

MISSION: HOME AND OVERSEAS RICHARD GLOVER OF BRISTOL*

The name 'Glover' spoken in Baptist circles at almost any time during the twentieth century would normally be a reference to Dr T. R. Glover. Arthur Dakin said of him: 'He was one of the few men to whom it is given to change the emphasis in the pulpits of the land.'¹ After 1919 when 'T. R.'s father, Richard Glover, died, his memory was, perhaps, overshadowed by that of his illustrious son. Indeed, T. R. Glover had already begun to attract attention within the denomination much earlier. For example, when only twenty-six years of age in 1896, he contributed an article to *The Missionary Herald*,² and *The Jesus of History*, probably his best-known book, had been published more than two years before his father's death. Nevertheless, Richard Glover was a man who merits no less honour and remembrance than his son. In many ways Richard Glover personified mission at home and overseas, certainly within the Baptist denomination, in the later part of the nineteenth century.

It has been said that in the Victorian period: 'The Baptists were the most conservative, old-fashioned denomination among the major churches.'³ It is not our purpose to discuss that sweeping statement here, but in so far as it may contain some truth, that would not have been evident in the life and ministry of Richard Glover. He was born in South Shields on 6 January 1837, the eighth and youngest son of Terrot Glover, who came originally from Scotland, and his wife Anne, née Reavley. Glover senior was a prosperous ship owner, who was actively involved in local politics as a Liberal, and served as Mayor of his borough on three occasions, and as a Justice of the Peace. The family were Presbyterians. Towards the end of his lengthy student career, however, Richard turned his back on the family's church and became a Baptist. At the age of seventeen he had begun his studies at the University of Edinburgh. After two years he moved to London, studying for a year at King's College, and then for four years at the Presbyterian College, where he was training for the Presbyterian ministry. Half-way through his four-year course, in 1859, he came to the conclusion that the Baptist rather than the Presbyterian denomination recognized most fully the dignity and responsibility of the individual Christian and the organization and spirit of the New Testament. More than twenty years later he said: 'I am comparatively indifferent to forms of church government, personally preferring those which give most scope to individual action and possess most elasticity.'⁴ He was referred to Dr Landels of Regent's Park Baptist Chapel, by whom he was baptized.

Glover was clear that he rejected Calvinism, and especially its teaching of predestination:

Is it the doctrine of Scripture that all God's desires and purposes invariably obtain fulfilment? I think not. On the contrary . . . *some* plan of God's is always and invariably realized, but that he has many alternative plans, less, more, and most good; and that whether *the* will of God - i.e. the very best - be done, or *a will* of God - the best possible in unyielding circumstances -

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depends on us.⁵

and:

It is recognized through all Scriptures as the most solemn fact of human condition that the gracious will of God depends for its accomplishment on our concurrence and co-operation.⁶

Four years later, in his much praised Presidential Address to the Baptist Union in 1884, he appears to have gone even further, when he stated:

Man can inspire God, and charge the Divine Father with all his feelings, making Him participator in the thoughts, cares and desires of his heart, and in a limited but sufficient degree can mould the action and purpose of God.⁷

Lecturing in 1883 on the Epistle to the Ephesians, chapter 1, he specifically rejected a Calvinist interpretation of verse 4 ('According as he hath chosen us in him before the foundation of the world . . .') and counselled his hearers to 'avoid the darkness of Calvinism'.⁸ By this sweeping aside of Calvinism, he set himself at odds with many of his contemporaries within, as well as beyond, the Baptist denomination, and notably with C. H. Spurgeon. They claimed to maintain their Calvinist roots, and held this to be the basis for their evangelical stance. Yet, of course, much of what Glover was denouncing in Calvinism had long since ceased to be part of what Spurgeon and other evangelicals within the Particular Baptist tradition thought of when they proudly labelled themselves 'Calvinists'.⁹ Similarly, Glover questioned the Puritan heritage which he saw as emphasizing God's might and power at the expense of God's love.¹⁰ Despite such views, most modern historians doubt whether Glover would have been on Spurgeon's 'hit list', had he published it at the time of the 'Down Grade' controversy.¹¹ Yet his son apparently considered that he would have been, a view not shared by Carlyle, according to M. E. Aubrey, writing many years later.¹² Surely it is Glover's much loved sense of humour coming through, however, when, around 1890 in his notes on chapter 17 of St John's Gospel, he wrote:

