

Editorial.

NEW MEMBERS.

The following have joined the Baptist Historical Society during the past quarter :

Beddington Free Grace Library.	Mr. R. E. Pearson, J.P.
Rev. W. Fancutt.	Rev. Rhys T. Richards, B.D.
Mr. E. A. Hobbs.	Mr. A. R. Timson.
Sir Thomas Hughes, J.P.	Mr. E. A. Timson.

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THOMAS GUY'S INVESTMENTS.

Through the industry of Mr. T. Roy Jones, B.A., we are able to reprint Thomas Guy's private account book, in which he kept particulars of his transactions in South Sea Stock. The reprint occupies thirteen pages, but it was difficult to arrange in any other style, and we felt that historical students would prefer to have a page-by-page reproduction.

Mr. Roy Jones is a student at Rawdon College, which he entered from the St. Mary's Gate Church, Derby, in 1933. Last October the Ward Trustees elected him a Ward Scholar. We congratulate him on his researches, and look forward to further contributions from his pen.

Thomas Guy has long been claimed as a Baptist and one of the denomination's outstanding philanthropists. The evidence in support should be collected and published, that no question may arise in the future. The Secretary has some information, and would be glad of any particulars which members can supply. Which London church, for example, can establish the honour of having had him in membership?

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REGENT'S PARK COLLEGE.

Baptists of this generation are presented with the opportunity of making an outstanding contribution to the training of the Baptist ministry of the future. Regent's has now been established at Oxford for about a decade, and in the theological school its students have won distinguished successes. The freehold site in St. Giles' is admirably situated, and paid for. The building plans which were prepared two years ago have met with widespread approval. Baptists everywhere should rejoice at the decision of the College Council to proceed with the first portion of the buildings during this year, thus giving them the privilege

of contributing to this far-seeing scheme. It is proposed to lay the foundation stones on Thursday, 21st July. In this issue, the Rev. Percy Austin recounts something of the indebtedness of the denomination to Regent's.

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BAPTIST UNION ASSEMBLY.

Monday, 25th April, 1938, will long remain memorable, for in the afternoon of that day the Assembly took the unprecedented step of rejecting a major scheme presented to it by the Council, which had approved it by a large majority. The scheme had also received the practically unanimous approval of the general committee of the Baptist Missionary Society. There have been occasions in the past when the Assembly has deferred the Council's proposals for further consideration, or even referred sections to the Associations and Churches (the original Sustentation and Ministerial Recognition schemes come to mind), but never before has the Assembly so emphatically and decisively said to the Council, "we will have nothing to do with your proposals." The repercussions of that afternoon, and the circumstances in which the debate was conducted, will long be felt.

Of the interest of the debate there can be no question. Outstanding speeches were delivered, both for and against the Council's proposals. One speaker, who surely should have known better, appeared unaware of the distinction between capital and income expenditure, with the result that the arithmetic of his lengthy harangue was somewhat extraordinary. He argued that, by the end of two hundred years, the Russell Square site and building would cost £720,000, viz. £120,000 for the building and £600,000 in ground rent. Therefore, a lease for one hundred years would, on this speaker's "argument," but contrary to general financial opinion, have been a better bargain for the Council, the "cost" being lower by £300,000. Again, if the Council had secured a lease for 1,000 years, it would, presumably, have made a terrible bargain, as the "cost" would then have been £3,120,000. Of course, the "argument," as indeed other "arguments" in this particular speech, will not bear examination. Perhaps the quality and effectiveness of the speech are best illustrated by the modern version of a very old yarn. It runs something like this: A prisoner was defended so eloquently and passionately that his acquittal was secured. A month later the erstwhile prisoner was staggered by the bill of costs, and said to the lawyer, "When I heard your speech to the jury I thought it wonderful, and you convinced me that I really didn't do the job; two or three days later I thought about your speech and began

to have doubts and could see a lot of flaws; to-day I know I did the job and there was nothing in your speech." "That may be," replied the canny lawyer, "but the jury only heard the speech once before giving their verdict."

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MOUNT STREET BURIAL GROUND, NOTTINGHAM.

The earliest known reference to this burial ground is in a deed of Lease and Release dated December 29th and 30th, 1724, where it is stated to have been "for many years last past used as a Burying Place for the People commonly called Baptists *alias* Anabaptists in and about the said Town of Nottingham" . . . It was closed by an Order in Council dated January 30th, 1856, except for burials "in family vaults and walled graves" . . . and the last interment took place in December, 1876.

The disused burial ground itself is now to disappear, as the new street from Park Row to Friar Lane will pass over its site. The remains contained in the graves are to be removed by the Nottingham Corporation to the Nottingham General Cemetery, no "heirs, executors, administrators or relatives of any dead person whose remains are buried there" having taken advantage of the opportunity given them by the Corporation to remove the remains to another burial ground or cemetery. A copy of the Schedule of the tombstones, etc., prepared by the City Engineer, has been supplied by the Town Clerk to the Baptist Historical Society.

A full account of this ancient Baptist burial ground, with quotations from relative deeds and minutes, and copies of the monumental inscriptions, is given in the *History of Friar Lane Baptist Church, Nottingham*, by John T. Godfrey and James Ward (1903).

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CHRISTMAS EVANS.

The 19th July, 1838, saw the passing of Christmas Evans, the best known of all Welsh preachers, described by Robert Hall as "the tallest, the stoutest and the greatest man he ever saw." A centenary tribute by the Rev. E. W. Price Evans will be printed in our October issue.