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The Annual Meeting.

PERHAPS every district in England has a Baptist romance hidden away; Leicestershire is fortunate in having at least three, brought to light, in having their scenes within easy reach of Leicester, and in having a splendid body of Baptist laymen who generously facilitated a visit of the Society, and told off Mr. Alfred Yates to make it a success. We had planned such an historical excursion round Halifax in connection with the Union meetings, but this is the first time it has ever been held. All tickets were sold on the first day of the meetings, much to the disappointment of many who delayed.

At the close of the fourth session of the Union, about ten chars-à-banc, and as many private cars, filled rapidly, and started off for Arnesby. Here, to an assembly that crowded the building, the Rev. L. E. Bartlet, pastor, told briefly the early story of the church, known from 1672, sending to the Assembly of 1689, founder of Ramsey and Coventry, calling Robert Hall from Durham, sending out Robert Hall junior, Samuel Pearce, and two other founders of the B.M.S. Interesting extracts were read from the books of Robert Hall senior, whose *Helps to Zion's Travellers* is still valued. The meeting was closed with prayer by Dr. Clifford, our Vice-President.

Sutton-in-the-Elms was the next objective. This began as a General Baptist Church, signing the Midland Confession of 1651, but by 1707 joined the Midland Particular Association, which met that year at Worcester. Isaac Woodman came in 1749, and next year application was made to generous Londoners for help to build a meeting-house in Leicester for the members resident there. By 1756 this was completed, in Harvey Lane, and the venture was so successful that four years later the members were dismissed to become a separate church, under Christopher Hall, brother of Robert. There were many other points of interest which time did not allow to be expatiated upon, but the welcome by the Rev. J. Newton and his Church was appreciated.

The long caravan streamed across Bosworth Field, and met another contingent, which had come direct from Leicester to Barton-in-the-Beans. Despite this large accession, the Church provided all with a welcome meal. The story of the Church was told to a section only; it shows yet another type of Baptist. A footman of the great Countess of Huntingdon began preaching, and by 1745 there was a branch of the Methodist movement. Study of the Bible led the band to believers' baptism; the two

Samuel Deacons and other leaders spread the word far, and by 1770 this group formed the nucleus of the New Connexion of General Baptists, into which came, one by one, all the older evangelical General Baptists, till the network spread from Burnley to Ramsgate, from Boston to Rushall.

The Annual Meeting of the Society took place here, under the presidency of Principal H. Wheeler Robinson. The Reports by Secretary and Treasurer were submitted, as below, and adopted. Officers and Committee for 1922-3 were elected as appear on the cover. Hearty thanks were given to the Church at Barton, and to Mr. Alfred Yates, as representing the Leicester laymen. At the close of the meeting members returned to the city in time for the Mayor's Reception.

Committee's Report. We are glad to announce that the printers of the Baptist Union have at length completed the second volume of the Bibliography, cataloguing all materials, in manuscript or in print, known for Baptist history within the Empire, from 1777 to 1837. Copies have been supplied to all guinea subscribers.

It has as yet been impossible to publish the small history of the Seventh-Day Baptists which was accepted years ago. Mr. Langley's history of the Lincolnshire Baptists is nearing completion, but the question of publication has not yet been discussed. Nor has any definite step been taken as to the publication of the Baptist History which is now ready for the press; but an estimate for printing is ready for the new committee to consider.

Your committee, however, has enlarged its plans in another direction. The first series of *Transactions* closed with 1921, by which time seven volumes were completed. The new series is merged in a fresh publication—the *Baptist Quarterly*; while Dr. Whitley continues to superintend the antiquarian side of our work, Dr. Dakin has undertaken to obtain articles which will apply the lessons of history to present-day problems. In view of the enlarged quantity of printed matter and the diversified quality, it has been necessary to raise the annual subscription to ten shillings; and it will also be necessary to obtain many new subscribers. We trust also that many of the guinea subscribers will continue to contribute on that scale, even though for the present no promise can be made of additional publications.

The Society's library is frequently referred to, and proves of increasing value. Researchers often appeal for information, and they have always been helped. It would be well if more country churches, such as those we visit to-day, would investigate their relics, and see whether ancient libraries could not be turned to better account by being entrusted to the care of the Society, whether as a gift or on loan.

The finances of the Society have been superintended to the

close of the year by Dr. Thirtle, who submits the following statement, examined and found correct by Mr. Harold Knott, our auditor :—

RECEIPTS DURING 1921.

| | £ | s. | d. |
|-------------------------------------|-------|----|----|
| Balance forward from 1920 | 11 | 14 | 0 |
| Subscriptions for 1921 | 48 | 8 | 0 |
| Vote from Winchmore Hill Church ... | 8 | 8 | 0 |
| Proceeds of Sales | 4 | 7 | 6 |
| | <hr/> | | |
| | £72 | 17 | 6 |

PAYMENTS DURING 1921.

| | £ | s. | d. |
|---|-------|----|----|
| Balance due for Printing in 1920 | 14 | 17 | 6 |
| Printing on Account for 1921 | 40 | 0 | 0 |
| Stationery, Printing, and Postage, ... | 2 | 9 | 2 |
| Balance in hand | 15 | 10 | 10 |
| | <hr/> | | |
| | £72 | 17 | 6 |

LIABILITIES AGAINST £15 10 10.

| | £ | s. | d. |
|---|----|----|----|
| Balance of Printing for 1921 | 23 | 4 | 7 |
| <i>Bibliography</i> , Vol. II., say 44 copies ... | 38 | 10 | 0 |

The Mind for Peace.

THE Christians duty "to seek peace and pursue it" has never been seriously in question, and is certainly not likely to be after the bitter experience of the last few years. Indeed, many to-day, who would scarcely call themselves Christian, are convinced that peace is the ultimate destiny of our race, and are willing to give consideration to any plan which seems to offer it. But there comes the difficulty. Is there any plan? To some the League of Nations gives hope, and they toil for it bravely; but on the other hand there are others, equally ardent, who echo the words of Phillip Gibbs: "The spirit has gone out of it. It was born without a soul." Phillip Gibbs himself talks about "an International League of Goodwill," comprised of individuals of all nations who will work for good and give a call to humanity independently of statesmen or schemes. He pins his faith in what he calls "a union of democracy across the frontiers of hate." At the same time, even those who have faith in the present League, are equally insistent in their declaration that it depends entirely on the earnestness of the peoples,

and the volume of public opinion that can be ranged behind it. Here, then, is a point on which there is a measure of agreement. The cause of international peace depends ultimately on individual goodwill. Its guarantee is found in the hearts of men. It can never be realised unless men, here, there, and everywhere, so will and desire it, and having willed it, adjust their outlook, attitude, and actions to the ideal which the mind has embraced. In other words, the cause of peace must wait on the mind for peace, and not until the world has the mind for peace can there be final deliverance from the curse of war.

Obviously, that means a complete change from the outlook of pre-war days. No nation would accept the impeachment that before 1914 it had the mind for war. Even Germany repudiates the suggestion as strongly as ourselves. But whatever justification there may be for any or all the nations refusing to admit so grave an indictment, the very fact that the war came is evidence that the prevailing outlook and temper in Europe was such as the nations cannot again afford to indulge. Whether they had the mind for war or not, they certainly were not possessed of such mind for peace as is essential if ever humanity is to be delivered from its scourge. The point is that a radical change of mind in the whole world is necessary even as the preliminary of abiding goodwill.

It is hardly necessary here to spend time in characterizing the mind we have to leave behind. It has been described often enough, and every man has had his opportunity of noting its fears and suspicions, its spirit of aggressiveness and competition, its narrow jealousy. There is no need to deny that it had its good points, and developed in men certain acceptable and even fine qualities. Be that as it may, its ultimate effect on the world is its condemnation, and by its fruits it must be judged. But what is needed for the new day is that men should seek to make clearer and clearer the main features of that new outlook which is to be the basis of our salvation. If what we may call the national mind has received frequent exposition and elucidation, the new need is that the international way of thinking should be equally expanded and its chief features clearly visualised. What is it to think internationally? Which among our prejudices does it condemn? What national aims does it allow, and which does it discourage? What revisions of our ideas does it entail, and what new conceptions does it demand? Such are the questions which wait now to be faced and answered. The *will* to peace is important, but the will alone will not carry us far unless it leads to that way of thinking, speaking, and acting which is in accordance with it. A universal change in the common thoughts and sentiments of common men is essential; a turn over from the old mind to the new, and to

facilitate that one of the first requisites is a careful and systematic exposition leading to a new orientation, and a complete revision of national and international ideals. That is to say, the cause has to be won first of all in the realm of thought before the good can ever be achieved in the world of action.

Then are we to give up our support of the League of Nations in order to address ourselves to this more fundamental task? Not necessarily. The two are not mutually exclusive. On the contrary, at the present juncture the League itself is one of the great factors making for a change in public opinion. It stands at least before the common man as an embodiment of the idea, and so long as he is interested in it the idea is being lodged in his mind. It is, so to speak, a fixed light, encouraging more spacious thoughts, and at this stage the organisation can be a real help in fostering the spirit. Certainly the work of the League needs supplementing, as its most earnest supporters constantly insist; but probably the wisest course for the idealist would be to use the League to the full for the purpose of facilitating this change of mind which world-peace demands. In this connection the educational activities of the League are of great value.

But where does this reading of the situation lead one who stands with Jesus Christ, and whose heart is set on the Kingdom of God?

Obviously, the new mind, the mind for peace, will enthroned the conception of world good in place of the old idea of king and country. Thought must more and more embrace the whole, ceasing to be parochial and becoming truly catholic. The new patriotism will attach itself to the particular country's contribution to the life of the world rather than to its individual glory and aggrandisement, and the ideal of service and helpfulness to others will take the place of the old ideal of self-assertion and preservation. Nations will be thought of as limbs of one body rather than as separate and competing entities, and nationality itself will be valued chiefly for the diversity it brings into the one organisation thereby giving greater range and power of action. But is not all this New Testament teaching? Is it not the inevitable flower of the seed sown by Christ? Jesus said nothing about war, as He said nothing about slavery, but who else amongst mankind taught us to think in world terms—one world under one Father? Who else unfolded the idea of mutual helpfulness, teaching us to dissolve our suspicions and hatreds in the joy of service? Who else showed us how to claim diversities of gifts for the joy and wellbeing of the whole, rather than allowing them to become the grounds and occasions of division? There is no better teaching yet on the place and purpose of nationality than that which Paul elaborates

in his doctrine of the church with many members but one body. "Ye are members one of another." The words might have been addressed to the European nations in this year of grace. And Paul got it from Christ. Here, then, we have the interesting fact that the main features of the new mind, the mind which can save us, the mind which the world must get if ever it is to be delivered, are found to be the fundamental ideas of our Christian faith.