The hour is come - the hour that divides the history of the world. Until then it may be said to have been 'on the Down Grade', since then on the Up Grade.¹³

But there was more! For Glover also epitomized other attitudes which were perceived by some as inconsistent with an evangelical faith. Not only was he one of the growing number of nonconformist ministers who accepted biblical criticism, but he was generally open to the modern scientific teaching. In his thinly disguised tribute to his father in the *Daily News*, T. R. Glover stated: 'he was frankly interested in Darwin, and it never seemed to occur to him that you could not be friends at once with Darwin and St John.'¹⁴ Yet in his later years he may have become less certain of this. In 1901, when he was aged sixty-four, he expressed unease at the predominance of 'laws' as the explanation of everything. He remarked: 'For our progress to be sound, the supernatural should grow with the natural in our regard; but as it is, law is pushing out God more and more.'¹⁵ However, in 1880 he had gone so far as to comment in an address to the Autumnal Assembly of the Baptist Missionary Society:

I wish that the history of the religions of mankind could be written by a devout Darwinian; and I tell you why. Because it seems to me that in no field of observation will he find a firmer and nobler series of instances of the law of the survival of the fittest than in the study of the creeds of men. The heart of man has always opened to that which was best to live and die by.¹⁶

This was in an address which sought to encourage missionaries in their task by arguing that mankind had a natural affinity for the divine. Throughout his ministry, Glover maintained this as one of the principal bases for his approach to mission, both at home and overseas. If mankind had a natural inclination to seek for a God figure, then it was the task of the missionary to point people to the true God: 'We can tell men where they can find Him, infallibly and assuredly.'¹⁷ He did not see this as simply a theoretical concept, for example: 'A missionary has told of some few on the west coast of Africa who, in his judgment, sought after God even before the Gospel reached them.'¹⁸ Therefore, he argued, Christians should not doubt that mankind was receptive to the Truth, and needed to show compassion towards all unbelievers, who lacked the consolations of the Christian faith.¹⁹ Furthermore:

however man may be sunk in degradation, man is made in the image of God; and, however he forgets that Divine origin, there is in him, by virtue of it, an infinite capacity and an immortal force. Man everywhere is a generation that seeks God's face.²⁰

Perhaps more controversially, Glover did not simply write off all other faiths as without value. This needed to be understood if the church was to be successful in its mission to bring all people to Christ. Having understood it, the approach to mission followed. As a young man, Glover appears to have taken full advantage of the family shipping connections. While still a student he travelled widely. At the age of twenty-one he went to South Africa. There he visited the Moravian mission station at Genaden Dal. Subsequent voyages took him to Russia, twice, the Mediterranean area, including the Holy Land, the South Sea Islands and even to the Arctic Ocean. Nor did his voyaging stop as he grew older and, indeed, he tried to share such experiences with his son.²¹ In 1890-91 he visited China on behalf of the Baptist Missionary Society. Thus it was not simply through his wide reading alone that he became aware of the tenets of other faiths and learned to respect them.

In a lecture at Bristol University College in 1883, Glover set out the biblical basis for this view. Commenting on Galatians chapter 4, verse 9 ('But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?'), he argued that St Paul saw some value in all religions: 'Paul teaches that they [heathen religions] are all better than nothing and all preparing the way for Christ.'²² He then proceeded to enumerate the services which those religions 'we know most of' will render. These included inculcating many of those characteristics which are indeed looked for in one who follows the Christian faith, but he also suggested that many 'heathen religions' also came near to Christian ideas of sin and atonement. He concluded by seeing this as an encouragement to Christian missionary work, since all these other 'systems' prepared the way for the Christian Gospel. In other writings and addresses he

enlarged on these ideas. With regard to Mohammedanism, he suggested that it was: 'received not because of its error etc. but because it called man from idolatry to God.'²³ Gandama, the founder of the Buddhist religion, he saw as 'the Martin Luther of India'!²⁴ It is interesting also in this context to recall an incident which happened in Bristol. The Glover household was noted for its hospitality and one visitor, in 1885, was Pardita Ramabai, an Indian convert from Hinduism to Christianity. While she was in Bristol, Glover took her to visit the tomb of the notable Hindu, Rajah Rammohun Roy, who had died while on a visit to Bristol in 1833.²⁵

