

**A Hundred Eminent
Congregationalists**

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Congregationalists
1530–1924**

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A HUNDRED EMINENT
CONGREGATIONALISTS
1530—1924

BY

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Editor of *The Congregational Quarterly* and
of the *Transactions of the Congregational
Historical Society*

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TO THE
REV. T.G. CRIPPEN

NESTOR OF NONCONFORMIST HISTORIANS, WHOSE QUIET
AND MODEST LABOURS IN RESEARCH, UNREWARDED
NOW, WILL ONE DAY RECEIVE DUE RECOGNITION, THIS
LITTLE VOLUME IS DEDICATED.

First published 1927

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INTRODUCTION

IN the summer of 1926 Mr JC Meggitt, JP, the Chairman-elect of the Congregational Union of England and Wales, asked me to adjudicate in a competition for prizes he was offering for the best lists of fifty 'Eminent Congregationalists', the competitors giving brief biographies of ten of the fifty selected. My desire to help a friend who has done and is doing so much for the Congregational Churches led me to consent, little dreaming that my promise would result in a book of this kind, prepared when I was already more than full of duties, and with a black and increasing pile of arrears of literary work gazing accusingly at me every day.

The reading of the papers submitted was an interesting task. The selections were amazingly varied, and the 'eminence' of some whose names appeared of a rather dubious quality. Nevertheless, to all the competitors, and especially to the prize winners (the Revs. A. S. Langley, Alexander Mann, E. J. Sanderson, W. Williams, R. Bartholomew, and R. G. Martin, and Messrs W. J. Rowland and Geoffrey Nuttall), I should like to express my thanks for the pleasure they gave me and for the help received from their papers in preparing these hundred biographies. Without the competition this book would not have been written, and therefore the credit for any useful purpose it may serve is due to Mr Meggitt. And useful I think it should certainly be, for many Congregationalists have but the vaguest idea of the lives of some of the best men in their denomination—even in the last generation; the names of the giants of the later nineteenth century—Allon, Baldwin

Brown, Dale, Fairbairn, Rogers—convey very little to the generation now growing up in our Churches, and a book of reference, bringing together brief accounts of our worthies, telling when they lived and what they did, should not be lacking in service.

Many years ago the Congregational Union started a series of ‘Congregational Worthies’, which got as far as nine volumes. They are:—

Life of John Milton, Englishman. By John A Hamilton.

Life of Sir Henry Vane, the Younger. By FJC Hearnshaw, MA, LL.D.

Life of Robert Browne, by FJ Powicke, MA, PhD.

Admiral Robert Blake. By JG Stevenson, BA.

Life of John Howe. By Wm Major Scott, M.A.

John Owen, Puritan Scholar. By James Moffatt, DD, DLitt.

John Howard, Philanthropist. By HH Scullard, MA, DD.

Hugh Peters, Preacher, Patriot, Philanthropist. By TG Crippen.

John Goodwin. By Henry W Clark, DD.

They may be obtained from the Independent Press, price 6d. paper covers, 10d. cloth boards. The coming of the war and the increased cost of book production made it impossible to continue the series at the same cheap rate. It was, however, an excellent plan, and it should be resumed at the earliest possible moment. There is no more inspiring reading than biography, and no better way of stimulating interest in the work of the Churches today than to learn how men served them to the point of sacrifice in the days that are past.

Fortunately, this book does not include Congregationalists who are still living. I am therefore saved from the invidious task of deciding who among living Congregationalists are ‘eminent’—if any! That pleasant duty may fall to some student yet unborn, when time has had a chance to record a verdict. Moreover, it is confined to British Congregationalists. Many American names would have to be

included if the list surveyed Congregationalism as a whole, but, apart from Bradford and Brewster, and—as an illustration of the next generation—John Eliot, none of those whose work was mainly done in America is included.

At the end of the list there arises great difficulty in regard to selection. The first sixty or seventy names select themselves, but then one has deliberately to make a choice of competing names, and it may be that readers will note that some of their favourites are missing. Students of origins will perhaps desire the name of Robert Harrison, and others the names of all the Dissenting brethren in the Westminster Assembly. Preachers would perhaps have found a place for Samuel Palmer and Thomas Toller, Alex. Raleigh and John Hunter, and journalists for Wemyss Reid and H. W. Lucy. Hymnologists may think that George Rawson and G. S. Barrett should have been included, schoolmasters J. D. McClure, business men W. H. Lever and Compton Rickett, and Old Testament students W. H. Bennett and O. C. Whitehouse. It is difficult indeed to reconcile the many claims, and especially to balance those of worthies who have passed away recently, whose work is therefore difficult to estimate because of the affection one bore them, with those of the ancients on whom rests the judgment of history. An analysis of the papers submitted in the competition showed that the first ninety-six names, in order of popularity, were as follows:—

	1.	2.
Dale, R W		Cromwell, Oliver
Owen, John		Horne, Silvester
		Howard, John
		Jowett, J. H.
Parker, Joseph		Robinson, John
Binney, Thomas		Barrow, Henry
Livingstone, David		Penry, John
Moffat, Robert		Williams, John
Watts, Isaac		

A HUNDRED EMINENT CONGREGATIONALISTS

3.
Doddridge, Philip
James, John Angell

Browne, Robert
Howe, John
Miall, Edward
Richard, Henry

Allon, Henry
Chalmers, James
Fairbairn, AM
Greenwood, John
Milton, John

Goodwin, Thomas

Morrison, Robert

Berry, CA
John, Griffith

Bradford, William
Brewster, William
Raffles, Thomas
Stoughton, John

Hill, Rowland
Morley, Samuel

Bogue, David
Goodwin, John
Parsons, James
Paton, JB

Bunyan, John
Forsyth, PT
Hall, Newman
Rogers, Guinness

Brown, J Baldwin
Browning, Robert
Eliot, John
Gilmour, James

4.
Jay, William
Mackennal, Alexander
Mellor, Enoch
Smith, J Pye

Crossley, Sir Francis
Brown, John
Halley, Robert
Peters, Hugh
Reed, Andrew
Reynolds, HR
Stead, WT
Vane, Sir Harry

Blake, Robert
Bradbury, Thomas
Brierley, J
Conder, Josiah
Hannay, Alex.
Hunter, John
Jacob, Henry Martin Samuel
Nye, Philip
Rogers, Henry
Smith, John (Demerara)
Thomas, David
Thompson, R Wardlaw
Vaughan, Robert
Wardlaw, Ralph
Williams, William

Alexander, W Lindsay
Baines, Sir Edward
Burroughes, Jeremiah
Lynch, TT
McAll, RS
MacDonald, George
McClure, JD
Williams, J Carvell

Baines, Edward (father)
Conder, ER
Ellis, William
Evans, Herber
Fitz, Richard
Jones, David

A HUNDRED EMINENT CONGREGATIONALISTS

5.
Lawes, WG
Morris, Caleb
Raleigh, Alexander

6.
Salt, Sir Titus
Thomas, H Arnold
Williams, Sir George

In this list it will be observed that some of the one hundred that appear below are missing, including Henry Ainsworth, Peter Sterry (one of the greatest of Congregationalist mystics), the Haldane brothers, R. A. Vaughan, Samuel Newth, Edward White, John Rylands, Benjamin Waugh, and Buchanan Gray. All these, however, received at least one vote in the competition, with the exception of Sterry and Gray.

The preparation of these *Lives* has led to all manner of interesting problems. It is difficult in no small number of cases to decide whether a man can be called a Congregationalist or not. There is, of course, no doubt about William Wilberforce and Richard Baxter, whom some enthusiastic denominationalists included in their lists, or even about Edmund Calamy and Robert Raikes. About many others, especially in the late seventeenth and early eighteenth centuries, there is much room for doubt. For a considerable time Nonconformists were generally labelled Presbyterian, even though their views of Church government were Independent. Where there is clear evidence of Presbyterian education and attendance at Presbyterian worship, we have assumed a man to be a Presbyterian—therefore we cannot, *e.g.*, claim Defoe as an Independent. In other cases a man was a political Independent and a supporter of Cromwell and the Army, but there is no evidence that he was a member of an Independent congregation. Robert Blake is a case in point; Sir Charles Firth, who is more likely to know than anybody, tells me that he has no doubt that Blake was so connected, but that details about Blake's personal life are very scanty.

Then there are the persons who changed their views.

Is it right, for example, to include in our list George MacDonald or Sir George Williams, who for some time attended Anglican worship; or missionaries of the L.M.S. who started out as members of other denominations but gradually left their old Church allegiance and became more and more "Congregational" in their interests and outlook?

To add to these difficulties we have the vexed question of those with Congregational views of the Church who yet at times accepted or seemed to accept the contentions of the Baptists. This is especially important because of the discussion which rages round Bunyan and Milton. Bunyan's case is fully discussed in Dr. John Brown's *John Bunyan*, pp. 235 ff. (3rd ed.), and in the case of Milton the Baptist claim must, as yet, be held to have failed in demolishing the traditional view. The Scottish Haldanes, who did become Baptists, are included because of the very definite place they occupy in the history of Congregationalism in Scotland. There are other cases on the border line. We wonder, for example, if Rowland Hill, Congregationalist as he was in practice, ever called himself a Congregationalist.

A good many striking points occur as one considers these biographies. There seems to be, for example, the recurrence of periods when men of personality and power are numerous, and corresponding periods when they do not appear at all. From 1702 to 1744 is almost barren, with the exception of John Howard, while we have periods like the years between 1789 and 1800, and between 1825 and 1835, which are prolific. It would be worth the while of some scholar to investigate the facts carefully and see if it is possible to deduce any rule. Is there any reason why the decade 1791 to 1800 should produce a body of men like McAll, Ellis, Moffat, Vaughan, John Williams, Halley, Binney, Parsons, and Baines; 1816 to 1825 James Morison, Newman Hall, Samuel Martin, Crossley, T. T. Lynch,

Allon, White, Baldwin Brown, George Williams, Carvell Williams, Newth, Hannay, Guinness Rogers, Mellor, George MacDonald, and Reynolds; or 1829 to 1838 Dale, John Brown, J. B. Paton, Parker, Griffith John, Mackennal, Herber Evans, and Fairbairn? Is it accident that there are these periods, or is the cause physical, social, or religious?

Even more interesting is the fact that there seems to be an "apostolic succession" in a very decided and real sense. The life and words of one great Congregationalist influence a young man, who in turn rises to eminence and constrains another to walk in the same way, and for generations the succession can be traced. To take one example only: David Bogue influences the Haldanes in the direction of Christianity, and they in turn Wardlaw; Wardlaw does much to direct the thoughts of Gilmour and Wardlaw Thompson to Christian discipleship and service, but of Lindsay Alexander also. From Lindsay Alexander Enoch Mellor derived inspiration, and from Mellor J. H. Jowett. (It may be worth while noting that Jowett's line of descent could be traced back in another way—through his predecessors at Carrs Lane, Dale and Angell James, Angell James in turn owing much to Bogue.) In case after case there seem to be similar lines of influence.

It is remarkable how these biographies of men famous for their service to God and men reveal the way in which Congregationalism has gripped men of every type and calling. Preachers and teachers, hymnologists and theologians, we should expect to find in the first hundred Congregationalists. But there are, too, men of action like Cromwell, Blake, Bradford, Vane; men of business like Morley, Crossley, Rylands, Salt; missionaries like Moffat, Livingstone, Morrison, Chalmers; social reformers like Howard, Miall, Richard, Baines; men of letters like Milton, Bunyan,

Browning, MacDonald; historians like Stoughton and John Brown; journalists like Stead and "J. B."; scientists like Newth and Pye Smith. The catholicity of Congregationalism shines forth in a survey of this kind; verily, we have no need to be ashamed of our contribution to the world's life and thought. Indeed, the chief impressions left upon one after this task are of pride in the past and of doubt whether we are producing men of like calibre in the present. If these "potted biographies" remind Congregationalists of the worthy succession in which they walk, and stir them to emulate the lives and service of those who have gone before, they will not have been written in vain.

* * * * *

It would be folly to hope that there are no mistakes in these pages. In a work consisting largely of names and dates and facts, and covering a far wider range than can be mastered by any one scholar, it is inevitable that errors should occur. Had I been inclined to think that they could be avoided, the number of slips I have discovered in the *Dictionary of National Biography* in the last few weeks would speedily have cured me of my presumption. I have to thank Dr. F. J. Powicke for his kindness in reading through my manuscript and making valuable suggestions. I trust that the slips that remain may be few and unimportant.

At the foot of most of the biographies will be found a reference to some biography or to the obituary notice in the *Congregational Year Book* in the year subsequent to death. The names with an asterisk appear in the *Dictionary of National Biography*, which has been a great help.

ABBREVIATIONS

D.N.B. = *Dictionary of National Biography.*

C.T.B. = *Congregational Union Year Book.*

C.Q. = *Congregational Quarterly.*

L.M.S. = *London Missionary Society.*

A HUNDRED EMINENT CONGREGATIONALISTS

RICHARD FITZ

?-1571?

RICHARD FITZ may be taken as the “unknown warrior” of Congregationalism, the type of many who died for the truth and for religious freedom. All that we know of him is contained in a few manuscript references, where his name is spelt Fitz, Fytz, or Fits, in arbitrary fashion.

When it was found that the Elizabethan reformation of the Church was to stop far short of that purity which many earnest souls desired, the most enthusiastic of them, remembering the blessing they had received in secret meetings for worship during the Marian persecution, gathered together in the same way. Some of the groups were merely separatist, without any distinct Congregational conception of the Church, but one congregation in London, of which Fitz was minister, had very clear and definite views, which they set forth in documents that yet remain. All the evidence cannot be examined here, but one quotation from a manuscript source of the date 1571 will be sufficient to show the ideas underlying this early Congregational witness, and also the fate of those who gathered together:—

Therefore according to the saying of the almighty our god—
(Matt, xviii. 20) wher ij or iij are gethered in my name ther am I. So
we a poore congregation whom god hath seperated from the churches

of englande and from the mingled and faulse worshipping therein used, Out of the which assemblies the lord our only Saviour hath called us, and still calleth, saying come out from among them, and seperate your selves from them, & touche no unclean thing . . . so as god geveth strength at this day we do serve the lord every saboth day in houses, and on the fourth day in the weeke we meet or cum together weekely to use prayer & exercyse disiplyne on them whiche do deserve it, by the strength and sure warrant of the lordes good word. . . .

(The bishops &c) have by lon(g)e imprisonment pyned & kylled (Matt. xxiii. 34-35) the lordes servants (as our minister Rycherd fitz) thomas bowlande deacon one partryge and gyles fouler. . . .

Here we have the first Congregational martyrs in England, who, more than a decade before Robert Browne enunciated the principles of Congregationalism, put them into practice.

Peel, *The First Congregational Churches*, 1567-1571.

★ ROBERT BROWNE

1550?-1633

FEW men have had a career so mysterious or a character so difficult to decipher as Robert Browne, whose name was given to the early Congregationalists. The investigations of Mr. Burrage, the Rev. F. Ives Cater, the Rev. T. G. Crippen, and Dr. Powicke have revealed much about him, but any day new and surprising discoveries may necessitate revision of much that has been written.

Robert Browne was born of a good family at Tolethorpe Hall, Rutlandshire, about 1550. He went to Corpus Christi, Cambridge, and graduated in 1572, thus being in Cambridge at the time of the Cartwright controversy. He then turned to teaching for some time, and afterwards was one of a group of young men who took counsel with Richard Greenham, the Puritan minister of Dry Drayton, near Cambridge. Greenham allowed Browne to "teach openly" in his parish, which he did so acceptably that he

was invited to preach in Cambridge. A bishop's licence was procured in order to regularize the proceeding, but Browne refused to use it. His message was now distinctly Congregational, for "he judged that the Kingdom of God was not to be begun by whole parishes, but rather of the worthiest, were they never so few." He heard that there were those in Norfolk "more forward" in this way, and he went to stay with Robert Harrison, master of the St. Giles' (or Old Men's) Hospital, whom he won over to his views; and they gathered round them a congregation. In April 1581 he was committed to prison, but was released shortly afterwards, probably because of the intervention of Lord Burghley, who was a remote kinsman. The congregation then took a covenant, making definite arrangements for its ministry and for its discipline. Browne seems to have been imprisoned in London, and afterwards the congregation decided to flee to Middleburg, where he remained for two years, during which time he and Harrison quarrelled and the congregation was hopelessly divided. Browne sailed for Scotland with a few followers, but he found the Kirk even more inclined to persecute than the Church—that "instead of one Pope" there were "a thousand"—and in the course of his life, with its many imprisonments, he said more were at the hands of "the preachers" (*i.e.*, the Presbyterians) than at the hands of the bishops.

He seems to have found refuge for a time at Stamford, near his home, and, after other imprisonments, to have fled overseas. In 1585, however, he was again in London, charged before Archbishop Whitgift for publishing his *Answer to Master Cartwright his Letters*. He signed a form of submission, and earned Burghley's favour, and in 1586, on promise of good behaviour, was made master of St. Olave's School, Southwark. He occupied this position for less than three years, during which he seems to have

preached at conventicles. With some of the conventiclers, however, he engaged in controversy, notably with Barrow (*q.v.*) and Greenwood (*q.v.*). His position was equivocal, but in 1589 Burghley wrote in his favour to Bishop Howland. In 1591 he received deacon's and priest's Orders, being rector first of Little Casterton, and then of Achurch, which post he held from 1591-1631. For a considerable period (1617-1627), however, he was suspended, and probably lived at Thorpe Waterville near by, where he seems to have gathered round him a little flock of people. Possibly the fact that he was living apart from his wife accounts for his change of dwelling, but, despite his suspension, Browne resumed his ministerial duties in 1627. He was soon charged with not following the Prayer Book, was frequently ordered to attend the Bishop's Court, and was pronounced contumacious.

A life full of ambiguity and much suffering, of much bravery and some cowardice, came to an end in disturbance and maybe disgrace; he died in October 1633, and was buried in St. Giles's Churchyard, Northampton.

His best services to the cause of freedom were rendered by his pen, and especially by his earliest writings—the *Treatise of Reformation without tarying for Anie* and the *Booke which Sheweth the life and Manners of all true Christians*—which put forward the Congregational conception of the Church with transparent lucidity. That only Christian people can form a Church is a principle he enunciated with amazing force and clearness.

See the writings of the scholars mentioned above; Peel, *The Brownists in Norfolk and Norwich*; and, especially, Browne's vivid *True and Short Declaration, Both of the Gathering and Joyning Together of certaine Persons; and also of the Lamentable Breach and Division which fell amongst them.*

★ HENRY BARROW

1550?–1593

HENRY BARROW (the name is often spelt “Barrowe”), “a gentleman of good house,” as Lord Bacon described him, was born at Shipdam, Norfolk, about 1550. He matriculated at Clare Hall, Cambridge, in 1566, and graduated four years later. He speaks critically of University life, and probably it was there his “vain and libertine youth” began. After six idle years in London he entered Gray’s Inn. Converted by hearing a sermon, he gave himself to study, and it was reported that “Barrow was turned Puritan.” When he became acquainted with John Greenwood (*q.v.*) we do not know, but he was in Cambridge during his Puritan period, and it may be either in Cambridge or in Norfolk that he met Robert *Browne* (*q.v.*). It was probably Greenwood, however, who introduced him to the Separatists, and he worshipped with them, his fervour and natural gifts bringing him to the front. On a visit to Greenwood in prison—19 November 1586—he was arrested and brought before Archbishop Whitgift, who committed him to the Gatehouse. After five months there he was again examined, and, six weeks later, with Greenwood, was indicted at Newgate. Both were then committed to the Fleet, where were many other Separatists. At times their imprisonment was close, and they were so badly treated that ten months later a petition was sent to the Queen describing their sufferings. In March 1588 Barrow was brought before the Privy Council, where he answered with more zeal than discretion, calling Whitgift “a monster, a miserable compound—neither ecclesiastical nor civil.” Inevitably he was sent back to prison, where, with scarcely a break, he remained for the rest of his life, the only changes

coming to him being other examinations, the writing of accounts of his experiences and of his views, the return of Greenwood (who at times was released), and conferences with Puritan preachers appointed to see him. Petitions and supplications to Burghley asked for mitigation of treatment, and described the conditions of the imprisoned sufferers; but the fact that Barrow had managed to get his works published—and possibly the fact that he had been allowed out and again attended congregations—brought the inexorable fate nearer. Convicted, with Greenwood, for devising seditious books, they were sentenced to death, though the execution was twice postponed. It took place on 6 April 1593, Elizabeth being told that Barrow came to “a very godly end, and prayed for your Majesty and the State.” In Bradford’s words, “he was very comfortable to the poor and those in distress in their sufferings; and when he saw he must die, he gave a stock for the relief of the poor of the Church, which was a good help to them in their banished condition afterwards. Yea, and that which some will hardly believe, he did much persuade them to peace, and composed many differences that were grown amongst them whilst he lived, and would have, it is like, prevented more that after fell out if he continued.”

Barrow’s writings consist of accounts of his conferences and examinations, descriptions of the Church, and controversies with the Presbyterian Gifford.

Powicke, *Henry Barrow*.

Mackennal, *The Story of the English Separatists*.

graduated B.A. in 1581. Episcopally ordained at an early period, he is seen among the Puritans as a "chaplain" or lecturer at the house of Lord Robert Rich, a leading Puritan layman. When his views became Congregational is not clear, but in 1586 he was arrested in Henry Martin's house in the Wardrobe, London, where a congregation was meeting for worship. He was imprisoned in the Clink, where on 19 November Henry Barrow (*q.v.*) was arrested while visiting him. In frequent examinations and conferences Greenwood protested that episcopacy was not scriptural, and that the "gathered Church" was the only true form of Church. In 1592 he was released, and met Francis Johnson, who had been converted to Congregational views when a Presbyterian preacher at Middleburg by Barrow and Greenwood's *Plaine refutation of Mr. Gifford's . . . Short Treatise*, a copy of which he had kept from an edition he had seized for destruction. Johnson became minister and Greenwood teacher of a congregation meeting in Fox Lane, but in December 1592 they were both arrested at a house in Fleet Street. Greenwood admitted his share in the authorship of books which he and Barrow had managed to have printed even while they were in prison, and both were sentenced to be executed.

Twice reprieved, once at the last moment, they were hanged at Tyburn on 6 April 1593, and so ended the lives of "two as worthy instruments of the Church of God as have been raised up in this age." (The Presbyterian Dr. Rainolds.)

Powicke, *Henry Barrow*.

Mackennal, *The Story of the English Separatists*.

JOHN PENRY

1563?-1593

JOHN PENRY was born at Cefnbrith, a Brecknockshire farm, about 1563. Of the nature of his early education we can only conjecture, but one thing is certain, that he acquired a passionate love for his native land. He entered Peterhouse, Cambridge, as a pensioner in 1580, graduated B.A. in 1584, was absent from college for a year for some unknown reason, returned as a Fellow-Commoner, moved to St. Alban Hall, Oxford, in 1586, and there graduated M.A. His short and adventurous public career then begins. Urged by the lack of preachers in Wales (even worse served in this respect than England), he lifted up his voice as Apostle for Wales, publishing in 1587 an earnest appeal that preachers be sent to relieve the spiritual famine in the land. In London the whole issue was seized, and its author taken before the High Commission and committed to prison. Nothing daunted, he persevered, saying, "I sawe my selfe bounde in conscience not to give ouer my former purpose," and his next book, the *Exhortation*, which ran into several editions, was ready in 1588. From a secret press pamphlets ridiculing the bishops now began to pour forth, delighting the laity as much as they incensed the prelates and shocked the proper. The authorship of these anonymous Martin Marprelate tracts, which were a new phenomenon in literary history, is one of the unsolved problems of Elizabethan scholarship, and despite the labours of scholars, and especially of the Rev. W. Pierce, it is impossible to say with certainty who was the author. It is clear, however, that Penry had a hand in their printing, if not in their writing, a fact which made him specially obnoxious to the ecclesiastical authorities. There was hue and cry after him, as after

the press, but Penry, now a married man, evaded capture, and published books under his own name. In 1589, however, he had to flee to Scotland, where his wife joined him. There he remained, perhaps with short visits to England, until 1592, despite the attempts of the English authorities to persuade King James to banish him. The Presbyterian ministers treated him well, and probably ensured his safety, but of course they did not know that he had already reached the Congregational position. Moreover, Wales was calling, and probably it was because he hoped to proceed there that he left Scotland and made his way back to London. Here he identified himself definitely with the Separatists, and preached in their assemblies, though he took no ministerial office. One by one the Separatists were laid by the heels, and at length, on 22 March 1593, Penry too was taken. A petition of his for "the Church in prison" had intensified the hue and cry after him, and perhaps put the pursuers on his track. He stood his ground bravely at his trial, but the verdict was a foregone conclusion, and on 29 May he was executed. His farewell letters to the congregation, to his wife, and to his eldest children (he left four girls, the eldest not four), are among the most poignant letters in the English language. He died at thirty, died gloriously for his belief in religious liberty. He shared the fellowship of his Master's sufferings, and left a name that stands for heroic witness.