Further, it is very significant that in connection with the cause, publicists are compelled to fall back upon our language. What is required, says one, is a change of heart. Good; but that is a phrase straight out of our book. Again, there must be a new mind. But getting a new mind is only another way of naming conversion, and, moreover, not a new way. Paul has that also. He speaks of "the renewing of your mind," as though the mind could be taken to pieces and built up on a new plan. His idea of conversion is that it brings a different outlook, a new set of ideals, a wealth of essentially different thoughts and purposes and ambitions. He himself was so converted. And with what result? He became cosmopolitan, lost his Jewish prejudices, saw men as men, and not as members of this or that nation. Through Christ he came to think in terms of humanity instead of in terms of narrow nationalism. In a word, Paul's conversion made of him just such a man as all must become if ever there is to be abiding peace, so that we are constrained to say that if all thought as Paul did, if all came to share his outlook and convictions, the cause of peace would be secure.

The conclusion is obvious. It may be too much to say that the cause of world peace is bound up with the fortunes of Christianity, but it is certainly not too much to urge that at least Christianity does offer a way whereby the race can arrive at its goal. A widespread acceptance of Christ with a sincere allegiance to His fundamental teaching, would mean the overthrow of all national jealousies, rivalries, and animosities in an effective and abiding federation of the nations in mutual goodwill.

Some will find little comfort in that. To them it seems an impractical dream to hope that Christ will ever rule in every land. In any case the day seems remote. But those who have some idea of the triumphs which Christianity has already wrought, and who have discerned that in it and at back of it is the very power of God, will not be dismayed or daunted, and if they prefer to put their faith in what seems to be the round-about route, they will know that the short cut has often proved delusive, and that, in these things there is no endurance in the temple unless it be built on eternal foundations. The Christian will welcome every sincere effort of statesmen, rejoice in every

scheme which incorporates the idea and appeals to the imagination of men, welcome every step that encourages the new and better mind; but also he will know that the new and better mind is near to the mind of his Lord, and conversely that as men come to have the mind of Christ they will arrive inevitably at the will and mind for peace.

The logic of the situation, as we read it, leads to nothing less than vigorous evangelization on the part of the Christian Church. The peace propaganda demands exactly that which the Church can supply, and in the last analysis it is seen that the truest antidote to militarism and all its brood is the missionary activity of the servants of Jesus Christ.

The Revivalism of the New Testament.

IN these days, when revivalism is in the air, it will not be out of place to direct attention to the revivalism of the New Testament. The exponents of the Psychological Study of Religion have as yet paid very little attention to the relevant data contained in the New Testament writings. Doubtless, this is because these data are often disappointingly meagre. But such as are available have received less than justice. There are many notices in the Book of Acts and the Pauline Epistles the exact significance of which can be appreciated only by those who have had some experience of a religious revival. Such an experience is every bit as illuminating to the student as the travels of Ramsay and Deissmann in Asia Minor. There is in the Christianity of the New Testament a power of contagion, which is a marked feature of religious revivals. To the disciples at Pentecost there comes a deep religious experience, which fills them with a new and strange enthusiasm. The fire spreads. Many others catch the new enthusiasm and are converted on the Day of Pentecost. Philip takes it down to Samaria. A little later the revival breaks out in Caesarea, and the centurion, Cornelius, and his household break out into the glossolalia. The arch-persecutor, Saul of Tarsus, catches the divine fire and carries it through Asia Minor and into Greece, establishing in the great centres of trade and commerce little communities of men and women in whose hearts there glowed the same fire. He finds twelve lifeless Christians in Ephesus, and before long they are filled with the same holy enthusiasm that fills him. This feature of early Christianity is apt to receive less than justice at times from the

average Anglo-Saxon. The present writer had no adequate notion of what the meetings of the Corinthian Church must have been like, until he had seen the Christians of Bengal assembled for a *nagarkirtan*, which is a singing procession round the town. In such processions there are always manifestations of *bhakti* (loving devotion to the Deity), and these manifestations would sometimes be more frequent than they are, if the moderating influence of the European missionary were removed. As the procession moves along singing, e.g., "Let all men shout, 'Victory to Jesus!' as long as life remains in the body," the fervour rises and, each time the procession rests, some will dance and wave their arms above their heads, while the others keep time by singing enthusiastically in chorus. Even the phlegmatic man of the West is apt at such times to feel a curious lump in his throat, though it would never enter his head to dance with his Indian Christian brothers.

We are fortunate in possessing pretty full information of a revival movement which bears many marked resemblances to the Christianity of the Apostolic Age. The parallel between the conditions prevailing in the Graeco-Roman world, into which the first Christian missionaries carried their message, and the conditions in England during the Commonwealth, when George Fox set in motion the Quaker revival, is extraordinarily close. In both cases the times were times of religious ferment. Men and women, in large numbers, had broken free from their religious moorings and were sailing troubled seas with little to guide them to the haven of religious peace. They were dissatisfied with their ancestral religions and from them they had gone out; and some had gone out not knowing whither they went, but they all were mindful of a better country. In both cases there is the same medley of sects and cults. In almost all the fields of his missionary labour Paul would meet with "God-fearers" and initiates into the different Mystery-Religions. In England in Commonwealth times there were the Independents, the Baptists, both Particular and General, the Presbyterians, the Fifth Monarchy men, with their millenarian ideas, the Muggletonians, with their extreme apocalyptic notions, the Ranters, the Familists, and the Seekers or Waiters. Modern research helps us to see in most of them, in spite of certain extravagances, men and women of honest heart and fearless purpose, filled with unsatisfied longings for a vital religious experience.

It cannot be doubted that Paul and George Fox would find in these different groups many whom long seeking had left in an expectant and suggestible state of mind. The conditions were, therefore, ripe for the outbreak and rapid spread of a revival. The preaching of Paul and the message of

Fox came to men and women prepared for it, and in both cases the first converts come from companies of men and women in whose hearts religious feeling was already aglow. Paul won many of his Gentile converts from the "God-fearers," whose religious cravings had formed them into a fringe around the Jewish synagogues. George Fox won his first great successes among the Seekers, who had banded themselves together in a fellowship of prayer to wait for a new outpouring of the Spirit. In both cases it was the existence of these prepared souls that made the outbreak of the revival, humanly speaking, possible, and caused the preacher's message to fall like a spark on gunpowder.

In both cases there is also a creative moment, when the revival breaks out, followed by a period of rapid expansion. The creative moment in the history of Quakerism falls in June 1652, when at Preston Patrick whole congregations of Seekers went over to Fox *en masse*, and, to use Cromwell's phrase, became "happy finders." Three and a half years later Quakerism had spread through all the counties of England and was being carried into Scotland and Ireland. The cause of this rapid spread was, without doubt, the wide diffusion of companies of Seekers throughout the land. It is sufficient to cite a typical case. When, in the autumn of 1654, the Quaker preachers, Camm and Audland, came to Bristol, they found there a company of Seekers, who had spent one day a week in fasting and prayer and who were "sometimes greatly bowed and broken down before the Lord in humility and tenderness." Under such circumstances it is not surprising to find the missionaries writing thus, two days after their arrival:—

Here is a pretty many convinced of the truth . . . they are much come down into themselves since we were here. . . . The work of the Lord is great hereaway; the people hungers after life; they groan to be delivered; they meet us every day; if we go into the fields, they follow us; from us they cannot be separated; if we sit silent a long time, they all wait in silence; the Lord will do a great work amongst them, and raise up a pure people to place his name in.

In the history of Primitive Christianity, Pentecost seems to have been the creative moment when the revival first broke out with power. Luke's account of Pentecost presents many difficulties, but it is clear that he intended his readers to feel that the movement, whose history he is recording, entered upon a new phase that day. The narrative seems to point back to some memorable occasion when the little company, met for prayer in Jerusalem, first became conscious of the strange phenomena of the glossolalia. For them

that the priest fell a trembling himself, that one said to him, "Look how the priest trembles and quakes. He is turned a Quaker also."

From Wesley's *Journal* we quote the entries for April 30 and May 1, 1739.

We understood that many were offended at the cries of those on whom the power of God came, among whom was a physician, who was much afraid there might be fraud or imposture in the case. To-day one whom he had known many years was the first (while I was preaching in Newgate) who broke out into "strong cries and tears." He could hardly believe his own eyes and ears. He went and stood close to her and observed every symptom, till great drops of blood ran down her face and all her bones shook. He then knew not what to think. . . . But when both her body and her soul were healed in a moment, he acknowledged the finger of God.

(The next day). Many were offended again, and, indeed, much more than before. . . . A Quaker who stood by was not a little displeased at the dissimulation of these creatures, and was biting his lips and knitting his brows, when he dropped down as thunder-struck. The agony he was in was even terrible to behold. We besought the Lord not to lay folly to his charge. And he soon lifted up his head and cried aloud, "Now I know thou art a prophet of the Lord."

In all these cases we have a company of human beings who are simultaneously excited. In any crowd even a slight rise in the level of general feeling will involve its members in some loss of their ordinary powers of inhibition. Moreover, in every crowd there are a few susceptible ones, who have little control over themselves, and impulsive social action begins with these. As soon as a few persons have been affected in a particular manner, the power of suggestion overcomes others and a common affection, whether physical or psychic, or both, is the result. Wesley, in the above entry in his *Journal* says enough about the Quaker to make it clear that the good man struggled against his suggestibility but all to no purpose.

The revivalistic nature of the Christianity of the Apostolic Age also manifests itself in the sudden and explosive character of many of the conversions. This suddenness was remarked upon by Jowett, as long ago as 1855, in his essay *On Conversion and Changes of Character*. "There was no interval," he remarks, "which separated the preaching of Peter on the Day of Pentecost, from the baptism of the three thousand. The eunuch of Candace paused for a brief space on a jour-

ney, and was then baptised into the name of Christ, which a few hours previously he had not so much as heard. There was no period of probation like that which, a century or two later, was appropriated to the instruction of the catechumens." Jowett thought that this suddenness was to be explained by the fact that the first Christians were poor and uneducated, and by the fact that they had no Christian training in their childhood and youth. As soon as they heard the Gospel, "they were pricked with a sense of sin; they were melted with the love of Christ; their spiritual nature 'came again like the flesh of a little child.'" It seems a fair criticism of Jowett to say that, if his explanation be correct, it is reasonable to expect a similar ready response from heathen peoples, wherever Christian missionaries appear on virgin soil. But, as a matter of fact, such is not the case. The suddenness of the New Testament conversions is to be explained by the fact that they took place in a time of religious revival. Jowett himself came very near to this view, when in his essay he noticed the contagious nature of mass movements.

