There is not now the destitution and the misery. Yet remember the vast increase of population in the country. Yet though three centuries have passed, we have to admit that the wit of man has not yet found a solution to a problem which is clearly one of the most vital. Lambe calls upon all the estates of the realm to do their part—rich, middle folk, and poor are all concerned. He sees clearly that it is the problem of all, and that only a united effort will avail. Robert Hall, a century and a half later, used his eloquence to make the same plea, and surely the fullest recognition of that in any age is the first step towards a real grappling with the problem. Happily, in our time, many minds are at work on it from different angles, and never perhaps was Lambe's ideal more attractive and honoured than to-day—namely that there may not be a beggar in England, and that all may have work, food, and government.

Thomas Lamb.

Thomas Lamb, writer of the economic tract in this issue, was a Particular Baptist. He had a name-sake more famous at the time, a General Baptist, of Colchester and London, a soap-boiler, who evangelized as far as Gloucester. Our man has been recognized by a notice in the *Dictionary of National Biography,* which, however, like our *Baptist Bibliography,* volume I., page 222, has slightly confounded the two men. He was once a member of John Goodwin's church, and became an elder there; a hymn by him was published by his minister in 1651; he himself had published a treatise of particular predestination in 1642. In 1653 he became Baptist, started a Baptist church meeting in Lothbury: for colleague he had William Allen, not the same man as the Adjutant-general. Goodwin issued forty queries on the points in issue, Allen replied, Goodwin rejoined, and in 1655 Lamb defended his brother minister. Next year he opposed Goodwin on another point, upholding the possibility of absolute freedom from sin; at this time he lived in Norton-Falgate. Goodwin replied to him, and other assailants, in 1658. But by this time Lamb had ceased to be a Baptist; Mrs. Lamb and Mrs. Allen had brought about a correspondence with Richard Baxter, in the course of which both Lamb and Allen abandoned Baptist principles, disbanded their church, and passed on to join the Church of England. This greatly chagrined Baxter, and it must be put to the credit of these men that they quitted Baptists in the day of prosperity, and joined a communion which was being oppressed. This tract is good evidence that in 1660 theology had receded to the background, and philanthropy was to the

fore. But when Charles issued his Declaration of Indulgence in 1672, Lamb put out a Stop to the Course of Separation. Just as in 1657 he tried to induce Baptists to disband generally, so in 1672 he tried to keep the Presbyterians within the Established Church. Thus, when in 1742, John Lewis of Margate was preparing for a second edition of his *History of the Baptists*, he made full notes of Lamb as one who had seen the error of his ways.

Daniel Noble.

Daniel Noble was a General Baptist of the eighteenth century, whose life shows more variety than the average. Ivimey thought that he sprang from Huguenot immigrants, and he certainly belonged to a church which always had a fascination for these—the "Mill Yard" Seventh-day church, which numbered in its earliest members Peter Chamberlain.

When John Savage, Elder of this church, died in 1720, he was succeeded as trustee by Thomas Noble senior. By 8 March 1726/7 a new Elder had been discovered, Robert Cornthwaite, from Chesham and Boston: he was on that day ordained Elder, and succeeded automatically to the trusteeship held by Thomas, who was at the same time ordained deacon. Our Daniel was born 14 June, 1729. Thomas became trustee again two years later, instead of his fellow deacon deceased, John Haydon; but he died in 1733.

In 1740 John Le Vasseur died, and while Noah Noble filled his office of trustee, Daniel Noble senior succeeded him as deacon. On 24 September, 1743, Cornthwaite baptized our Daniel.

The Scotch invasion under the Young Pretender stirred the youth to write a Letter to the People of England, which his admiring family published as the production of a lad of fifteen. Fortunately his head was not turned, and he desired the best education available. There was extremely little choice then for a dissenter; four good academies in the west country and one in Wales were suspect of Arianism, and it was either Doddridge at Northampton, Latham at Findern, or Rotheram at Kendal. The last had recently had two other G.B. boys, and Cornthwaite came from Bolton-le-sands, quite near; possibly the romance of the Stuarts through the town helped: so in 1747 the London youth went to this new scene. Thence he proceeded to Glasgow university.

With 1752 his church claimed his help, for Cornthwaite had an apoplectic stroke, and needed to be relieved of the Sabbath morning service. Two years later, Noble succeeded him, preach-