

**THE SABBATH SCHOOL  
TEACHER, A MEMOIR  
OF RICHARD E. TATHAM**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649356577

The sabbath school teacher, a memoir of Richard E. Tatham by John Ford

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**JOHN FORD**

**THE SABBATH SCHOOL  
TEACHER, A MEMOIR  
OF RICHARD E. TATHAM**



THE  
SABBATH SCHOOL TEACHER;

A MEMOIR

OF

RICHARD E. TATHAM.

BY

JOHN FORD.

YORK:

THOMAS BRADY, 15, LOW OUSEGATE.

LONDON:

A. W. BENNETT, 5, BISHOPSGATE STREET WITHOUT.

1861.

~~200 c 129~~  
210. g. 449.



## P R E F A C E.

---

IN offering to my young friends, and to others engaged in Sabbath School Teaching, a memoir of one of their number, Richard Ecroyd Tatham, my desire is to encourage and stimulate them in their work. In this simple record of his short but bright course of earthly service, it is my wish to present a truthful sketch of my beloved young friend. In the fervour of his youthful zeal R. E. T. may possibly appear to some who read these pages, to have held sentiments, and to have adopted practices, which they cannot receive or imitate. I refer particularly to his estimate of the value of vocal, social prayer, and to his practice in this respect. It may seem as though these exercises, at stated times, were recommended by R. E. T. without sufficient reference to the need there is at all times, (but especially in the public or social exercise of prayer,) of the presence of the spirit of prayer, in the hearts of those so engaged. I do not think that either

knee, and offer the homage of our hearts and lips, in the name of Jesus, to our Father in Heaven. Thus whether in the privacy of our own closets, when assembled with a class, or on many other social occasions—under a sense of our own insufficiency and helplessness, longing for help, with a measure of faith in the promise, “Ask and ye shall receive”—we need not hesitate to bend the knee and give utterance with our lips to the desires begotten in our hearts by the Holy Spirit of God.

I think the reader of this narrative will rise from its perusal with the conviction that to this child-like, trustful confidence in prayer, B. E. T. was largely indebted for the success granted him in the prosecution of his work, and for the peace and joy in believing of which he was permitted to partake. Whilst I desire that *all* who read these pages may be encouraged by the bright example presented to them, I especially desire that the youth of both sexes, members of the Society of Friends, may find their faith confirmed in the precious truths of the Gospel, and their attachment to those views of christian doctrine and practice held by us, strengthened and established. I think they may find in these pages, evidence that within our



church—as within every true church of Christ—there is scope for the reception of all christian truth, and for the exercise of all christian gifts and graces, as well as abundant room for faithful and loving service for their Lord.

Within our border—unshackled by the distinctions of clergy and laity—they may, by life and conversation, by lip and tongue and pen, at home or abroad, in public or in private, as thereunto called, proclaim the glad tidings of salvation by Jesus Christ, and thus become His faithful servants here on earth, ready to do or to suffer in His cause, as He may appoint, sustained by a well-grounded hope that when earthly service is ended, they shall through redeeming love, enter upon the unalloyed, the eternal service of Heaven.

JOHN FORD.

York, 9th Mo. 1861.

# A MEMOIR

OF

RICHARD E. TATHAM.

---

RICHARD ECROYD TATHAM was the son of John and Susanna Tatham, and was born at Settle in Yorkshire, in the 11th month, 1838.

At an early age he left home for Aekworth School, and afterwards spent three years and a half at school at York.

Of a somewhat reserved disposition and quiet temperament, with abilities not above the average, not exhibiting much of the joyousness and playfulness which make a school-boy popular among his companions, he passed quietly through his course at school, leaving but few distinct impressions behind him. Yet some incidents, apparently trivial, like straws on a stream indicating the direction of the current, showed that there were at times a tenderness of spirit and a longing for peace.

On leaving school he spent four years in his father's business at Settle. At this period of R. E. T.'s life, the unrenewed mind exhibited some of its usual phases: desultory and selfish habits seemed likely to be established.

In the 11th month, 1857, in order to improve his knowledge of business, he removed to York, and was engaged in the employ of our late beloved friend Joseph Rowntree. At this time, though there were not signs of a decided change of heart, yet earnest desires appear to have been raised in him, that he might be preserved from the powerful temptations which he found surrounding him in this new position of city life, removed from parental care, and from the sweet influences, often too little prized by young men, of home and its endearments.

On settling at York, he began to assist in the First-day School established there. This was to him at first not a willing, but rather an irksome service, united in merely from the influence of association, seeing that most of the young men in his master's employment were so engaged. Only a few months passed over before there was evidence of an entire change in these sentiments, accompanied with, or rather the result of, a work of divine grace progressing in his own heart. His teaching then became a real, earnest