It is also worth noticing that the New Testament preachers appealed for instant decisions quite in the manner of the revivalist preacher. "Has not all mission preaching," asks Weinel, 'indeed all revival preaching to this day, followed in the same steps?' and he adds, "Certainly this sort of preaching has up to now met with immense success, it is the manner of preaching of Methodism in the broadest sense." Dr. Nairne, who belongs to quite a different theological school, expresses the same opinion. "'Saved' in the New Testament," he says, "means what the mission preacher means by that word rather than what the Catechism suggests by 'being brought to this state of salvation.'"

But the revivalistic and enthusiastic nature of early Christianity has often been exaggerated. Wernle, for example, does not weigh his words, when he writes, "St. Paul's universal experience in founding his congregations was that they became the scenes of a wild enthusiasm, which was certainly connected with the faith in Jesus, but had in reality nothing whatever to do with Jesus himself."

In dealing with the enthusiastic nature of early Christianity it is important to remember that Paul always subordinated ecstasy to ethics. The apostle knew the value of emotional methods and could himself speak with tongues. He knew that under the influence of a crowd men could do things which they could not do alone, and of which they might become ashamed when alone again. But he also knew that under the same influence some would go far beyond their past attainments and attain to heights which

in solitude they had vainly struggled to win. Yet he was never content to begin and end in a tempest of emotion, nor did he believe that high-strung emotion is the peculiar channel by which the Holy Spirit finds access to the soul. In the self-portraiture of a passage like 2 Cor. x. 3-5 we get a picture of Paul the preacher, quite as anxious to convince the intellects of his hearers as to stir their emotions.

But, above all, it was by his doctrine of the Spirit that Paul was able to lead "Christianity past the critical years of its enthusiastic childhood and into the path of an orderly church life." After Gunkel's thorough investigation, it cannot be doubted that in the Primitive Church manifestations of the Spirit were recognised as such by their wonderful and exceptional character, rather than by strict reference to the moral and spiritual ends they were supposed to serve. Any remarkable manifestation in the convert's life was deemed a gift of the Spirit, and the glossolalia was specially valued as evidence of the Spirit's possession. At Corinth, and, possibly, elsewhere, there was a tendency to pay more heed to this "showy" gift of the Spirit than to the more humdrum virtues of the Christian life. But the ethical insight of the apostle enabled him to effect important modifications in this Primitive Christian doctrine. He adopted the same general standpoint as his fellow disciples and recognised ecstatic manifestations as gifts of the Spirit (1 Cor. xiv. 18), but he differed from them in his criterion of values. For them the most valuable gift of the Spirit was that which seemed most wonderful. They gave little thought to its ultimate purpose. For the apostle, however, the purpose of the divine gift was the edification of the whole church, and by this test he estimates the value of the different gifts. Hence, he sought to bring not merely the ecstatic but also the normal life of the believer under the influence of the Spirit. He ethicised the popular Christian supernaturalism by applying to it the test of moral productivity, and he extended the domain of the Spirit's influence by placing not the ecstatic only, but the entire religious life under His sway. He concedes that speaking with tongues is a gift of the Spirit, but he does not include it among the fruits of the Spirit in Gal. v. 22. Thus in the teaching of Paul the Spirit becomes the creator and sustainer of the new life of peace with God, and all the graces of the Christian life are his gifts. Gal. v. 22. may seem a truism to us to-day, but in Paul's day it was a revolutionary statement.

Paul, evidently, was aware that the ecstatic nature of some of the New Testament conversions would expose the converts to the danger of their religious development outstripping their moral growth. This danger would be greater

in the case of the converts from heathenism, with its lower moral standards, as the experiences of present-day missionaries among the heathen show. In his most illuminating analysis of the impact of Christianity upon the animistic Battaks of Sumatra, Johannes Warneck has shown that the moral renewal of the converts does not always keep pace with their religious progress.

Finally, it may be pointed out that it is possible to trace in the period covered by the New Testament writings that periodicity and rhythm, which so often mark the religious life of the individual and the community. The Christian movement began with the preaching of John the Baptist. It is to be regretted that no full account of his ministry has come down to us, but we have enough to show that the Baptist was an independent teacher with a message and influence all his own. His preaching was designed to produce conversions. The words put into the mouth of the angel who appeared to ~~Zaccheus~~, "And many of the children of Israel shall he turn unto the Lord their God," certainly embody an historical reminiscence. The Baptist's stern, and even terrible, words at a time of eschatological expectation, when men's minds were full of thoughts of the cataclysmic end of all things, would strike terror into the hearts of some, as is seen by the number of those who sought his baptism. To resort to modern parallels, John seems to have been a field preacher of the type of Wesley and Whitefield, with a message as urgent and an eloquence as terrifying as theirs ever were. His ministry has many of the features of a revival movement, and the conversions, which took place in the crowds which gathered to hear him, would, doubtless, be of the sudden and explosive type.

The Baptist's ministry was followed by that of Our Lord, who in the early part of His ministry had the crowds frequently with him. But it seems as if the revival movement received a check, owing to the fact that His personality and His method of preaching and teaching were different from the Baptist's. Though the impact of His personality upon others was often shattering, there was, as far as we know, no outbreak of visions, hysteria and glossolalia as a result of his preaching. He was the Great Healer of mental disorders and did not leave a trail of them behind him, as many revivals do. "No religious leader appealed less to religious excitement than the founder of Christianity."

But, as we have seen, with the experience of the Day of Pentecost another change came over the Christian movement. A new revival is set on foot and, in Acts and the epistles of Paul, we can trace not a few of the concomitants of religious revivals. But by the time the Johannine literature

and the Pastoral Epistles were produced the revival seems to have spent itself, and the enthusiastic Christianity of the primitive community has been replaced by more orderly and more settled methods of church life. Strange psychical phenomena no longer manifest themselves, and the Fourth Evangelist, in unfolding his doctrine of the Spirit, does not, like Paul, bring it into connection with those ecstatic phenomena, which many in the early community regarded as the surest sign of the Spirit's presence.

A. C. UNDERWOOD.

Baptist Church Discipline 1689—1699.

IN 1689 Robert Steed became co-pastor of the Hanserd Knollys Church (then meeting in Thames Street). Hanserd Knollys lived until 1691, when he commended Steed to the Church as his successor. During the eleven years of Steed's pastorate he kept a Discipline Book, which records about a score of cases for that period. This is high testimony to the general morality of a Church of more than a hundred members when we consider the severity of their scrutiny of each other's conduct. The record is made in almost microscopic hand-writing, often needing a magnifying-glass to decipher it. The manuscript is in the Angus Library, Regent's Park College, and is now for the first time published. The interest of the record is in the vivid light it throws on Baptist life in the closing decade of the seventeenth century. We get interesting glimpses of the relations of master and apprentice, not always simplified when both were "brethren" of the Church, of the brother who found it more congenial to preach than to pay his debts, of simple-minded trustfulness and cunning greed, of trade disputes, and the difficulty in making Christian theory into Christian practice, of gossip and slander, of heresies and hymn-singing, then (to Steed at least) a horrid innovation of Keach's, of the difficulties which may still arise between a minister and his assistant. It would be of interest to reconstruct the life of this little community from the data afforded by Steed's private Book of Discipline. But it is probably better to use the space at command in order to give these data in full, so that readers may use their own imagination in looking back to the rock whence they were hewn, and the hole of the pit whence they were digged.

H. WHEELER ROBINSON.

The names of the Brn. and Sisters of the Church of Christ assembling in George Yard in Thames Street.

1st. Those that live at Westminster or thereabouts

Sr. Wait at Chelsy
 Sr. Orton at Avery Farme
 Br. Jones
 Sr. Jones in Petty France
 Br. Hayes
 Sr. Hayes in Tutle Street
 Sr. Jennings
 Sr. Mansfeild
 Sr. Browne
 Sr. Wright
 Sr. Paul
 Sr. Delacluse
 Sr. Goodyer
 Sr. Williams
 Br. Warne
 Br. Gold
 Sister Gold
 Br. Bedwell
 Br. Mackarell
 Sr. Mackarell

At the Haymarket and Strand

Br. Askew
 Br. Norcott
 Br. Vicars
 Br. Newton at Clarckenwell
 Br. Bartlett a Coachman
 Br. a Taylor in Hungerford Market
 Br. Gander
 And his Brother
 Br. Jackson a shoemaker
 Br. Thurloe
 Br. Cleaver in Shoe Lane
 Sr. Askew
 Sr. Norcott
 Sr. Vicars
 Sr. Newton at Clarckenwell
 Sr. the Taylor's wife in Hungerford Market
 Sr. Varnam
 Sr. Rosewell
 Sr. Lockyer
 Sr. Brumly
 Sr. living on the backside of Clements next to the signe of
 the Haunch of Venison
 Sr. Dawson in Black Horse
 Sr. Nutterfeild
 Sr. Coaker

About the middle of the City

Sr. Axdell in Castleyard
 Sr. Fow
 Sr. Benson
 Sr. Harrage
 Sr. Squire
 Sr. Annison
 Sr. Whittle
 Sr. Whittle's Maid
 Sr. Foster
 Sr. Webb
 Sr. Tuckwell
 Sr. Lawrence
 Sr. Her Daughter
 Sr. Her Maid Fabian
 Sr. Boswell
 Sr. Anderson
 Sr. Pitts
 Sr. Marlow
 Sr. Davis
 Sr. Deacon
 Sr. Whitehorne
 Sr. Watts
 Sr. Dickwood
 Sr. Fox
 Sr. Rees a servant
 Sr. A Chambermaid to Squi. Barrington
 Sr. Eaglfeild
 Sr. Duckinfeild
 Br. Steavens in Grub Street
 Br. Watson at Bunhills
 Br. Spilsworth
 Br. Tukwell
 Br. Anderson
 Br. Pratt
 Br. Fox
 Br. Eaglfeild

At Whit Chappell or thereabout

Br. Skinner
 Sister Gardner
 Sr. Evans
 Sr. Peel
 Sr. Goodman
 Sr. Burroughs
 Sr. Eve
 Sr. Chyme
 Sr. Reep

Sr. Thamsin her servant

Sr. Branch

Sr. the daughter of her yt keeps ye meeting house

At Bishopsgate Street

Br. Cowly

Br. Kenningtone

Br. Wm. Cotton

Br. Manly

Br. Gray

Br. Bedberry

Sr. Coleman

Sr. Bedberry

At Wapping or thereabouts

Sr. Dickeson

Sr. Sus : Stockman

Sr. Eliz : Arnold

Sr. Amy Foster cast out of communion

Sr. Sarah Button

Sr. Newton

Sr. Dennis

Sr. Francis Elliott

Br. John Newton and his son-in-law

Br. Edge a waterman

Br. John Dennis

In and about Southwark

Sr. Cows

A Sister to Br. Watson

Sr. Watson

Sr. Austin in ye park

Sr. Staff

Sr. living at ye neckinge(?)