It is, however, in the context of China that he showed the greatest respect for the 'heathen religions'. After visiting China, he was confirmed in his view and spoke of the Chinese as the 'uppermost of all heathen people'.²⁶ He spelt out both how earlier missionary work in China had initially succeeded but later the faith had been corrupted, yet at the same time elements of it had been absorbed into some Buddhist sects. However, 'we have a larger creed' and they 'wait for the knowledge of God.'²⁷ So this was in no way to be seen as making the Christian Gospel redundant. On the contrary:

The great people of China have come to a pass where the old and enfeebled religion of Buddhism and the somewhat secular moral teaching of Confucius no longer meet their need. There has always been a craving for higher truth in the hearts of Chinamen. The Temple of Heaven - i.e. of the one supreme God - in Peking has held there in Eastern Asia a position somewhat analogous to the position held by the Temple of Jehovah in Jerusalem - a witness to the one supreme God. It is our calling, and it is within our power, to give to that vast and strenuous and commanding people the light of life as it streams from the face of Christ and lives in His teaching.²⁸

This was said in the context of his address at the Memorial Service for the Baptist missionaries killed in the Boxer Rebellion two months earlier.

It was in the light of these views that he saw the way for the Gospel to be proclaimed especially overseas. It was important for the missionary to seek to understand the people among whom he was going to work, and to respect their beliefs. So, 'becoming Indian to the Indian is the duty of every missionary there',²⁹ and, having thus come alongside the people, 'believe in Man, in heathen man; believe that there is something in him which you have to find out.' Indeed, 'there are bits of the Gospel which only the heathen can see, and which, in our atmosphere, we cannot behold'. Furthermore, 'Remember that God has been there before you'.³⁰ Nor should conversion be seen in any sense as mechanistic:

Seek conversion, but cherish growth and build up character, that the whole nature fairly, evenly, and sacredly developed, may in harmony of a great service be a joyful song to God.³¹

This advice was given in the context of evangelizing the young, but was characteristic of his concern that conversion should be part of a process which included the nurture of any new Christian. On his return from visiting China, he urged that revival of religion should be 'not of the nervous, hysterical sort'.³²

Increasingly Glover was convinced that the churches at home must put more and

more resources into overseas mission. The main emphasis of his Report on the Deputation to China in 1890-91 was the need to send more missionaries, especially to build up work in the Shensi province.³³ Frequently he gave his support to appeals for money, stressing the need to send more missionaries to China and elsewhere. He could envisage no substitute for sending people to witness to the heathen - 'twice one are many more than two when it is two disciples sent forth'.³⁴ He maintained, however, that they must be properly trained and prepared for their mission. Of course they must be inspired - 'only the inspired man can properly preach the Gospel if Christ'.³⁵ Inspiration notwithstanding, he firmly rejected a proposal to send untrained missionaries,³⁶ and urged the colleges at home to 'set themselves more diligently to train men for missionary work as well as for the ministry at home.' Glover himself had become Secretary of the Bristol Baptist College in 1873 (and served in that capacity until his death), the same year that the young George Grenfell arrived as a student, from which date there was a marked increase in enthusiasm for overseas mission in that college.³⁷ Glover also warned that what he perceived as a lack of calibre in the home ministry might be reflected in the quality of the missionaries.³⁸ This view is, perhaps, a little surprising at a time when the general uplift in the educational standard of Baptist ministers was well under way.³⁹ One reason for his concern was probably his observation that, especially in the case of China, of which he developed a special knowledge, there was little contact with the better educated and more prosperous sections of the population.⁴⁰ This he attributed to 'the age-long and world-wide tendency of the poor to seek a gospel of comfort and partly because missionaries have almost exclusively addressed themselves to that class.'⁴¹

He was aware of the dangers of the missionary 'following the flag', where this might lead to the Gospel being associated with the less worthy aspects of colonial conquest, such as the events surrounding the Opium Wars in China.⁴² Nevertheless, he saw the opportunities which were being opened up by colonial expansion:

We reach them with our army, our commerce, our oftimes imperious wars.
We rule them, slay them, injure them. Near enough to do these things, are
we near enough to Save them?⁴³

His comment at the conclusion of his Presidential Address to the Baptist Union Autumn Assembly in 1884, on the theme of 'The Work of the Church Today', may grate on late twentieth-century ears but was in the spirit of its time:

It seems as if God meant it to be wrought chiefly by the English people, and had set us a nation of kings and priests unto God to rule and raise our fellow men.⁴⁴

Yet, in seeming contrast, albeit ten years later, he strongly advocated the creation of native churches. Missionaries must 'let forms of church life be native to the place' and 'you must teach your converts to be independent of you.'⁴⁵