W. Pierce, *John Penry*.

★ HENRY JACOB

1563-1624

Henry Jacob, whom the biographer in the *D.N.B.* superciliously describes as "sectary," was the son of a Kent

yeoman, and was born at Cheriton in 1563. He matriculated at St. Mary Hall, Oxford, in 1581, graduating B.A. 1583 and M.A. 1586. He was precentor at Corpus Christi College for a time, but, becoming a Brownist, went into exile in Holland about the time of the execution of Barrow and Greenwood. He was back in 1597, drawing attention to his presence by writing against Bishop Bilson on the subject of Christ's descent into hell, and again he had to flee to Holland.

At this time he belonged to what may be called the right wing of the Separatists, holding that the Church of England was a true Church, though in need of drastic and thorough purification. On this subject he engaged in oral and written controversy with the Separatists. He preached to a congregation of exiles at Middleburg for a time, and in 1609 published an appeal to James I (the marginal notes in the Lambeth Library copy are said to be in the King's handwriting). In 1610 he went to Leyden, where he accepted John Robinson's views. In 1616 he returned to London, forming a congregation in Southwark, which is often, though mistakenly, called "the first Congregational Church in England." The covenant taken by the congregation reveals the spirit and temper both of the pastor and of the early Congregationalists:—

Each of the brethren made open confession of his faith in our Lord Jesus Christ, and then, standing together, they joined hands and solemnly covenanted together in the presence of Almighty God, to walk together in all God's ways and ordinances, according as He had revealed, or should further make known to them. Mr. Jacob was then chosen pastor by the suffrages of the brotherhood, and others were appointed to the office of deacons with fasting and prayer and imposition of hands.

Until 1622 he was pastor of this congregation, and then he moved to Virginia to propagate his teaching there, the

settlement he founded being called by his name, Jacobopolis. His subsequent history is uncertain. Dexter says he died in Virginia, but the *D.N.B.* says he returned to London and died there in 1624.

★ WILLIAM BREWSTER

1566?–1644

BORN at Scrooby on the borders of Yorkshire and Nottinghamshire, William Brewster was the son “of the master of the post on the Great North Road. He spent some time at Cambridge, and then entered the service of William Davison, the Ambassador to the Low Countries, and proved himself “discreet and faithful.” On Davison’s fall in 1587, Brewster seems to have retired to Scrooby and given himself on the one hand to his duties as “post,” and on the other to furthering the interests of true religion and the preaching of the Word. He lived at Scrooby Manor House, and there gathered round him a congregation of Separatists (see William Bradford), which in due course went over to Holland. At Leyden, Brewster, who had sacrificed his position in England and spent most of his money, maintained himself by teaching English. He also set up a printing press, with which he printed books that could not be printed in England. When the Leyden congregation decided to go to New England, John Robinson, the pastor, remained behind (intending to follow later), leaving the leadership of the enterprise to Brewster, who was Elder. As the congregation during its first years in the colony had no minister, Brewster had to preach and teach and fulfil all the duties of the pastoral office. It was largely due to his steadfast courage, sound common sense, and wise counsel that the colonists were able to overcome the enormous difficulties of

their first years: he continually heartened and encouraged them, and kept them in mind of those high hopes and great ideals with which their heroic adventure began.

He died on 10 April 1644, leaving a library, the catalogue of which, still extant, shows him to have been of a liberal and tolerant temper and in touch with the religious thinking of England and the Continent during his exile.

Bradford, *Memoir* (in Young's *Chronicles of the Pilgrim Fathers*).

Brown, *The Pilgrim Fathers*.

★ HENRY AINSWORTH

1570–1622?

HENRY AINSWORTH, one of the most scholarly of the ministers of the early Separatists, was born in 1570, not at Pleasington, Blackburn, as is often stated, but at Swanton Morley in Norfolk. During his Cambridge career (he was first at St. John's and then at Gonville and Caius) he acquired a vast amount of Biblical knowledge. With many others he sought refuge in exile on Elizabeth's drastic legislation in 1593, and became a bookseller's porter in Amsterdam, living "upon 9d. a week and some boiled roots." In 1596 he became teacher of the Church of the exiles in Amsterdam, to which Francis Johnson was minister, and was the author wholly or in part of the *Confession of Faith of the People called Brownists* (1596). The Church at Amsterdam (of 300 members) was torn by violent dissension, and all Ainsworth's efforts at mediation failed. He himself was drawn into controversy with the minister, maintaining against him the true Congregational view that the power of excommunication rests with the congregation alone, and not with the elders or officers. In 1610 Ainsworth's followers formed a separate congregation, to which

he ministered for twelve years. During that time he wrote many (at least twenty-seven) controversial and exegetical works, in which he showed a tolerant temper unusual in his time, and a knowledge of Hebrew rare even among the great Biblical scholars of his day. He was one of the first to set the standard of the "learned ministry" for which Puritanism stood, and many who opposed his views of the Church esteemed him for his learning. He died in 1622 (or early in 1623). Many of the facts of his early life and of his last days are uncertain, but we know enough of him to be proud of this early Congregational scholar.

W. E. A. Axon and E. Axon, *Henry Ainsworth, the Puritan Commentator*.

★ JOHN ROBINSON

1575?-1625

IN the long roll of Congregational worthies there is no finer soul than John Robinson, the pastor of the Pilgrim Fathers. Baillie, the Scotch Presbyterian, who said violent things about most of the Independents, called Robinson "the most learned, polished, and modest spirit ever that sect enjoyed."

Recent investigation, while it has failed to give us the date of his birth, makes clear that he was the son of a "substantial yeoman" of Sturton-le-Steeple, Nottinghamshire. He was thus brought up in a Puritan neighbourhood, and he went to the Puritan University, Cambridge, becoming a Fellow of Christ's in 1597. received priest's Orders, and became a curate of St. Andrew's, Norwich, his surroundings again being Puritan, or even Separatist, for it was in Norwich that Browne and Harrison had gathered a congregation. When subscription was demanded and he was suspended from preaching, Robinson applied for the mastership

of the Old Men's Hospital (which Harrison had held), but failed to obtain it. Of his work in Norwich Henry Ainsworth (*q.v.*) spoke highly; he seems to have gathered round him something in the nature of a Congregational Church, though still a clergyman. He did not "separate" easily, but after a visit to Cambridge he seems to have joined the Scrooby congregation, which, like its neighbour at Gainsborough, had covenanted "to walk in all God's ways made known, or to be made known, unto them." There he co-operated with Richard Clifton, the pastor, and William Brewster (*q.v.*), and with them planned the flight to Holland. Finding the Amsterdam congregation of exiles full of contention, Robinson, with Brewster, Bradford, and others, moved to Leyden, where they lived in happy fellowship until 1620. Bradford's testimony to the harmony of the congregation is well known; of the pastor he said: "Yea, such was the mutual love and reciprocal respect that this worthy man had to his flock, and his flock to him, that it might be said of them . . . , That it was hard to judge whether he delighted more in having such a people, or they in having such a Pastor."

The congregation won the esteem of the townspeople and the commendation of the magistrates, while its minister was honoured by the University for his learning. So hard was life for young and old, however, that at last the congregation determined "to seek another home, and having a desire for the propagating and advancing the Gospel of the Kingdom of Christ in those remote parts of the world: yea, though they should be but even as stepping-stones unto others, for the performing of so great a work."

After much deliberation it was decided that Brewster should lead a minority of the congregation—the younger members—on the expedition, Robinson and the rest remaining in Leyden for a time. When the *Speedwell* left for

Southampton there was an affecting scene, Robinson kneeling on the quay with his people, and commending the pilgrims to God. He had already exhorted them "if God should reveal anything to us by any other instrument of His, to be as ready to receive it as ever we were to receive any truth by his ministry. For he was very confident the Lord had more truth and light yet to break forth out of His holy word."

Robinson kept in touch with his flock when they reached the other side of the Atlantic, deploring the fact that they had found it necessary to kill Indians before they had converted any. He himself never saw them again, dying in Leyden on 1 March 1625.

He was a preacher and pastor of great sagacity and wide sympathy, building up a Church which is an ideal for Congregational Churches to-day. His broad-mindedness and tolerance distinguished him from his contemporaries; while he was a Congregationalist who exulted in the Church's fellowship, he saw the strong points in those who disagreed with him, and even of the Church from which he had reluctantly separated.

Lives, by Burgess and Powicke.
Brown, *The Pilgrim Fathers*.

★ WILLIAM BRADFORD

1590-1657

WILLIAM BRADFORD was born at Austerfield, Yorkshire, in 1590, the date of his baptism being 15 March. He belonged to yeoman stock, and on his father's death was left comfortably off. In his early teens he attended the ministry of Richard Clifton, walking nine miles to attend worship, but soon he joined and became a leader of the

Separatist congregation which met in William Brewster's (*q.v.*) house at Scrooby. Persecution threatening, they decided to move to Holland, but several attempts proved abortive, Bradford being imprisoned after one of them. In 1608, however, he managed to reach Amsterdam, and apprenticed himself to a silk manufacturer, later starting business on his own account. After some delay he moved with John Robinson's (*q.v.*) company from the quarrelsome Amsterdam congregation to Leyden, where in poverty but in peace the little community lived and worshipped for over ten years. For a variety of reasons, including the desire to spread the Gospel and to bring up their children as Englishmen, the congregation decided to cross the Atlantic, and on 6 September 1620 just over a hundred colonists set sail in the *Mayflower* (180 tons). After a crossing of sixty-five days, they landed at Plymouth, first drawing up a covenant of government. The terrible hardships of the first winter swept away half the settlers, including John Carver, the Governor; and Bradford, though only thirty-one, was appointed his successor, holding the office, with but brief intervals, until his death. His sterling character, wisdom in government, and skill in handling men, were given full scope, and it was largely due to him that the Plymouth plantation survived its infancy. He secured the friendship of the Indians, and guided the colony through the difficult problems produced by the coming of Puritan colonists to Boston. His *History of the Plymouth Plantation*, first printed in the nineteenth century, is a vivid and thrilling account of the settlement of the colony. Bradford also wrote other works, including a *Memoir of Brewster*. He died on 9 May 1657, after a life which should continually stimulate Congregationalists to sacrifice and service.

Bradford's Writings, and especially the *History of the Plymouth Plantation*.

Brown, *The Pilgrim fathers*.

JOHN GOODWIN

1594?-1665

JOHN GOODWIN was born in Norfolk about 1594. He took his M.A. at Queen's College, Cambridge, and obtained a fellowship on 10 November 1617. He left the University on his marriage and, after preaching in his native county, was made vicar of the wealthy St. Stephen's, Coleman Street, London, in 1633. He was already a Puritan with an inclination to Independency, and he was in frequent trouble with his bishop, though not until 1644 was his Independency manifest. In 1638 he preached doctrine allied to Arminianism, and caused much controversy, while later he was accused of being a Socinian.

At the outbreak of war he was one of the first of the clergy to support the Parliament, but he criticized the Presbyterians as vigorously as he did the King, and he was ejected from his living in 1645. He at once formed an Independent Church in Coleman Street, which had a large membership, including Isaac Penington. From 1649 to 1657 Goodwin once more held the living, but between 1645 and 1649 he was the object of violent criticism as a "monstrous sectary" and "schismatics' cheater in chief." He held on his way unperturbed, however, for his views had been carefully thought out, and he maintained them consistently to the end. He was bold in his support of the Army by voice and pen, contending for the sovereignty of the people, and justifying the execution of the King, whom he had visited in prison. At the Restoration he was treated with unusual leniency, probably because of his Arminian views. He was ordered into custody, but kept out of the way, and before long returned to his congregation in Coleman Street. He died in 1665, his last years being shrouded in obscurity.

Charles II's treatment of Goodwin was possibly influenced by the fact that the preacher had been critical of Cromwell's *regime*, for he had denounced the "Triers" as being despotic, and the clearness of his language never left men in doubt where he stood.

He pursued controversies with the Baptists and the Fifth Monarchy Men as well as with theological opponents, and he wrote on a wide variety of subjects. He was much in advance of his time, alike in his tolerant spirit and his breadth of view. He "held the principles of religious liberty to be axiomatic in the nature of Christianity," and was prepared to tolerate "Jews, Turks, Papists"; he argued that the heathen could be saved without the letter of the Gospel, and that the word of God "was extant in the world, nay, in the hearts and consciences of men before there was any copy of the word extant in writing"—positions which must have sounded passing strange to his contemporaries.

Clark, *John Goodwin*.

★ PHILIP NYE

1595?–1672

PHILIP NYE, one of the best known of the Independents in the Westminster Assembly, was the son of the rector of Clapham, Sussex, and of good family. The date of his birth is not known, but he entered Brasenose, Oxford, in 1615, moving to Magdalen Hall, whence he graduated (B.A. 1619, M.A. 1622). After holding several curacies, his Nonconformity made things uncomfortable for him, and from 1633 to 1640 he spent on the Continent, principally at Arnheim. On his return he became vicar of Kimbolton, where he formed a "gathered Church." He proclaimed his views in other parts of the country, and is said to have

been chiefly responsible for the formation of the first Congregational Church in Hull in 1643. He went to Scotland as one of the Commissioners of the Westminster Assembly, and on his return received the vicarage of Acton. He soon became prominent in the sessions of the Assembly, the Independents pressing strongly that each congregation should have a "doctor" or "teacher" as well as a pastor, and that there should be relief for "tender consciences." Nye wrote the Preface to the 1644 *Directory*—"a very able document" in the estimation of so well-equipped a scholar as the Rev. Alexander Gordon, who includes Nye with Thomas Goodwin (*q.v.*) and Sterry (*q.v.*) as "the most original minds among the later Puritans," and says that "Goodwin and Nye had a robust belief in the ultimate victory of good sense: they proposed to treat fanaticisms as follies, not crimes, and to tolerate all peaceable preachers." Nye preached and lectured frequently during the Assembly, and after the Commissioners (to whom he was chaplain) had failed to make a treaty with the King in 1647, he joined in the protest against further parley with him. During the Commonwealth he was one of the "Triers" and "Expurgators," and he was active in proposals to reconcile Presbyterians and Independents. In 1654 he accepted the living of St. Bartholomew Exchange. He seems to have acted with John Owen (*q.v.*) both at the Savoy Conference and in the Wallingford House Plot. In 1660 he lost his livings and was declared incapable of holding ecclesiastical offices, barely escaping with his life. Like other ejected ministers, he returned to London after the Fire and began to preach. On the Declaration of Indulgence in 1672 he became teacher to an Independent congregation in Cutlers' Hall, the pastor being a former assistant at St. Bartholomew's. He died in London, and was buried at St. Michael's, Cornhill, on 27 September 1672. Calamy says he was "a man

of uncommon depth"; this his writings suggest rather than reveal. It is clear, however, that he was a man who spoke the truth and did the right in scorn of consequence; he was singled out by Baxter as the best representative of Independency.

★ HUGH PETERS

1598-1660

ONE of the most difficult of these biographies to write has been that of the many-sided Hugh Peters, "the vicar-general and metropolitan of Independency both in Old and New England," as an enemy called him. He was born near Fowey in June 1598, and graduated at Cambridge as a member of Trinity (B.A. 1618, M.A. 1622). A sermon at St. Paul's, and the influence of Thomas Hooker (of New England fame), led Peters, then teaching in a school in Essex, to become a minister, and he was in time appointed monthly lecturer at St. Sepulchre's, London. His rough and racy eloquence and his broad humour attracted great crowds, so that he began to lecture weekly, afterwards saying that "above an hundred every week were turned from sin to Christ." Soon in trouble with his ecclesiastical superiors, he crossed to Holland in 1629, some time afterwards being appointed minister of the English Church at Rotterdam, where he and his congregation accepted Brownist views. The English Government did not cease to molest him, and in 1635 he sailed for New England. His step-daughter had married John Winthrop, Jr., and from the first Peters was able to take a prominent part in the religious, political, and social life of the people. As minister of Salem he did good work, and was active in the controversies that raged round Mrs. Hutchinson, Roger Williams, and Henry Vane, while

his fertile mind also conceived all manner of schemes for the social and economic development of the colony.

In 1641, when the supply of immigrants from England ceased, Peters was one of three agents sent home to secure financial help, and also counsel in regard to religious matters. He did not return, but became an army chaplain in Ireland, Holland, and England. One of his duties was to fire men by his eloquence before they went into battle, and he was also a kind of war-correspondent, delivering to the House of Commons descriptions of battles. He frequently preached before Parliament, being as outspoken in his demand for toleration and the reformation of abuses as he was frank in his contempt for those who wasted time in futile theological controversies. He seems to have had a hand in most of the negotiations between the King, the Parliament, and the Army from 1646 to 1649, and he was afterwards accused of being strongly in favour of the King's death. He was a chaplain to the Council, and a Whitehall preacher, and had great influence; he does not seem to have had any hesitation in taking part in military, diplomatic, or legal matters in which he could have no special knowledge, while he published detailed proposals for social reform. He was a staunch supporter of Cromwell, who employed him for many purposes. It was probably his freedom and jocularly of speech, and the fact that he had had his finger in every pie, that made him so unpopular when the Restoration came. He denied any part in the King's death, but was executed on 16 October 1660, his friend John Cook first being hanged and quartered before his eyes, a brutality which did not prevent him meeting his fate with calm courage.

Sir Charles Firth, whose judicial biography in the *D.N.B.* is a fine piece of work, thus sums up: "An examination of the career and writings of Peters shows him to have been an honest, upright, and genial man, whose defects of

taste and judgment explain much of the odium which he incurred, but do not justify it." During his life, and after it, he was slandered on all sides, being accused of almost every possible crime. His difficulties were immeasurably increased by the insanity of his second wife, in which is to be found the secret of much of his restlessness.

Crippen, *Hugh Peters*.

★ OLIVER CROMWELL

1599-1558

OLIVER CROMWELL, "our chief of men" and "England's uncrowned King," was born in Huntingdon on 25 April 1599. He was a gentleman by birth; he lost his father in his youth, but his mother, a devout woman to whom he was greatly attached, lived with him throughout his life. In 1616 he entered Sidney Sussex College, Cambridge, leaving a year later in consequence of his father's death. He spent some time at Lincoln's Inn, and in 1620 married a woman of the same character as his mother. He was elected M.P. for Huntingdon in 1628, and there, and in St. Ives and Ely, where he also lived, he spent his life in reading religious and military books, and in the public and private duties of a man of his station. While he was passing through great turmoil of mind and heart because of religious doubts, he was at the same time becoming a leader of Puritanism in Fenland, his belief in preaching, and in truth, righteousness, and freedom being early manifest. In the Long Parliament he began to attract attention, and on the outbreak of the Civil War he gathered together in the Eastern Counties a force which became irresistible, made up of "such men as had the fear of God before them, as made some conscience of what they did." Cromwell's "Ironsides"

held East Anglia for the Parliament in 1643, and at Marston Moor (1644) and Naseby (1645) they won victories which decided the issue of the campaign. From 1645 the Army, which was largely composed of Independents, became the controlling power, and King and *Parliament* alike had to bow to its rule. Feeling that Charles was utterly untrustworthy, and that his continued existence was a public danger, Cromwell regarded his death as a "cruel necessity." In the same spirit he waged his ruthless campaigns in Ireland in 1649. In 1650 he won a great victory at Dunbar, and in the following year the "crowning mercy" at Worcester ended the war. Oliver then showed himself as great a statesman as he was a soldier: he dismissed a Parliament which refused to do its business, and from 1653 was Protector, refusing the title of King. It is impossible to summarize his achievements, however briefly: he made England's name respected abroad, and at home struggled, often having to make concessions to circumstances, to establish good government and the reign of truth and *freedom*. In his desire for complete toleration of religious opinions he was far ahead of his time. He was a brave, conscientious spirit, a "God-intoxicated" man, who endeavoured "to discharge the duty of an honest man to God and His people's interest in this Commonwealth." He was a man of faith and action, a practical mystic, of whom a contemporary said, "A larger soul, I think, has seldom dwelt in a house of clay."

He died on 3 September 1658 (the anniversary of Dunbar and Worcester), his remains being disinterred and dishonoured at the Restoration. Milton wrote of him in 1652:—

Cromwell, our chief of men, who through a cloud
Not of war only, but detractions rude,
Guided by faith and matchless fortitude,
To peace and truth thy glorious way hast ploughed,

And on the neck of crowned Fortune proud
Hast reared God's trophies, and His work pursued,
While Darwen stream, with blood of Scots imbrued,
And Dunbar field, resounds thy praises load,
And Worcester's laureate wreath: yet much remains
To conquer still; Peace hath her victories
No less renowned than War: new foes arise.
Threatening to bind our souls with secular chains.
Help us to save free conscience from the paw
Of hireling wolves, whose gospel is their maw.

Firth, *Oliver Cromwell*.

Peel, *Oliver Cromwell*.

★ JEREMIAH BURROUGHES

1599–1646

BORN in the same year as Cromwell, and also educated at Cambridge (Emmanuel College, pensioner 1617, M.A. 1624), Jeremiah Burroughes left the University on account of his Nonconformity, and assisted Edmund Calamy at Bury St. Edmunds. In 1631 he became rector of Tivetshall, Norfolk, but was afterwards suspended for not reading the "Book of Sports" and for disobeying his bishop's Injunctions. He lived for a time with the Earl of Warwick, but was deprived of his living on the charge of making seditious speeches against the Scottish war. In 1637 he moved to Rotterdam as "teacher" of an English Congregational Church, returning in 1641 to preach at Stepney and Cripplegate. He was one of the Dissenting brethren in the Westminster Assembly, and one of the live who signed the *Apologetical Narration*. His views were moderate, though he declared he would "suffer" or emigrate rather than agree to the Presbyterian synodical system. He does not seem to have formed Congregational Churches in his parishes, contenting himself after his return from Rotterdam with his two lectureships. The Rev. Alex. Gordon's

excellent notice in the *D.N.B.* quotes the motto on his study door, *Opinionum varietas et opinantium unitas non sunt ἄσύδοτατα*, and notes that Baxter said that the unity of the Church could easily have been secured had all Episcopalians been like Ussher, all Presbyterians like Marshall, and all Independents like Burroughes. His death (13 November 1646), occasioned by a fall from a horse, cut short his life before the Westminster Assembly had completed the Confession of Faith. He wrote many works, some of them polemical, but the majority hortatory and devotional.

★ ROBERT BLAKE

1599–1657

It is usual to assume that Robert Blake was an Independent because he was to the Commonwealth on sea what Cromwell was on land. He was certainly a strong supporter of the Parliament in the Civil War and a Republican, but his interests were in the main practical, and there seems no evidence that he was active in religious affairs, neither is much known about his personal life. The tradition that, when asked to oppose Cromwell's assumption of the Protectorate, he replied, "It is not for us to mind State affairs, but to keep foreigners from fooling us," no doubt represents his point of view. He wanted to do his duty to the Commonwealth without turning aside for religious or political discussions.

He was born at Bridgwater in August 1599, and was at Oxford (St. Alban Hall and Wadham) for nearly ten years. He took up his father's business of merchant, probably making voyages, and was a member of the "Short Parliament." On the outbreak of war he immediately joined the Parliamentary forces, and, as Governor of

Taunton, was the one Parliamentary leader in the West to win credit in the earlier years of the struggle. In 1649 he was appointed to share the command of the fleet. At times he was in sole command, and against Prince Rupert, the Portuguese, the Spaniards, the Turks, and the Dutch, he made the English Navy respected and feared. Though probably inferior to his Dutch rival, Martin Tromp, as a tactician, he was both a brilliant commander and an excellent naval administrator. It was his personality, however, that was his chief asset; his reputation for bravery, chivalry, and unselfish patriotism made his men willing to follow him anywhere, and his services were highly esteemed by the nation and by Cromwell. Severely wounded in 1653, his health was never the same, and he died on 7 August 1657 when entering Plymouth Sound after the destruction of the Spanish fleet. Buried in Westminster Abbey, his body, with others, was disinterred at the Restoration and thrown into a pit dug on the north side of the Abbey.

Stevenson, *Robert Blake*.

★ THOMAS GOODWIN

1600–1680

THOMAS GOODWIN was born at Rollesby, Norfolk, on 5 October 1600. At Cambridge he spent many years, being in a Puritan environment both at Christ's College and St. Catherine's. In 1628 he was appointed lecturer at Trinity Church, Cambridge, becoming vicar in 1632. In 1633 John Cotton convinced him that Independency was the right way of ordering the Church, and during the next six years he seems to have preached to congregations in London. Laud's heavy hand then drove him into exile, and he became pastor of the English Church at Arnheim in Holland. In

1640 he was back in London, with a congregation in St. Dunstan's-in-the-East, and in 1643 he was made a member of the Westminster Assembly. When the five "Dissenting brethren" entered their objections to the majority's propositions on Church government Goodwin was away ill, but he added his name the following day and edited their "Reasons" in 1648. After 1646 he took little part in the Assembly. His position was not that of a rigid Independency: he was willing to accept synods if they carried out the function of "framing up the spirits of men to a way of peace."