Sr. Burg in the mint

Sr. Vridge

Br. Lampitt

Br. Short

Br. Naylor

Br. Watson

Br. a Schoolmaster in Gravell Lane

Br. Board at Uxbridge

Since have been Baptized and added

Sr. Elizabeth Chine

Sr. Alice Sherbrook

Sr. Esther Cock

Sr. Margrett Halett

Sr. Esther Mayo

Sr. Martha Hobbs

Sr. Margaret Moses

Br. Hake

A Bro : Sr. Duckinfeilds kinsman

8m : 13 1695

The Church then being assembled did unanimously agree that for the better carrying on of the work of God in it : That division might be prevented and peace preserved and purity and love mayntained : That ten or twelve Brethren be desired to meet together to prepare matter for the Church soe as that no materiall affaire be presented or transacted in the Church till they have considered and agreed about it.

This was consented to with these limitations

- 1 That none of the Brethren be excluded who shall be willing to be with them when they meet and to help in their consultations.
- 2 That they shall determine nothing but only present their consultations and agreement to the Church for their consideration, whose consent shall be the determination of it.
- 3 That when their time or season of meeting is come any 5 or 7 of them shall be a sufficient number to consider of such things as might be presented to them if the rest should be absent.

Sept. 26 1689

Sister Foster was charged in the Church for betraying her trust and dishonest dealing with Sister Gardner who committed severall goods of value into her custody to keep for her to the value of 80^l or thereabouts : Sr. Foster promising not only secresy to her but alsoe that shee would not deliver them to any but to her selfe : And yet notwithstanding delivers them all to a woman who shee sayth was a stranger to her without the knowledge or consent of Sr. Gardner whereby shee was like to have been utterly deprived of them all to her great detriment and losse : If the Lord had not by his gracious providence prevented : And thereby a great Scandall and reproach was cast upon the name and way of the Lord wch Sister Foster made profession of : In which alsoe shee had dealt very ungratefully as well dishonestly with Sr. Gardner who did frequently entertaine her at her table. It was alsoe manifested that the sayd Sister Foster had spent her time in idlenes not working with her hands according to her capacity. All wch being proved by sufficient witnesses as Sr. Gardner, Sr. Evans, Bro : Skinner, and by her owne confession : In order to the bringing of her to true repentance and to take of ye Scandall that thereby was brought to the name of the Lord shee was according to the law of Christ solemnly putt out of the communion of the Church rejected from being a

member of that body, till the Lord shall be pleased to restore her by a sound work of repentance & contrition.

Since that the aforesaid Amy Foster came and tendered her repentance to the Church shee acknowledged her great evill in delivering Sister Gardner's goods that were committed to her trust and care: And that it had been and was still her great greife and trouble. But speaking of her son-in-law who shee said went to one they call a cunningman alias a conjurer to know what was become of the goods shee positively asserted that shee knew nothing of it till about a week or a fortnight since when it was proved by the Testimony of Sr. Gardner and Sister Evans that shee went from Sr. Gardner when they were looking after the goods to her son-in-law who she then sayd was going to the cunningman whereby it was made most evident that shee spake an untruth contrary to her knowledge in the Church. Therefore her profession of repentance was not accepted as that wch did appear to be reall, forasmuch as shee could soe notoriously prevaricate in the face of the assembly even while she pretending and confessing (?) repentance.

1689.

Joseph Faircloth Being a member of the Church and an apprentice with a Haberdasher of Leeds (?) on London Bridge was charged with being guilty of a vaine wanton scandalous conversation with a woman that had an evil report for her light carriage who was wife to a cheesemonger in the Borrough of Southwark: For wch He was admonished in the Church as also for his neglecting his master's business and being out late at night at unseasonable times with the woman aforesayd. But he appearing obstinate and impenitent and his offence or sin being greatly immorall to the reproach of his holy profession He was cast out of the Church and totally excluded from its communion.

Jan. 1691.

Bro: Carter being charged in the Church by Bro: Watson for disorderly walking in slandering and backbiting of him therein falsly reproaching and abusing him who had been very kind to him in entertaining and imploying of him the particulars of which charg are inserted in the inclosed paper: And afterwards after severall warnings and loving admonitions presented to him by the Church and by the elder and some of the Brn. in private conference He not repenting but growing more and more obstinate as in this writing aforesayd rehearsed: He was after long waiting first withdrawing from and afterwards He still persisting was cast out of the communion of the Church.

After this Bro: Carter in a meeting of the Church where were also present at that time severall worthy Brethren of other

Congregations did make such declaration of his repentance for his miscarriage aforesayd that the Church accepted of it, and restored him againe into their Communion as in times past.

Feb. 1692/3.

Bro. Sandford and Bro. Luke Leader with about 20 more whose names are inserted in the list who had been members of a congregation meeting at Horsly Downe under the ministry of Mr. Benj. Keach. But being dissatisfyd with their setting up of common sett forme singing after it had been exploded by the Baptized Churches as a humane invention: And also being greived with the manner of their proceeding with them when they declared their dissatisfaction with their introducing that innovation: They came and presented themselves to this Church for communion also declaring that they desired it only for a season their intention being to sett down by themselves as a distinct assembly and therefore desired to be admitted on those termes. But the Brethren told them they could not admitt them on such termes, it was not according to rule they must come into the Church without any reserve if they would be admitted into its Society. But withall told them that if hereafter it was manifest that it would be for the glory of God and their good for them to sett downe by themselves as a distinct Church they should not be against it but should endeavour to be helpful to them in it. Whereupon the persons and company aforesayd went by themselves and considered what had been offered. And when they came in againe declared by the persons aforesayd that they were willing to be admitted into our Communion without any reserve: which was accordingly solemnly performed. But it was not long after this but the persons aforesaid came to some of the Brn. with the Elder of the Church and desired yt that they would assist them in setting ym downe by ymselves. It being asked of them what gifts or ministry they had to carry on that solemne work among them: They acquainted the Brn. that they had a promise of being constantly assisted by severall gifted Brn. of severall Churches who would help them in their business. To wch it was replyd that this Church had already had the experience of the inconvenience of such an expedient in a like case. They promised help fayling persons growing weary of that employment: so that they were constrained to lett that meeting fall that depended on such kind of assistance. Which if it should so fall out with them it would be a dishonour to their testimony and a rejoycing to some yt looked for their halting with a reproachful reflection on that Church who had taken them into its care and communion for giving them no better advice. They also told them that if they were greived at their refusall to joyne wth them in this way of their assem-

bling by themselves, that then if they pleased they would give their consent to have them recommended to any other Church with whom they were willing to joyne. That they might try what they would do for them in this case propounded by ym. But they would not hearken to that proposall and so that proposition was layd aside. And they still continued in their station in the Church.

Feb. 7th 1693/4

The Church being then assembled Bro: Sandford and Bro: Luke Leader in the name of those Brn and Sisters aforesayd presented their desire and request to the Church that they might have their consent to be sett downe by themselves as a distinct Church under the ministry of Bro: James Warberton: jun: whom they had chosen to administer to them in all the holy ordinances or our Lord Jesus: which request of theirs being seriously considered by the Church: This answer was unanimously and wth one consent returned to them.

That the Church was not against their being solemnly sett downe distinctly as they desired: But as the present case was with them they in conscience and judgment could not as yet see that it would be to the credit of the Gospell or for their good so to doe. Because that Bro: Warberton aforesayd was not as yet qualified for that great and solemn work they were calling him to: According to that Scripture then mentioned to them 1 Tim. III. 6, 7: For as it was told them it was well known that he was yet but a novice being yong and having been but a few yeares in the profession of the truth: He having already fallen through temptation while He was too early employ'd in such work in another place. And that he had not yet obtained a good report of ym yt were without among whom it was still taken up as a matter of reproach and scandall. And therefore they could not as yet consent unto their request. But told them they would leave it wth God and their owne consciences to consider what in love and faithfulness they had layd before them.

Notwithstanding this advice and counsell they left the Church to which they had so solemnly joyned: And by the assistance of Br. Man, Mr. Barret and Br. Scott who were elders of severall Churches they congregated by themselves and called the aforesayd Bro: James Warberton to be a minister among them.

1693

Bro: Nathaniel Hake a member of this Church being an apprentice with Bro: Dennis a Scrivener was charged by his master with severall immorall misdeamours to the offence and greife of his master aforesayd and that after much endeavour used by

him to reclayme him as by loving persuasion and intreaty and by sharper reproofs and corrections yet he proved incorrigible; yea though he had used the help of the Elder of the Church and of other discreet Brn. to perswade Him to reforme, yet still he persisted in his folly. He charged him with extraordinary negligence in his business, disobeying his lawfull commands about those matters with perverse provoking language to his Master answering againe with bitter and uncivil reflections with re-proaching and backbiting his master and mistress behind their backs to their neighbours and acquayntaince, with that wch was false about them both (?): In sum yt his words and conversation were so continually troublsome that their peace in their family was thereby broken that they could not bear it or endure it any longer.

These charges being proved Bro: Hake was for this admonished in the Church to consider his wayes and to repent of his manifold enormitys and for it was solemnly withdrawn from and left for a further triall of his spirit and conversation.

After this Bro: Hake presented his repentance to the Church acknowledging that He had done evill in most of the things charged by Him. But there being something about his reporting concerning his Diet while he was with his Master wherein his acknowledgment did not seem to be so full and candid as was expected He was desired to conferre with his Master about that and some other things depending between them and if he could give him satisfaction it would much conduce to His satisfying of the Church in that matter.

On ye 30th 3m 1694 Bro: Hake was againe before the Church presenting againe his acknowledgments but Having been with his Master to discourse with him He declared that instead of giving him any satisfaction he had given him greater offence as not being at all sensible of those things whereabout they had reasoned together but rather persisting therein: whereupon the Church could not receive satisfaction, but yet left him to be further waited upon if peradventure God might give him repentance before He was utterly excluded from the Church.

24d 5m 1695

Bro: Hake aforesayd was againe called before the Church it having been testified that his conversation since his being withdrawn from by the Church was still scandalous and immoral: How that as an aggravation of all his former enormitys he had upon a slight provocation fallen upon Mr. Reep's servant or prentice (without complayning to his master for a redress if his servant had affronted him) and did then beat him throwing him downe and striking him when down with all his might. And when Mr. Reep came to part them and took of Br. Hake from

his servant he then threatned Mr. Reep also to beat him. Whereupon Mr. Reep warned him out of his house. But he tarryd there all that night. And the next morning, it being the Lord's Day Mr. Reep finding him there askt him how he dared to tarry in his house when he had warned him to be gone. To wch He replyd that his clothes were there and therefore he did not go away. Then Mr. Reep bid him take his clothes and be gone: whereupon he held up his fists agaynst Mr. Reep and told him it was well it was Sunday morning otherwise had it been another day he would have beaten Mr. Reep. Which carriage of his was the more aggravated by reason that Mr. Reep had been his friend to entertayne him a long time and to help him in his extremity. Moreover it was testified that he had idly spent his time at Coffee houses playing at draffts. And that one time Mr. Reep aforesayd playing with him and having won the game of him, He making him pay the forefeit which was a dish of Coffee, He fell out with Mr. Reep and sayd as soon as he was gone that he (had) about him that which would do Mr. Reep's business which he could find in his heart to make use off; which was a penknife he had in his pocket to stab him withall. He being there it was askt what he had to say for himselfe; whereupon he made some acknowledgment with some excuses and extenuations. But the Church considering his former miscarriages and how his conversation had been continually scandalous and immorall, and though he had promised to be more regular and serious in his walking yet had still walked on in the same path; They looked upon him as a person still appearing impenitent and incorrigible, not hearkening to the Church in truth and reality, His works contradicting His words. Therefore with one consent He was totally excluded from their communion or from being a member of the Church of Christ on the day above written.