It should not be thought, however, that Glover was merely a spectator of mission overseas. He may never have served as an overseas missionary, but was nevertheless actively engaged in the work of the Baptist Missionary Society at home. There was one point when he might have gone overseas to serve. In 1879 he was invited to go to India to become the BMS India Secretary and minister of the Circular Road church

in Calcutta.⁴⁶ His decision to decline the invitation was greeted with considerable thanksgiving by his church at Tyndale in Bristol - so much so that they took the admirable decision to make a presentation to him on the occasion of his *not* leaving! However, this decision certainly did not mark any decline in his involvement in the work of the Society. This had begun during his first pastorate, at Blackfriars Street church in Glasgow (1861-1869). He attributed his interest in overseas mission to his wife,⁴⁷ whom he met and married while ministering there. Yet it is not unreasonable to speculate that the seeds of this interest had been sown during his youthful travels to many parts of the world. Later he was to recall that early involvement in Glasgow. Addressing the Baptist Union of Scotland Assembly in 1884, he claimed that when he went to Blackfriars Street the church's annual donations to the BMS amounted to no more than £10, but that by introducing a monthly giving scheme, he soon increased this to £80.⁴⁸ Whether he could claim similar credit for the generosity of Bristol Baptists very soon after he moved to the city must be open to question, but within a year of his arrival it was noted that almost £1,000 had been given - the largest amount ever and the best outside London.⁴⁹

Be that as it may, the following year Glover became a member of the Society's Committee. Carlile's comment that 'since then [1867], no great missionary demonstration has been complete without the presence of Dr Glover'⁵⁰ may be an exaggeration, but he soon became a frequent speaker at BMS assemblies and similar events. The pages of the *Missionary Herald* record his name as speaker or preacher at a variety of such occasions, especially during the 1880s and more particularly in later years on the subject of China. He was, as were others, perpetually concerned about the finances of overseas mission. This concern showed itself both locally and nationally. In 1886 he proudly reported gifts which had been secured towards the current deficit from people in and around Bristol.⁵¹ When he spoke in a debate about the current debt which the Society had run up in 1884, his suggestion of an immediate collection was acted upon and raised some £1,200,⁵² and, when the Society was again in financial difficulties in 1898, it was he who wrote on behalf of the Committee setting out the situation and explaining the proposals for its solution.⁵³ In all this he worked closely with A. H. Baynes, Secretary of the BMS, and later recalled, 'we had begun to dream that we must equalise expenditure and income by spending less', but Baynes 'taught us the more excellent way of giving more'.⁵⁴ So highly was their partnership regarded, that in 1904 their names were linked as 'the chief of our missionary enthusiasts'.⁵⁵

Later that same year it was a member of Glover's own church, Edward Robinson, who became Treasurer of the Society. Indeed, in addition to the service which he rendered to the Society himself, Glover also influenced others to serve it in various ways. Thus members of his congregation, such as Charles Townsend and Herbert Ashman, were to be found presiding at national missionary events, while Mrs Robinson (Edward's wife) served as President of the Zenana Mission for several years. He also encouraged especially the more wealthy to give generously, notably Sir Charles Wathen, whose munificence in financing expeditions to the Congo was recognized by the naming of one of the mission stations after him, but who also, for example, guaranteed half the cost of sending eight new missionaries to India in 1880.⁵⁶ During his pastorate at Tyndale, Bristol, at least fourteen members of the

church went to serve overseas with the BMS, to be followed by several others in the years immediately following, so that at the time of his death, eight years after his retirement, there were no fewer than eighteen members of the church thus serving.⁵⁷