In 1649 he was appointed a Chaplain to the Council of State, with £200 a year and lodging in Whitehall, and in 1650 he was elected President of Magdalen College, *Oxford*. He preached often at St. Mary's, but also gathered a Congregational Church in his lodgings, to which, with characteristic catholicity, he admitted John Howe (*q.v.*), then a Presbyterian. In 1653 *Oxford* made him a D.D., and in 1658 he was a leader at the Savoy Conference. In theology he was a Calvinist, but his tolerance extended to Arminian congregations.

Deprived of his Presidency in 1660, he took several members of his Oxford Church to London, where they formed the nucleus of an Independent congregation. In 1666 a large part of his library was destroyed by the Fire, but his divinity books were saved, and with them he spent the rest of his days. He died on 23 February 1680, and was buried in Bunhill Fields.

He published many volumes of sermons and expositions, but his best works were his writings on Church government. His Puritanism was of a sombre tinge, and his weird head-gear gave him the name "Dr. Nine Caps" (*vulgo vocatus Dr. Nine Caps*).

★ JOHN ELIOT

1604–1690

“SINCE the death of the Apostle Paul, a nobler, truer, and warmer spirit than John Eliot never lived,” said Edward Everett; and it was of John Eliot that Richard Baxter said, “There was no man *on* earth whom I honour’d above him.” He was baptized on 5 August 1604 at Widford, Hertfordshire, but his birthplace may have been Nazing, at his father’s house. In his will the father left money for his son’s maintenance at Cambridge, and John took his degree from Jesus College in 1622. He then became usher in the school of Thomas Hooker at Little Baddow, and it was Hooker’s teaching (before he migrated to New England and became pastor of the Church at Cambridge, Mass., in 1633) that led John to Nonconformity. He followed Hooker across the Atlantic, served as pastor of the Boston congregation for a time, and then settled as “teacher” to the Roxbury Church, which office he held for the rest of his life. His Congregationalism was of the compromising type; his first interests were with evangelization and not Church government.

His early days in the colony were disturbed by the Government’s resentment of his criticism, and by the Hutchinsonian controversy, but his zeal and devotion were soon manifest to all. In 1640, with two others, he published the *Bay Psalm Book*, a metrical version of the *Psalms*, and the first book to be printed in the colony.

His great achievement was his work among and for the surrounding Indians. He learnt the language, and preached to them for the first time on 28 October 1646. In addition to evangelization, he employed all manner of civilizing influences, establishing settlements and industries in the

manner of modern missions. The first township of “praying Indians” was at Natick, which Eliot visited once a fortnight. Eliot’s work began to appeal to the imagination, and support was forthcoming from the homeland; but some of his views as printed in *The Christian Commonwealth* were too advanced for his generation, and aroused the opposition of the New England Government, which suppressed the book. The first Indian Church, however, was founded in 1660, and a native Church organization continued until 1716, when the last native pastor died.

It was in the translation of the Bible—and of works such as Bayly’s *Practice of Piety* and Baxter’s *Call to the Unconverted*—that Eliot did his finest work, tremendous tasks in which he was aided by his sons. Right to the end of his life his ardour for work among the Indians was maintained, and even when eighty-three he contrived to preach to them at intervals of two months. His fervid piety was not marred by intolerance or contempt for learning; his literary achievements are as remarkable as his burning enthusiasm for the evangelization of the red man. As has been well said, “Eliot was truly of a saintly type, without fanaticism, spiritual pride, or ambition”; Baxter said he would make Eliot’s departing words his own, and they are characteristic: “My understanding faileth, my memory faileth, my tongue faileth, but my charity faileth not.”

C. Francis Sparks, *Life*. (In *Library of American Biography*, vol. v.)

★ JOHN MILTON

1608–1674

JOHN MILTON was born in London on 9 December 1608. From his father, a lawyer who had been cast off by his family for becoming a Protestant, he inherited an integrity

of mind, an allegiance to conscience, and a passion for liberty, as well as a love of music and letters. Carefully, if too strenuously, educated in boyhood, John went to Christ's College, Cambridge, in 1625, but his stay was not happy. From his youth he wrote poetry, the sonorous *Hymn to the Nativity* being composed before he was twenty-one. After leaving Cambridge in 1632, he lived until 1638 with his father at Horton, Buckinghamshire, where he wrote *L'Allegro*, *Il Penseroso*, *Comus* and *Lycidas*, which in themselves place him in the first rank of English poets. In the last-named poem his Puritan views are evident: he was on the way to forsake poetry for propaganda and prose. A tour in Italy disgusted him with Popery, and he returned to England to testify against it, and against episcopacy, which "savoured of popery." Milton's controversial writings are mostly transient—it is his verse which is eternal—but even the prose, always distinguished, sometimes rises to great heights. The peak is the *Areopagitica*, which had its origin in domestic trouble. In 1643 Milton, with culpable haste, married the seventeen-year-old daughter of a Cavalier, who tired of her Puritan husband within a month and returned home. Milton wrote a treatise urging the right of divorce on the ground of incompatibility. Charged for publishing this without licence, he wrote the *Areopagitica*, a *Speech for the Liberty of Unlicensed Printing*.

His wife returned to him repentant, but, though they had three children, they were never really happy. After her death he married again in 1656, but lost wife and child in the following year. In 1664 he married a wife who made his last years comfortable and compensated him for the undutifulness of his daughters.

We cannot trace the course of Milton's polemical works in a brief sketch. The most famous were *Eikonoklastes*, *The Tenure of Kings and Magistrates*, and two Latin defences

of the Commonwealth, the skill of which shows why he was appointed Latin secretary to the Commonwealth.

By 1652 he was blind, "dark, dark, irrevocably dark," but he did not bate his convictions one jot, writing against monarchy even in 1660. On the Restoration he lost his employment, but he was included in the amnesty, and in 1664 *Paradise Lost*, of which 3,000 copies were sold in eleven years, was completed. In 1665 he withdrew from the Plague to a cottage (which still remains) in Chalfont St. Giles, where Thomas Eliwood, his Quaker friend, visited him. In 1671 *Paradise Regained* and *Samson Agonistes* were published; on 8 November 1674 he died in London.

Milton's religious views seemed to have changed during his life, toward the end of which he did not attend worship, and apparently had Arian notions. There seems to have been continued civil war in his soul between the Greek and the Hebrew, the humanist and the Puritan, sometimes one triumphing, sometimes the other. He remains the greatest of English poets after Shakespeare; his verse is immortal, and contains the essence of poetry; its music can never die. Many have attempted to reach his heights but have failed, and our common speech is full of his lines and phrases. To the struggle for liberty he gave his talents and his sight, and he stands among the heroes for all those who count freedom dear.

Milton I thou shouldst be living at this hour:
England hath need of thee; . . .
Thy soul was like a star and dwelt apart;
Thou hadst a voice whose sound was like the sea;
Pure as the naked heavens, majestic, free.

There are many *Lives*, from Masson's monumental 6 vol. work downwards.

★ SIR HARRY VANE

1613–1662

SIR HARRY VANE the younger, one of the most attractive figures in English history, was baptized at Debden, Essex, on 26 May 1613. At this time his father, Sir Henry, was just entering on a career which led to a Secretaryship of State. In 1628 Harry had an experience which can only be called conversion. He became a Puritan, to his father's annoyance, refusing to take the oath of allegiance and supremacy on matriculation at Oxford. For two years he was on the Continent, studying for some time at Leyden. On his return (1632) he was well received at Court, but, in an interview with Bishop Laud, his views roused that ecclesiastic to anger. Even at this stage Vane seems to have stood for individual freedom in religious matters and for the Church's entire freedom from the State. Not finding what he sought in England, he sailed for Boston in 1635. He was welcomed, made a Church member, and in 1636 elected Governor. The town of Concord, the colony of Connecticut, and the College at Harvard were founded during his year of office. Theological wrangles, however, were common, and the tolerance he sought was lacking. Vane himself was *difficile*, and in 1637 he returned home. For three years he followed his father's lead, becoming Joint Treasurer of the Navy in 1639, being knighted (and marrying) in 1640, and sitting in the Short and Long Parliaments. His father was at daggers drawn with Strafford, but was naturally infuriated when a transcript of his notes of a Privy Council meeting was produced by Pym. It had been made by the younger Vane and handed to the Parliamentary leader, and it sealed

Strafford's fate; but the incident brought the Vanes into disfavour with the King.

In 1641 Harry Vane emerged as leader of the "root and branch" men in Parliament, and when war came his undeviating purpose and marked skill were invaluable to the Parliamentary forces. He arranged the treaty with the Scots in 1643, and in Baxter's words, "He was that within the House that Cromwell was without." He was largely responsible for the Self-Denying Ordinance, and throughout adhered to his principles of toleration and freedom in Church and State. Gradually he and Cromwell diverged: he was opposed to Charles's execution and refused to accept the Protectorate. "Vane became the idealist protesting against the expedients of the man of action." On the dismissal of the Long Parliament Vane retired from politics, and in 1655 published *The Retired Man's Meditation*, a strange medley of enthusiasm. Second Adventism, and theology. His *Healing Question Propounded and Resolved* stated the case against the Protectorate and brought him to prison. On Oliver's death he returned to public life. He attacked Richard Cromwell, and endeavoured, with the aid of Lambert, to gather the M.P.'s sitting at the time of the expulsion by Oliver. At this period his career was equivocal; he drew fire from all sides, and there was general rejoicing at the failure of his schemes. Charles II knew he was too able and too powerful to remain alive, and he was executed on 14 June 1662, winning back many friends by the way he met death. He is best known through Milton's sonnet: "Vane, young in years, but in sage counsel old."

Hearnshaw, *Sir Henry Vane*.

The biography in the *D.N.B.*, by Sir Charles Firth, is admirably done.

★ JOHN OWEN

1616-1683

IN the year in which Shakespeare died and Cromwell entered Cambridge, John Owen was born at Stadham, or Stadhampton (Oxfordshire). At the age of twelve he became a student at Christ Church, and gave himself with ardour to University life—reading hard, and also taking full part in the social pursuits of his fellows. In 1632 he graduated B.A., and in 1635 M.A. (D.D., 1653), and duly took Orders. The intolerance of Laud and of Presbyterianism gradually made him an Independent, a process made easier by the fact that he was throughout a convinced Calvinist. He received a living at Fordham (Essex), and was preferred to Coggeshall in 1646, by which time he was well known for his theological writings, and can be reckoned an Independent. He preached before Parliament several times, including the day after Charles's execution, and soon became very friendly with Cromwell, who took him as his chaplain to Ireland and Scotland, and made him one of the preachers to the Council, Dean of Christ Church, and Vice-Chancellor of the University of Oxford.

Owen's administration in Oxford does him credit. He re-established discipline, improved the teaching, and preached frequently. At the same time he was tolerant to those who differed from him, while his love of music and his enjoyment of life did not escape criticism. In addition to his University duties he found time to write scholastic works in defence of Calvinism and to play a prominent part in Cromwell's ecclesiastical administration. Toward the end of the Commonwealth period he lost favour, however, taking a part in the Wallingford House Plot with the republicans.

With the Restoration Owen settled in his native Stadham, preaching to groups as occasion offered, writing against Romanism, and refusing invitations to New England, or to conform and accept preferment.

In 1666 he began to preach in London, while expository and controversial works poured from his pen. After the Declaration of Indulgence (for which he thanked the King, in the name of London Nonconformists) he attracted a congregation of distinguished people, escaping lightly when persecution again broke out, and helping his less fortunate brethren, including Bunyan, whose preaching he greatly admired. Periods of prosperity and persecution alternated. After the Fire, Charles gave him 1,000 guineas for distribution among the poor of London. At other times, though never so poor as some of his brethren, he shared their unpopularity and vexations. He died on 24 August 1683 at the nadir of the "Dissenting interest," but full of confidence, saying, "I am leaving the ship of the Church in a storm; but while the great Pilot is in it, the loss of a poor under-rower will be inconsiderable." Perhaps not the least remarkable of his writings is the Preface to the Savoy Confession of Faith.

Moffatt, *John Owen*.

★ PETER STERRY

?-1672

THE date and place of Sterry's birth are not accurately known, but he is said to have been a native of Surrey. He entered Emmanuel College, Cambridge, in 1629, graduated B.A. and M.A., and was elected a Fellow in 1636. He became a preacher in London, and was a member of the Westminster Assembly. He was one of the group of

Cambridge Platonists, and a friend of Sir Harry Vane (*q.v.*) an association which led to Baxter's sarcastic quip—"whether vanity and sterility had ever been more happily conjoined." In 1649 he was appointed a preacher to the Council of State, preaching sermons before Cromwell at Whitehall and subsequently at Hampton Court. His duties as Cromwell's chaplain ranged far beyond the merely devotional: he was a kind of librarian also, having to make an inventory of State records and advise as to the purchase of books from Archbishop Ussher's library. He had also to certify as to the fitness of ministers, and to act as a "publisher's reader" to the Commonwealth. He was extremely devoted to the Protector, though sometimes his appreciation becomes so extreme as to be fulsome. After Cromwell's death he took pupils in Hackney, occupying himself with preaching to a congregation and with literary pursuits. He was one of the first to obtain a licence to preach in 1672 for houses at Homerton and Little St. Helen's, but he died on 1 November in that year.

Sterry stands in a class by himself among the early Independents. There were other mystics—not least of them Oliver himself—but Sterry's Platonism lifted him above the contention that limited the thoughts and lives of his contemporaries. He was a believer in the things of the spirit, and his opposition to the Presbyterian system was based on its limitations, which "laboured to hedge in the wind, and to bind up the sweet influences of the spirit." He loved art and music, and appreciated beauty in all its forms. This can be seen even in his writings; their style is so distinguished that some of his prose has been compared with Milton's.

Powicke, *The Cambridge Platonists*.

★ JOHN BUNYAN

1628–1688

BAPTIZED at Elstow on 30 November 1628, John Bunyan was the son of respectable but poor parents. His father was a brazier or tinker, and John was brought up “in a very mean condition.” When he was sixteen his mother died, and on his father re-marrying with unseemly haste, John enlisted, probably in the Parliamentary forces. In 1646 he returned to Elstow, and married, when he was about twenty, a wife “as poor as poor may be,” but rich in a religious disposition and the possession of books, especially the Bible, which helped her to change her gay, pleasure-loving and blaspheming husband into a serious-minded man. John’s reformation made him self-righteous, but the conversation of a few poor women revealed to him that he had had nothing of that inner experience which marks true religion. In *Grace Abounding*, one of the most marvellous spiritual autobiographies the world has known, he describes the conflict of the years that ensued. At last peace came, and he joined the congregation to which the poor women belonged, John Gifford, a converted soldier, being its pastor. In 1655 he moved to Bedford, with blind Mary and his other child, and there he lost his wife and his friend, “holy Mr. Gifford.” In that year he was elected a deacon and began to preach, privately at first, and then publicly, so that by 1657 he was set apart for preaching. People flocked by hundreds to hear the swearing tinker, who continued his trade, but preached in the open, in chapels, occasionally in parish churches, or wherever opportunity offered, generally, however, meeting with opposition from the clergy. In 1656 comes his first publication, and in his third, *Signs from Hell, or The*

Groans of a Damned Soul, his genius begins to show itself in touches of humour and a style at once nervous and vigorous. With the Restoration his preaching became illegal, and in November 1660 he was arrested, though he could have escaped. He repeatedly refused to promise to cease preaching, and except for a brief interval in 1666, he was kept in the county gaol till 1672. At first he was allowed some liberty, visiting Church meetings and even London, but in 1661 the laxity of his gaoler was discovered, and his imprisonment became close. His wife—he had remarried in 1659—cared for his four children with faith and courage, and attempted in vain to secure his release. He often had his co-religionists as fellow prisoners, and preached to them, but his chief companions in prison were the Bible and Foxe's *Book of Martyrs*. He wrote copiously, minor productions being followed by *Grace Abounding* in 1666. After his brief liberty in that year there is a blank period: his literary activity stopped, and there is little information, but he published a violent *Defence of Justification by Faith* in 1672. He was released under the Declaration of Indulgence, and secured a licence to preach in a barn, where the congregation of which he was pastor met until 1707. He applied for licences for preachers and preaching in the surrounding villages, and was known as "Bishop Bunyan."

Dr. John Brown shows that it was in a brief imprisonment in 1675 that *The Pilgrim's Progress*, the world's greatest allegory, was written. It was published in 1678, other editions, with additional matter, being issued in the same year. Since then innumerable editions have appeared, and it has been translated into more languages than any other book, with the exception of the Bible. The second part, which was as feeble as sequels usually are, came out in 1684. Between the two came many other works, including

The Holy War (1682), which ranks only a little behind the first part of *Pilgrim's Progress*.

From 1675 to his death Bunyan preached quietly and faithfully, refusing all invitations to leave Bedford. When he did preach in London, even at seven on a week-day morning, 1,200 people gathered to hear him, and John Owen told Charles II that he would give up all his learning for the tinker's power of reaching men's hearts. He died in London on 31 August 1688.

Brown, *John Bunyan*.

★ JOHN HOWE

1630–1705

JOHN HOWE, born at Loughborough on 17 May 1630, was the son of a curate suspended in 1634 for praying that the “young prince might not be brought up in popery.” His youth was spent in Ireland and in Lancashire, and then at Christ's College, Cambridge, where he became friendly with the Platonist group, and especially with Henry More. Taking a degree in 1648, he went to Oxford, where he also graduated and was made Fellow of Magdalen, the President, Thomas Goodwin, allowing him, though a Presbyterian, to attend a Congregational Church which met in his house. This led to Howe's conversion to Congregationalism, though his denominational ties were never strict. In 1654 he was appointed to the perpetual curacy of Great Torrington, where he exercised a powerful and happy ministry. His public fast days stand out as an encouragement to twentieth-century Congregational ministers who consider themselves overworked: he would spend from nine till four in prayers and sermons, with an interval of fifteen minutes for refreshment, during which

the congregation sang psalms. It was in 1656 that Cromwell, desiring to learn Howe's fitness for another post, summoned him to preach at Whitehall, giving him his text immediately before the sermon. Howe was beginning the third hour of his extempore discourse when the Protector stopped him, and insisted that he should become his domestic chaplain. This he did, spending three months each year in Torrington. His duties were widely construed, for the Protector used his gifts of intellect and catholic temper in public as well as in private affairs. However, he was never happy in his office, though he used it to extend friendship to men in all Churches and valued it chiefly as a means of promoting a spirit of union among Protestants. It was a relief when, on the deposition of Richard Cromwell, he was able to return to his beloved flock at Torrington, though he was not left with them for long, being driven out by the Act of Uniformity; he would not, of course, be re-ordained—it "hurt his understanding." He preached when he could, seems at one season to have been imprisoned, and wrote *The Blessedness of the Righteous*, which brought him an invitation to become chaplain to Lord Massarene at Antrim Castle, where he spent the years between 1671 and 1675. His duties gave him leisure for writing, and there he wrote the first part of *The Living Temple*, his most famous book. At the end of 1675 he accepted an invitation to the pastorate of a congregation meeting in Silver Street, London. There, without compromising his principles, he exercised a great harmonizing influence, never becoming bitter, even when persecution pressed hard on the Nonconformists. In 1685 he went with Lord Wharton on a Continental tour, in the following year establishing a boarding-house at Utrecht, where many exiles found refuge. In 1689 he presented an address to William of Orange on behalf of the Nonconformists, and in subsequent

years, while drawn into various doctrinal and other controversies, always showed the same reconciling and catholic spirit. He died in London on 2 April 1705, after a life full of good works, the secret of which is to be discovered in his *The Redeemer's Tears wept over Lost Souls*.

Lives, by Calamy, Rogers, Horton, Major Scott.

★ ISAAC WATTS

1674–1748

WHEN Isaac Watts was born at Southampton on 17 July 1674, his father was in prison for being deacon of the Independent meeting-house. When representatives of the British Commonwealth gather together year by year for their most impressive service of remembrance, the hymn they sing is “Our God, our help in ages past,” by Isaac Watts. The father, who kept a boarding-school, composed sacred verses, and it is as a hymn-writer that the son is known all over the world. His gifts appeared at such an early age that an offer was made to send him to one of the Universities, but his father’s sturdy Nonconformity forbade this, and resulted in his son’s entry into Thomas Rowe’s Academy at Stoke Newington, where he probably received a better education than either University could give at the time. After leaving the Academy Watts spent some years at home, where he began the composition of his hymns.

In 1699 he became assistant, and in 1702 sole pastor, of the famous Mark Lane congregation, London. He had, however, undermined his health by study, and assistance in the pastorate was soon provided. In 1712 he took up residence with Sir Thomas and Lady Abney, members of his Church, at either Theobalds or Abney Park, and the kindness of his hosts provided him with a comfortable home

for the rest of his days. He was a prolific writer of philosophical, religious, and educational works, but his fame rests on his hymns, which, with his metrical Psalms, were, for over a century, the predominant feature of worship in Baptist, Independent, and probably even in other Non-conformist Churches. The hymns range from the very heights to doggerel at its worst. Churches of every kind use his "When I survey the wondrous cross," "Jesus shall reign where'er the sun," and many another, and when criticism of his worst verses is likely to be unrestrained it must be remembered that congregations were very ignorant, verses had to be read out line by line, and tunes were very few. The *D.N.B.* biographer says that in the early years of the nineteenth century the output of Watts's hymns was 50,000 copies a year. Watts was also the founder of hymnology for children: his *Divine Songs* (afterwards called *Divine and Moral Songs*) went to more than 100 editions.

Watts's views were mild and tolerant, and in some ways so liberal as to be almost shallow and weak. This led people, especially towards the end of his life, to think that he had become Arian in his views, and for this there is some evidence.

Milner, *Life*.

★ THOMAS BRADBURY

1677-1759

A YORKSHIREMAN, born in 1677, Thomas Bradbury was trained for the ministry at Attercliffe. After assisting or supplying at Leeds, Beverley, Newcastle, and Stepney, Bradbury became pastor at New Street, off Fetter Lane, in 1707. The confession of faith he made at his ordination,

uncompromisingly Calvinistic in nature, was printed and ran to five editions. Bradbury took a prominent part in the weekly lectureships of the Dissenters, but his fame is chiefly due to the fact that he preached on political questions, unconventionally and sometimes even with violence. With the outbreak of the Salters' Hall controversy in 1719, Bradbury headed the party of the subscribers of the first Anglican article and the fifth and sixth answers of the Assembly's catechism). In the long and angry pamphlet war which followed Bradbury took a leading part on the anti-Arian side, and the Dissenters were sharply divided. In 1728, taking with him his brother, who had been his assistant, and the larger part of his congregation, Bradbury moved to New Court Meeting-house, Carey Street, a Presbyterian congregation, which became Independent on the advent of Bradbury and his followers. He died 9 September 1759, and was buried in Bunhill Fields.

An effective preacher at a time when Dissent was a powerful influence in politics, Bradbury had no small influence on the life of his time. Indeed, there is a story that a plot was made to assassinate him, but the spy sent to Fetter Lane was converted by his preaching.

★ PHILIP DODDRIDGE

1702-1751

ONE of the most attractive and picturesque figures in eighteenth-century Congregationalism is Philip Doddridge, the twentieth child of the son of an ejected minister. He was born on 26 June 1702. Always delicate, and with a tendency to consumption, he nevertheless contrived to fill his days with strenuous service for the Kingdom of God. When ten he was sent to a school at Kingston-on-Thames

established by his grandfather, but three years later, his father having died, he was moved to a school at St. Albans, where Downes, his guardian, lived. By foolish speculation Downes lost the whole of the Doddridge property; Philip had to leave school, and make plans for the future. Friends were willing to send him to one of the Universities, but he would not conform, and Edmund Calamy, no doubt because of his physical weakness, did not encourage him to prepare for the ministry. His thoughts turned to law, but his minister at St. Albans enabled him to enter the Academy of John Jennings at Kibworth. Four years later he became minister at Kibworth, moving subsequently to Market Harborough. In 1723 Jennings died, and Doddridge was asked to fill the void left in Dissenting institutions for theological training in the Midlands. He established an Academy at Market Harborough, and on his removal to Castle Hill, Northampton, where he was "ordained a presbyter" on 19 March 1730, he transferred the Academy to that town.