At the same time or on the same day

Br. Benjamin A servant an apprentice to one Mr. Browne a Baker in Queen's Street neer Cheapside was complayned againe by his master in the Church How that his servant aforesayd being inticed by his maidservant had promised her marriage and had layn with her though unmarried; which evill of his by the wench's owne relation of it upon her being turned away by her master was made publike to the neighbours to the great scandall and reproach of his holy profession, which he also did not deny complayning that he was unhappily drawn to it by the importunity of that wicked woman. Whereupon the Church considering what a scandalous immorall action it was that provd so dishonourable to the holy profession of the ways and truths of our Lord Jesus causing them to be evill spoken off, They judgd it their concernmt to exclude

him out of the Church according to the example and direction 1 Cor. v. 5: which accordingly was solemnly performed at the time aforesayd.

2m 25d 1694

The case of Sr. Cooke (the daughter of Sr. Lawrence) was presented to the Church: that shee had neglected her place in the Church not having been at any meeting with them for 2 years at least: In which time severall messengers had been sent to her from the Church to speak with her, but they could not find her to speak with her. After this shee promised to come to Bro. Steed's house to speak with Him and to give him an account of her condition. But after long waiting shee came not. Also shee was charged to have dealt very deceitfully with one Mrs. Green that had been her nurse in her childbed, causing Mrs. Webb to borrow of her 40^l which was all she had layd up to help her when her strength in labour might fayl her: under pretence of Mrs. Webb's improving it for her great advantage. And when shee had it after a long time not paying it againe, though the poore woman was in great distress for want of it. For these immorall and disorderly actions and conversation, shee also so walking as that there was a very evill report brought upon her and her profession, Shee was by the joynt consent of the whole excluded from the Church.

And Bro: Vicars and Bro Gold were desired as the Churches messengers to declare it to her.

16d 3m 1694

Sr. Webb was then called before the Church and the crimes layd to her charg was that shee had conspired with Mrs. Cook aforesaid to cheat Mrs. Green of her money pretending it was for her and her husband to improve for her when it was for Mrs. Cook: And that shee had broken her promise frequently with Sr. Katherine Phebeen of whom shee had borrowed money and had promised possitively payment at certain times but still fayld of her promise. These things being orderly brought to the Church. Shee upon her being chargd with them did acknowledge her fault in the first and in the last of what was chargd upon her. And shee desired to be more sensible of her evils: But complayned that her distresse was such that shee could not comply with her creditors as shee desired

The Church on serious consideration of the whole affaire with her repentance presented concluded not utterly to exclude her, But to admonish her and to withdraw from her and so to wait upon her till they might have further proof of her spirit and what fruits might appeare of her professed repentance: which admonition and sentence was then accordingly presented to her

2m 6d 1698 (inserted by Steed in different ink)

After long waiting the Church finding no restitution was made to the poore woman who was so greivously cheated and wronged by her and undone as to her outward subsistence, whereby the name of God was greatly dishonoured and our holy profession reproached, Shee also now at last refusing to come any more to the Church : Therefore shee was then the Church being solemnly assembled by an unanimous consent excommunicated or cast out of their communion

Sept 5 1694

Bro : Eems, Having by the Elder of the Church and Bro : Claridge his assistant severall times been discourst and reasoned with the great doctrine of the Eternall Diety or Godhead of our Ld. and Saviour Jesus Christ which he denied : And notwithstanding persisting in his heresy : And endeavouring to infect others with it by his frequent contending for it : So that it became offensive to the members of the Church and scandalous to our holy profession : His case at the time before mentioned was presented to the Church by Bro : Steed the Elder. And Bro : Eems being then present He was asked whether he did owne our Lord to be God by nature : To wch he answered that He did not understand what was meant by it. It was therefore agayne enquired of Him whether He did owne or beleive that Jesus Christ was the eternall God : which He then plainly declared that He did deny it, and that it was idolatry to worship Him as such a one; And that it was as bad as the doctrine of transubstantiation with such like horrid reflections on that great fundamentall truth : Whereupon he being withdrawn the Church considered the matter beyng greatly greived to our Blessed Saviour thus reflected on and blasphemed. And they all agreed that He should at present be put by from his communion with the Church the next first day. And that He should be desired to be with the Church, againe the next week on the 4th day, when they did intend further to consider what might be their duty to Him in case he remained obstinate wch He being called in was declared to Him : on which he broke out in a very great passion

Sept 12 1694

Bro : Eems Being then againe present according to the Churches desire, The Elder first mentioned some Scriptures that plainly assert the Eternal Diety or Godhead of our Ld Jesus namely Pro VIII. 23 compd with Matt XI. 19 : where the name or appellation Wisdome is applyd to our Ld Jesus; Micah V. 2; Revel. I. 8, 9. After these Scriptures were read and briefly insisted on, He was asked whether He could yet owne the Lord Jesus to be eternal God according to his Devine nature : which He still

denying, saying that He was no more than a creature or a man, As also at the same time denying the doctrine of the Trinity, The Church then unanimously agreed that considering the greatness & dangerous consequence of that Heresy, And that He after severall private endeavours to reduce him to the faith by the Elder and Bro: Claridge: And that he now had been twice reasoned with and admonisht in the Church, and yet still persisted and considering ye rule of our Lord Jesus in Tit III. 10 That He should be rejected as an Heretick out (of) their communion, which accordingly was solemnly done: And He being called in was acquainted with it.

10d 1m 1697/8 (inserted by Steed in different ink)

Sr. Eems The wife of the aforesaid Bro: Eems being infected with the same dangerous and damnable heresys in denying the eternall Diety or Godhead of our Lord Jesus and having forsaken the assembly and communion of the Church and although messengers were sent from the Church agayne and agayne to persuade her to her duty and to come before the Church that shee might be in the use of the meanes for her repentance or recovery out of those soul-ruyning snares yet shee still persisted in that sinfull course and altogether refused to come to the Church. Therefore shee was an obstinate heretick then also rejected by the Church (then solemnly assembled) from its communion which as it was unanimously agreed unto so it was solemnly declared.

Oct 3d 1694

Sister Freeman (formerly called Joan Orion) having been received into the communion of this Church as a member that formerly belonged to a Church wch was under the care and ministry of Bro: Nathanel Strange and after his death of one Bro: Skinner which Church being dissolved shee was entertained as a desolate person or member that was destitute of that Fellowship which shee desired. In which condition shee continued with this Church severall yeares. But at last Bro: Samuel Garbrand, who had walked in communion with that Church that shee was a member of before shee joyned with us, Testifyd to this Church that shee was cast out of that Church before their dissolution for lying and defrauding the Fatherless: which although shee denyd it yet this Church with their Elder Bro: Knowles thought it their concernment to put her off from the communion shee did enjoy till shee would cleare her selfe of that imputation. But shee continuing importunate that her case might be againe heard in the Church for that as shee sayd shee was never dealt with or cast out of that Church for that crime or any other: whereupon at the time above written her case was againe considered shee being present at which time also Bro: Garbrand

aforesayd was there who testified the same things concerning her as He had done before and with Him Bro : Savill and Sister Sharp who in the Church witnessed the same thing. Also there was the Testimony of Bro : Lionell Sharp husband to Sr. Sharp with one Sister Susan Winan (?) under their hands produced : As also the witness of Bro : Scott and his wife which Bro : Scott is an Elder of the Church meeting at Twknam. All these being members of that Church with her did all positively declare the same thing that Bro : Garbrand had sayd concerning her. Whereupon the Church did unanimously agree not to restore her into their communion : But in charity hoping it might be through forgetfulness that shee might deny that dealing with her it being many yeares since as long since as ye year 1666, They did not proceed unto any further censure, But left it with her to consider her wayes and to recollect her memory concerning these matters : And wherein she had fayld to be repenting of her miscarriages

Bro : Kennington's Case was as followeth 1698 (inserted by Steed in different ink).

There being a complaint made to severall of the Brethren that Bro : Kennington did set up severall publik meetings (called Lectures) wherein He did take upon Him to preach to the people that were then assembled. And that it was apprehended that his so doing would not be to the credit of the truth or of the profession that he made : He not appearing to be furnisht with competent gifts fitt for such a solemne work : whereupon the Brn presented the case to the Church

The Church taking it into their serious consideration found him to be blameworthy upon severall accounts

- 1 That He should with such confidence putt himselfe forth in such publike sacred exercises without the knowledge consent and approbation of the Church of Christ whereof He was a member and to whom he ought to submit in the Lord thereby running before He was sent and it may be presuming beyond the ability that God had givn Him
- 2 It was found that many times He did neglect to attend at the publike assembly of the Church on the Lord's day wch was either by a careless neglect or by his imploying himselfe in publike preaching as aforesayd, wherein he proved unfaithfull to his solemne engagmt when he first entered into their communion : And in transgression of a plaine rule and command of our Lord Jesus
- 3 It was feared that his so often publike preaching with the time that must be taken up for preparation for it would hinder him in his business and imploymt which he followed for the maintenance of his family whereby he would not be in a capacity to provide things honest before all men or to provide for his

family unto wch he was bound by the Law of God's nature, which not to endeavour to do would render him worse than an Infidell

- 4 Accordingly He did fayl He was not able to pay his just debts but was constrained to give over his employment and to make a dishonourable composition whereby He lost his good report that as man as a Christian much more as a publike preacher he ought to maintaine

For these things He was admonished and warned by the Church solemnly in the name of the Lord. And giving no satisfactory repentance He was withdrawn from, The Church being willing to wait and see if at length He might come to consider his ways and to repent of his miscarriages. But instead of repenting he turned from the truth and joynd with them that sprinkl infants is ordained the pastor of a pbiterian congregation at Epping in Essex