According to his daughter, Dorothy, it had been through the influence of Dr Landels that the as yet unknown, young Richard Glover was invited to preach one of the missionary sermons in London during the BMS Spring Assembly of 1867. Such was the impact that he made that 'people were moved to a new sense of the reality and importance of missionary work'.⁵⁸ Of more immediate significance for Glover himself was the call which followed to become the minister of the newly established Tyndale Church in Bristol. There he was to minister for forty-two years and under his leadership there grew up an influential church. The new chapel had been built to serve the rapidly growing area of Redland and part of Clifton, in which it had become fashionable for Bristol businessmen to settle, following the abolition of turnpike trusts with their associated tolls and the consequent easing of the travel into the city centre. An initiative of the minister of the Broadmead Church had been picked up by a widely based committee which raised the money and built the chapel. The chairman of that committee was E. S. Robinson, one of the most prominent businessmen and mayor of the city.⁵⁹ Although from a Baptist family (his maternal grandfather had been a friend of William Carey), he was in membership at a Congregational church. Interestingly, having been instrumental in the foundation of the Tyndale church, he waited until it and Glover's pastorate had been established for several months before becoming a member himself. There can be little doubt that Robinson's example gave a 'seal of approval' to Tyndale and to Glover in the eyes of other businessmen who, during the years of Glover's ministry and beyond, formed the core of this influential membership. Thus it is difficult to assess how far it was Glover's leadership which accounted for the outstanding record of service to the community of which Tyndale could boast. There can be no doubt, however, that this man, whose father had given distinguished service to another community, was in tune with such people and would certainly have encouraged them in this aspect of the mission of the local church. Glover himself was involved personally to an extent. For example, when there was a public scandal over election bribery in 1880, Glover spoke at a public meeting in the Colston Hall in Bristol, calling attention to the responsibility of the minority, who then had the vote, towards the vast majority who did not, not only in Britain but throughout the Empire.⁶⁰ His most notable contribution to the local community, however, arose from his membership of the Bristol Infirmary Committee. Seeing an unmet need, he took an initiative to raise funds and then served as secretary of the committee of distinguished citizens which arranged for the building of the Queen Victoria Jubilee Convalescent Home, opened by Queen Victoria herself in 1899.⁶¹

It was during the same royal visit to Bristol that the first *Lord Mayor*, Herbert Ashman, was personally knighted by the Queen. He had been a member of Tyndale since he was baptized by Glover at the age of thirty in 1884.⁶² Edward Robinson (eldest son of E. S. Robinson) also served as Lord Mayor and Charles Townsend, who was church secretary for more than twenty years, became an MP. These three were probably the most distinguished of those members who served the community.

Tyndale Baptist Chapel only had a congregation of about 200 members, but

a high proportion of them were involved in social and philanthropic work in the city . . . Tyndale Baptist Chapel had an influence far exceeding its numbers.⁶³

A more conventionally evangelistic form of mission began very soon after Glover went to Bristol. In 1871 a Mission was established in Deanery Road, a very poor part of the city. Begun in a cottage, it soon moved to a former Synagogue and expanded into a former public house and eventually, in 1889, its own purpose-built Mission Hall was completed. The first baptisms took place towards the end of 1880 and within ten years a Sunday School of more than three hundred children had been established, later increasing to five hundred. Many of the leading members of Tyndale assisted in the wide variety of activities at the Mission, not always in the most dignified manner: 'Edward Robinson, in white shirt sleeves, fighting a gang of roughs who were molesting children coming to Sunday School!'⁶⁴ While from 1891 until 1915 first Thomas Howe and then G. W. Robert were employed as Missioners, it is clear from the detailed records which Howe kept that Glover himself maintained an active interest in the Mission.⁶⁵

Glover also wrote a series of tracts. They are mostly undated, but appear to have been begun within a few months of the beginning of his pastorate.⁶⁶ They were each headed 'Tyndale Tracts', and this fact, together with their probable date, indicates that they were not designed for use amongst the people with whom the Mission was in touch but rather within the context of Tyndale Church itself. Indeed, while their message is mostly simple and straightforward, the language suggests that they were aimed at a rather better educated audience than they would have found in the vicinity of the Mission.

Above all, Glover was considered to be an effective preacher. His daughter reported:

What kind of preaching did the young minister address to his hearers? Having been brought up under it, I must rely on others who had a different background. They told me, 'it was quite different'. I can speak for it that his sermons never had twenty three heads, as was not unusual in those days. Chiefly he proclaimed the love of God, the grace of our Lord Jesus Christ, the responsibility of man to Him, love for our neighbour, and concern for his needs. The doctrines as he taught them were not something in a book or creed but living forces - becoming flesh. He had a gift for imaginative reconstruction. He did not use second-hand phrases. He made his own with vividness and freshness. Simplicity and depth and poetry were features. Those taught by him had nothing to unlearn in later life.⁶⁷

A more disinterested observer commented on a missionary address in 1883:

the vast congregation . . . seemed spell-bound as Mr Glover poured forth an address so full of sanctified eloquence and lofty inspiration that it is difficult to find terms in which adequately to characterise it.⁶⁸

Of his Presidential Address to the Baptist Union in April 1884 it was reported:

Mr Glover's 'Inaugural' fully answered our expectations. An address of

logical precision is not to be looked for from him. His thinking does not move in a logical groove; but he is a thinker of rare power, nevertheless, and his address abounded with thoughts of beautiful freshness and of priceless value.⁶⁹

While someone who did not always agree with him, speaking mainly of his preaching during his first pastorate in Glasgow, wrote:

There were doubtless more learned, more brilliant, and more eloquent preachers than he, but none exactly like him. Without the slightest approach to eccentricity, or a spark of affectation, his personality was yet unique.⁷⁰

The same writer also commented:

His speeches at Exeter Hall in 1880 and 1884, at Leicester in 1883, at the City Temple and at Broadmead in 1886, will not soon be forgotten by those who heard them . . . His two presidential addresses . . . reveal the essential spirit of the man, and are among the manliest, most reverent and Christ-like, as well as the most practical utterances to which we have listened.⁷¹

Clearly the comment about his lack of logical thinking was made by one who had not heard his Inaugural Address as President of the Bristol Association in 1881. It consisted in the main of a closely argued thesis that there had been a decline in church life, and Baptist life in particular, in England during the nineteenth century and the previous forty years especially. He quoted population and church membership statistics and he referred in detail to the level of giving in the context of the wealth of the nation as measured by tax revenue. He identified the reasons for this decline as 'want of organic unity', the 'distraction of our times', especially preoccupation with political issues and doctrinal controversy, a 'general enfeeblement of the sense of the equal priesthood of all believers' leading to 'in almost all our churches the almost exclusive discharge of many of our functions by the ministers' and, most importantly, a lack of depth in personal godliness. In response to this:

Let us repent of these faults and imperfections, and lay warmer hearts in more unreserved sacrifice on the altar of our Saviour. Let us awake to the claims of our fellow-men, and deepen our concern for the glory of the Saviour. Let us be solicitous to receive a full reward, and we shall at length find in our Saviour's grace, in His Gospel, His smile, His help, we have power sufficient to achieve a success that will infinitely surpass all that is now conceivable by us.⁷²

Twenty years later he was more specific in identifying how the mission of the church at home might be addressed:

Oh, if at home we would address ourselves to those absolute outsiders of whom we despair, I have the feeling that our churches would soon be filled by more virile souls, with larger convictions and consecration than are to be found in our midst today in the hearts of those more easily converted. It is not Sunday-school children only that we are to speak to, nor the aspiring, and the honourable, and those half converted by nature before grace touched

them, but 'every creature', to the drunkard, and blasphemers, to the lewd, the ignorant, the out-of-the-way, the heathen.⁷³

The work of the Tyndale Mission gave practical expression to his words.

He was very conscious of the importance of working among children: it provided an opportunity for teaching the faith, which should not be missed, because 'childhood is naturally the age of faith'.⁷⁴ He pointed out that many of those who had served as missionaries had been converted at an early age,⁷⁵ but 'I would do nothing to hasten church membership until the age is reached of, say, fourteen or sixteen'.⁷⁶ His own son had been baptized and become a church member at the age of thirteen, his daughters even younger, Elizabeth at the age of twelve, and Dorothy at eleven!⁷⁷ He was fond of children - 'a church, like a house, without young people is apt to be very dull'⁷⁸ - and seemed to have the ability to communicate well with them and to attract and hold their interest. Often he succeeded in sharing with them his own enthusiasms for practical skills and activities. His daughter, Dorothy, later recalled:

He could make paper things - trains, people, animals, ladders, wheelbarrows. . . in his own home with lathe, wood chisel and fretsaw; with paper, a press and paste; with chalk moulds and melted lead, he would cause children to create all manner of things themselves that fascinated them and filled them with pride of accomplishment.⁷⁹

Once a month in his own church he devoted the morning service to the children and he recommended that there should be a children's address every Sunday.⁸⁰ We can get a flavour of his own style from one which was published in 1886, 'Love, An Allegory'.⁸¹ To the *Sunday School Chronicle* he contributed several series of 'Notes for Teachers', and in 1888 he accepted an invitation to deliver the Ridley Lectures at Regent's Park College on the subject *The Ministry of the Church to the Young*. In teaching children, it was essential to stress the love of God and 'that the love of God should be fatherly, motherly, is to children the most credible of verities':⁸²

The scholastic spirit that so dwarfed the mind of the church and imprisoned it, passed over from the Church of Rome into the reformed Churches, and into the minds of our Puritan fathers, and the idea that was dominant in their souls was the thought that God's motive power was not Love but the manifestation of His glory.⁸³

