensitive to the problems of the day, indignant at the inhumanity and suffering she saw in Central Europe and willing, at an age when many contemplate retirement, to embark on her great work of rehabilitation and goodwill in Germany. It is a principle of Quakerism, and one readily endorsed by many other Christians, that all life should be the outward and visible sign of an inward and spiritual grace. No life could demonstrate this better than that of Marion Fox, and her story could not have been more movingly or effectively told than in the way chosen here by her nephew.

*The Awakening of Shanti-Ma*, by H. M. Limb.

*Active Service*, by Walter W. Bottoms. (Carey Kingsgate Press, 1s. each.)

With an all-female cast, the first of these missionary plays is a simple and challenging dramatisation of a letter from a missionary in India, showing glimpses of the work of native teachers and Bible-women and the Fletcher Moorshead Memorial Hospital. Its presentation would be a moving experience. In the other for nine male and seven female characters—the effect on an English army officer serving on the India-Burmese Border of personal experience of a mission hospital is well handled and the story rings true.

H. GORDON RENSCHAW.

*Full Surrender*, by J. E. Orr (Marshall, Morgan and Scott, 8s. 6d.)

Intended to guide Christians toward a richer and more effective spiritual life, this book deals with big themes, is simply and trenchantly written and deals sanely with our weaknesses and possibilities. The chapters on confession, the sins of dishonesty and impurity and on the Holy Spirit are excellent. The work of one who knows the frailties of human nature and the redeeming power of God, these pages should rebuke and inspire all who read them.



*Village India*, by G. P. Pittman (Marshall, Morgan and Scott, 7s. 6d.)

In a swift series of vivid word-pictures the author, an Australian missionary, brings to life the scenes and events of Indian village life. In addition to stirring the conscience by unfolding the tragic condition of the poor, the heartlessness of the caste system and the desperate need of a Saviour, the book reveals the matter-of-fact acceptance by the author and his wife of loneliness, privation and danger, their love for the people they serve, their belief in the primacy of evangelism and their faith in the power of Christ to redeem. It is a book worth reading and its circulation among church members would awaken interest and sympathy, quicken faith in missions and stimulate prayer and sacrifice.

FRANK BUFFARD.

*Torchbearer of Freedom*, by Carl B. Cone. (University of Kentucky Press, Lexington, \$3.75.)

This finely produced volume has as its sub-title "The influence of Richard Price on Eighteenth Century Thought." A plaque on the Bridgend Public Library describes Price as "Philosopher, Preacher, Actuary." Joseph Priestley, with whom Price was closely associated, said that he had a celebrity "greater than any dissenting minister ever acquired before." His influence on financial and insurance policy was considerable. Published in pamphlet form, his sermons—especially that "On the Love of Our Country," preached in 1789 on the outbreak of the French Revolution—had an historical importance out of all proportion to their intrinsic merit. But though he touched the life of his time at many points and associated with many more familiar personalities, Richard Price has not remained a vivid figure. Neither of his previous biographers—his nephew, William Morgan, in 1813, and Roland Thomas in 1924—succeeded in imparting much life to their portraits. More recently attention has been chiefly focused on Price's *Review of the Principal Questions of Morals*. This volume by the Associate Professor of History at the University of Kentucky makes use of papers in the United States not available to earlier writers. It is a straightforward, painstaking account of the man, which gathers together the contemporary references and carefully summarises Price's writing. It is provided with an excellent index and half a dozen illustrations. Though less exciting than its title, it will be of value to all students of the eighteenth century. It is a pity Professor Cone does not ask why the fame of the "Rational Dissenters" was so evanescent or discuss their negative attitude to the Evangelical Revival.

ERNEST A. PAYNE.