At Northampton Doddridge's versatility and industry were remarkable, and his achievements were indeed striking. He felt that united Nonconformity might have great political influence, and aimed, not merely at getting Nonconformists to work together, but at presenting a message which would grip all classes of people, the cultured as well as the crowds. He was essentially an Independent, young in spirit, guarding his freedom jealously, and refusing to be tied by any form. His tolerance may be gathered from his daughter's words: "The orthodoxy my father taught his children was charity."

His many duties prevented him from giving due attention to pastoral work, for, besides his Academy, he had an enormous correspondence, while he was active in the town's affairs, setting up a charity school and helping to found a county infirmary. His Academy did valuable service,

sending out ministers whom Doddridge's character and wide knowledge of books had fitted for their work in unusual measure. His fame rests, not so much on his theology, though his *Rise and Progress of Religion in the Soul* reveals his genius, as on his hymns, which have been included in the books of praise of all denominations. Dr. Johnson said his "Live while you live" was "one of the finest epigrams in the English language." Watts and Doddridge provided the basis for worship in Nonconformist Churches until—and even after—the coming of Charles Wesley. Among the best known of his hymns in use to-day are "O God of Bethel," "My gracious Lord, I own Thy right," and "Hark, the glad sound."

His multifarious labours were too much for his never robust frame, and he died at Lisbon, when in search of health, on 26 October 1751.

Stoughton, *Philip Doddridge*.

★ JOHN HOWARD

1726–1790

JOHN HOWARD'S work towards prison reform in the eighteenth century was as great as Shaftesbury's for industrial reformation in the nineteenth. The latter part of his life was given entirely to his self-imposed task, and so great was the esteem he won that after his death his was the first statue to be placed in St. Paul's.

He was deeply religious and had a tenacity and perseverance which enabled him to overcome the hindrance of poor physical health.

Born in Clapton on 2 September 1726, his early life was spent in Bedford and Hertford, and by the time he was sixteen, his father having died, he was left of independent

means. He travelled on the Continent, and in 1756 was on his way to Portugal when the boat was captured by a French privateer and he was imprisoned in France. Here it was that he gained first-hand knowledge of the conditions of prisons and prisoners. He was allowed to return to England on parole, and easily obtained an exchange and ultimately the release of his fellow prisoners.

Shortly afterwards he settled down at Cardington, in Bedfordshire, where he engaged in philanthropic work, building model cottages, organizing elementary education, and encouraging individual industry among the villagers.

For the next few years he was abroad, visiting France, Switzerland and Italy, "travelling over desolate places of ancient grandeur," but he was dissatisfied with his journeying for pleasure or even health, and returned to Cardington.

It was in 1773, when he was made High Sheriff of Bedfordshire, that his career as a prison reformer really began. He discovered that gaolers were unpaid, and that prisoners, even though found to be not guilty, were detained until they had paid their gaolers whatever amount was demanded. Bills remedying this evil and also recommending improved sanitation to combat the ravages of gaol fever and smallpox were passed, and the next year the House of Commons called Howard to the Bar and formally thanked him. The provisions of the Bills were evaded, and there was little improvement. Howard visited prison after prison throughout the country, and after three years' travelling published *The State of the Prisons in England and Wales, with Preliminary Observations and an Account of Some Foreign Prisons*—with speedy results.

Between 1775 and 1785 Howard made six tours of investigation into prison life on the Continent, visiting nearly every country in Europe. He went in turn to Holland, Switzerland, Denmark, Sweden, France, Belgium,

Germany, Austria, Hungary, Italy, Spain, Portugal, Russia, Poland, and Turkey.

In addition to this stupendous task, he began to inquire into the condition of hospitals, and in 1785 set out once more to examine the lazaretto at Marseilles, which he did only after much difficulty and in disguise. He travelled right across Europe once more, and in 1789 arrived in Russia, where he lost his life in an attempt to investigate the health of the Russian Army near the Turkish frontier.

He died at Kherson on 20 January 1790.

A convinced Congregationalist, he left the Bedford congregation to which he was attached, and contributed largely to the cost of building another chapel, which now bears his name.

Scullard, *John Howard*.

★ ROWLAND HILL

1744-1833

BORN on 23 August 1744, at the seat of his father, the first Sir Rowland Hill, Hawkstone Park, Shropshire, Rowland was educated at Shrewsbury and Eton. As a boy he was under the influence of his brother Richard, the defender of George Whitefield and the Calvinistic Methodists. In 1764 he entered St. John's College, Cambridge, giving himself as an undergraduate to preaching and works of mercy, for which he was scorned by his fellow students and insulted by mobs. He graduated in 1769, but six bishops refused to give him Orders, because he would not give up his "irregular preaching." In 1773, however, the Bishop of Bath and Wells ordained him to a curacy at Kingston, Somerset. He dutifully performed his work in the parish, but did not cease his preaching tours, and was

therefore refused priest's Orders. He continued to preach wherever opportunity offered—in churches, chapels, and in the open air—often to great congregations, and often amid uproar and tumult. At Wotton, Gloucestershire, a chapel was built for him, and there he preached for a part of every year; but from 1783 the Surrey Chapel, London, which also was built for him, became the centre of his activity. The chapel had thirteen Sunday Schools, with over 3,000 children.

Rowland Hill's preaching was, of course, earnest, but it was the touch of eccentricity about it that drew and held large congregations, for he resorted to all kinds of methods to drive his lesson home. His *Village Dialogues* (1810) were very popular. He took a prominent part in many good works, was the first Chairman of the Religious Tract Society's Committee, and was active in the promotion of the British and Foreign Bible Society and the L.M.S. In some things he was much in advance of his time: he believed in vaccination, and himself inoculated thousands of people. He died on 11 April 1833, and was buried beneath the pulpit of Surrey Chapel.

Sherman, *Memorials*.

★ DAVID BOGUE

1750–1825

DAVID BOGUE was born at Coldingham, Berwickshire, 18 February 1750, and was the fourth son of John Bogue, laird of the farm of Hallydown. He went to Edinburgh to study for the ministry, and afterwards became an usher at Edmonton, Hampstead, and Camberwell, and then Independent minister at Gosport. In 1780 he opened an Academy at Gosport for the training of men for the Con-

gregational ministry. Fifteen years later Bogue united with others to found the London Missionary Society, a Society which, undenominational in its constitution, has always drawn most of its support from the Congregational Churches. He also took part in the formation of the British and Foreign Bible Society and the Religious Tract Society. His Academy became very largely an institution for training missionaries, and he himself would have gone out to India had not the East India Company refused him permission. He wrote several books for circulation by the L.M.S., but his best work was in collaboration with the Rev. James Bennett—*A History of the Dissenters (1689–1808)*. He made an annual preaching tour for the L.M.S., and died on one of these at Brighton, 25 October 1825.

★ ROBERT HALDANE

1764–1842

★ JAMES ALEXANDER HALDANE

1768–1851

THE Haldane brothers, founders of Congregationalism in Scotland, were sons of Captain James Haldane, of Airthrey House, Stirlingshire. They were brought up by their grandmother, Lady Lundie, and their uncles, and went to school together in Dundee and Edinburgh, and then to Edinburgh University. They then became midshipmen, but the course of their lives was changed by their acquaintance with David Bogue (*q.v.*) at Gosport.

In 1794 James began to hold religious meetings, first in Edinburgh, then all over Scotland, drawing large audiences, in spite of the opposition aroused by the novelty of the practice. In 1797 he established an undenominational

tional "Society for Propagating the Gospel at Home," and in 1799 left the Church of Scotland with his brother to found a Congregational Church in Edinburgh, he himself becoming the first Congregational minister in Scotland. Robert had also been influenced by Bogue, and in 1796 had proposed to sell his estates and invest £25,000 to support himself, Bogue and others, as missionaries in India. The East India Company refusing permission, Robert began to preach in Scotland, using the money to establish tabernacles and seminaries, spending, it is said, £70,000 altogether. He built a tabernacle for 3,000 persons in Leith Walk for James, the minister taking no stipend, but devoting all monies received to the Society for Propagating the Gospel at Home. In 1808 the brothers adopted Baptist views, and their movement was torn asunder by violent controversies. James engaged in polemics on many other theological points beside baptism, while Robert gave himself to more practical labours. In 1816 he began a striking work of Continental evangelization at Geneva, many students coming to him for instruction daily, and the following year he repeated the experience at Montauban. He also printed the Bible and other works in French. In 1824 he too was drawn into controversy, a long discussion taking place about the Bible Society's circulation of the Apocrypha with the Bible, This had the advantage of stimulating his best-known work, *The Authenticity and Inspiration of the Scriptures*.

Both brothers wrote many other works which have now no value except as monuments of historical interest. They both died in Edinburgh, Robert on 12 December, 1842, James on 8 February 1851.

Alexander Haldane, *Lives*.

★ WILLIAM JAY

1769–1853

WILLIAM JAY's fame lies in his wonderful preaching gifts and his remarkable ministry of over sixty years at Bath. He was the son of a stone cutter and mason, and was born at Tisbury, Wiltshire, on 8 May 1769. He was apprenticed to his father, but the local Presbyterian minister, noticing that he was studiously inclined, recommended him as a pupil to Cornelius Winter, a minister at Marlborough. With him Jay worked very hard, and when only sixteen he was sent out to preach in the neighbouring villages. On leaving Marlborough he was invited to preach for Rowland Hill (*q.v.*) at Surrey Chapel for a few Sundays. Almost immediately he achieved great popularity, large crowds flocking to hear the boy-preacher. He kept his head, however, and had the wisdom to accept a small charge at Christian Malford, whence he moved to Hope Chapel, Clifton. He was ordained on 30 January 1791 as pastor of Argyle Independent Chapel, Bath, where his amazing ministry lasted until 1853. During that time he maintained his powers as a preacher, and had an immense influence with all classes of people, his eight weeks' ministry at Surrey Chapel each year making him well known in the metropolis. On his retirement, however, he made the mistake of interfering in the choice of his successor, and helped to divide the congregation. He died at Bath on 27 December 1853, less than a year after his retirement.

Jay has been called the "prince of preachers," and so unbiased a judge as Sheridan said he was the most natural orator he had ever heard; his mind was described as "a clear, transparent stream, flowing so freely as to impress us with the idea of its being inexhaustible."

His numerous writings consist, in the main, of sermons and religious works. His books of morning and evening prayers and his *Mutual Duties of Husbands and Wives* had large circulations.

Autobiography.

★ JOHN PYE SMITH

1774-1851

JOHN PYE SMITH, the only son of John Smith, bookseller, was born in Sheffield on 25 May 1774. He had no regular education, but acquired a considerable knowledge of the classics and of French and English literature by reading in his father's shop. He was apprenticed to his father's business when he was sixteen, joining the Congregational Church two years afterwards, and at the age of twenty-two began literary work as the editor of the *Iris* newspaper. He very soon abandoned this, however, and after studying at Rotherham Academy for nearly four years was appointed in September 1800 Resident Tutor at Homerton College. Two years later he became pastor of the adjacent Old Gravel Pit Chapel, where he ministered until 1849, building up a strong cause which is now represented by the Clapton Park Congregational Church.

Ordained on 11 April 1804, he became Theological Tutor and Principal in 1806, which posts he held until shortly before his death on 5 February 1851. Though not brilliant and spectacular as scholar or as preacher, Pye Smith was industrious and versatile. His learning was rewarded with the D.D. of Yale, the LL.D. of Aberdeen, and the F.R.S. On his retirement from Homerton friends showed their appreciation by a gift of £2,600.

He spent a good deal of time in ephemeral controversies

(writing forty pamphlets), but his *Scripture Testimony to the Messiah* and his *Relation between the Holy Scriptures and Some Parts of Geological Science* were sound contributions to the learning of his time. He was a frequent contributor to the *Eclectic Review*, and took part in the discussion of all the important public questions of his day. Not the least of his interests was that of education; and in the founding of Mill Hill School (with Samuel Favell) he rendered conspicuous service to the cause of Nonconformist education, as he did in the training of hundreds of ministers.

C.Y.B.

★ RALPH WARDLAW

1779-1853

RALPH WARDLAW was born at Dalkeith, 22 December 1779. He was educated at Glasgow Grammar School, and had a distinguished University career in that city. He then entered the theological school of the Associate Secession Church under George Lawson at Selkirk, but coming under the influence of the Haldanes (*q.v.*), he became a Congregationalist, joining Greville Ewing's Church in Glasgow. At a series of meetings held by the Haldanes in Edinburgh, Dundee, and Perth, Wardlaw's powers as a preacher were discovered, and he was asked to form a congregation in the last-named place. Meanwhile, however, he had been invited to become pastor of a congregation in Glasgow, for which the North Albion Street Church was opened in 1803. In 1819 the Church moved to a larger building in West George Street, and here Wardlaw preached to large congregations until his death, the Church afterwards moving to Elgin Place, where it has had many famous ministries. When the Congrega-

tional Theological Hall was opened in 1811 Wardlaw became Professor of Systematic Theology, and between that date and his death he declined many invitations to English colleges—to Rotherham, Spring Hill, Lancashire, and London University. He frequently preached in London for the L.M.S. and British and Foreign Bible Society, and he took a prominent part in the anti-slavery movement. Towards the end of his life he was charged with dishonesty, but the charges were entirely disproved. He wrote many theological, social, and expository works, which had a wide circulation. He died near Glasgow on 17 December 1853, and was buried in the necropolis there.

Alexander, *Memoir*.

★ WILLIAM WILLIAMS

1781–1840

WILLIAM WILLIAMS, better known as Williams of Wern, was the son of a small farmer and carpenter. He was born in 1781, in the parish of Wanfacreth, Merionethshire, where till his nineteenth year he pursued the trade of his father. Although he had practically no education, he had inherited the national gift of oratory, and by this time had begun to preach at the Independent Church of Pen-y-stryd. Abandoning his trade, he decided to enter the ministry, and, after attending a school at Aberhavesp for nine months, spent four years at the Dissenting Academy at Wrexham, during which time he preached in the surrounding villages. His first pastorate was of the two small Churches of Wern and Harwood, where, after a year's probation, he was ordained in 1808.

Not content with this limited sphere of activity, he formed and for some years supervised Churches at Llangollen and

in the mining area. He did a great deal to help the poor and struggling Churches of Wales, and was one of the most active organizers of the Welsh Union. He made preaching tours throughout the whole country, and this it was which brought him fame. Williams of Wern became a household word among Welshmen everywhere.

His preaching was virile and his sermons lucid and apt, so that his style was widely copied, and has since had a great influence on Welsh preaching.

In 1836 Williams became minister of the Welsh Tabernacle, Great Crosshall Street, Liverpool, but he remained there only three years, returning to Wern with broken health. He died 17 March 1840.

J. R. Kelsby Jones, *Memories*.

★ ROBERT MORRISON

1782–1834

ROBERT MORRISON was born at Wingates, near Morpeth, 5 January 1782, his father being an agricultural labourer. In 1785 the family moved to Newcastle, and was connected with the High Street Presbyterian Church. Morrison was a grave, serious-minded youth, for in addition to working long hours with his father (now a boot-tree maker) he studied the Scriptures, Latin, and various sciences. In 1803 he went as a student for the Congregational ministry to Hoxton Academy, already having the purpose of becoming a missionary. Two years later he was accepted by the L.M.S., and proceeded to Dr. Bogue's (*q.v.*) Missionary Academy at Gosport. In January 1807 he was ordained in the Scottish Church, Swallow Street, and in September arrived at Canton.

Difficulties apparently insuperable faced him: foreigners

were not allowed except in the factories of the East India Company, and the Chinese were forbidden to teach them their language on pain of death. The way was opened, however, for on 20 February 1809, the day he married Mary Morton, he was offered the post of Chinese translator to the East India Company. This well-paid office gave Morrison a degree of security and enabled him to proceed with the translation of the Scriptures, the New Testament being completed in 1813, various of its books and a Chinese Grammar having preceded it. In the following year Morrison baptized his first convert—the first Protestant convert in China. Despite all obstacles and many sorrows, including the death of his wife and his colleague Milne, Morrison persisted with his work with untiring zeal, often working at his *Dictionary*, which he completed in 1823, six or eight hours a day. The University of Glasgow made him D.D., and for his *Dictionary* he was granted the F.R.S.

While in England for his first—and only—furlough in 1824, he married Elizabeth Armstrong, returning to China in 1826. Reinforcements reached him from America, but in 1832, after twenty-five years' work, though he could chronicle great progress in the way of translation, the promotion of education, and the dissemination of literature, he had to report that there were only ten converts. When Lord Napier was appointed Superintendent of British Trade in China in 1833, Morrison, whose wife and children had left for England, became "Chinese Secretary and Interpreter," but, worn out with labours, he died at Canton on x August 1834. Morrison, who defended the Congregational conception of the Church in his later years, is an example for all time of indomitable courage and devotion.

Broomhall, *Life*.

★ JOHN ANGELL JAMES

1785–1859

JOHN ANGELL JAMES, born at Blandford, Dorset, on 6 June 1785, was the eldest son of a draper. After schooling under Robert Kell, a Presbyterian minister, he was apprenticed, at the age of thirteen, to a linen draper. Four years after, however, he was admitted to David Bogue's (*q.v.*) Academy at Gosport as a student for the ministry with a Robert Haldane (*q.v.*) foundation bursary of £30 a year.

In 1805 he accepted the pastorate of Carrs Lane, Birmingham, where for seven years he laboured with but little apparent effect. But during the winter 1812–1813, the chapel being closed for improvements, he was granted the use of the Old Meeting House, where he gained both publicity and popularity. On 12 May 1819 he preached at Surrey Chapel for the London Missionary Society, his sermon lasting for two hours and being delivered from memory. The next year Carrs Lane was re-built on a scale of more than double its former size, and the work grew apace, schools and a lecture-room being added, and six other chapels being built subsequently in the town and suburbs. James took considerable interest in the public business of the town, and was Chairman of the Board of Education of Spring Hill College from its foundation in 1838 till his death on 1 October 1859.

He was a man of great simplicity of character, and his preaching and his writings had widespread influence because of his power of direct personal appeal. His best-known work is his *Anxious Enquirer*, but it was because of his *Christian Charity* that Wordsworth went to hear him preach. Many Universities conferred honorary degrees on him, but he declined them all. In his later years he was

assisted by R. W. Dale: he stands in one of the most remarkable successions of ministers any Church has ever known.

Autobiography.

Dale, *Life and Letters.*

★ ANDREW REED

1787-1862

ANDREW REED, the Congregationalist philanthropist *par excellence*, was born in London on 27 November 1787, his father being a watchmaker and an Independent lay evangelist. Andrew disliked his father's business, and by Matthew Wilks's advice entered Hackney College in 1807. In 1811 he was ordained as pastor of New Road Chapel, London; the congregation moved to a larger building, Wycliffe Chapel, in 1831, and Reed remained its minister for another thirty years. In 1834 the Congregational Union sent him to the U.S.A. as a member of a deputation to the American Congregational Churches, and Yale University made him D. D.

Quite early in life Andrew Reed gave himself to the cause of the poor, the orphan, and the suffering. In 1813 his first appeal for an orphan asylum was issued, and, after small beginnings, the London Orphan Asylum at Clapton was opened by the Duke of Cambridge in 1825. An Infant Orphan Asylum (for children under seven) followed in 1827, other houses being added; and in 1841, when these proved inadequate, a large building was erected at Wanstead. Here the stone was laid by the Prince Consort, who insisted on Reed's accepting the mallet he had used. In spite of this and of all Reed's labours, however, the governors decided that the Church of England catechism should be taught. Reed, who desired simple Scriptural teaching,

therefore retired—though he still supported the institution and subsequently left it a bequest—and raised money to establish similar institutions, one of which eventually became the Reedham Orphanage at Coulsdon. He also started an asylum for idiots in 1847, and a hospital for incurables in 1855. In the management of all these, the total cost of which is said to have been about £130,000, he took a large part.

Dr. Reed resigned from his pastorate on his jubilee, November 1861, and died at his house at Cambridge Heath 25 February 1862. His works follow him, not only in the institutions he founded, but in some of the hymns he wrote, especially “Spirit Divine, attend our prayers.”

Andrew and Charles Reed, *Memoirs*.

★ THOMAS RAFFLES

1788–1863

THOMAS RAFFLES was born on 17 May 1788 at Spitalfields. He came at an early age under religious influences, and joined the congregation of W. B. Collyer, and afterwards decided to enter the ministry. From 1805 to 1809 he studied at Homerton under Dr. Pye Smith (*q.v.*), but his popularity as a preacher interfered with his studies, and by the time he was twenty-one he had accepted a call to the George Yard Chapel, Hammersmith. There he had been three years when the tragic death by drowning of Thomas Spencer, of Newington Chapel, Liverpool, took Raffles to the city which his name inevitably brings to mind. Spencer was even younger than Raffles, and his preaching had drawn such congregations that a new building was being erected for him at Great George Street at the

time of his death. Into that building Raffles, who had begun his ministry the previous month, moved with his congregation in May 1812.

He worked in Liverpool for nearly fifty years, holding a large flock together, and guiding them with wisdom and skill through the religious, intellectual, and political ferments of the period, winning for himself not merely the love and respect of his people, but also the esteem of the town. In 1840 the chapel was utterly destroyed by fire, but so quickly and courageously did minister and people make preparations for rebuilding that their labours were scarcely interrupted. Raffles was gifted with an arresting presence, a "broad, rich, musical voice," dramatic power, and eloquence, and to these he added an aptitude for the choice and exposition of his themes which made him one of the leading preachers of the denomination. He frequently engaged in preaching tours, which entailed much inconvenient stage-coach travelling, but did much good.

Outside Liverpool, his chief interest was in the training of the ministry. He was one of the founders of the Blackburn Academy, and was the first chairman of the Committee when it moved to Manchester to become Lancashire Independent College. In 1839 he was Chairman of the Congregational Union of England and Wales, and he received degrees from several Universities.

He was a keen student, and the materials he gathered for a History of Lancashire are now in the Lancashire College Library. His poems and hymns have not survived, but his *Letters during a Tour through France, Savoy, etc.*, and his *Memoir of Thomas Spencer* were widely read. He died on 18 August 1863.

Baldwin Brown, *Sketch*.

Veitch, *Thomas Raffles*.

★ JOSIAH CONDER

1789–1855

EUSTACE R. CONDER

1820–1892

In the long and varying story of Nonconformist journalism Josiah Conder occupies no mean place. He was born in Aldersgate Street on 17 September 1789, his father being a map engraver and bookseller. Educated under Samuel Palmer at Hackney, he won essay prizes at the age of ten. At thirteen he entered his father's business, and by the time he was twenty-one had contributed poems to various periodicals and made the acquaintance of James Montgomery and Ann Taylor. From 1811 to 1819 he was the proprietor of his father's business, but in 1814 he acquired the *Eclectic Review*, editing it, with much benefit to Nonconformity, until 1837. During this period he wrote *On Protestant Nonconformity* (2 vols), and also edited the well-known series "The Modern Traveller," writing most of the volumes (thirty altogether) himself. When *The Patriot* was established in the interests of evangelical Nonconformity in 1832, Conder became editor, and he made the paper a live and useful journal, conducting it with ability until his death on 27 December 1855. He lived a full and active life, for in addition to his editorial work, he frequently preached, while his correspondence on literary and religious matters was extensive. He also wrote many books, and compiled or edited several collections of hymns (including *The Congregational Hymn Book* of 1834), besides writing hymns of his own, some of which are still in use, among them: "O give thanks to Him Who made," "The Lord is King! Lift up thy voice," "How shall I follow Him I serve," and "Beyond, beyond that boundless sea."

His son, Eustace Rogers Conder, was born near St. Albans on 5 April 1820. Brought up in a Christian and cultured home, from his earliest years his life was led in the direction of the Christian ministry and of literary studies. As a student of Spring Hill College he took the London M. A. with honours in 1844, in which year he became co-pastor (and then successor) to Thomas Durant of Poole. There he did excellent work, building up a large Sunday School, stimulating young men to missionary service, and taking part in the development of Congregationalism in Dorset. In 1861 he succeeded Dr. H. R. Reynolds (*q.v.*) at East Parade Church, Leeds, and he was largely responsible for the advance of Congregationalism in that city in the next thirty years, his exemplary ministry being an inspiration to many. He was widely recognized as a teacher who was both saint and scholar; in 1873 he was Chairman of the Congregational Union, and his Congregational Lecture, *The Basis of Faith*, brought recognition in the Edinburgh D.D. in 1882.

He resigned his pastorate in April 1892, and died at Bournemouth three months later (6 July). He married the daughter of Sir Edward Baines, while one of his daughters was for some years headmistress of Milton Mount.