In the nineteenth century the love of God had been rediscovered and 'we have a theology better fitted to give to the children than in former days',⁸⁴ not least because of the return from 'misreading' the Epistles to reading the Gospel, which provided a simpler form of truth.⁸⁵ So, through learning of the love of God, children were to be brought to Christ: 'The only thoughts that are of use to child or man are those that set him thinking on his own lines, or that assist the struggling birth of thoughts within his soul.'⁸⁶

To this end, whether seeking to lead children or adults to Christ, he was convinced that each person had to be treated as an individual, because 'each new heart sees truth in a light of its own'⁸⁷: 'It is not dealing with souls in groups that produces the best results, but dealing with them one by one.'⁸⁸ So the minister, evangelist or

missionary must seek to get alongside the individual and do as much by example as by what they say. 'Men believe first in a Christian - then in Christ.'⁸⁹ Therefore, 'we should concentrate on conveying those truths of which we have a personal knowledge'⁹⁰ and so 'say nothing but what He inspires and they will hear Christ's voice through you'.⁹¹ That was how Glover saw the mission of the church to bring the Gospel to all people, whether at home or overseas.

During his Presidential year, in 1884, Glover was invited to address the annual assembly of the General Baptists of the New Connexion. He prophesied that 'the more perfect denomination of the future will be when "P[articular] B[aptist]" and "G[eneral] B[aptist]" are moulded into some other "B[aptist]" nobler and larger.'⁹² No doubt he had in mind the coming together of the two strands of the Baptist family at home. He may well have had in mind too the inclusion of the third strand, the BMS, representing its overseas mission. No doubt he would have welcomed the closer *rapprochement* of the Union and the Society more than a hundred years later, as evinced in their coming together in the joint Baptist House. As early as 1874 and again in 1904, Glover had proposed the closer integration of the two, and 'it is at least arguable that the adoption at that time of a more comprehensive scheme would have been in the best interests of all concerned',⁹³ according to Dr Ernest Payne.

NOTES

- 1 In his address at the funeral of Miss Dorothy Glover (1875-1961), 20 October 1961 at Tyndale Baptist Church, Bristol, and published in a Supplement to the church magazine.
- 2 T. R. Glover, 'Old Objections', in *Missionary Herald* (hereafter *MH*) April 1896, p.161.
- 3 R. J. Helmstadter, 'The Nonconformist Conscience', in G. Parsons (ed.), *Religion in Victorian Britain*, Vol.IV 'Interpretations', Manchester 1988, p.87.
- 4 R. Glover, 'The Growth of the Denomination', Inaugural Address published in *Proceedings of the Bristol Association of Baptist Churches*, 8 and 9 June 1881.
- 5 R. Glover, 'The Lord's Prayer - The Third Petition - Thy Will be done', in *Baptist Magazine* (hereafter *BM*), July 1880, p.315.
- 6 *ibid.* p.316.
- 7 R. Glover, 'The Gift of Prophecy', Baptist Union of Great Britain and Ireland Presidential Address, 28 April 1884, in *Baptist Handbook*, 1885, p.3.
- 8 R. Glover, *Lecture Notes on St Paul's Epistle to the Ephesians*, MS in Bristol Baptist College Library, 1883, p.23.
- 9 Helmstadter, *op.cit.* p.67.
- 10 R. Glover, *The Ministry of the Church to the Young* (Ridley Lectures 1888), Sunday School Union, 1888, p.22.
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- 44 R. Glover, 'Work of the Church Today', p.53.
- 45 *MH* November 1894, p.445.
- 46 E. A. Payne, *The Great Succession*, 1938, p.48.
- 47 L. G. Champion, *Tyndale Baptist Church, Bristol, 1868-1968*, Bristol 1968, p.13.
- 48 *MH* February 1885, p.49.
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- 50 J. C. Carlile, *The Story of the English Baptists*, 1905, p.290.
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- 54 Payne, *op.cit.* p.47.
- 55 C. Williams, 'Bristol and Kettering', *MH* April 1904, p.159.
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- 59 The Minute Book of the Committee is in the archives of Tyndale Baptist Church.
- 60 *BM* January 1881, pp.34-41.
- 61 'Death of Dr Glover', *Western Daily Press*, 27 March 1919.
- 62 Membership Roll of Tyndale Baptist Church. Ashman and his wife were baptized on the same occasion as T. R. Glover.
- 63 H. E. Meller, *Leisure and the Changing City, 1870-1914*, 1976, p.81.
- 64 From an unsigned MS in the Tyndale Baptist Church archives, probably dating from c.1960.
- 65 The MS diaries of Thomas Howe (six volumes, 1891-96) are in the Tyndale Baptist Church archives.
- 66 R. Glover, *Tyndale Tracts*, Nos.1-100, published privately c.1872.
- 67 D. F. Glover, *op.cit.* p.3.
- 68 *MH* November 1883, p.368.
- 69 *BM* June 1884, pp.241-2.
- 70 J. S., 'The Rev. Richard Glover', *BM* October 1877, p.437. This was one of a series of 'portraits' of leading contemporary Baptists. J. S. is not identified but clearly knew Glover in Glasgow and may possibly have been the Revd J. Shearer, who had a pastorate in Glasgow c.1863.
- 71 *ibid.* p.437.
- 72 R. Glover, 'Growth of the Denomination', pp.7-15.
- 73 R. Glover, 'Sphere and Scope. . .', p.171.
- 74 R. Glover, 'Ministry. . . to the Young', p.29.
- 75 *ibid.* p.36.
- 76 *ibid.* p.64.
- 77 Wood, *op.cit.* p.7, states that T. R. Glover was baptized at the age of fourteen. However,