Jan 10: 1699

Bro: Kennington then againe appeared before the Church and bewayled those miscarriages before mentioned declared as if he had a deep sense and sorrow upon his heart for them acknowledged that he was righteously blamed for those enormitys expressed much repentance and humiliation for them whereupon the Church on a serious consideration of what he had offered accepted his repentance withdrew theire charg and censure of Him on that account. And then the Elder testifyd against his turning from the truth of the doctrine of Baptisme to the sprinkling of infants shewed how he had no ground from the word of God so to do. But the love of popularity and that he might be received among that sort of people and be a preacher among them and so have a maintenance from them it was much feared that this was the inducement that drew him to comply in that matter, which would be but a poore plea in the day of the Lord. All which he heard patiently and promised (?) if ever the Lord made him sensible of a miscarriage in that matter he would faithfully declare it to the Church

24d 1m 1695

The Church being then assembled after the publike meeting was over, Bro: Steed then presented to the Church the case of Bro: Claridg (who was his assistant in the work of the ministry) how that he had forborne or omitted to keep up his communion with the Church in the ordinance of breaking of bread on account of his being offended with Bro: Steed (aforesayd) because that He did dissent from him in the matter in the matter that concerned one Mr. Ward who was formerly a preacher to the congregation assembling at Virginia Street, And James Warber-

ton who is preacher to them that went of from the communion of this Church to be by themselves under his ministry on the 7th of ye 12m 1693/4 as before declared: And that He continued to do so though Bro: Steed had told him that his differing from him in those cases was not out of disrespect to Him or because he had any peculiar respect to the persons before mention'd He having more respect for Bro: Claridg than for them, But meerly out of conscience and according to the best judgment he had yet arrived to concerning those persons in those matters: And that Bro: Claridg his dissenting from him in his judgment and practice concerning those persons made no breach in his affection or communion with Him. And therefore He did desire it might be no cause of their withdrawing their communion each from the other but that they might in charity beare with each other. But it did not prevayl with Br. Claridg but He still persisted in his omission of keeping his place in the Church at the time of breaking of bread notwithstanding, And that he desired Bro: Steed (at two severall times of meeting with Him) to present it to the Church that He might be dismisst from his communion with this Church to the Church at Broomsgrove from whence He was recommended to us: And that after this when Bro: Bedwell Bro: Gold Bro: Bigberry and Bro: Newton of Wapping went to enquire of Him the reason why He desisted from his communion, He told them the same He had before mentioned to Bro: Steed and also declared his desire that He might be dismisst from his communion with the Church This desire of his being then debated in the Church, And the Brethren being not at that time abl to come to a result about this case of his dismission they agreed to meet together the next day to consider of it

25d: 1m 1695

Accordingly the Brethren mett this day to consider of the matter and after much debate about it they at length agreed to send some Brethren to Him to discourse with Him that evening which were Bro: Watson Bro: Newton of Clarkenwell and some others and to desire him to come to the Church meeting next 4th day, which accordingly they did

27d: 1m 1695

On that day being the fourth day of ye week Bro: Claridg came to the meeting and after the publike meeting was over the Brethren being intire by themselves, Bro: Lampit who was at that time appointed to be the mouth for the rest, Enquired of Bro: Claridg how his mind was to those things before rehearst. He then againe declared his dissatisfaction with Bro: Steed (the Elder of the Church) concerning those things that related to

those persons before mention'd, And did earnestly desire to be dismiss'd from their communion And that he had spoken to Bro : Steed for that end that he might present it to the Church, And that as they loved their own peace they should grant it to Him. Moreover He said that for his part he could no longer assemble with the Church either to pray with them or to preach to them or to enjoy any communion with them, And that He should not be with them on the next Lord's day to assist in preaching as in times past

(To be continued.)

AN
APPEAL
to the
PARLIAMENT
concerning
THE POOR

That there may not be a
BEGGAR IN ENGLAND.

IN the midst of many and great Undertakings, let not a Settlement for the *Poor* be forgotten, but revive ad, and execute all wholesome Lawes, and encourage all good Means, to Supply Poor People with Labour and Relief, and so prevent the ill Breeding, wicked Life, and bad end that many Thousands have fallen into through Idleness; To this End, give Order that the ensuing *Plat-form* may be fully executed: Although this thing be warrantable, yet if there be not an absolute Necessity laid on them (whom it doth concern) to Execute their Office, this Work may fail and come to little or nothing, notwithstanding the Means may be sufficient; but if Carried on as it ought, the Cure is certain, no Beggar in *Israel*.

The Plat-form, or Way how Poor People may be Supplied with Labour and Relief.

Every Parish, according to the various Places and Employments, and as their Poor are encreased, agree with some Able

Man, or Men, that rightly understandeth their Work, that may Undertake, and by the Parish be Assisted; [page 2].

I. To take Notice how many OLD, IMPOTENT, and YOUNG CHILDREN be in the Parish, and Supply them by Collection; and also Help such whose Labour is not sufficient to yield them Maintenance: But if any in the Parish want Employment, that are able to work, set them to work according to the wholesome Laws of the Nation.

II. To take the most Orderly way for the manner of doing, according to the variety of Places, and kinds of work; If there be Twenty Persons in a Country Village that want employment, then the Parish agree with some Clothier, Stuff or Stockinmaker to furnish them with so much Work as they can do: So in great Towns, and places of Cloathing, one Clothier take 10, another 20, being brought in by Authority; for though there may be work enough, yet the Idle will not come for it; to have work, and want Government, is as if they wanted work; some Parishes have means enough, and yet the Poor want Work, Food, and Government.

So in great Cities, where is much Trading on Silk, Wooll, Hair, Winding, Weaving, Button-making, &c. every Parish, or Division, agree with some Tradesman, or men, to provide for 10 or 20 as aforesaid, and so may rise to Hundreds or Thousands by the same Rule: So in Parishes where the Poor are much encreased, and have no Trade, or where some great Trade is wholly decayed, there some other is to be sought for with discretion: In Parishes where are no Poor, their Accompt is soon given, and they fit to help others: Some near *London* said, They had not a Beggar dwelling in their Parish, and yet have had 30 Traveling Beggars in one week.

III. To settle a Poor man's Office, *First*, Where HANDICRAFTS-MEN and LABOURERS that want Work, and such as want Workmen, may enquire: *Secondly*, Where BOYES that would, or are fit to go Apprentice, may enquire of Masters; and such as want Servants in City or Countrey, or whom they have spoken to, may enquire: *Thirdly*, Where MAIDS that would, or are fit to go Apprentices, or Covenant-Servants, or some that want such, may enquire; But none to be put to Service until they be first Taught to Spin, Knit, Sew, learn some Trade, or way of livelihood; who else are neither fit for Service, nor can in after [page 3] times do any thing for themselvas. *Fourthly*, Where all Poor People that are in distress or danger of Perishing, may make their Conditions known, that Means may be used to Supply their wants.

IV. That all Persons whatsoever, may have free Access and Acceptance without mollestation, to give in true Informa-

tion concerning any neglect of the Poor to any in Authority, Justice of the Peace, or any in Power, as there may be cause; and that every one that neglecteth his Duty, restore to the Poor so much as they have done them wrong; and that Distress be made if they refuse to Pay presently.

V. That all Judges of Assizes and Sessions, lay open the sad condition of the Poor in their Charge, and what the Law provides, and take Account what is done; and receive all true Informations concerning any Neglect of the Poor, and see the Penalty justly executed: The Law is made for the Lawlesse and Disobedient.

VI. That no Poor People be denied their former Liberty, nor strict Course be taken against them, until some good Means be used to Supply their wants.

Much might be added concerning the Means how there may be Work enough; how to Order things to the best advantage in Cities, Towns, and Villages; how to take a List, or the just Numbers in great Cities, Out-streets and Alleys, Tenants, In-Tenants and In-mates where may be many Perish, many idle hard to be found, and settled in Order; how to encounter with the great Charge this may amount unto: But honest Labour and good Government, may save the Rich from Charge, and the Poor from Hunger. And to speak to Particulars, may be more seasonable when this work is come into practise; and more sutable to the divers Places, Persons, and various kinds of Trading: If any Object the Trouble: To have such Multitudes of Beggars in this fruitful Kingdom, Is not that trouble? To hear them cry and not give, is not that trouble? To hear their cry, and give, is trouble also; not knowing whether it doth good or harm: But if every Parish keep to their own, the Condition of the Poor may be known: I have considered of Cities, Towns and Villages, but no Place have I found where this *Plat-form* may not be [page 4] sutable, with little or no alteration; although it be short, it concludes enough to effect the work, and with little trouble or charge in comparison of some Proposals concerning the Poor, and being faithfully executed, there may not be a Beggar in *England*, which is the desire and hope of one that hath no intention of evil to any, but wisheth the good of all, who, having been many years exercised among the Poor, and much desired their good, and through long Experience have seen the ground of their Misery, the easiness of the Remedy, and the benefit.

T.L.

POST-SCRIPT.

This Work of Charity doth not concern Parliament men, and Officers for the Poor only but all other in Authority

to exercise their Power in their Respective Places for the General good: And all not in authority also; Rich men to encourage it every way, being best able; and the Middle Sort do their endeavour, lest they like small Iron Creeppers in a Chimney, who bear the burden and heat of the Fire, until they be wasted to Sinders; and the Poor to avoid Idleness, which is oftentimes the Cause of Begging; and hearken to the Counsel of the Wise man, Ecclesiasticus 40. My Son, lead not a Beggar's life, for better it is to die then to beg, verse 28. The life of him that dependeth on another man's Table, is not to be accounted a life, verse 29. Begging is sweet in the Mouth of the Shameless, but in their Belly there burns a fire, verse 30. That this Plat-form, or some other, may be put in Practice when the Dayes lengthen is likely, because of the Necessity, and cannot safely with good Conscience be wholly omitted: But that all joyn in the Execution there lieth the stress; many good Things have been began, but men being selfish, careless and unconstant, the Work hath failed: I have in some measure therefore unloaded my own Conscience in this thing, and laid it before others, that all might be clear from the Cry of the Poor; But he that stoppeth his Ears at the Cry of the Poor, he also shall Cry and not be heard.

T.L.

London, Printed for Robert Wilson, at the Black-spread-Eagle, and Windmill, in Martins Le Grand, 1660.

Lambe's Tract.

THE tract, which has been copied by Principal Wheeler Robinson from the original in the Angus Library, is an interesting witness from an obscure quarter of the state of agitation and mental stirring at the time of the Restoration. Its author, Thomas Lambe, was a very interesting personality, yet he could hardly be regarded as a man of prominence in the England of his day. Still, it is quite natural to him, apparently, to draft a scheme for the settlement of the country and publish it with good hope. He has all the confidence of the ardent reformer. If his scheme is only carried on as it ought to be, he declares, the cure is certain—a confidence which inevitably raises a smile in this day, when paper schemes are showered upon us like leaves in autumn, all offering an infallible cure. It was an age not unlike the one we know, and Lambe we can easily place.