★ JOHN SMITH

1790–1824

THIS bearer of the most common of English names was the son of a soldier killed in battle in Egypt. He was born on 27 June 1790 at Rothwell, Northamptonshire, and his poverty prevented him from securing any education other than that received at a Sunday School. He entered the

employment of a London biscuit-maker, and under the influence of the Rev. John Stevens began to study with a view to a life of Christian service. Accepted by the L.M.S., he was sent in 1817 to British Guiana as successor to John Wray of Le Resouvenir, Georgetown, Demerara, and as "John Smith of Demerara" he is always known. On arrival he was immediately informed by the Governor that he would be banished if he taught any negro slave to read, while he found that the whites opposed any efforts he made to help the slaves, who were often treated with great brutality. He persisted, however, and by 1822 had an average congregation of 800, with 200 Church members, and 2,000 professing Christians in the neighbouring districts.

The greater the success that attended his labours, the more cordially he was hated by the whites, and when a rising of negroes took place in 1823 great efforts were made to implicate him. He was charged with having provoked discontent and with supporting the rebellion, and on the flimsiest of evidence was sentenced to be hanged. The execution was postponed until reference was made to the Home Government, Smith meanwhile being confined in a dungeon, where he died on 6 February 1824. The news of his imprisonment, and the publication of the facts by the L.M.S., aroused great public interest in England, and within eleven days upwards of 200 petitions on his behalf were presented to Parliament, where his trial was discussed, Brougham saying that there had been in it more illegality and violation of justice than in any other judicial proceeding in modern times, and Wilberforce making his last public speech in praise of the missionary. The order recalling the Governor and ordering that Smith be sent home arrived three days too late. The interest aroused in his fate, however, did much to further the cause

of the emancipation of the slaves, the Act of Emancipation being passed nine years later.

Chamberlin, *Smith of Demerara*.

★ ROBERT STEPHENS McALL

1792–1838

THE eldest son of the Rev. Robert McAll, R. S. McAll was born at Plymouth on 4 August 1792. From his childhood he was trained for the Congregational ministry, being sent finally to Hoxton Academy in 1809. His liveliness and “over-due propensity to disputation” led to his ejection from that institution, of which, in later years, he was invited to become President! He went to Edinburgh to study medicine, and in his second year declined the Presidency of the Royal Medical Society.

This illustrates his remarkable influence. Throughout his life men, not easily moved, spoke of him in the most extravagant terms (Dr. Raffles, “wonderful”; Robert Hall, “miraculous”). He was ordained at Macclesfield, where St. George’s Chapel was built for him in 1823. In 1827 he accepted the pastorate of Mosley Street Independent Chapel, Manchester, and his brilliant preaching and other gifts not merely won for him general recognition, including a LL.D. from Aberdeen, but drew large congregations—and this notwithstanding the fact that his sermons were very long, sometimes lasting over two hours.

He died on 27 July 1838 at Swinton, and was buried at Rusholme Road Cemetery, Manchester.

Wardlaw, *Memoir (In Discourses on Special Occasions, 2 vols., 1840)*.

★ WILLIAM ELLIS

1794-1872

WILLIAM ELLIS was born of poor parents in London on 29 August 1794. Working first as a gardener, by the time he was twenty-one he had offered himself to the L.M.S. and been trained and ordained as a missionary.

In 1816 he and his wife left for the South Seas, where he laboured for several years. They moved on to Oahu in the Sandwich Isles, but his wife's health necessitated their return to England in 1825. His intellectual ability, his interest in scientific and antiquarian research, and especially his books—*A Tour thro' Hawaii* and *Polynesian Researches*—did much to raise the status of missionaries, who were often thought to be ignorant and bigoted. Whilst in England he was appointed assistant foreign secretary to the L.M.S., and became editor of an annual, *The Christian Keepsake*.

His first wife died in 1835, and two years afterwards he married Miss Sarah Stickney, a Congregationalist and a lady of considerable literary activity. Their interests were well matched; among other things, they did a great deal of work towards the promotion of temperance, though their chief interest was always in Christian missions.

In 1852 the news of the treatment of Christians in Madagascar was so serious that Ellis was requested by the Society to visit the island and discover the true state of affairs. When he arrived, however, he was not allowed to proceed to the capital, and after another attempt he was obliged to return to England. In 1856 he tried again, but with little success, and it was not until after the death of the Queen in 1861 that he was at last able to pay a satisfactory visit. He remained there till 1865, helping to organize the affairs both of the Church and the State. On his return to England he received a great welcome, and was in much demand

as a lecturer. He died on 9 June 1872, his wife surviving him only a few days.

J. E. Ellis (son), *Memoir*.

★ ROBERT MOFFAT

1795–1883

ROBERT MOFFAT was born at Ormiston, East Lothian, on 21 December 1795. He had little education, but had the Shorter Catechism as his first book! At fourteen he was apprenticed to a gardener, and at eighteen became undergardener at High Leigh, Cheshire. He was converted under Methodist influence, but the decisive event in his life was the sight of an L.M.S. poster announcing a missionary meeting. He interviewed the Rev. Wm. Roby of Manchester, whose name was on the poster. Roby obtained gardening work for him at Dukinfield and gave him coaching, and in September 1816 Moffat was dedicated to the work of the L.M.S. It is worth noting that he was to have been sent to the South Seas with John Williams, but Dr. Alexander Waugh thought “thae twa lads ower young to gang tegither.” Moffat was twenty-one when he arrived in Africa, and he did not finally leave the continent until 1870. Mary Smith, the daughter of his employer at Dukinfield, came out to marry him in 1819. They first settled at Lattako in Bechuanaland, but in 1824 they moved to Kuruman, the place with which their names are always associated. In April 1821 Mary, the first of their ten children, who was to be the wife of David Livingstone, was born.

Of Moffat’s heroic journeyings, of his work as peace-maker, civilizer, translator, printer, space is too short to tell. In 1827 he lived entirely among the natives for two

months that he might learn Sechuana, and he did not rest until the whole of the Bible had been translated into that tongue thirty years later. It was not until 1839 that he returned to England, on a furlough of three years, which must be mentioned because Livingstone sought him out, decided to go to Africa, and sailed in 1840 with the first 500 copies of the Sechuana New Testament.

Moffat's policy was always forward, and in 1857, at the age of sixty-two, he went to start work among the Matabele. The station at Inyati founded, he returned to Kuruman and preached for the last time there on 20 March 1870. Soon after reaching England his wife died, but for twelve years longer Moffat toiled, pleading on hundreds of platforms the cause of Christ in Africa. The Queen, the Universities, and the Churches united to do him honour, and on 9 August 1883 he died at Leigh.

J. S. Moffat (son). *The Lives of Robert and Mary Moffat*.

E. W. Smith, *Robert Moffat*.

★ ROBERT VAUGHAN

1795–1868

★ ROBERT ALFRED VAUGHAN

1823–1857

ROBERT VAUGHAN was born on 14 October 1795. With little early education, but an early acquired taste for historical reading, he was trained for the ministry (though his parents belonged to the Church of England) by William Thorp, of Castle Street Independent Church, Bristol. He became minister at Angel Street, Worcester, in 1819, and of Hornton Street, Kensington, in 1825, his preaching being of a popular type. In 1834 he was appointed to the Chair of History in University College, London, and in 1843 to

the Presidency of Lancashire Independent College, Manchester. His writings on Wyclif gave him deserved repute, and he wrote on other historical subjects; but his best work was done as editor of the *British Quarterly Review*, which he founded in 1845, being dissatisfied with the tone of the *Eclectic Review*. During the twenty years of his editorship the *British Quarterly* represented the Nonconformist view of life and thought in an admirable way, while its contributors included men of all ranks, classes, and opinions. An excellent platform speaker, his most conspicuous service to his denomination and to the Churches was in widening the interests of religious people, and making clear that culture and Nonconformity were not incompatible. In 1846 he was Chairman of the Congregational Union, and in 1857 he resigned his Presidency of Lancashire College, afterwards ministering to congregations at Uxbridge and at Torquay, where he died on 15 June 1868.

His son, R. A. Vaughan, was born at Worcester 18 March 1823. He was a talented youth, taking his degree at London University at the age of nineteen, but his short life was a continual struggle with ill-health. He painted, and wrote poems and dramas, but his religious bent found expression when he became assistant to William Jay of Argyle Chapel, Bath (*q.v.*). In 1850 he was ordained as minister of Ebenezer Chapel, Steelhouse Lane, Birmingham, and in 1854 declined an invitation to succeed Ralph Wardlaw (*q.v.*) at Glasgow. He wrote frequently for the *British Quarterly*. His best work appears in *Hours with the Mystics*, which reveals the width of his reading, the attractiveness of his style, and the nature of his own interests and personality. He died at Westbourne Park on 26 October 1857.

For Robert Vaughan see the Memorial Volume (1869).

For R. A. Vaughan see Memoir prefixed by his father to *Essays and Remains* (1858) and (enlarged) 1864.

★ JOHN WILLIAMS

1796–1839

BORN on 29 June 1796 at Tottenham, John Williams received only a slight education, and at fourteen was apprenticed to an ironmonger. His parents were pious, and in his childhood he composed hymns and prayers, but his fervour waned, and it was not rekindled until in his nineteenth year he heard a sermon preached by Timothy East. In September 1814 he joined the Tabernacle Congregation under Matthew Wilks, and resolved to offer himself as a missionary. In July 1816 he applied to the L.M.S. and was accepted. Two months afterwards he married, and he and his wife sailed for Sydney, leaving the next year for one of the Society Islands near Tahiti. After learning the language he, with two others, including William Ellis (*q.v.*), went on to Huahine, and Williams afterwards proceeded to Raiatea. He was not working on virgin soil—other missionaries had been there before him; but the people were lazy and scattered, so that it was difficult to gather them together for instruction. He introduced boat-building, printing, cultivation, and a code of laws, but he was not satisfied with limiting his energies to one people.

Buying a ship in Sydney, he started on his first missionary voyage in 1823, in spite of the disapproval of the L.M.S. His goal was Raratonga, but it was not until after a second attempt that he found it. He had financial difficulties, and his Society gave him no help, so that he had to sell the ship. Later he went again to Raratonga with a colleague, and started his translation of the New Testament. After his return to Raiatea he built a ship for himself, in which he went to many of the Friendly Islands, and then on to the Samoan Group. In 1832 he returned to Raratonga and completed his translation of the New Testament.

He returned to England in 1834, giving his manuscript to the British and Foreign Bible Society, and publishing later an account of the South Seas which excited great interest. During his visit he obtained money to fit out another ship, on which he and his wife and sixteen other missionaries sailed in 1839 to Samoa and Tahiti. He went on to the New Hebrides, but on landing at Erromanga on 20 November 1839 he was attacked, killed, and eaten. There was great mourning everywhere among the natives at the news of his death, for he had endeared himself to them. Though having but little training and education, he had acquired their language and shown a practical sagacity and unselfish devotion which had won their confidence and love.

Basil Mathews, *Life*.

★ ROBERT HALLEY

1796–1876

ROBERT HALLEY was born at Blackheath on 13 August 1796, his father being a Scotsman. After a period in his father's business he spent six years under Dr. Pye Smith (*q.v.*) at Homerton Academy. His first Church was at St. Neots (1822–1826), whence he left for a classical tutorship at Highbury College (1826–1839), during which Princeton University awarded him the D.D. degree. In 1839 he succeeded R. S. McAll (*q.v.*) at Mosley Street, Manchester, declining the Principalship of Coward College in the following year. In Manchester he exercised great influence, calming a mob during the bread riots of 1842, and leading his congregation to a larger building, at Cavendish Street, in 1848. In 1855 he was Chairman of the Congregational Union, and in 1857 was appointed Principal

and Professor of Theology at New College, London. He retired in 1872, and died on 18 August 1876, being buried at Abney Park.

Halley's work from first to last is marked by sincerity, industry, and devotion. As preacher, professor, historian, he gave his best, for in all capacities he was the Christian called to service. He still lives in his *Lancashire: Its Puritanism and Nonconformity* (1869), which is remarkable not merely for its attractive style and careful research, but for its atmosphere. Halley sees Lancashire and Puritanism in proper perspective: the part never obscures the whole. He frequently wrote for the *Eclectic Review*, but refused its editorship.

The admirable sketch in the *D.N.B.* is by the Rev. A. Gordon.

★ THOMAS BINNEY

1798–1874

THOMAS BINNEY was born of Presbyterian parents in Newcastle-on-Tyne, 30 April 1798. In his early life he was a bookseller's apprentice, working extremely long hours, but making time for reading. He became a Congregationalist, and entered Wymondley Seminary, Hertfordshire (one of the constituent parts of New College, London). For a year he was pastor of the New (Howard) Meeting at Bedford, and from 1824 to 1829 at Newport, Isle of Wight. In the latter year he entered on a forty years' ministry at the Weigh House, London, during which he came to exercise a great influence on the religious life of the country—and not of this country only. He was a strong Nonconformist, and one of the protagonists of Free Church principles, both by voice and pen, writing many able polemical works, some of which were widely read. He was a great

preacher but a very uneven one—he is said to have remarked that he could preach a worse sermon than any preacher in London—and the same variety of standard marks his writings: *e.g.* only one hymn, the deservedly popular “Eternal Light! Eternal Light!” is in use to-day, and the rest of his verse is forgotten. Some of his writings had a large circulation, especially the book for young men, *Is it possible to make the best of both Worlds?*

Binney did much to dignify Nonconformist worship, as also to improve the quality of its preaching. He was one of the first to introduce the chanting of the Psalms, though there will probably be divergent opinions about the praiseworthiness of this innovation! He was Chairman of the Congregational Union in 1848, and after his retirement from the Weigh House in 1869 did some teaching at New College. He died on 24 February 1874, and was buried at Abney Park.

The *D.N.B.* Life is not too reliable.
John Stoughton, *Life*.

★ JAMES PARSONS

1799–1877

JAMES PARSONS of York was perhaps the most remarkable pulpit orator of his time. Despite a weak and unmusical voice, he could hold a great audience enthralled as few men have been able to do. Trained originally for the law, he addressed his congregations as a barrister would a jury, but to his logic and pleading he added a solemn and earnest note of warning. His sermons, based on a thorough knowledge of the Bible, were carefully prepared and perfectly arranged; many of them were published in *The Pulpit*, from which a selection was reprinted in 1849 and 1867.

He was born in Leeds on 10 April 1799, and, after attending the school of the Rev. William Foster, was articled to a firm of solicitors when he was fifteen years old. Four years afterwards he went to London with one of the partners; there he studied English literature and practised speaking at debating societies. In 1820, after his mother's death, he abandoned the law and resolved to enter the ministry, becoming a student at the Idle Academy, which has since become the United College, Bradford. He was there only two years, during which he preached not only in Yorkshire, but in London—at Finsbury Tabernacle and Tottenham Court Chapel.

In 1822 he accepted the invitation to Lendal Chapel, York, moving to the new and larger Salem Chapel there in 1839, leaving eighty members as the nucleus of the Lendal Church. His ministry continued until 1870, large congregations being attracted all the time. "James Parsons of York" became known throughout the country, and everywhere was held in the highest esteem. He was Chairman of the Congregational Union of England and Wales in 1849, the first President of the Yorkshire Congregational Union in 1873. His eyesight began to fail, and he retired to Harrogate, preaching only occasionally. He died on 20 October 1877, and was buried at York.

★ SIR EDWARD BAINES

1800–1890

EDWARD BAINES, named after his father, the popular M.P. for Leeds, was born there 28 May 1800. While at the Protestant Dissenters' Grammar School, Manchester, he began Sunday School teaching, a task he continued until his election to Parliament in 1859. In 1818 he became

editor of the *Leeds Mercury*, and, as a representative of the paper, witnessed the Peterloo massacre in the following year. He read and travelled widely, became a prominent advocate of all the Liberal movements of his time, including Catholic emancipation and the repeal of the Corn Laws. He was, however, opposed to State education, and when the country definitely adopted the endowment of elementary education he still objected to the State control of religious teaching. He opposed the Crimean War, and took a leading part in temperance work, speaking at the inaugural meeting of the Congregational Total Abstinence Association. From 1859 to 1874 he represented Leeds in the House of Commons, and his retirement brought from Gladstone a remarkable testimony to his "single-minded devotion, courage of purpose, perfect integrity and ability." From 1875 he gave himself to literary and public work, supporting Mechanics' Institutes, acting as Chairman of the Yorkshire College from 1880 to 1887, and publishing works dealing with economics. He was knighted in 1880, and supported Gladstone's Home Rule proposals in 1886. He died at Burley on 2 March 1890. He is one of the finest examples of the Nonconformist layman in the public life of the nineteenth century.

★ JOHN RYLANDS

1801-1888

THE name of John Rylands is perpetuated in the magnificent Manchester Library that bears his name, one of the finest libraries in the country. John Rylands was born at St. Helens on 7 February 1801, and educated at the Grammar School there. He gave himself to business at

an early age, and after carrying on weaving concerns alone and with his brothers, joined with them and with his father to establish the firm of Rylands & Sons at Wigan in 1819. The business developed rapidly, and the death of the father in 1847 left John the proprietor of a very large undertaking. He was a hard worker and a wise and enterprising organizer, and prosperity attended his steps from first to last.

Rylands was of a quiet and unassuming disposition, but his public spirit was keen and his benefactions both numerous and sagacious. Orphanages, almshouses, homes of rest and books for ministers, gifts to the poor of Rome (for which he was given the Order of the Crown of Italy), are but a few of the forms taken by his lavish generosity. A favourite means of spending money and forwarding learning was the employment of scholars to prepare special editions of the Bible and other works for free distribution.

Rylands did much for Congregationalism and for Congregational ministers. He was a member of Cavendish Street Chapel, Manchester, during the ministries of Robert Halley (*q.v.*) and Joseph Parker (*q.v.*).

He died at Stratford on 11 December 1888, and Mrs. Rylands determined to spend the great wealth entrusted to her by the foundation of a great Library which would carry on the work in which her husband had been so interested. Her plans were formed with the utmost catholicity, and she crowned them by purchasing for nearly a quarter of a million pounds the most famous private collection of books in the world, the Althorp Library. During the ten years the Library was in building, Mrs. Rylands spared neither time nor expense to make it the worthy memorial she desired. On 6 October 1899 the Library was dedicated, Dr. Fairbairn (*q.v.*) giving the inaugural address, and since then

it has been of ever-increasing value to thousands of students.

John Rylands Library: In Commemoration of the 25th Anniversary of the Inauguration.

★ SIR TITUS SALT

1803–1876

TITUS SALT was the son of a Yorkshire merchant, and was born at Morley on 20 September 1803. Educated at Wakefield, he learned the wool-stapling trade, his father starting in the business at Bradford in 1822, and Titus becoming a partner two years later. He at once showed ingenuity and enterprise, making use of Russian wool, which had previously been rejected as impossible, and by 1836 he was running four mills in Bradford on his own account. In 1836, after much experiment and research, Salt managed to find a means of manufacturing alpaca hair, and produced the new material alpaca. This brought him great wealth, with which he began to build, about five miles from Bradford, new model mills. Round them he built a town, named Saltaire, with model dwellings, almshouses, clubs, institute, park, and Congregational chapel, the town being described as “the most complete model manufacturing town in the world.” In 1859 he became M.P. for Bradford, of which town he had been mayor in 1848. He remained in Parliament less than two years, but was created a baronet in 1869. Salt was a Liberal in politics and a convinced Congregationalist. He was a man of great public spirit, and a pioneer in the sphere of welfare work, believing that the first charge on industrial profits was provision for the workers in the business. He died on 29 December 1876, and afterwards the public buildings erected by him were placed in trust for the use of the inhabitants of the town.

Balgarnie, *Life*.

★ HENRY ROGERS

1806–1877

HENRY ROGERS, born on 18 October 1806, was the son of a St. Albans surgeon, a cultured man and a Congregationalist by conviction. He was to have followed his father's profession, but a perusal of John Howe's *The Redeemer's Tears wept over Lost Souls* turned his attention to the ministry. After three years at Highbury College he went to Poole as assistant pastor, whence he returned to Highbury as lecturer. In 1836 he was appointed to the Chair of English Literature and Language at University College, London, but in 1839 he went to a similar post at Spring Hill College, Birmingham, teaching also mathematics and mental philosophy. In 1858 he was appointed Principal of Lancashire Independent College, which post he held, together with the Chair of Theology, until his retirement in 1871. He died at Machynlleth on 20 August 1877.

His devotion to John Howe was life-long; his first considerable work, published in 1836, was a life of Howe, which went to many editions, and later in his life he edited Howe's works in six volumes. An incurable throat affection which prevented him from preaching during most of his college life enabled him to concentrate on literary work. In 1839 he began to write for the *Edinburgh Review*, and continued so to do for many years, his essays being reprinted in volume form. He also contributed to the *British Quarterly* and to the *Encyclopædia Britannica*. The two works by which he was best known were the anonymously issued *The Eclipse of Faith* (1852)—a remarkably clever piece of dialectics, which, widely read by religious people, went through six editions in three years—and *The Superhuman Origin of the Bible inferred from itself* (1874), which also ran to many editions.

Rogers's learning covered a wide range, winning the respect and esteem of men of letters, while his piety and power as a Christian apologist secured the confidence of religious people. His intellect was as keen as his spirit was devout, and he did much to raise the cultural level of the Congregational Churches and the Congregational ministry.

Dale, *Memoir*.

★ JOHN STOUGHTON

1807-1897

JOHN STOUGHTON was born at Norwich on 18 November 1807, his father being a strong Churchman and his mother a Friend. He was educated at Norwich Grammar School, and entered the office of a Roman Catholic lawyer, where his reading led him to the conclusion that Independency was the primitive and the correct form of Church government. In 1828 he entered Highbury College, and in 1833 became co-pastor of Windsor Congregational Church, resigning ten years later to become pastor of Hornton Street, Kensington, where he remained over thirty years. His cultured preaching, while not of the popular type, attracted thinking people, and won for him the friendship of many, including leaders of the Anglican clergy (he was one of the pall-bearers at Dean Stanley's funeral, and he took the lead in early if abortive conferences of Nonconformists and Anglicans with a view to co-operation). In 1872 he accepted the Chair of Historical Theology in New College, London, resigning his pastorate at Kensington two years later. From 1884 he lived in retirement at Ealing, where he died on 24 October 1897.

His great contribution to the religious life of the nineteenth century is to be found in his *Religion in England*, a

work of eight volumes, which, published piecemeal, is still very serviceable, being remarkably free from bias. He travelled widely, and wrote some books of travel. Stoughton's service to learning and to his denomination were recognized in many ways. In 1856 he was Chairman of the Congregational Union; in 1868 he was made D.D. by Edinburgh University; and in 1874, on Matthew Arnold's nomination, he was elected a member of the Athenaeum. He dignified the denomination to which he belonged, and earned for it the respect of many people in the world of letters and in other denominations.

★ WILLIAM LINDSAY ALEXANDER

1808–1884

WILLIAM LINDSAY ALEXANDER was born of Baptist parents at Leith on 24 August 1808. He was educated at Edinburgh and St. Andrews Universities, and was a *protigi* in the latter place of the great Thomas Chalmers. In 1826 he became a Congregationalist, and in 1827 began to study for the ministry at the Glasgow Theological Academy under Ralph Wardlaw (*q.v.*) and Greville Ewing. Almost immediately, however, in spite of his youth, he was appointed Classical Tutor at the Blackburn Theological Academy, where he taught non-theological subjects until 1831. After an abortive attempt to study medicine at Edinburgh, he became minister of Newington Independent Church, Liverpool, in 1832. Two years later he was called to the pastorate of North College Street Church, Edinburgh, where he was ordained in February 1835. His main work was done as pastor of this Church, which, after changing its name and venue several times, finally became Augustine Church. It used to be said that all the bells in

Edinburgh were ringing the people to Lindsay Alexander's church. Alexander's fame as a preacher spread far and wide, but he declined all invitations to leave the Church until 1877, when he became Principal of the Edinburgh Theological Hall, where he had been Professor of Theology since 1854. He was one of the Old Testament revisers, and a member of many learned societies. A prolific writer, he published volumes of theology, Church history, biography, and sermons, and also translated several important works, including Dorner's *History of the Doctrine of the Person of Christ*. He died near Musselburgh on 20 December 1884, and was buried at Inveresk.

Ross, *Life*.

