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congregation on the anniversary of the benefactor's death, and the remainder

"to be applied by the deacons in instructing the youths of the congregation in sacred music and in buying them music and psalm or hymn books."

A singing master's salary was paid thereafter.

Rees David died in 1788, lamented by all his people. He is commemorated at St. Mary's by a handsome marble tablet bearing the inscription,

"He was a faithful and laborious minister of the gospel, a firm and upright man, a true and constant friend."

He had raised the Church to a position of influence in Norwich and laid the foundations on which his successor was to raise it to a position of influence in the denomination.

CHARLES B. JEWSON.

(To be continued.)

Some Norwich Notes.

[Dr. W. T. Whitley has supplied the following notes arising out of Mr. Jewson's careful and painstaking research.]

I.

THE Mumford family was not only Baptist, but leaned to the observance of the Seventh-day. Stephen left Tewkesbury in the reign of Charles II, and from Rhode Island corresponded with members in England. In 1708, a Mumford whose Christian name is not known, a member of the new church at Colchester, desired to be one of its "ministers" or lay preachers. On September 2nd it declined to authorize him, so next February he was dismissed, apparently to the Seventh-day church founded there before 1660 by Thomas Tillam.

Edward Mumford was a member of Horsley Down, where Keach had needed to combat the principle of observing the

seventh day. On July 29th, 1714, he became pastor at Whitchurch in Hants., where he was succeeded seven years later by John Grant from Broughton. From 1723 to 1727 the church at Warwick had a Mumford as pastor. Now Mr. Jewson shows that Edward Mumford supplied at Norwich, was ordained two years later, and died in 1737. It is worth noting that within four years that church was helped by Benjamin Stennett, of Ingham, which church had always been flavoured with Seventh-day principles. Since the Pulham church also was aware of them, there is room to investigate any connection with Woodbridge, in Suffolk, rather a stronghold. Also to see whether Norwich had any trouble of that kind.

II.

Nathanael Wyles from Norwich had a good record as pastor. Keach founded many churches, including one which met in Shakespeare's Walk, Shadwell, where he and his son lived. Wyles took charge of it, was one who took the Association Oath to support William on the death of Mary, and in 1698 published some sermons as *Comfort for Believers*. While in 1709 Benjamin Gandar was preaching here, it is possible that Wyles continued until the premises were converted into the Dissenters' Charity School, 1713, after which their use on Sunday was secondary. Meanwhile, the village of Terling, in Essex, had had a Baptist church ever since the days of Samuel Oates and the trial for murder because a woman died a month after her baptism, and John Ward had two hundred hearers in 1715. On his death that year, Wyles followed. He did not sever ties with London, for five years later he preached the funeral sermon for J. Jeffreys; and even in 1736 he was present at the new Fraternal, now known as the Baptist Board. In 1740 he published at Colchester *The Faith of the Weakest Believer*, and next year, *The Leper's Faith*; in 1742, *Eighteen Hymns*. Six years later, again at Colchester, *Hints by a Dying Pastor to his People*.

III.

John Miller, in 1718, published at Norwich *A short dialogue between a Baptist and a Quaker*, which filled thirty-six pages; a copy is in the Friends' Library at Endsleigh Gardens. It called forth replies by Barret and by Samuel Willett, who mentions also at Pulham the Seventh-day Baptist Rutland. Miller was pastor at Great Ellingham, 1722-1733, May 31st. Harmer says he was living at Pulham about 1730. A church at Bildeston and Battsford had combined Independents and Baptists from perhaps 1713, as Mr. Klaiber has shown. Miller transformed

it into a Particular Baptist church on July 1st, 1737, when sixteen men and thirteen women covenanted together. Next year he was ordained its pastor by four Independent ministers; the Baptist church at Colchester had no pastor then, nor had the church at Norwich. Indeed, Miller was called thither in 1738, and Mr. Jewson now tells that he died next year. The church at Bildeston, however, took no notice of this till, in 1745, it recorded that "by the Sovereign providence of God, they had been in time past deprived by death of their late pastor, Mr. John Miller".

Reviews.

The Bible in its Ancient and English Versions. Edited by H. Wheeler Robinson, M.A., D.D. (Oxford University Press, 12s. 6d. net.)

There has been brought together here in handy and attractive form, much valuable and interesting information about the history of the Bible, and in particular, about the ancestry of our English versions. The nine chapters are by scholars of the front rank, and they write for the reader of general education as well as for the student. The result is a volume which should give wide satisfaction, and should find a place all its own among the many books about the Bible. The claims of the brief introduction rightly err on the side of modesty; these pages make at many points fresh contribution of their own to the study of the subject.

Dr. Wheeler Robinson, the Editor, contributes the chapter on the Hebrew Bible, and the important closing essay on the Bible as the Word of God. Dr. W. F. Howard writes on the Greek Bible, that is, the Septuagint and the Greek New Testament. The Syriac Bible, parts of which are of considerable importance for the determination of the original text of Scripture, is dealt with by Dr. Theodore H. Robinson. The Rev. H. F. D. Sparks tells the story of the widely used and influential Latin Bible, and Sir William Craigie writes on the Anglo-Saxon, Middle English and Wyclifite versions. There follow two lengthy and informative chapters by Mr. J. Isaacs, the one on