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Editorial.

IN 1938 the names of thirty-one new members of the Baptist Historical Society were printed. The following have joined since our last issue:

Rev. T. A. Bampton.	Rev. C. E. Martin (Queensland).
Mr. Herbert Chown.	Mr. J. G. Matthews.
Mr. H. E. Curtis, J.P.	Mr. P. W. Payne, F.C.A.
Mrs. E. Lake.	

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MEMBERS, PLEASE NOTE.

Subscriptions for 1939 are now due and should be remitted to the Treasurer, Mr. Allan H. Calder, 23 Brantwood Road, S.E.24. A remittance form accompanies this issue.

Several letters of appreciation of the Society's work and of the *Baptist Quarterly* have recently been received. Members are invited to translate this appreciation into action by putting in the persuasive word which will induce others to join. Hearty co-operation would easily result in the addition of fifty to the membership roll. The subscription for *Ordinary* membership is 10s. per annum; for *Honorary* membership £1 1s. per annum; for *Life* membership a single payment of £10 10s. and for *Permanent* membership for a Church a single payment of £15 15s. The possibility of securing *Permanent* membership should surely attract many of our churches. Mr. J. S. Hardman secured place No. 1 in the list for his church, Cloughfold. Which of our members will donate the necessary amount to secure place No. 2 for his church?

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ANNUAL MEETING.

The Society's annual meeting will be held on Thursday, 4th May, during the forthcoming Baptist Assembly at Birmingham. Our member, Rev. A. S. Langley, F.R.Hist.S., has the local arrangements in hand, and has secured the generous promise of Birmingham friends to provide charabancs to convey our members from the Town Hall to Bewdley and Bromsgrove. These ancient churches are anticipating our visit, and the Bromsgrove church cordially invites us to tea. Further details will be published in April, but it will help the officers in making

arrangements if members, when sending their annual subscriptions, will state if they hope to be present.

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A YORKSHIRE MANUSCRIPT OF 1687.

Mr. Frank Beckwith sends the following Addendum to his recent article on this manuscript (VIII. 168).

“In accounting for the gift to the Anglican church at Marsden of the 1687 manuscript of Mitchel’s *Difference betwixt Egypt and Canaan* it was conjectured that the gift might have been made, along with a number of other papers, in 1841. That this conjecture was correct is now proved by a note to be found in Canon C. A. Hulbert’s *Annals of Almondbury* (1882), p. 433, which expressly mentions this item as given to Mr. J. M. Maxfield, then incumbent of Marsden, by Mr. John Varley, of Slaithwaite, who died in 1843. It would be interesting to know where the other known manuscript copy is at present; it was lent to Henry Dowson in 1853 by his friend George Mitchell and recorded in the former’s history of the Bradford church, *The Centenary*.”

* * * *

DAN TAYLOR, 1738—1816.

A few days ago Baptists celebrated the 200th anniversary of the birth of Dan Taylor, the leader of the New Connexion of General Baptists. While his name can hardly be linked with those of Wesley and Whitfield, he was in the true evangelical succession and his flaming zeal was scarcely less than theirs. He itinerated widely, established many churches, and exercised a profound influence on Baptist life and thought. We are glad to print a bi-centenary tribute in this issue.

Centenaries, bi-centenaries and ter-centenaries take place in such numbers that it is impossible to notice all. Some that are approaching are of outstanding importance. September will bring the 250th anniversary of the Particular Baptist Convention of 1689, about which we expect to publish an article by Professor A. J. D. Farrer. Next year Broadmead, Bristol, will celebrate its 300th anniversary, as also will King’s Road, Reading. This generation is not exactly well-informed on Free Church history and principles. We hope, therefore, that these well-known churches will have something vital to say concerning the greatness of the heritage into which they entered as a result of the sacrifices and sufferings of those who did know their principles and were not afraid to avow them.

The Reformation and the Word of God.

THE 400th anniversary of the setting up of the English Bible by Royal authority in the Churches of England served the great purpose of attracting attention to the Scriptures as the most precious literary treasure of the Christian Church.

Particularly was this great event of significance to Protestants, for, within the variety of Protestant emphasis and doctrine, it has ever been regarded as essential to the peculiar genius of Protestantism that it found its genesis and nourished its life on the Word of God as revealed primarily in Scripture.

But what, precisely, was the Protestant contribution on this point? It is easy, in a general way, to stand up in a mass meeting and join in cheers for Protestantism; but it is far more important, and not quite so easy, to disentangle the various threads in the Protestant strand, so that we may estimate the permanent value of the Reformation view of the Bible.