★ EDWARD MIALL

1809–1881

EDWARD MIALL was born at Portsmouth on 8 May 1809. At the age of sixteen he assisted his father, who had opened a school in London. On the failure of the school Edward became usher in similar institutions, reading widely, and finally entering Wymondley College, Hertfordshire, in 1829. In his student days his fluency was evident, and it was a marked feature of his ministerial life (Ware, 1831–1834; Bond Street, Leicester, 1834–1840). In 1840 he protested against the imprisonment of a member of his congregation for non-payment of Church rates, and made plans for the founding of a Nonconformist newspaper. The first number of the *Nonconformist*, with the motto "The Dissidence of Dissent and the Protestantism of the Protestant Religion," appeared on 14 April 1841, and Miall settled in London to push the new venture, which attacked the principle of the State Church from every side. Miall was a Radical with pronounced views, and the vigour and

clarity with which he proclaimed them on the platform and in the *Nonconformist* soon gave him influence. In 1844 the "British Anti-State Church Association" (afterwards the Liberation Society) was formed, he and Carvell Williams (*q.v.*) being its leading spirits. Miall contested several Parliamentary elections, in which he did not hesitate to discuss spiritual topics with his constituents, and to have prayer at his committees; but it was not until 1852 that he was elected for Rochdale. He was in Parliament from 1852 to 1857 and from 1869 to 1874; his great aim in life was to secure the disestablishment of the Church, and it was only on this question and on those related to it, such as education, that he spoke in Parliament. He was on the Royal Commission on Education from 1858 to 1861, and strongly opposed Forster's Education Bill of 1870, for which he was vigorously criticized by Gladstone. His services to the Nonconformist cause were recognized at different times by presentations of large sums of money, for he was a poor man, depending on his pen for his living. The energy with which he fought for Nonconformity earned him a reputation for harshness and bigotry which amused those who knew him in private as a kind and genial friend and a conscientious and devoted Christian. He died at Sevenoaks on 29 April 1881.

Arthur Miall (son), *Life*.

★ SAMUEL MORLEY

1809-1886

SAMUEL MORLEY, who "erected benevolence into a business" and "had all the business talents of a man of this world and all the warmth of heart and piety of a man of the next," was born in Hackney on 15 October 1809, his father

being a Nottingham tradesman with a hosiery business in Wood Street, London.

On leaving school at the age of sixteen, he entered the Wood Street business, remaining in the counting-house for seven years and showing great promise. His father retired in 1842, and Samuel and his brother carried on the business from 1842 to 1855, when Samuel became sole partner, holding the same position in Nottingham after 1860. By this time the enterprise had grown tremendously, thousands of workpeople (who were liberally treated in regard to pensions) being employed in mills in many Midland towns.

Besides his activity in philanthropic work, Morley was a keenly religious man, with special interests in the struggle for religious freedom, and his houses at Clapton and Stamford Hill became the rendezvous for Dissenting ministers and Radical politicians. In 1847 he was Chairman of the Dissenters' Parliamentary Committee, and in 1855 he organized the Administrative Reform Association to secure the democratization of the Civil Service. He was treasurer of the Congregational Home Missionary Society in 1858, about which time he became keenly interested in temperance reform, and himself a total abstainer. Towards the building of the Memorial Hall, Farringdon Street, he gave £6,000, and towards the erection of chapels he contributed £14,000 in six years.

He entered Parliament as member for Nottingham in 1865, but was unseated on petition, though no charge of corruption was brought against him personally. Two years later he was returned for Bristol, retaining the seat until his retirement in 1885. He was a loyal follower of Gladstone, and a principal proprietor of the *Daily News*, which he made a penny paper. He supported the education legislation of 1870, and from 1870 to 1876 was a member of

the London School Board; but the advocacy of temperance was his favourite pursuit in his later years. Worn out by his multifarious duties, he died at Tonbridge on 5 September 1886.

Hodder, *Life and Letters*.

DAVID THOMAS

1811-1875

H. ARNOLD THOMAS

1848-1924

DAVID THOMAS and his son Arnold exercised such a unique ministry in Bristol and in Congregationalism that it would not be right to separate them. David was born at Merthyr Tydvil on 16 August 1811. Brought up by a pious mother, his Christian course was already marked out for him when, at the age of sixteen, he went into Barclays Bank, London. Soon afterwards he determined to enter the ministry. Three years at Highbury College, where his friends were John Stoughton (*q.v.*) and Henry Richard (*q.v.*) were followed by two years at Glasgow University, where he graduated, his course being terminated prematurely by the acceptance of a pressing invitation to Zion Chapel, Bedminster, in 1836. In 1842 his health failed, but after rest and travel, he was able to become minister of the newly-built Highbury Chapel, Bristol, in 1844. His ministry there lasted until his death on 7 November 1875. He was a cultured preacher whose gracious personality influenced many lives, not merely in the Church to which he gave his life, but far and wide. He was Chairman of the Congregational Union in 1865.

His son Arnold, who followed in his steps in a remarkable fashion, was born at Bristol on 13 June 1848. He was

educated at Mill Hill, University and New Colleges, London, and Trinity College, Cambridge, where his teachers were Seeley, F. D. Maurice, and Henry Sidgwick. After pastorates at Burnt Ash, Lee (1873-1874) and Ealing (1874-1876), he succeeded his father at Highbury, where he ministered with the same grace, zeal, and culture that had marked his father's pastorate. He had the power of lifting any assembly he addressed to a high spiritual level, and he was friendly with men in all denominations. To Bristol he gave his life, declining invitations to other Churches and to colleges, and Bristol honoured him in many ways, the University including him in its first honorary graduates' list as LL.D. While anxious for closer co-operation between all Christians, he was nevertheless a convinced Congregationalist, and in 1899 his denomination elected the son to the Chair his father had occupied thirty-four years previously. Among his chief interests were the poor of Bristol, Western College, and the L.M.S. He died on 28 June 1924, having been *pastor emeritus* at Highbury during the last year of his life.

Micklem, *Memoir of Arnold Thomas*.

C.Y.B.

C.Q., I, 51-62 (article by Arnold Thomas on "Preachers I Have Known").

★ HENRY RICHARD

1812-1888

HENRY RICHARD, born on 3 April 1812, was the son of a leading minister among the Calvinistic Methodists in South Wales. In 1830, after three years with a draper, he entered Highbury College, and was ordained as pastor of the Marlborough Chapel, Old Kent Road, London, in 1835. He left the ministry in 1850 to take up public work, devoting

himself to the causes of peace, religious freedom, education, and Welsh nationalism.

It is as "the Apostle of Peace" that he will be remembered. He began to advocate arbitration as a method for settling international disputes in 1845, became Secretary of the Peace Society in 1848, and arranged a series of international peace congresses in England and on the Continent, Victor Hugo, Elihu Burritt, and many other famous men, taking part. In 1849 his friend Cobden brought forward the first arbitration motion submitted to the House of Commons, and in 1856 Richard, who had opposed the Crimean War, was instrumental in getting a declaration in favour of arbitration inserted in a Treaty of Peace for the first time in history. His services for Wales resulted in his election to Parliament for Merthyr Boroughs by a huge majority in 1868, and in 1873 he carried a motion in favour of international arbitration. He was a brilliant propagandist, and a man of abundant energy, speaking and writing and organizing for the cause he had at heart. When he retired from the secretaryship of the Peace Society in 1877 a testimonial of 4,000 guineas was presented to him.

With Carvell Williams (*q.v.*) he was foremost in extending the activities of the Liberation Society to Wales, and he was prominent among the Nonconformist leaders in the House of Commons who opposed Forster's Education Bill in 1870. His interest in education made his presence necessary on all committees and commissions dealing with education in Wales.

He occupied many important positions in the Nonconformist Churches, and in 1877 he filled the Chair of the Congregational Union. He died at Treborth on 20 August 1888, and was buried at Abney Park.

C. S. Miall, *Life*.

★ ROBERT BROWNING

1812–1889

★ ELIZABETH BARRETT BROWNING

1806–1861

CONGREGATIONALISTS have a right to claim, and are proud to claim, these two great poets, whose love story is one of the most remarkable the world has known. Elizabeth Barrett, born at Coxhoe Hall, Durham, 6 March 1806, was the daughter of a man who believed in “the divine right of fathers,” and had an irrational prejudice against the marriage of his children. His daughter wrote verse at an early age, and when the family settled in London she began to make acquaintances in the literary world. Her health was a constant source of trouble, and in 1838 she went to Torquay, where she was confined to her room for two years. During this time she received a heavy blow in the death of her brother by drowning. Removed with difficulty to London, her life seemed to be ending just when her work—especially *The Cry of the Children*—was beginning to be appreciated. After the publication of two volumes of her poems she was recognized as the first woman poet of her time, and a few years later the *Athenæum* even suggested that she be made laureate in succession to Wordsworth and as a compliment to the youthful Queen.

The turning-point in her life was on 10 January 1845, when Robert Browning, taking advantage of the fact that he knew her friend, John Kenyon, wrote to her, following up his letters by calling to see her, in spite of the many obstacles, on 21 May. From this day letter followed letter in swift succession. The progress of the courtship, under difficult conditions, of two whose souls “mixed as mists do,” is revealed in many of Browning’s poems, in

Mrs. Browning's *Sonnets from the Portuguese*, and in the two volumes of letters subsequently published. Elizabeth was still considered to be a chronic invalid, but Browning, after persuading her first to go downstairs and then out of doors, refused to be satisfied. When Mr. Barrett forbade a winter in Italy which her friends considered necessary for his daughter's health, she and Browning married secretly on 12 September 1846, leaving for Italy a week later. The great happiness and the Italian climate together gave Mrs. Browning a new lease of life, and until 1861, when she died, their romantic and idyllic love brought them the joy and inspiration of true comradeship.

It is in their correspondence we learn that Mrs. Browning used, when she was able, to attend the nearest Congregational chapel, because she liked the simplicity of worship and the freedom to be found there. (Her family were connected with Paddington Chapel when in London.) Browning replied that this was another point of agreement, for his father and mother had just returned from the Independent Chapel, having heard as preacher the man who baptized him in infancy. This was at York Street, Walworth (now the Browning Settlement), where the registers of the membership of Browning's parents and of Robert's baptism are preserved. The story is still told of the minister interrupting his sermon to speak of "the inattention of Master Browning"—so it is quite clear that Robert was a good Independent from his earliest years!

He was born at Camberwell on 7 May 1812. His father was a clerk in the Bank of England, no mean scholar, and a conscientious man, who sacrificed a fortune because of his strong feeling against slavery. His mother, whom the poet loved passionately, recognized her child's gifts, and introduced him to the poems of Shelley and Keats. Before he was twenty-one he had written *Pauline*; and *Paracelsus*

and *Strafford* won the praise of the critics. His father enabled him to give his life to poetry, and to pay visits to Russia and Italy which were both educative and inspiring. *Sordello* gave the poet a reputation for obscurity which remained despite subsequent shorter poems of great beauty and clarity. In 1846 he persuaded Elizabeth Barrett that the future had in store for her "not death—but love," and in Florence, where their only child was born, they lived and wrote. Visits to England found Mr. Barrett inexorable, and life continued abroad, Mrs. Browning publishing *Casa Guidi Windows* and *Aurora Leigh* before her death on 29 June 1861.

Browning, with characteristic manly courage, set to work to build up life afresh and to live for his little son. He settled finally in London, where his sister and sister-in-law proved a great help to him. For a time he attended the ministry of the Welsh poet-preacher, Thomas Jones. Dr. Arnold Thomas, in the *C. Q.*, I. 55, says: "I sat where I could look into the face of Robert Browning, who was a very regular attendant, and who has spoken in the warmest terms of Thomas Jones's ministry." This, no doubt, refers to an Introduction written by Browning for a volume of Jones's sermons. After many years' work *The Ring and the Book* was published, and it gave to him, at last, recognition as a great poet. He began to move about in society; the Universities gave him degrees; and his poems began to sell. He died in Venice on 12 December 1889, and was buried in Westminster Abbey.

Browning's militant optimism rings through all his works—those who believe in love, faith, and courage will always find inspiration in him. He is not merely a poet for thinkers, for his obscurity marks only some of his poems; from others the simplest soul may derive good cheer. His wife stands for lyric poetry where Browning himself does for dramatic:

if at times the sentiment becomes too sickly, there is generally a strength of conviction, an indignation at injustice, and a "haunting music," which no other woman poet has revealed.

She was "the boldest heart that ever braved the sun," as her husband was

One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph.
Held we fall to rise, are baffled to fight better.
Sleep to wake.

Chambers, *Encyclopædia of English Literature*.

The Letters of Robert Browning to Elizabeth Barrett Browning
1899. (Especially vol. i, pp. 145 ff., 193; vol. ii, pp. 429 f.,
492, 501.)

There are books on the Brownings innumerable: the best of them are the poems themselves.

★ DAVID LIVINGSTONE

1813–1873

DAVID LIVINGSTONE, the most famous of Congregational missionaries, was born at Blantyre, Lanarkshire, on 19 March 1813. His parents were religious people, his father subsequently becoming a Congregational deacon. At the age of ten David went to work in a cotton factory, studying both in the factory and after his long day's work. It was not until he was twenty that he was deeply conscious of religious impulses, and an appeal by Charles Gutzlaff, a medical missionary to China, turned his thoughts abroad. He attended medical and divinity classes at Glasgow, and on his acceptance by the L.M.S. was sent on probation to Chipping Ongar. It was near there that an attempt to preach resulted in a ludicrous failure, his memory failing him after he had announced his text. Further study in London followed, and an interview with Robert Moffat

(*q.v.*) decided Livingstone to go to Africa. Having qualified as a doctor, he was ordained as a missionary on 20 November 1840. Eight months later he arrived at Kuruman, and set out to form a station farther north, covering 700 miles before the end of the year.

This was the first of many expeditions in which Livingstone opened up Africa, making many discoveries—geographical, botanical, geological, anthropological—learning many languages, preaching, teaching, healing, and enlisting native help in support of his evangelizing work. His many exciting adventures and his romantic marriage with Mary Moffat, from whom he did not hear sometimes for as long as three years, won for him the admiration of young and old, while learned institutions and religious people vied with each other in their eagerness to shower their praise on him when he returned in 1856. London conferred its freedom upon him, and Universities their degrees; and he was elected F.R.S. In 1857 he published his travels, the first edition of 12,000 copies being purchased before it was issued.

Livingstone then severed his connexion with the L.M.S., and was appointed H.M. Consul and commander of an expedition which sailed in 1858. On 27 April 1862 Mrs. Livingstone died, but Livingstone steadfastly proceeded with his work until the recall of the expedition, which reached England in 1864.

In 1866 Livingstone's last and greatest expedition began. Month after month he wandered, suffering terribly from illness and starvation: "took my belt up three holes to relieve hunger"; "felt as if dying on my feet," are typical entries in his journal. Rumours reached England that he had been killed, and search parties failed to find him; but at last an expedition under H. M. Stanley, sent by the *New York Herald*, discovered a "living skeleton" which was David Livingstone. Revived and encouraged, he

refused to return to England, having determined to find the source of the Nile, and in March 1872 Stanley reluctantly left him. Livingstone persevered, but he was dying, and on the morning of 1 May 1873, at Chitambo's village, he was found dead kneeling by his bed. His embalmed body was carried to the coast by his men, and was brought to England and buried in Westminster Abbey on 18 April 1874. Thousands of tributes have been paid since then to Livingstone's life and character; words cannot adequately describe his heroism and devotion.

There are numerous Lives.

★ JAMES MORISON

1816-1893

JAMES MORISON, founder of the Scottish "Evangelical Union," was born at Bathgate on 14 February 1816. He was the son of the minister of the "United Secession" Church, and passed to the divinity hall of that denomination on leaving Edinburgh University, preaching in various places in the north of Scotland on the completion of his course.

He was led to adopt views of the Atonement contrary to those of his Church, concluding that Christ died for all men, and not for the elect only. He proclaimed this view by voice and pen, his tract *The Question, 'What must I do to be saved?' answered by Philanthrope*, (1840) being widely read. He was about to be ordained at Kilmarnock when a protest was made against the teaching of the tract, the ordination taking place on his promise to stop its circulation. On his allowing others to reprint it, he was suspended on 9 March 1841.

Supported by his congregation, which grew rapidly, he continued his ministry, his father and two other ministers, who

were also suspended, supporting him. With nine laymen they formed the Evangelical Union in May 1843, definitely abandoning the doctrine of election. Nine Congregationalists, expelled from Wardlaw's (*q.v.*) Academy, joined them, and nine Congregational Churches. While the Union continued it included Churches with both the Presbyterian and Congregational forms of government, but in 1897, when it had nearly 100 Churches, it amalgamated with the Scottish Congregational Union.

The "Morisonians," as they came to be called, founded a theological academy in 1843, Morison being Principal until his death. In 1851 he left Kilmarnock for Glasgow, where the North Dundas Street Church was built for him in 1853. Glasgow University gave him a D.D. in 1883, the year before his retirement. He received many tokens of public appreciation during his long life, and died at Glasgow on 13 November 1893. He was a man gentle in spirit, broad in outlook, and keen in intellect, and his "successful experiment in heresy" did much to soften and humanize Scottish theology.

Kirkpatrick (in *Transactions of the Congregational Historical Society*, vol. viii, p. 226).

★ CHRISTOPHER NEWMAN HALL

1816-1901

NEWMAN HALL was born at Maidstone on 22 May 1816. His father was the proprietor of the *Maidstone Journal*, and the boy worked for him as compositor, reader, and reporter before going to Highbury College in 1837. In 1841 he took his London B.A., and was ordained minister at Albion Church, Hull, in 1842. His preaching soon attracted great congregations, while his tract *Come to Jesus*, issued in

1848, had a phenomenal sale, 4,000,000 copies in forty languages or dialects being sold during the writer's lifetime.

In 1854 Hall became minister of Surrey Chapel, Blackfriars, where Rowland Hill (*q.v.*) had laboured, the congregation moving to Christ Church, Westminster Bridge Road, in 1876. In the early years of a very successful ministry he took a law degree and a law scholarship. He supported the North during the American Civil War, took a prominent part in trying to settle differences among Liberals caused by Forster's Education Bill in 1870, and was one of the Nonconformist group with which Gladstone was intimate. He also worked to improve the relations between Anglicans and Nonconformists. He was Chairman of the Congregational Union in 1866, and received D.D. degrees from Amhurst (1867) and Edinburgh (1892). In 1892 he resigned a pastorate which had been marked by evangelical zeal and fervent preaching.

For many years he worked under great difficulties, his first marriage being unhappy, ending in divorce court proceedings which brought publicity of an unwelcome kind for a long period.

He died in London on 18 February 1902, and was buried at Abney Park.

Autobiography (1898).

★ SAMUEL MARTIN

1817-1878

“NOBODY could be so holy as Samuel Martin looked.” These words were spoken of the minister for whom Westminster Chapel was built, one who by his character, sympathy, and devotion to the work of his Church and neighbourhood did a great deal for Christendom in a quiet and unostentatious way.

Samuel Martin was born at Woolwich on 28 April 1817. His father was a shipwright, and he himself was trained as an architect. In 1836 he offered himself to the L.M.S. for work in India, and after a spell at Western College, was appointed to a station in Madras. He proved physically unfit, however, and became minister of Highbury Chapel, Cheltenham, in 1838, in the three years of his ministry increasing the congregation fourfold. In 1842 he moved to the new chapel at Westminster, where his eloquence and personality attracted large crowds. His fame spread abroad, and he declined an invitation to Pitt Street, Sydney, in 1855, and was elected to the Chair of the Congregational Union in 1862. His congregations were so large that it was determined to rebuild the chapel, which was made to accommodate nearly 3,000 people. To cope adequately with an ever-growing task, ministerial assistance was given him, but his health began to fail, and he died on 5 July 1878.

He did much for the regeneration of Westminster, then one of the most degraded districts of London, especially in the establishment of reformatory and day schools. He had many friends outside his own denomination, and his constructive spirit and emphasis on positive and fundamental doctrines made him desire urgently the unity of all Christian people. It is as a preacher and pastor that he lives in the memory of many and in the history of his denomination.

★ SIR FRANCIS CROSSLEY

1817-1872

SIR FRANCIS CROSSLEY was a Yorkshire carpet manufacturer who, having acquired vast wealth, devoted a large part of it to philanthropic work.

Born at Halifax on 26 October 1817, he was trained to work in his father's mill even while still at school. The father, John Crossley, died in 1837, and the business, carried on by the three sons, grew from a very humble beginning into one of the largest concerns of its kind in the world, employing between 5,000 and 6,000 workers.

Its success lay in the fact that the Crossleys were among the first to apply steam power and machinery to the production of carpets: this, with its immense advantages, made them inevitably leaders in their trade.

Crossley was elected Liberal M.P. for Halifax in 1852, sitting for seven years, afterwards becoming Member for the West Riding. On the division of the Riding in 1869 he was returned for the northern division, which he continued to represent until his death.

His first great gift to Halifax was in 1855, when he presented twenty-one almshouses, with an endowment which gave six shillings a week to each pensioner. Two years afterwards he gave a park of over twelve acres to the town.

About 1860 he, with his two brothers, began to build an Orphanage on Skircoat Moor, which was completed, and endowed with a sum of £3,000 a year. In 1870 he founded a Loan Fund of £10,000 for the benefit of deserving tradesmen in Halifax, presented £20,000 to the L.M.S., and about the same time gave £10,000 each to the Congregational Pastors' Retiring Fund and a fund for the relief of widows of Congregational ministers. He was Mayor of Halifax in 1849 and 1850, and was created baronet in 1863. His family were largely responsible for the building of the Square Congregational Chapel (*see* Enoch Mellor). He died at Belle Vue, Halifax, on 5 January 1872.

★ T. T. LYNCH

1818-1871

BORN at Dunmow, Essex, on 5 July 1818, Thomas Toke Lynch, son of John Burke Lynch, surgeon, was educated in Islington, at a school where he afterwards became usher. When twenty-three he became a Sunday School teacher and district visitor, and occasionally preached, while he also lectured on sight-singing and temperance. Two years afterwards he entered Highbury Independent College, but soon withdrew, mainly through ill-health. In 1847 he became pastor at Highgate, and two years afterwards at Mortimer Street (afterwards moved to Grafton Street, Fitzroy Square). Through failing health he resigned in 1856, but in 1860 took up pastoral work again, first in Gower Street and then at Mornington Chapel, where he laboured till his death on 9 May 1871.

Lynch's congregations were always small, and his preaching was not popular, though very attractive to some. He is known to the world as a hymn-writer, many of his hymns still being sung in the churches, among them "The Lord is rich and merciful," "O where is He that trod the sea?" "Gracious Spirit, dwell with me," and "Dismiss me not Thy service, Lord." His name became a household word in Nonconformity on the publication (in 1855) of a collection of hymns, *The Rivulet*, which aroused serious controversy. The hymns, which contained a good deal of praise to God for His works in nature, were criticized as pantheistic and theologically unsound. Some of the criticism was violent and unfair, and fifteen leading Congregational ministers—including Allon, Binney, Baldwin Brown, Newman Hall, Samuel Martin, and Edward White—entered a protest against it. As the criticism had received

support in some of the periodicals of the Congregational Union, this caused great excitement. The fifteen spoke of the hymns as “a spring of fresh and earnest piety and the utterance of an experience eminently Christian, and of no ordinary complexion and range, with clear recognition of the work of our Lord Jesus Christ and of the Divine Spirit.” Lynch was a cultured man with an undoubted poetic gift; he was, moreover, an accomplished musician, composing many hymn tunes. Those who knew him best felt him to be a saint.

E. White, *Memoir*.

★ HENRY ALLON

1818–1892

HENRY ALLON was born at Welton, near Hull, on 13 October 1818. In his youth he became a Sunday School teacher in the Wesleyan Chapel at Beverley, but by conviction joined the Congregational Church there. He began to preach at an early age, and in 1839 entered Cheshunt College—which he served in many capacities and with great devotion in after years—as a ministerial student. In 1844 he became assistant to Thomas Lewis at Union Chapel, Islington, and sole pastor in 1852, remaining there until his death forty years later. Allon was a man of many parts. A striking presence reinforced his powerful intellect, but his preaching never overshadowed his pastoral duties. While building up Union Chapel, where he did magnificent work, Allon rendered great service to his denomination and to the causes of learning and music. He was twice Chairman of the Congregational Union—in 1864 and 1881—a distinction which Congregationalists had never before conferred on one of their number. In 1866 he became joint-editor, and in 1874 sole editor, of the *British Quarterly*

Review, a representative Nonconformist organ (*see* Robert Vaughan) which had great influence until its death in 1886. Perhaps more than any other man he was responsible for the improvement of Nonconformist Church music: he edited many collections of hymns, chants, and anthems, and was untiring in his efforts to add to the dignity and beauty of worship.

His varied activities brought him into touch with many of the leaders in religious, political, and literary life, and he often gathered them together in his home. A collection of letters to him from Gladstone, Bright, Asquith, Livingstone, Freeman, Bryce, and many others of the outstanding figures of the time, is being prepared for the press. He died at Canonbury on 16 April 1892, and was buried at Abney Park.

Hardy Harwood, *Henry Allon*.

EDWARD WHITE

1819–1898

EDWARD WHITE, one of the comparatively few Congregationalists whose name brings to mind definitely theological associations, was born at Vauxhall on 11 May 1819. His father was a well-to-do cement maker, and, with Dr. Pye Smith and others, one of the promoters of Mill Hill School. To that school Edward went, and then, after a spell in his father's business, to preparation for the ministry, studying in various places, including Glasgow University. From 1841 to 1851 he was pastor at Eignbrook, Hereford, then moving to Hawley Road, London, where he ministered for thirty-six years. A brief ministry at Allen Street, Kensington, preceded his retirement, and his death took place on 25 July 1898.