However, the spirit and discernment behind the *Platform*,

as he calls it, is in every way commendable. 1660 was the year when Charles II. entered on his gay life, putting an end to the Interregnum, and clouding the faces of the Puritans. The settlement included arrangements with regard to the future of the Crown and the Parliament, and it was to be followed immediately by the now notorious Acts which aimed at a settlement of religion. But here is a man who sees clearly that it is the *country* that wants settling, and not merely the constitution. The succession may be arranged, and the king's palace tenanted, but to what profit if the condition of the people is such as to be a continual menace. "In the midst of many and great undertakings let not the poor be forgotten." The value of England is her town and countryside.

The ranks of the destitute had been greatly swollen in the preceding years. Even in the time of Elizabeth, owing to great social changes, the number had been so large as to compel legislation, and naturally during the period of civil war things had not tended to improve. Lambe was evidently a keen observer. He is quite aware that destitution leads "to ill-breeding and a wicked life." He knows that idleness is a painful and disastrous social disease, nor is he under illusion as to the fact that even though there be work enough, the *idle* will not come for it. Further, he has seen the uselessness of indiscriminate charity, which is trouble if a man does not give, and equally trouble if he does. On the other hand, he has authentic information as to what hard poverty means, for he has been exercised many years amongst the poor, has seen through long years the grind of their misery, and desires no man ill but only their good. In short, it is a national problem, and requires a national remedy. Whatever judgment one may form of his *Platform*, and his confident faith with regard to it, it is impossible not to admire his clear-sightedness, his patriotism, and his sympathy. In a troubled time, a time of much self-seeking, here is one at least who lends his brain to his country's need, and has a single eye to England's good.

In the scheme itself there are one or two points worth noting. Reference has already been made to the legislation in Elizabeth's day, legislation which is really the beginning of our Poor Law system. The Act then passed had become a dead letter by 1660, or, rather, it had never been properly enforced. Lambe clearly has that in mind, and it explains his plea for the full discharge of their obligations on the part of all who have received powers. All judges of assizes and sessions are to inquire into these matters, not merely wait until they are brought before them, and they are to see the penalties are justly executed. Further, persons of all standings are to have free access without molestation, to lodge information and make complaints of any

wrong treatment of the poor. Also, the overseer in each parish is to be a worthy man, and one qualified for his duties.

These duties are splendidly comprehensive. First of all, he has to discover the state of the parish, the number of old, impotent, and young children who need assistance, and also the number of unemployed. Next he has to help and advise the parish in the task of finding work for such as are capable of it, and thirdly to administer relief. Lambe recognizes how much depends on getting the right kind of man for this work, and he puts work as the first item in his programme.

By means of the information obtained in this way over the whole of the country, it would be possible to use the resources of wealthy parishes for the assistance of the more needy (an arrangement, by the way, which Poplar has been recently trying to enforce), and also the statistics so obtained would be a valuable help towards the distribution of labour. To assist this still further he would have a *Poor Man's Office*, established, apparently, in each district, where men could apply for work and masters for workmen. His Paragraph III., in which this idea is sketched, is perhaps the most practical part of the tract, being in effect the machinery which we know to-day as the *Labour Exchange*, a system which has taken deep root in Germany. There is no doubt that had it been adopted in Lambe's time it would have been a great boon both then and in the succeeding ages, especially so before the modern quick means of communication and transit came into vogue.

His method of finding work for the workless by getting one clothier to take ten, another twenty, and so on, all under authority, is very naïve, and has about it the defect of a paper scheme. It leaves out of account the root causes of unemployment and the question of supply and demand, and even in that age would split on the rock of practicality. Whether his statement that there was work enough for all at the time is true, we cannot say, but the root difficulty in every period of social change is precisely this difficulty of finding work. Organizing relief and preventing destitution is relatively simple compared with this, even though all be agreed that work is infinitely better than doles, and has in it human and spiritual values which for the country's sake, as well as the individual's, it is absolutely necessary to preserve. The day did come when parishes in England attempted to provide work by manufacturing on their own account, and no other than Robert Hall, the Leicester preacher, had to plead with them to desist *in the interests of the poor themselves*, as they were only further overstocking the market and depressing the hire.

To-day we again face the same problem. Undoubtedly we have made advance since Lambe's time, and especially so if we remember the vast increase of population in the country.

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-

ing his funeral sermon. The care of the church, however, did not absorb all his energies, as an assistant was endowed, Peter Russell. And so, though he lived in the manse down Mill Yard, for the rest of his life, he opened a school in the village of Peckham. Having an education beyond that of the ordinary Baptist minister, he fraternized with Joseph Burroughs, pastor of Barbican, who had been schooled at Highgate under Kerr of Leyden; and on his death in 1761, preached his funeral sermon. The year before, he had paid another loyal tribute to the House of Hanover, on the decease of George II. At this time the Mill Yard Church was at the height of its prosperity, with eighty-seven members.

It had rented its building on Sunday to an ordinary G.B. Church under Matthew Randall and John Brittain successively. In 1763 this migrated to a new building in Church Lane, White-chapel, and the income of the Seventh-day church fell; for endowed churches rarely subscribed anything substantial for their expenses. When, therefore, the Barbican church lost another pastor in 1766, it called Noble to serve it on the Sunday. This inaugurated a remarkable policy of alliance and amalgamation. On 2 September that same year, the G.B. church meeting in Glasshouse Yard lost its pastor. There was no system of training for the ministry, as the General Baptist Fund only granted books to ministers in the country, and did not assist students with bursaries. After vain efforts to find a man, the Glasshouse Church arranged with Barbican to dissolve and hand over its premises, on the understanding that the disbanded members should join the incoming church, which should call Noble to be its pastor. Thus Noble now enjoyed one endowment as Elder of Mill Yard, another as Elder of Glasshouse, besides his income as schoolmaster. The arrangement was complete by 8 May, 1768. While it was pending, Noble was fired by the success of Allen Evans, chairman of the Dissenting Deputies, who for a generation had been contending for civil liberties, and three weeks before his death, won an important case in the House of Lords which put an end to a monetary persecution by the City of London; he preached a funeral sermon to commemorate the event.

Noble's new pastorate brought him into relations with fresh churches, and he gave some help to the G.B. church at Amersham. He also became joint treasurer of a fund being raised for the Rhode Island College by Morgan Edwards. But it also brought him into strife. A young minister from Northamptonshire, settling at Sevenoaks, found the church there very luke-warm in its Christology. There had been trouble on this score in the G.B. Assembly about 1706, only healed by a clear pronouncement in 1735. On a similar declaration being sought now, it could not be obtained. Brittain, of Church Lane, there-

upon headed a secession, and Noble was in the chair at the crucial meeting of 6 June, 1770, when the Assembly took refuge in vague generalities. His wide tolerance is shown also in that he went out to Amersham in October to "lay hands" on some members recently baptized; for while much else was indifferent, the Assembly did profess to hold fast the Six Principles of Hebrews—which the author of that letter regarded as so elementary.

In 1772 he welcomed the Assembly for its Annual Meeting to the Barbican premises. At this session there was a new member, Joseph Jeffries, professor at Gresham College, and successor of Weatherley as pastor of the Artillery Lane church. These men were both old Taunton students, and Noble would welcome the appearance of another educated minister. They backed the application to Parliament to relieve dissenting ministers from signing the articles; and doubtless their motive was not only a love of civil liberty, but also of loose thinking. Yet it is only fair to say that Noble was asked to draw up a letter to the churches suggesting remedies for the decay of Christian piety; whether he thought of the evangelistic fervour of John Wesley, or of the Barton preachers, is very doubtful, but it is certain nothing was done within a year. He and Jeffries advised that a catechism by Sturch of Newport be adopted, but could not get the Assembly to do more than ask the author to publish it. He took the lead in gathering opinions about churches which needed financial help, and also in gathering statistics for Josiah Thompson, with a view to further Parliamentary pressure for religious liberty.

In 1775 he came into close relations with Joshua Toulmin, a friend of Jeffries, and so admired his sermon to the Assembly that he secured its publication. He was invited to become "Messenger," or peripatetic superintendent of all the G.B. churches in Kent and Sussex, which by this time were weeded of all orthodox churches. His refusal may be put down to his important London duties, which were about to be intensified by property troubles. For the lease of the Barbican was expiring at Michaelmas in 1777, and the Church was not inclined to return to its other leasehold premises in Glass-house Yard. Country churches were appealed to for subscriptions, and by 1779 a piece of land was bought in Worship Street, the lease of Glass-house being sold to raise funds. On the new site a little meeting-house and vestry were erected, the rest being laid out for burials, and several coffins were transferred from former leasehold grave-yards. The new chapel was opened on 24 June, 1781.

It was for the joint use of four churches, each with a pastor. Noble and his "Glasshouse" Church were perhaps the most important; but there came also the original church of 1612,

"White's Alley," under Charles Bulkley; and the second church of 1624, "Horsley Down," under Joseph Brown; and the "Artillery Lane," church under Joseph Jeffries. Yet all four churches together could not raise the money, even with the country subscriptions; and in the end they had to mortgage the building to the trustees of a Ramsgate endowment. The transaction is eloquent of the decay of these bodies.

Another sign is that Noble was again asked to be Messenger, and though at the age of 52 he could hardly undertake vigorous evangelistic duties over two counties, he accepted after some hesitation, and was ordained at Canterbury in July 1783. But within six months he was dead, while his friend Jeffries fell ill attending the funeral, and died soon after.

The fate of the five churches so curiously linked, is worth noticing. Mill Yard still had an assistant, Peter Russell, who soon found a colleague in William Slater; and it improved its finances by again letting its premises on Sunday, this time to a Particular Baptist Church under Timothy Thomas, who seems to have succeeded to Noble's school at Peckham. It was unfortunate in executing extensive repairs and then having everything burned in 1790. "Glasshouse" called Anthony Robinson from Fairford, then an American Universalist, Elhanan Winchester, then John Evans, a relation of the Bristol tutors; he lived by a school in Islington and by writing many books. "Artillery Lane" managed without a pastor, for two were ample in the one building, and it disbanded in 1797. "White's Alley" that year lost its pastor, and had it not been for an endowment, the five men and the three women left might well have followed the example; but it maintained an artificial existence for another century. "Horsley Down" went back across the river in 1801, when there were twelve members, and—two years later—amalgamated with another ancient church in Deptford, where it may be found to-day—with a microscope. The history of endowments does not increase our faith in their value to churches or to morality.

Noble's library was sold in 1786. His family seems to have lost connection with either of his churches, the last link being broken in 1798, when Mrs. Experience Noble died in January, aged 76, and Dr. John Evans preached her funeral sermon. This prompted Toulmin to write a sketch of her husband which appeared in the *Protestant Dissenters' Magazine*. And so faded from memory the life of a man who embodied in his career many of the weaknesses of the General Baptists of that century. It is significant that directly after his death the New Connexion and Dan Taylor joined the Old Assembly and gave it one more opportunity of revival.