- was only 13½. 'T. R.' was born 13 July 1869, baptized 27 February 1883 (age 13y 7m); Elizabeth born 10 October 1871, baptized 25 February 1884 (12y 4m); Dorothy born 8 March 1875, baptized 21 April 1886 (11y 1m).
- 78 R. Glover, 'Ministry. . . to the Young', p.37.
 79 D. F. Glover, *op.cit.* p.3.
 80 R. Glover, 'Ministry. . . to the Young', p.58.
 81 *BM* January 1888, pp.21-5.
 82 R. Glover, 'Ministry. . . to the Young', p.29.
 83 *ibid.* p.22.
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 87 R. Glover, 'Gift of Prophecy', p.12.
 88 R. Glover, 'Ministry. . . to the Young', pp.63-4.
 89 R. Glover, *Notes on Elijah*, 1895, MS in Bristol Baptist College Library. Note on Chapter 17.14-15. These appear to be notes for lectures.
 90 R. Glover, 'Work of the Church Today', p.47.
 91 R. Glover, *Gospel of St John*, note on Chap.10.5.
 92 J. H. Y. Briggs, 'Evangelical Ecumenism, Part II', *BQ* XXXIV, 4, October 1991, p.167.
 93 E. A. Payne, *The Baptist Union: A short history*, 1958, p.111.

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Don A. Sanford, *A Choosing People: the History of the Seventh Day Baptists*, Boardman Press, Nashville, Tennessee, 1992. \$25 + \$7 surface from the Seventh Day Baptist Historical Society, Box 1678, Janesville, Wisconsin, 53547-1678, USA.

The first Seventh Day Baptist churches known seem to have arisen in England in the 1650s. Their foundation idea, like other Baptist groupings, was that they should reconstruct the organization and life-style of the churches of the Apostolic age. This they took one step further than other Christians were concerned to do by insisting that God's true sabbath was, as Israel has always said, Saturday. To this view they gathered some notable seventeenth-century Baptist converts, among them Peter Chamberlain, Henry Jessey and Thomas Tillam.

Obviously any group seeking, on the basis of the New Testament, to reconstitute the Apostolic church according to its original blueprint, would need to consider the Sabbath question very seriously. However, as the years have shown, such concerns could all too easily lead to a demand for the adoption of other aspects of first-century Judaism. In turn, that could lead, as other Christians, including other Baptists, were quick to point out, to a form of legalistic Christianity against which the apostle Paul had struggled with those whom he had termed 'Judaizers' in the first century. However, the term 'Judaizers' is far from being a fair description of those responsible for the on-going teaching and ministry of the Seventh Day Baptists as their story, especially in the USA, has by Dr Sanford been clearly shown. Certainly the first five chapters of this book are of very considerable interest to British Baptist readers. Nevertheless, the remainder of the book, which is largely concerned with the American side of the story, is also interesting in its own right.

This is a volume which should be found upon the shelves of all Baptists who care about the sheer variety of their history and can be widely read and enjoyed by them. In addition, there is a most useful bibliography which any serious readers and especially Baptist historians will greatly value.

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