White's gifts as a thinker and speaker brought him recognition from his denomination in his election to the Chair of the Union in 1886, and his energy and versatility in his pastorate made him respected on all sides, not least by the artisans who came to his monthly lectures. His books are no longer read, with the exception of his *Life in Christ*, which sets forth his views on immortality, a subject to which he had given special study. The doctrine of conditional immortality, with which his name will always be associated, was stated by him with lucidity and force. His views brought him much criticism, but they remain as a statement of a point of view which still demands consideration.

C.Y.B.

★ JAMES BALDWIN BROWN

1820-1884

AN Independent of the Independents, Baldwin Brown was born on 19 August 1820, his father being a barrister, and his mother the sister of Thomas Raffles (*q.v.*) At the age of eighteen he received a London University degree, being one of the first graduates. He intended to study for law, and kept his terms at the Inner Temple, but eventually, influenced by the ministry of Dr. Leifchild (whose niece he married), entered Highbury College, and became pastor of London Road Congregational Church, Derby, in 1843, moving in 1846 to the famous Claylands Chapel, London. Here his independence of thought and action was soon manifest, for he did not hesitate to take his own line on theological problems, especially causing discussion by his views on immortality, for he held with fervour that the primary truth that Christ died for all was imperilled by the doctrine of conditional immortality. [See Edward White.] He also supported T. T. Lynch (*q.v.*) in the

Rivulet controversy, not merely signing the protest of the fifteen London ministers, but writing a letter to the Congregational Union, criticizing its literature in view of the fact that the editor of one of its periodicals had joined in the attack on Lynch. In 1870 the greater part of his congregation moved with him to a new and larger building in Brixton Road.

In 1878 Brown was Chairman of the Congregational Union, at a time of fierce controversy. The Chairman was, as usual, on the side of liberty and tolerance, but his views as to the wisdom of the course pursued by the officials of the Union were not those of the majority of the ministers and delegates, and his position in the Chair was therefore peculiarly difficult.

Baldwin Brown's character and gifts of mind and speech brought him a great reputation. He was a keen controversialist, and a great believer in the first principles of Independency. For freedom in the fullest sense he was always a fighter, and the privileged position of the Established Church ever irked him. In the recurring victories of Nonconformity in securing civil and religious liberties throughout his time he took great delight, not least in the admission of Nonconformists to fuller privileges in the older Universities.

E. Baldwin Brown, *In Memoriam*.

★ SIR GEORGE WILLIAMS

1821-1905

GEORGE WILLIAMS was born at Dulverton on 11 October 1821. Apprenticed to a draper at Bridgwater in 1836, he came under Congregational influences there and became a Church member in 1839.

In 1841 he entered the employ of Messrs. Hitchcock

and Rogers, drapers, London, and rose to the position of partner, marrying the daughter of the head of the firm, which was henceforth known as Hitchcock, Williams, and Co. Already an ardent temperance worker and a strong opponent of gambling, his religious convictions were strengthened by the preaching of C. G. Finney and of Thomas Binney (*q.v.*), of whose Sunday School he became secretary. From a small prayer meeting he established among his fellow employees the Y.M.C.A. grew. On 6 June 1844 twelve men, all but one employed at Hitchcock's, formed the Y.M.C.A., with the idea of extending it to drapery houses throughout London. Weekly meetings were held, and by 1845 a paid secretary appointed. Similar work had been started in Glasgow in 1824, but Williams's Association developed independently at a great rate. Men of all denominations supported it, some of them drawn to it by its "mutual improvement" work. Binney and Samuel Morley (*q.v.*) were among its helpers, and Lord Shaftesbury accepted the Presidency in 1851. The "Exeter Hall" lectures arranged by the Association were published and had a wide sale, and the Hall, thanks to Williams's generosity and enterprise, became the headquarters of the movement in 1880. In 1912 imposing new buildings were opened in Tottenham Court Road, by which time the Association had spread over almost all the world, being specially strong in the U.S.A. During the war it rendered splendid services in alleviating the discomforts of men in the Army and Navy.

Williams, who was a member of the Church of England in the later part of his life, succeeded Lord Shaftesbury as President in 1886, and was knighted in 1894. He died at Torquay 6 November 1905, and was buried in the crypt of St. Paul's.

Hodder-Williams, *Life*.

★ JOHN CARVELL WILLIAMS

1821–1907

JOHN CARVELL WILLIAMS was born at Stepney on 20 September 1821, and was connected with the old Stepney meeting. In 1847 he began his life-work, being appointed secretary of the British Anti-State Church Association, founded by Edward Miall (*q.v.*). At his suggestion the name of the organization was changed to the Society for the Liberation of Religion from State Patronage and Control, and he filled almost all the offices connected with it during his lifetime. He was instrumental in forming a Congregational Church at Stroud Green, and was Chairman of the Congregational Union in 1900; but his main business was to present the Nonconformist point of view in Parliament, on the platform, and in the press. He was in the House of Commons as a Liberal from 1885 to 1886, and 1892 to 1900, and was the chief means of getting many measures affecting Nonconformists on the Statute Book. The Burials Act of 1880, the Marriage Acts of 1886 (extending the hours from twelve to three) and of 1898 (allowing Nonconformists to appoint registrars for their own buildings), were largely his work. When his friends presented him with £1,000 to mark his fifty years' connexion with the Liberation Society, Gladstone spoke of his "consistency, devotion, unselfishness, ability." He wrote regularly for Miall's paper, the *Nonconformist*, and for the *Liberator*, a monthly which he started in 1853. Nonconformity has rarely had a more forceful and convincing advocate.

He died at Crouch End on 8 October 1907, and was buried at Abney Park.

★ SAMUEL NEWTH

1821-1898

SAMUEL NEWTH was one of the comparatively few Congregational ministers who have specialized in science and made definite contributions to scientific learning. His textbooks were, until the last generation, recognized as standard works. With his scientific interests, however, he combined religious zeal, and his services for Congregationalism were such that he was elected to the Chair of the Congregational Union in 1880.

He was born in South London on 15 February 1821, his father being associated with Rowland Hill (of whom he was an early convert) at Surrey Chapel. The son was grounded in languages by his father, and afterwards graduated in mathematics at London University. In 1842 he became minister of Broseley Congregational Church, Shropshire, and three years afterwards was appointed Professor of Classics and Mathematics at Western Congregational College, Plymouth. In 1855 he was elected to the Chair of Mathematics and Church History at New College, London, and in 1872 succeeded Robert Halley (*q.v.*) as Principal of the College. His sound learning and accurate scholarship were combined with wide human sympathies. He was one of the New Testament revisers, and received a D.D. from Glasgow. Among his services to Congregationalism was the organization of the Memorial Hall Library.

He retired from New College in 1889, and died at Acton 30 January 1898.

ALEXANDER HANNAY

1822-1890

ALEXANDER HANNAY was born at Kirkcudbright on 27 February 1822. He was brought up in Dumfries, where he was apprenticed to a printer and publisher, and was a precocious politician. He became a pledged abstainer at fifteen, and was a keen supporter of the total abstinence movement throughout his life. He was trained at Glasgow University and the Congregational Theological Hall, and in 1846 became minister of Princes Street Church, Dundee (in Castle Street after 1855). His energetic ministry was greatly blessed, and in 1862 he accepted the pastorate of City Road Church, London. The building proved too great a strain for his voice, and what promised to be a successful pastorate was terminated in four years, when he moved to the newly-formed West Croydon Church. About the same time he became Secretary of the Colonial Missionary Society, and, in 1870, Secretary of the Congregational Union, which he guided through twenty busy and sometimes troubled years. In fact, to write his life would be to prepare a skeleton of the denomination's history.

The Church Aid and Home Missionary Society was established in 1877; in the foundation of Mansfield College and Milton Mount School he played a considerable part, and he carried through the arrangements for the Jubilee of the Union in 1881 with wonderful success. In the interests of his denomination he visited the United States (receiving the D.D. from Yale), Canada, and Australia, and his experiences led him to suggest the formation of an International Congregational Council—the first meeting of which he did not live to see. He spent himself in the service of the Congregational Churches, speaking,

planning, organizing, advising, encouraging. A man whose genius lay in the mastery of detail, his services to the denomination he guided are beyond all praise.

C. Y. B.

★ JAMES GUINNESS ROGERS

1822—1911

JAMES GUINNESS ROGERS was born on 29 December 1822 at Enniskillen, where his father was a preacher of the Irish Evangelical Society (Congregational). He went to Silcoates School, thence to Trinity College, Dublin, and, after taking his B.A., to Lancashire Independent College, among his contemporaries being Enoch Mellor (*q.v.*) and R. A. Vaughan (*q.v.*). In 1846 he became minister of St. James's, Newcastle, whence he moved in 1855 to Albion, Ashton-under-Lyne, where he exercised a remarkable ministry until 1865, when called to Grafton Square, Clapham, of which he was pastor until 1900. In 1857 he and Mellor were responsible for a violent pamphlet attacking the orthodoxy of their teacher, Samuel Davidson, who was expelled from his Chair at Lancashire College. Rogers was Chairman of the Congregational Union in 1874, and—a powerful preacher and a fine debater—he came to be looked upon as the representative *par excellence* of the Nonconformist point of view. Largely influenced by Edward Miall, there was no compromise about his Nonconformity, and he was one of those to whom Gladstone used to turn when he desired to know the attitude of Free Churchmen. He edited the *Congregationalist* (1879–1886) and the *Congregational Review* (1887–1891), and wrote many controversial works. His D.D. came from Edinburgh in 1895. He died at Clapham on 20 August 1911.

Autobiography (1903).

ENOCH MELLOR

1823-1881

ENOCH MELLOR, born at Salendine Nook on 20 November 1823, was the son of a manufacturer who worshipped at Highfield Chapel, Huddersfield. He was educated at Huddersfield College, where he was gold medallist, and at Edinburgh University, where he was greatly influenced by Sir Wm. Hamilton and by the preaching of W. Lindsay Alexander (*q.v.*), of whose Church he became a member. Taking his degree in 1845, he entered Lancashire Independent College in the following year, accepting an invitation to Square Road Church, Halifax, at the end of 1847. He soon gathered a large congregation, and a new church was built, largely by the generosity of the Crossleys, who were members of the Church. Mellor declined a call to succeed Wardlaw (*q.v.*) in Glasgow, but from 1861-1867 he was minister at Great George Street, Liverpool, yielding to the urgent call of his denomination that he should take up Dr. Raffles's work. He then returned to his old charge, and for fourteen years ministered with ever-growing influence in Halifax, the West Riding, and throughout the country. In 1863 he became Chairman of the Union, and in 1870 his old University made him a D.D. He was an outspoken and fearless preacher, with a Yorkshireman's strength of conviction, frankness of speech, and tenacity of purpose. In his native county he stood out as one of the protagonists of Nonconformity, and he was never found wanting; alike on matters of faith and polity, he had the power of stating his views in clear and cogent language.

He continued his ministry until the end of his life, his death taking place at Halifax on 26 October 1881.

C.Y.B.

★ GEORGE MACDONALD

1824-1905

GEORGE MACDONALD was born on 10 December 1824 of Congregational parents of Celtic lineage. In 1840 he won a bursary at King's College, Aberdeen, where his close study and narrow means undermined his health. In 1845 he graduated, his University giving him the LL.D. twenty-three years later. In 1848 he entered Highbury College, but was not happy there, and, leaving before his course was completed, he became pastor at Arundel, where he was ordained in 1850. His teaching was not approved by his flock, who meanly showed their disapproval by reducing his stipend, and he resigned in 1853. He took no other pastorate, but accepted invitations to preach (without remuneration) in places large and small.

Moving to Manchester, his steps were dogged by poverty and ill-health, but his writings gradually won for him recognition and a livelihood. *Within and Without*, his first work (1855) was a poetic tragedy which gained the appreciation of Tennyson and the close friendship of Lady Byron. MacDonald was a poet and a mystic, and his verse and fairy stories show his genius. His *Unspoken Sermons*, however, reveal his gifts as a thinker, while his novels, especially perhaps *David Elginbrod*, *Alec Forbes*, and *Robert Falconer*, are destined to live. MacDonald was an amazing worker: books flowed from his pen, and in addition he preached, lectured, and made friends with all the people worth knowing in literary circles in England and the United States. In 1877, by the Queen's special desire, he received a Civil List pension of £100, and from 1881 to 1902 he spent a large part of each year at Bordighera for his health. Though his resources were so scanty he was

extremely generous, giving both money and time to people in need.

His friendship with F. D. Maurice led him to attend Anglican worship, but he also often heard Thomas Jones the Welsh poet-preacher, of whose congregation Robert Browning (*q.v.*) was a member. He died at Ashstead on 18 September 1905.

Greville MacDonald (son), *Life*.

★ HENRY ROBERT REYNOLDS

1825–1896

THE son of a Congregational minister, Henry Robert Reynolds was born at Romsey on 26 February 1825, and educated by his father. From his early days he was seriously inclined, and in September 1841 he entered Coward College to prepare for the ministry. He took his London B.A. in 1848, and was made a Fellow of University College.

In 1846 he was allowed to cut short his College course to become pastor at Halstead, from which he moved to the East Parade Church, Leeds, in 1849. There he exercised a powerful ministry for ten years, at the same time gaining a reputation for his writings on theological subjects. From 1855 to 1860 his health necessitated travel and frequent periods of rest, during which he and his brother (afterwards Sir John Russell Reynolds, a famous doctor) collaborated in writing the novel *Yes or No* (published anonymously in 1860).

In that year Reynolds was appointed President of Cheshunt College; from 1866 to 1874 he was co-editor with Allon (*q.v.*) of the *British Quarterly*; and from 1877 to 1882 he edited the *Evangelical Magazine*. In 1894 his health,

never robust, caused his resignation of the Presidency of Cheshunt, and he died at Broxbourne 10 September 1896.

Edinburgh University had created him D.D. in 1869, and his expositions and published works earned for him a wide reputation as a sound scholar. He was much more than a scholar, however: it was his modest and consistent Christian life that gained the respect and esteem of those who knew him, and of the denomination he served so well.

Sisters, Life and Letters.

★ ROBERT WILLIAM DALE

1829–1895

BORN into a Christian home at Newington Butts, Surrey, on 1 December 1829, R. W. Dale began to preach and write at an early age. He was usher in several schools, but in 1847 was admitted into Spring Hill College and took the London M.A., with the gold medal for philosophy, in 1853. After assisting John Angell James at Carrs Lane, Birmingham, for a time, he was appointed co-pastor in 1854. His teaching proved disturbing to some, but his older colleague persuaded his hearers that “the young man must have his fling.” In 1858 he succeeded his teacher, Henry Rogers, as lecturer at Spring Hill, and in 1859, on James’s death, became sole pastor at Carrs Lane, where he remained until his death on 13 March, 1895. He declined many invitations to important pastorates and to college principalships, and came to exercise great influence not merely in Birmingham and in his own denomination, but on the political life of his own city and country, and on the religious life of Christendom.

In Birmingham he opened up new districts for Congregationalism, and became a leading factor in the educational life of the town, co-operating heartily with Joseph Chamberlain, George Dawson, and Charles Vince. He was Chairman of the Congregational Union in 1869, but withdrew from it in 1888 owing to a split on Home Rule for Ireland. In 1891 he was Chairman of the first International Congregational Council. He took a leading part in the removal of Spring Hill College to Oxford, and was Chairman of the Mansfield College Council and Fairbairn's right-hand man during the difficult early years.

He was far more than the "brilliant pugilist" Matthew Arnold declared him to be, though he who ventured on controversy with him was a bold man. Until the Home Rule split Mr. Gladstone and the leaders of the Liberal Party constantly consulted him on political matters affecting Nonconformity, and "Dale of Birmingham" was a name to conjure with among Nonconformists. He made contributions to theological learning of great value; he had a constructive mind and did not hesitate to put forward views (*e.g.* conditional immortality) that were unpopular. His works on the Atonement, on problems of everyday living, and on Congregational history and polity, had a far-reaching influence. To him Congregationalism did not mean negation or dissent; he held himself to be "the highest of High Churchmen," for he believed that every group of Christians gathered together in Christ's name had Christ in the midst, and that made them independent of all other powers. He set forth this conception of the Church in speeches and writings as passionate as they were logical, and Congregationalists turn more and more to his exposition of their position as the years pass by.

A. W. W. Dale (son), *Life*.

JOHN BROWN

1830-1922

“DR. JOHN BROWN of Bedford,” as he was always called, lived to be the “Grand Old Man of Congregationalism”: with Bedford and with Bedford’s greatest citizen, John Bunyan, his name is indissolubly connected.

He was born at Bolton on 19 June 1830, and in his teens earned his living as a book-binder. At an early age he determined to become a minister, and seized every opportunity for study. He was trained at Lancashire Independent College, and was minister at Park Chapel, Manchester, from 1856 to 1864, when he became pastor of the historic Bunyan Church at Bedford. For forty years he exercised a ministry which was felt not only throughout his town and county, but throughout Nonconformity; his sagacity and practical wisdom were always at the disposal of ministers and churches, and he was a bishop in the truest sense. Soon after he settled at Bedford he began his researches into the life of Bunyan, and the result was the authoritative *Life*, which was published in 1885, and which, it is safe to say, will never be superseded. It immediately won for him the degree of D.D. from Yale, where subsequently he was Lyman Beecher Lecturer. In 1891 he was Chairman of the Congregational Union, and for many years he was President of the Congregational Historical Society. His works on *The Pilgrim Fathers* and on *Apostolic Succession* are both contributions to learning that will stand the test of time. Dr. Brown was one of the best known and best loved ministers in the denomination. His wide knowledge did not make him less human, and whether as preacher, pastor, lecturer, or historian, he won friends by his geniality and sympathy. He retired to

Hampstead in 1903, and died there on 16 January 1922. Dr. Maynard Keynes, the economist, is his grandson; and his brother-in-law, Mr. Gerard N. Ford, one of the few laymen to occupy the Chair of the Union, holds a secure place in the affections of the denomination.

C.Y.B.

★ JOHN BROWN PATON

1830-1911

OF Covenanting stock, John Brown Paton was born at Galston, Ayrshire, on 17 December 1830. His father had become a Congregationalist, and he was educated in large measure by his uncle, Dr. A. M. Brown, a Congregational minister. James Morison (*q.v.*), Henry Rogers (*q.v.*), and R. A. Vaughan (*q.v.*) were also formative influences in his plastic years. In 1847 he entered Spring Hill College, where began a life-long friendship with his fellow student R. W. Dale (*q.v.*). He took the London B.A. and M.A. degrees with prizes, and won a Dr. Williams's scholarship. His first Church was at Wicker, Sheffield (1854-1863), where he did splendid service, travelling part of the time to take professorial work at the re-established Cavendish College, Manchester, of which he became first Principal when it moved to Nottingham as the Congregational Institute in 1863. For thirty-five years Paton made an ideal head for the institution, gaining the affection of his men and giving them a good idea of the way to preach.

There was no limit to Paton's activity outside his college work—no man had more irons in the fire. He set on foot lectures which resulted in University College, Nottingham; founded the "National Home Reading Union," the Boys' and Girls' Life Brigades, and many other beneficent organizations; formed colonies for unemployables and

epileptics; urged the need *for* small holdings, co-operative banks, *etc.*; and worked with representatives of other Churches in many movements for the welfare of the people. He edited (with Dale) the *Eclectic Review* (1858–1861), and was a consulting editor of the *Contemporary Review* (1882–1888). He had a brain full of ideas, and a will to put them into practice.

A life filled with service came to an end at Nottingham, 26 January 1911.

J. L. Paton (son). *Life and Letters*.

★JOSEPH PARKER

1830–1902

ON 9 April 1830 Joseph Parker was born at Hexham, his father being a stonemason and Congregational deacon. His education was interrupted at fourteen so that he might follow his father's trade, but he returned to school and became a teacher. He also taught in the Sunday School and preached for the Wesleyans. In 1852 he went to London, where John Campbell, of the Moorfields Tabernacle, coached him in preaching. His remarkable oratorical gifts were soon evident, and in 1853 he was ordained at Banbury. His ministry there was very successful, and his powers became known through his preaching and through a public discussion on secularism with G. J. Holyoake. In 1858 he accepted an invitation to Cavendish Chapel, Manchester, the congregation there first fulfilling his condition that the debt (£700) on the new chapel at Banbury should be met. For eleven years Parker worked in Manchester, accepting a renewed invitation to succeed Dr. Spence at the Poultry Chapel, London, in 1869. He soon filled the building, and in 1874 the congregation moved to the newly-

built City Temple. Already Parker had established a Thursday noonday service, which, like his Sunday services, was attended by crowds, and especially by ministers of all denominations. On one occasion Gladstone was present, and after the sermon gave an address on preaching.

Parker's peculiar gifts as an expositor were combined with dramatic powers, which he often used with startling effect: countless stories of his utterances are told, some of them, at any rate, being true. He was a pulpit genius, and entirely *sui generis*. He was Chairman of the Congregational Union in 1884 and 1901, and President of the National Free Church Council in 1902. His *People's Bible* perpetuates his expository gifts, his racy style, original mind, and strong common sense all being evident; but the periodicals he founded were not long-lived. He had something of the waywardness of genius and was not always easy to work with; at times he went so far as to sever his connexion with organized Congregationalism. His D.D. degree was from Chicago University. He died at Hampstead on 28 November 1902.

A Preacher's Life (autobiography, 1899).
Adamson, *Life*.

GRIFFITH JOHN

1831-1912

GRIFFITH JOHN was born at Swansea on 14 December 1831. Very susceptible to the religious influences that surrounded him, he became a member of Ebenezer Chapel when only eight. He always believed that the deacons who recommended his admission were divinely led; almost immediately he began to take part in prayer meetings, and at fourteen he began to preach. To the disappointment

of his employers, who proposed to make him manager of the store where he worked, the "boy-preacher" determined to go to college, and, despite difficulties caused by his father's death, entered Brecon in 1850. He offered his services to the London Missionary Society, and in 1853 went to the Bedford Missionary Academy with the intention of going to Madagascar. At the desire of the Directors he sailed for China in 1855, his wife accompanying him. For five years he laboured in Shanghai, endeavouring to penetrate the interior and beyond the five open ports, finally settling—in 1861—in Hankow, where he was to celebrate his jubilee of missionary service in 1905. On his first furlough (1870–1873) he gained a great reputation as a speaker, and his personality won for him such general respect that long afterwards he was elected, in absence, Chairman of the Congregational Union of England and Wales. Of his manifold work in China it would require many pages to tell; preacher, translator, writer, he was the leader of missionary enterprise in Central China; he opened hospitals and theological schools, founded Tract Societies, and was incessant in good works. Some years before he retired he wrote:—

"My dreams, the dreams of years, are being fulfilled one by one. My dream of seeing a strong Mission in Central China is fulfilled. My dream of carrying the Gospel from Hankow through Hunan to the borders of Canton is fulfilled. My dream of an educational institution established in connexion with our Mission in Central China has been fulfilled. In three years hence the Hunan Mission will be on its feet, and so will the educational institution. . . .

Dr. Griffith John (the D.D. had been granted by Edinburgh University in 1889; again by the University of Wales in 1911) retired from active work in 1906. He was an invalid in his later years, and died at Hampstead 25 July 1912.

Thompson, *Life*.

★ ALEXANDER MACKENNAL

1833-1904

ALEXANDER MACKENNAL was born at Truro on 14 January-1835. His family moved to London in 1848, and from 1851 to 1854 he was a student at Glasgow University. He had thought of entering the medical profession, but in 1852 decided to become a Congregational minister, and entered Hackney College in 1854, taking his London B.A. three years later. Among those who influenced him during his college life were John Nichol, F. D. Maurice, and T. T. Lynch (*q.v.*). He was minister at Burton-on-Trent (1858-1862), where his teaching was too liberal for the Calvinistically-inclined members of his flock; at Surbiton (1862-1870), where Carvell Williams (*q.v.*) was one of his deacons; at Gallowtree Gate, Leicester (1870-1877); and at Bowdon Downs (1877-1904). He took a large part in denominational life, being secretary of the first International Congregational Council in 1891, one of the promoters and first secretaries of the National Free Church Council (of which he was President in 1899), Chairman of the Mansfield College Council in succession to R. W. Dale in 1891, and Chairman of the Congregational Union in 1887.

Mackennal was a man of sound judgment and independent mind. He was a consistent opponent of war, and on the thorny education question took the line that neither secular education nor Cowper-Templeism was satisfactory—there must be “the frank recognition of schools of different types.” His published writings showed his originality and ability, the best of them perhaps being his biography of J. A. Macfadyen and his volumes on Congregational history.

He paid great attention to his pastoral work, and was much beloved by his people. He died at Highgate on 23 June 1904, and was buried at Bowdon.