The Stinton Repository of 1712.

THE first and second volumes of the *Transactions of the Baptist Historical Society* contained studies of Benjamin Stinton, his historical collection of thirty documents which formed the foundation of the history by his brother-in-law Thomas Crosby, four documents printed from that collection, and studies of the early London churches therein disclosed. The earliest text then available was a beautiful manuscript copied under the supervision of George Gould in Norwich by Thomas Keymer. We indicated then certain readings which appeared doubtful, and in our notes suggested others; also we argued from internal evidence that Stinton's own collection of thirty documents had been annotated and augmented by Crosby.

The book from which Keymer copied has now come to light. It was used by George Gould, some of whose studies still remain between its leaves. But the transcript was so much more legible that the original was stowed away with other ancient material used in the celebrated lawsuit about St. Mary's. It passed into the custody of George Gould's son, our late president, George Pearce Gould of Regent's Park. On his death it was discovered by his successor, H. Wheeler Robinson, and it will in future be lodged in the Angus Library at the college.

It is a large foolscap folio, like the book in which Keymer reproduced its contents, and like the book in which they were again reproduced from Keymer in 1904. We have carefully checked our printed pages by Stinton's own manuscript, and appreciate very highly the extreme accuracy of the Norwich scribe. There are not fifty errors of any kind, not five of any importance. Our inferences as to the original readings are borne out in nearly every case. When we study the way Crosby annotated and summarised Stinton's manuscript, our sense of his competence falls even lower than before. Stinton also reveals himself both a tiro in history, and

decidedly illiterate. Still we have to thank the two men for material which makes the early London history fairly well known.

Students who wish to have an accurate print of what Stinton wrote, though this indeed is not necessarily what he had before him, may correct the printed pages in our first and second volumes thus:—

214, line 6—Bernet

215, line 5—Prison in [blank] (now a merchant's house again)

215, line 16—3d Month

| | | | | |
|-----------------|------|----------|-------|----------|
| 216, signatures | Wm | } Harris | Ailce | } Sincop |
| | Tho | | Eliz | |
| | Jane | | Rebec | |

217, four lines from end—Delete “not¹⁶”

219, line 14—Preacher at Dry [Drayton?]

220, line 2—& Mr Stanmore beforesaid

line 3—Bro: Morton & his Wife

224, line 4—Balfor ye Leiftenant

line 23—Nowels

225, line 9—Can also then walking the Saints

232, line 4—of Baptism, yt alto

233, line 13—Words a Covenant)

234, line 7—Tho Shepard

235, Cancel the ! in the marginal note

line 4—Janr 27 Ailce Stanford

240, line 12—to depend on a Church wth its power:

line 16—these not cleare

242, line 10—wherein all these are New,

243, line 17—3.19

244, line 17—Bayk

line 25—Goteley

line 27—Cancel G

245, line 6—Toldervy

II. 36. The two paragraphs:— “This Church . . . given them” are written by Crosby, squeezed in on page 106, before the title *Numb: 23. The title of six lines is Stinton's; the title of three lines on page 37 is apparently Webb's; Stinton has added marginal notes at the appropriate places, 1st Pastor Mr Hubert,

2d Pastor Mr Jno Can, 3d Pastor Mr Samll How,
4th Pastor Mr Stephen More Author of a Treatise
called The Preachers Praise & Practice; &c.

- 42, line 4—And in those Days it
43, last line—this greivence
50, line 12—Marginal note, Sept 2. 1699
83, Note to Number 12. Stinton wrote 1549 clearly.
84, Number 15. The reference is really quite correct:—
Chris: Prim. Lib: 3
85, Note to Number 17. Stinton explained clearly that he
was citing Edward Hutchinson. Crosby suppressed
his notes.
88, Number 24. The date is plainly 1664 in title and in
margin.

John Tombes figured twice in the minutes of the Westminster Assembly. From the 1874 edition, Dr. Powicke has copied both references:

“Sess: 561, Dec. 25, 1645, Thursday morning. Dr. Gouge moved about Mr. Tombes his book and the licenser and a committee to consider of something to be presented to the House of Commons about the late licensing of a book of Mr. Tombes by Mr. Batchelour, now. . . .”

“Sess: 618, April 9, 1646, Thursday morning. Mr. Marshall having this morning presented his book written against Mr. Tombes to the Assembly, and dedicated it unto them, it was moved that thanks might be given to Mr. Marshall for his great pains, and respect to this Assembly in his dedication which was accordingly done by the Prolocutor.”

The book by Tombes included a criticism of Marshall's sermon on infant baptism; it reached Thomason's hands on 15 December. It much fluttered the dovescotes; two replies were out in two months, and six more by November.

“The remonstrance and resolutions of the Protestant army of Munster, now in Corcke,” published there on 23 October, 1649, and preserved at Cambridge, will figure in the Baptist Bibliography as 99-649. The next place, 100-649, is assigned to “News from Powles, or the new reformation of the army: with a true relation of a cowl that was foaled in the cathedrall church of St. Paul in London, and how it was publicly baptized by Paul Hobson's souldiers.”

Bunyan's Conception of the Seat of Authority in Religion.

THE little book in which Bunyan gives the account of how he was apprehended, and of his examination before Justice Keelin and others, called *A Relation of the Imprisonment of John Bunyan*, is well known as a characteristically clear and vigorous presentation of his case. It contains a very useful indication of what he regarded as the seat of authority in religion, all the more valuable because it is incidental. It is the authority which he accepted in *practice*, whatever his reasoned and philosophical doctrine may have been.

The relevant passage is the account of his discourse with the amiable and neighbourly Mr. Cobb, clerk to the peace, who had been sent to admonish him, and particularly to plead with him to modify his position in view of the approaching Quarter Sessions. The two points at issue were why he refused the Prayer Book, and why he persisted in preaching in conventicles, the later being, of course, the serious charge. With regard to both matters Bunyan takes his stand on the duty of obeying God rather than men, aptly quoting Wickliffe to the effect "that he which leaveth off preaching and hearing of the Word of God for fear of excommunication of men, he is already excommunicated of God, and shall, in the day of judgment be counted a traitor to Christ." (May not this, by the way, be an interesting side-light as to Bunyan's spiritual ancestry, as it is certainly testimony to the long reach of the influence of Wiclif?) The law of God is, of course, contained in the Scriptures, and it is to them every time that Bunyan appeals. Cobb had suggested that Bunyan might be willing to accept the judgment of two "indifferent persons," who should determine the case. To this the preacher replied, "Are they infallible?" and on receiving the answer, "No," added, "Then it is possible my judgment may be as good as theirs." On the other hand, he is sure that the Scriptures are infallible and cannot err, and he will readily obey if anyone can show that he has acted contrary to the Word.

Cobb, who is shrewd, as well as sincere, raises the real issue in the very pertinent question, "Who shall judge between you, for you take the Scripture one way and they another."

Bunyan's Conception of the Seat of Authority in Religion

Bunyan's answer to that, though of necessity short and incomplete in a conversation of this kind, is well worth considering in view of present controversies. He admits that *the truth which is in the Scripture has to be arrived at*, and says that we come at it by comparing one Scripture with another. "It will open itself if it be rightly compared." The two points to notice are the external authority given to the Word, but also the admission that the word has of necessity to be opened, and the opening of it implies method and qualities in the individual. Moreover, it is a case where the individual, as against the Church, has his inalienable rights.

Curiously enough, he says nothing here about the guidance of the Spirit, although, in his previous examination he falls back on that almost entirely as his ground for rejecting the Prayer Book.

Whether he worked out his doctrine to its logical conclusion or not, it would seem as though, for practical purposes, he combined the inner light view with that of the Book. The Bible is the basis on which he works, but he insists on his right to work on it. He uses his own mind and judgment as to interpretation. If we judge him rightly, he would be against the crude literalist, whose prejudice leads him to settle every question by quoting a text. On the other hand, he would draw away from the purely subjective, holding that it is not in these affairs just a matter of opinion. He seems to reach out at least to the position which finds the seal of authority in the general sense of Scripture, as that is apprehended by the enlightened mind of the converted man. So that if we ask him how we are to know, he would say, by bringing the spirit in our hearts to incite the Spirit in the Book, as the two qualifications being a Bible we can read and a heart and mind cleansed to see and believe. Without the Bible we are hopeless, and without the experience of conversion we are equally blind. It is not the Bible alone, nor reason alone, but a combination of the two. If that is his position, then he was wonderfully modern, and present-day Baptists might certainly do worse than start from his point of view in their search for a doctrine of authority which will fit our present needs. Our problem also is to co-ordinate the objective and the subjective, to safeguard the legitimate freedom of the individual mind, and yet to deliver from the vagaries and extravagances of pure subjectivism. We want an authority which is beyond us, and yet one that is essentially within. It must be the authority of truth, as truth strikes home to the truth-loving mind.

Review.

THE LIFE OF JOHN HUNTER, by LESLIE S. HUNTER,
Hodder & Stoughton, 12s. 6d. net.

THIS volume of nearly three hundred pages, tells with admirable taste the life story of one who, in his own way, was undoubtedly a leader. He was essentially a free lance, nominally a Congregationalist, but carrying all his days a rooted antipathy to conventional ecclesiasticism. He belonged to the school of Carlyle, Ruskin, F. D. Maurice, and Charles Kingsley, and was a strong voice in favour of what has come to be called the social applications of the Gospel. His ministry in Glasgow was by general testimony a most stimulating and ennobling influence in the life of the city, and his catholicity of spirit, which at the time was somewhat rare, evoked a ready response.

However, it was chiefly by his insistence on the pre-eminence of worship that he came most deeply to influence the religious life of Britain. He loved to quote Emerson's saying that public worship is the most important single function in the life of a nation, and he strove by all the means in his power to make his own services helpful, varied, and attractive. His book, *Devotional Services*, ran into many editions, and there are few ministers to-day who have not used it or been influenced by it. Probably more than any other he gave that impulse to modern nonconformity which is leaving it still to search after more adequate forms of worship, and giving it courage to claim in this realm its heritage of freedom. Many to-day would agree that our first need is of a deeper devotion.

On another point also his biography challenges our thought. He had a very clear idea of what a church should be, an ideal which he followed with unwavering loyalty. One wonders whether our weakness is not in part due to the fact that so often our ideal is nebulous and ill-defined, and whether a better understanding of what the church ought to be in worship, fellowship, and service is not the first step to greater progress. He believed in one great fellowship uniting all Christians, but had no hope of any organic union. "It is discord we ought to mourn over, not diversity."

His biography is a valuable addition to his public service, and no one who wishes to estimate the various religious movements of our time will be able to ignore it. For all his shyness and aloofness he had an understanding of his age, and the forces that moulded him, and to which he in turn added strength, are still informing the minds of many lesser men.