Macfadyen, *Life and Letters*.

★ EVAN HERBER EVANS

1836–1896

EVAN HERBER EVANS was born at Pant-yr-men, Carmarthenshire, on 5 July 1836. Apprenticed to a draper when fourteen, he was eighteen when he moved to Liverpool and began to preach. From 1858 to 1862 he was in training for the ministry at Memorial College, Brecon, and in 1862 he became pastor of Libanus Church, Morriston. His eloquent preaching soon made him widely known, and after a successful pastorate of three years he accepted a call to the Salem Church, Carnarvon, a weak Church, which, when he left it in 1894, had the largest membership of any Church in North Wales. In that year he became Principal of Bala-Bangor College, where he had lectured on homiletics since 1891.

In that year he was Chairman of the Congregational Union. He was co-editor of *Y Dysgeddyd* from 1874 to 1880, and editor from 1880 to his death at Bangor on 30 December 1896. He is said to have been the first Welsh Nonconformist minister to be made a J.P., and he took a prominent part in education and civic work. Preaching, however, was his great business and his great joy, and “Herber” still stands to Welshmen and many more as the name of a preacher of wonderful power.

Elvet Lewis, *Life*.

ANDREW MARTIN FAIRBAIRN

1838-1912

A. M. FAIRBAIRN, one of the most learned of Congregationalists, was born near Edinburgh on 4 November 1838. In typical Scottish fashion the boy was sent to college, passing from Edinburgh, where he did not graduate, to the Evangelical Union Academy at Glasgow. On leaving college in 1860, he settled at Bathgate, where he laid the foundations of his wide learning. Here he had to fight his way through doubt to faith, a prolonged struggle ending in a visit to Germany, where Hegel and Dörner helped him to find intellectual peace.

In 1872 he became pastor of the St. Paul's Street (Evangelical Union) Church, Aberdeen, where he ministered with success until 1877, when he became Principal of Airedale College, Bradford. His influence was now beginning to be felt over the country, and indeed over the civilized world. In 1878 Edinburgh made him a D.D., and later other Universities were to make him Doctor in the Faculties of Divinity, Letters, and Laws; in 1883 he was Chairman of the Congregational Union; and in 1886 he accepted the Principalship of the new Mansfield College, Oxford. His remarkable intellectual powers impressed themselves on Oxford in a marvellous way, and he won for his College and for Nonconformity not merely a place, but an honoured place, in the University. His scholarship and enthusiasm attracted students and inspired them, and he sent out into the Churches scholars and preachers who have done much to stimulate and enlighten Congregationalism. His splendid rhetoric could have great moving power, and statesmen were not slow to take advantage of his knowledge on Royal Commissions. His life was a full one, but in spite of his

many duties he found time to write volumes which will long have their influence, some of them being striking contributions to theological thought. Among the most important are: *Studies in the Life of Christ*, *The City of God*, *Christ in Modern Theology*, *Catholicism Roman and Anglican*, *The Philosophy of the Christian Religion*.

He retired in 1909, and died in London on 9 February 1912, being buried in Wolvercote Cemetery, Oxford.

Selbie, *Life*.
C. Y. B.

★ BENJAMIN WAUGH

1839-1908

BENJAMIN WAUGH was born at Settle on 20 February 1839. He was sent to business at fourteen, but in 1862 entered Airedale College as a student for the ministry. His pastorates were at Newbury (1865-1866), Greenwich (1866-1885), and New Southgate (1885-1887). In 1887 he retired from the pastorate to concentrate on the children's work he had begun long years before.

At Greenwich, together with John Macgregor ("Rob Roy"), he founded a day institution for vagrant boys, arranging for their employment in deep-sea fishing. The magistrates acknowledged the usefulness of their work by sending first offenders to them instead of to prison. In 1870 he was elected on the first London School Board, where he did excellent service. In 1884 he assisted Miss Sarah Smith ("Hesba Stretton") to found the "London Society for the Prevention of Cruelty to Children," developing it until it became a national and unsectarian organization in 1888, and received a royal charter in 1895, from which date until 1905 Waugh was a paid Director. He was a capable organizer and an excellent speaker, and knew how to get things done. He worked with men of all ranks and

Churches in the cause of neglected children—with Cardinal Manning, W. T. Stead, the Chief Rabbi, Samuel Smith, M.P., and many another, and almost the whole of the legislation dealing with the rights of children and their protection (such as the Acts of 1885, 1889, 1894, 1904, and 1908) was due to his influence and initiative. He had the gift of utilizing the aid of the police, on the one hand, and getting the best out of parents on the other.

He triumphantly survived an unpleasant ordeal in 1897, when a commission of inquiry, which he had demanded owing to press attacks on the administration of the Society, vindicated his disinterestedness and honesty.

He died at Westcliff on 11 March 1908.

Ross Waugh and Betham, *Life*.

★ WILLIAM GEORGE LAWES

1839–1907

W. G. LAWES was born at Aldermaston, Berkshire, on 1 July 1839. He was sent to business in Reading in 1853, but in 1858 began to think of missionary work, and, being accepted by the L.M.S., was trained at Bedford, and ordained on 8 November 1860. From 1861 to 1872 he worked on the island of Niue, translating the New Testament into Niue, as well as forwarding the evangelistic and industrial work of the Mission. In 1874 he was transferred to New Guinea, and at Port Moresby reduced the Motu language to writing, prepared books on the language, and began to translate the New Testament. He founded a training institution for the natives, and moved on with it to Vatorata in 1894. He and James Chalmers (whose work and martyrdom have in some measure obscured the labours of Lawes) were of great service to the British administration

when a Protectorate was established, and when Lawes left New Guinea in 1906 the Acting Lieutenant-Governor and the leading men in the island testified to the help he had given—to geographical and philological science, as well as to the political and social life of the people. This tribute was well deserved, for besides his literary work he had explored the mountainous district near Vatorata and prepared a map which marked ninety-six villages where he had made friends with the inhabitants. In 1895, largely through the influence of Sir William Macgregor, the first British representative in New Guinea, he received a D.D. from Glasgow. He retired to Sydney, and died there on 6 August 1907.

King, *W. G. Lawes of Savage Island and New Guinea.*

★ JAMES CHALMERS

1841-1901

JAMES CHALMERS was born at Ardrishaig, Argyllshire, on 4 August 1841, his father being a stone-mason. At ten he saved a schoolfellow from drowning; at fifteen a letter from a Fiji missionary read in his Sunday School class determined his career. For some time he worked for the Glasgow City Mission, and in 1862 entered Cheshunt College, having been accepted for service in the South Seas by the L.M.S. After a year in learning the language he was ordained, and sailed for Raratonga in 1866, arriving, after an adventurous voyage, on 20 May 1867.

In this field he worked for nearly ten years, being transferred to New Guinea in 1876. He settled at Port Moresby, and found that now he had to do pioneer work, entailing constant travel among comparatively savage people. In 1878, *e.g.*, in 90 of 105 villages he visited he was the first

white man the people had seen. His explorations were of great value, and he soon knew the country and people better than any other foreigner. His methods were unconventional, but, supported by W. G. Lawes (*q.v.*), he succeeded in planting posts with native evangelists in strategic centres. Although Chalmers met with criticism from white men, his services to the cause of peace and to the British Protectorate were deemed invaluable: he was offered Government service, which he declined. In 1886-1887 he was home on furlough; then on his return he visited stations along the coast. In 1890 he met R. L. Stevenson at Samoa, and the novelist fell in love with him, afterwards writing, "Oh, Tamate (the native name for Chalmers), had I met you when I was a boy and a bachelor, how different my life would have been! "

From 1892 to 1894 Chalmers worked at Saguane on the Fly River, returning there in 1896 after another furlough. His hope was to reach the little known tribes of the interior, but on 7 April 1901 he and O. C. Tomkins, who had joined him, were killed and eaten by natives in the village of Dopima. He was a man whose fearless courage won for him the confidence and admiration of all men. In R. L. Stevenson's words: "He is a man nobody can see and not love. . . . I was proud to be at his side even for so long. He has plenty of faults, like the rest of us; but he's as big as a church." He is one of the brightest stars in the crown of the Congregational Churches.

Lovett, *Life*.

RALPH WARDLAW THOMPSON

1842-1916

WARDLAW THOMPSON was born on 28 August 1842 at Bellary, an L.M.S. station in South India, where his father,

William Thompson, was a missionary, his mother being the daughter of Ralph Wardlaw (*q.v.*). Mrs. Thompson died on the way home in 1848, and in 1850 William Thompson became minister at Cape Town and L.M.S. agent and treasurer of its South African missions.

With such an ancestry it is not surprising that Wardlaw Thompson gave his life to the work of the Kingdom of God. As a boy he was in touch with missionary life and with famous missionaries; as a man he is said to have resembled his grandfather Wardlaw. He was educated at the South African College at Cape Town, becoming a graduate when the College received power to confer degrees.

In 1861 he entered Cheshunt College, and in 1865 became minister of the Ewing Place Congregational Church, Glasgow, moving in 1871 to Norwood, Liverpool, where he was pastor until 1880. Starting out with considerable experience of missionary enterprise, he increased his knowledge with the years. Thompson was soon an acknowledged authority on the work of the L.M.S., and he did not hesitate to criticize when he thought necessary. In 1880 he was invited to become Foreign Secretary of the Society, and that post he retained until his death (as *emeritus* from 1915) on 10 June 1916. During this period he visited all the mission fields, and acquired an intimate knowledge of the missionaries as well as a mastery of their problems. He exercised great authority in the Churches as a master of his job, and missionaries in other denominations did not hesitate to take his counsel or to show him respect. Under his leadership the work of the Society greatly developed, and he was one of the foremost figures in the Edinburgh International Missionary Conference in 1910. In that year Edinburgh made him D.D., as Glasgow had done three years previously, and in 1908 he was Chairman of the Congregational Union of England and Wales.

Ralph Wardlaw Thompson was one of the outstanding missionary statesmen that Congregationalism has produced.

C.Y.B.

JAMES GILMOUR

1843-1891

JAMES GILMOUR was born at Cathkin on 12 June 1843, his parents belonging to Ralph Wardlaw's Church in Glasgow, to which they used to walk five miles every Sunday. He was a sharp boy at school, and went to Glasgow University, passing from there to the Edinburgh Theological Hall. Accepted for service by the L.M.S., he spent two years (1867-1869) at Cheshunt College, and then a brief period at the missionary seminary at Highgate, being ordained at Edinburgh as a missionary in February 1870, and reaching Peking in May. His plan was to open up the Mission in Mongolia suppressed by the Russian Emperor in 1841. After learning Chinese for some months, he travelled across the great plain of Mongolia to Kiachta on the Russian frontier. In order to learn the language and understand the life of the Mongols he lived in a tent in the Mongol encampments. Among the nomads of the plain he laboured for years without any conversions. His loneliness led him to write an offer of marriage to an English lady he had never seen. It was accepted, the marriage taking place in Peking in December 1874. Mrs. Gilmour, who proved a true helpmeet, died eleven years later, leaving two boys. On furlough in London in 1882, he published *Among the Mongols*, which was well received. In 1884 there is mention of the first Mongol convert. Gilmour toiled among the Mongols in the Chinese cities, as well as in Eastern Mongolia, and on travels far and wide he wore Chinese dress, and lived in native fashion and ate native food, believing

this was the best way to get to know and help the people. He died at Tientsin on 21 May 1891.

He was a brave and devoted soul, with one passion—to win men for Christ. Compared with that all else was as nothing: “this one thing I do” was the motto of the life of “Gilmour of Mongolia.”

Lovett, *James Gilmour*.

JONATHAN BRIERLEY

1843–1914

JONATHAN BRIERLEY was born in Leicester on 25 December 1843, in a well-to-do household containing the best of all furniture, books, which gave him a love for reading which he never lost. After a time in his father’s factory, he entered New College, and took a London B.A. From 1871 he had a happy ministry at Great Torrington, removing after five years to Leytonstone. In 1882 he accepted a call to a new Church at Balham, but five years later a nervous breakdown caused his retirement from the ministry. For four years he lived in Switzerland, during which began a ministry of the pen far more potent than the ministry of the voice could possibly have been. Weekly essays in the *Christian World*, afterwards collected into volumes, were eagerly awaited and as eagerly read in many a manse and home. Many people bought the paper for J. B.’s article alone. With wonderful powers of illustration, and a wide range of reading, J. B.’s contributions were a real addition to religious thought. He was essentially constructive, and his cultured mind enabled him to illuminate what might appear to be the driest of subjects.

His was an effective and stimulating ministry. God had work for him to do, after He had closed one avenue of

service, and right well was it done. Not yet has another J. B. appeared in our midst: for him we wait in faith and hope. Brierley died on 8 February 1914. In an address at his funeral service Dr. Horton, whose ministry he had attended for twenty-one years, compared him with Browning's Grammarian.

C.Y.B., 1915.
Jeffs, *Memoir*.

PETER TAYLOR FORSYTH

1848-1921

P. T. FORSYTH was born in Aberdeen on 18 August 1848, being the son of a postman who was a Congregational deacon. He won his way to the University of his native town, and took a First Class in Classics, afterwards assisting the Professor of Humanity for a time. He then went to Germany and studied under Ritschl, his period there profoundly influencing his life and thinking. He returned to enter New College, London, becoming minister at Shipley in 1878. There his views were felt to be heretical, and his transition from that stage until he became a bulwark of orthodoxy covers the period of his pastorates at St. Thomas's Square, Hackney (1879-1885); Cheetham Hill, Manchester (1885-1888); Clarendon Park, Leicester (1888-1894); and Emmanuel, Cambridge (1894-1901). In 1901 he became Principal of Hackney College, which office he held until his death on 11 November 1921.

His early writings on art broke new ground for a Congregational minister, and his books on war during 1914-1918 were powerful, if irritating to many. It is as a theologian, however, that Forsyth will be remembered. He held his convictions very firmly, and his conception of the Atonement was stressed in a remarkable series of volumes. He had a truly Congregational view of the Church, while his

Positive Preaching and the Modern Mind was a useful contribution at a time of theological controversy: it helped to keep more than one person true to the faith and to his calling in the ministry. A rather difficult style, with a fondness for epigrammatic phrase, will not prevent his writings on the Cross of Christ from being widely read in future days.

His own University created him D.D. in 1895, and ten years later he was elected Chairman of the Congregational Union.

C.Y.B.

W. T. STEAD

1849-1912

W. T. STEAD (for few people know his name was William Thomas) was born in a manse at Embleton, near Alnwick, on 5 July, 1849. His father, who was subsequently minister at North Shields and Howden, taught the boy "almost all I ever learned," and was "unequaled as a father." Afterwards Stead wrote: "Our school day began at six o'clock in the morning, when father . . . would hear us our spelling as we lay in bed, when he was lighting the study fire." In 1861 he went to Silcoates School, where there was a remarkable religious movement, Stead (whose letters are very precocious) and some twenty more boys "joining the Church." He said that at school he acquired three important things which were not in the curriculum—Christianity, cricket, democracy: a better basis for a sound education it is surely impossible to conceive!

Employed in a Newcastle counting-house, he read so much that he over-strained his eyes, and for a time could not use them. He was influenced by Lowell and Carlyle, and formed ambitious literary plans. He began writing

for the Press, and in 1871 became editor of the Darlington *Northern Echo*, which he made a conspicuous success. His independence of judgment and his *flair* for journalism were speedily evident. In 1876–1878 he stood out against the Jingo fever, and he and Gladstone and the editor of the *Daily News* were thanked by the first Bulgarian Assembly for their services to the cause of Bulgarian Independence. Stead was now in touch with many of the leading people of the time; Carlyle said of him after his first interview: “I like that Maister Stead of *The Northern Aicho*. I think he is a good man.” In 1880 he was appointed assistant editor to John Morley on the *Pall Mall Gazette*, becoming editor in 1884. He had a genius for publicity, and whether he advocated a “beneficent Imperialism,” interviewed Gordon, or propounded a scheme of “two keels for one,” he got the ear of the public. His efforts to expose the evils of child prostitution in his “maiden tribute” campaign resulted in his imprisonment for two months.

Meanwhile he had taken up spiritualism. In 1881, at his first *séance*, he was told he was to be “the St. Paul of spiritualism”; he had premonitions of future events, and he began automatic writing, his control being Julia A. Ames, from whom the “Julia Bureau,” established by Stead to enable people to get into touch with departed relatives, was named. Stead ran a paper called *Borderland* from 1893 to 1897, was interested in spirit photography, and in all the developments of psychical research.

It is impossible to recount all Stead’s journalistic and political achievements, and still less his many projects. He started the *Review of Reviews* when he resigned the *Pall Mall Gazette* in 1890, and in 1891 and 1892 the *American* and the *Australian Reviews*. In 1893 he wrote *If Christ Came to Chicago*, and in 1895 started the series of *Books for the Bairns*. In 1898 he was prominent

as a peace advocate, interviewing the Emperor Nicholas and others interested in the Hague Conference. He was friendly with Cecil Rhodes, who discussed with him schemes for using Rhodes's wealth, but after the South African War the millionaire removed Stead's name from his list of executors.

"That good man Stead" went down with the *Titantic* on 15 April 1912. He was one of the most striking figures in journalism in journalism's hey-day.

Life by his sister.

CHARLES ALBERT BERRY

1852-1899

CHARLES BERRY was born at Leigh, Lancashire, on 14 December 1852. While a youth in Ormskirk he was led by Dr. J. M. Macauley to join the Church and train for the ministry. At the age of seventeen he entered Aire-dale College, and after five years there accepted the pastorate of St. George's Road, Bolton. He laboured successfully until 1883, when he became pastor of Queen Street, Wolverhampton, in which sphere he was extremely happy. At all times Berry threw himself into his work with the whole of his powers j his buoyancy and desire to help led him to accept engagements that consumed all his energies. The result was physical breakdown, and in 1886 and 1891 he had serious illnesses.

In 1886 Henry Ward Beecher, when on a visit to this country, was greatly impressed by Berry, and invited him to preach at Brooklyn. The invitation was accepted, but before Berry reached Brooklyn in 1887 Beecher had passed away. The young Englishman so powerfully moved the American congregation that he was invited to become

Beecher's successor. After anxious thought he decided that it was his duty to stay in England, to the relief and joy of his friends. Berry's name was now on everybody's lips, and his opportunities for service were correspondingly increased. His ability on the platform, his attractive personality, and, above all, the absolute unselfishness of his life, endeared him to all. He took part in the Grindelwald Conferences on re-union, and played an active part in establishing the Free Church Council, of which he was first President. In 1895 St. Andrews made him D.D., and in 1897 he was Chairman of the Congregational Union. His year of office was filled with lavish and devoted service for the denomination, and it was followed by an equally busy tour in the United States. Berry had, however, poured out all his strength, and the heart trouble which had been evident before now became acute. In 1899 he was able to preach again, but the end came suddenly at the funeral of his friend and doctor, Dr. Totherick, on 31 Jan. 1899. The words of the obituary notice in the *Congregational Year Book* cannot be improved: "Among the loved and honoured men whom God has called to leadership in the service of our Churches . . . none is more highly honoured or more deeply loved than Charles Albert Berry."

His son, Sidney, after an inspiring ministry at Carrs Lane, Birmingham, as successor to Dale and Jowett, is now Secretary of the Congregational Union.

C.Y.B.

Drummond, *Charles Albert Berry*.

JOHN HENRY JOWETT

1863-1923

JOHN HENRY JOWETT was born at Halifax on 25 August 1863, of Congregational parents belonging to Square Con-

gregational Church. Educated at a local National School and Hipperholme Grammar School, he became a pupil teacher. To Square Church and its famous minister, Enoch Mellor (*q.v.*), Jowett always acknowledged his indebtedness; he became a member in 1882, when he had already begun public speaking. His thoughts had turned to the law, but words spoken by his Sunday School Superintendent resulted in his becoming a student of Airedale College under Fairbairn. As an Airedale student he went to Edinburgh in 1883, taking his M.A. in 1887. By that time Fairbairn had moved to Oxford as first Principal of Mansfield, and Airedale and Rotherham Colleges were amalgamating to form United College, Bradford. While a student Jowett accepted the pastorate of St. James's Church, Newcastle, spending his last student session at Mansfield. In 1888 began a ministry remarkable for its preaching power. At Newcastle Jowett remained until 1895, when he succeeded R. W. Dale (*q.v.*) at Carrs Lane, Birmingham. In 1901 he yielded to repeated invitations to become pastor of the Fifth Avenue Presbyterian Church, New York, returning as minister of Westminster Chapel in 1918. In 1920, however, his health broke down, though he retained the pastorate until 1922. His last months were given to a peace campaign: he had not the physical strength to carry out all his plans, and on 19 December 1923 he passed away.

His life was marked by many honours. He was Chairman of the Congregational Union in 1906, received the D.D. from Edinburgh in 1910, and was made a C.H. by the King in 1922. He was the first Nonconformist since the Commonwealth to preach in a cathedral. He had wide social interests, founding Digbeth Institute at Birmingham in 1906, acting as an unofficial ambassador between England and the United States during his New York ministry, and forwarding the cause of international friendship.

Primarily and above all he was a preacher. He lived for his pulpit work, and prepared for it with the utmost devotion. His day's work began at 6 a.m., and to the form as well as to the content of his message he gave assiduous study. He was a master of words, and could make clear the meaning of a phrase in an inimitable way. His perfect voice, perfectly used, was a great asset.

Porritt, *John Henry Jowett, C.H., D.D.*

Loosmore (In *C.Q.*, vol. ii, pp. 135-137).

GEORGE BUCHANAN GRAY

1865-1922

GEORGE BUCHANAN GRAY was born on 13 January 1865 at Blandford in Dorset, where his father exercised a life-long pastorate in the Congregational ministry. After a spell of teaching he entered New College, London in 1886 as a student for the ministry. During his course his aptitude for Hebrew studies became evident, and he was encouraged to proceed to Oxford to work under Driver. This step was made easy by the recent establishment of Mansfield College, of which Gray became a student. In 1891 he took a First Class in the School of Semitic Studies, and between 1889 and 1893 he carried all before him in the competitions for University scholarships and prizes for Hebrew. In 1896 his first book, *Studies in Hebrew Proper Names*, was published, and this was followed by other important works, including *A Critical Introduction to the Old Testament* and several volumes in the *International Critical Commentary*. Gray went on learning all his life, continually enlarging his knowledge as an Orientalist; he was looked upon as the natural successor of Driver as the first Old Testament scholar in the country, and he certainly

is the best Old Testament scholar Congregationalism has yet produced. To Congregationalism in the districts round Oxford he rendered willing service in many ways.

He became Old Testament Professor at Mansfield in 1891, and that Chair he retained until his death on 2 November 1922, leaving not merely a world-wide reputation as a scholar, but a sacred memory as teacher and friend to a whole generation of students.

C.Y.B.

CHARLES SILVESTER HORNE

1865-1914

SILVESTER HORNE was born at Cuckfield on 15 April 1865. His father, a Congregational minister, became editor of the *Newport Advertiser* (Salop), and his son at an early age learnt to give a hand with the paper. He "joined the Church" when sixteen, at which age he won an open bursary at Glasgow University. There he took his degree, led the forces of Liberalism in the University, and was profoundly influenced by Edward Caird. He then went to Oxford as one of Fairbairn's first students at Mansfield. His enthusiasm and energy were already evident, as well as his remarkable oratorical gifts, and before the end of his course he was invited to the important pastorate of Allen Street, Kensington. He laboured there from 1889 to 1903, the charm of his personality and the power of his preaching attracting many hearers, winning him a name in all the Churches, and making him popular with all classes. He took an active part in public life, opposing the Boer War, joining with Dr. Clifford in resisting the Education Bill of 1902, and finally entering Parliament as Member for Ipswich in 1910. He gloried in the struggle for freedom,

and was never so happy as when leading a charge against oppression and injustice. He had the gift of enthusing great audiences, and he could transfer his own fervour to the printed page, as his *Popular History of the Free Churches* bears witness. In 1903 he became Superintendent of Whitefield's Central Mission, Tottenham Court Road, where he did a remarkable work, crowding the building with men on Sunday afternoons and with young people on Sunday evenings, and maintaining an incessant round of activities during the week. In later years his beautiful voice became strident through over-use, but to the end he was able to thrill and captivate his hearers, and the present writer is but one of many young people to whom he gave a passion for freedom that will never die. In 1910 he was Chairman of the Congregational Union, and at all times he was in the front rank of the fight for truth and righteousness. To his colossal task at Whitefield's he added his Parliamentary work, and in addition he served the Churches without stint. He crossed the Atlantic to lecture at Yale—the lectures afterwards published as *The Romance of Preaching*—and died suddenly on a vessel entering Toronto Harbour on 2 May 1914. He lived a chivalrous, glorious, and knightly life: we shall not see his like again.

Selbie, *Life*.

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