No one will deny that the Reformers took their courage in both hands when they challenged and overthrew the authority of the Roman Catholic Church. That Church, as Calvin was quite willing to recognise, had rendered great services. When men had asked: "What is the claim of the Bible on our thought and practice?" the Church had given a clear and definite reply. Catholic theory had declared that the Scriptures must have an infallible interpreter, and the only possible interpreter of this kind was the Church. In effect this was to substitute Church tradition for Scripture as the final standard. And men who longed for some kind of ultimate authority on which they might lean with full assurance found it in the strong claim of the Roman Church.

So when the Reformers attacked this authority they knocked away a support which had long been accepted as impregnable. Now of course it is very easy to knock away the supports that have upheld traditional religious beliefs and practices (we find that to be true to-day): but it is not quite so easy to replace the supports that have been knocked away. The Reformers took the (then) bold step of asserting that the only authority required was that of Scripture itself, without its special authorisation by ecclesiastical interpretation.

It soon became apparent that they had taken a step of far-reaching importance. To begin with, they had opened the Bible and had made it accessible for all, laymen as well.

In these days, when the Bible is printed in millions of copies and circulated throughout the earth, it is difficult to realise that, prior to the Reformation, God's Word was literally a sealed book to the vast majority of Christians. On this point the Roman Church had reversed the practice of the early Fathers. Chrysostom used to announce to his congregations the portions of the Bible he proposed to read on each succeeding Sunday. He used to say "The Bible was given to the common people," and the various versions of the Bible—Syriac, Latin, Coptic, Persian, Armenian, and so on, indicate that wherever the Gospel was preached it took its stand upon the Scripture as open to the eyes of all who desired to read it.

The Roman Church, however, definitely discouraged the laity from reading the Bible. In 1229, for example, at the Council held at Toulouse under the presidency of a papal legate, the fourteenth canon declared: "We prohibit the laity from having the books of the Old and New Testaments, unless it be at most that anyone wishes to have, for devotion, a Psalter, a Breviary for the Divine Offices, or the Hours of the Blessed Mary; but we forbid them in the most express manner to have the above books translated into the vulgar tongue." Dr. C. J. Cadoux, in his monumental *Catholicism and Christianity*, declares "the laity gradually gave up the private use of the Bible, and indeed largely lost the ability to read anything; but, when the art of reading revived, the Church put all sorts of obstacles in the way of the Bible being widely read" (p. 260). It became the general practice of Inquisitors to treat vernacular Bible-reading as presumptive evidence of heresy, and to burn vernacular translations wherever they found them. (Dr. Cadoux quotes a case of Bible burning under Catholic influence near Sheffield so late as 1860, and in 1864 the Bible Societies were grouped with Socialism, Communism, and secret societies as among the errors of the age [p. 266].) So when in England John Wycliffe began a translation of the Bible into English, and when in Germany Luther devoted himself to a translation of the New Testament into German (not from the Vulgate, but from Erasmus' second edition of the Greek text), and when, with the assistance of Melancthon, he completed the translation of the Old Testament, a movement of the greatest importance had begun: and we must count it among the major contributions of Protestantism. "Let us have the Bible open," the Reformers declared, "let it be available for every man." The Reformers fervently said "Amen" to those noble words of Chrysostom, uttered centuries before,

"Hear me, ye men of the world; get ye the Bible, that most wholesome remedy for the soul; if ye will nothing else, at least get the New Testament, St. Paul's epistles, the Gospels and the Acts, that they may be your continual and earnest teachers. Harken not only hereto in Church, but also at home; let the husband with the wife, let the father with the child, talk together of these matters, and to and fro let them both enquire and give their judgments."

But when you have got the Bible open and accessible you have only taken the first step. It then becomes important to understand it, and to be able to answer the question, "What in it is the Word of God?"

Both Calvin and Luther over-emphasised the simplicity of the Bible and its appeal to all men. Luther declared that "the Holy Spirit is the simplest writer and speaker that is in heaven and earth." Those of us who have ploughed our way, not without pain and tribulation, through the Hebrew and Greek requirements of the B.D. course, will take leave to doubt whether the Bible is so simple as all that! Calvin, with a little more insight than Luther, differed from him on this point: yet he did urge that the words of Scripture could have no more than one simple sense, and from this point of view he vigorously trounced the allegorists who had followed in the tradition of the great Origen. The habit of allegorising, Calvin said, was like reducing the Scriptures to a nose of wax . . . which could be pulled with equal ease this way and that!

Here Calvin laid his finger on the real difficulty. There has been, and still is, a good deal of "nose-pulling," a good deal of varied and not always justified straining at the words of Scripture to give them this or that desired meaning. It is not enough to put before the earnest enquirer an open Book: he has to be taught how to interpret and understand it. In what sense is it the Word of God? This is the question which still concerns us, and we may now enquire what guidance Calvin and Luther, as typical Reformation leaders, gave on this question.

It has recently been stated that "it was Calvin who gave form to the Protestant doctrine of Scripture." Doubtless historically this is true, but we shall find, I think, that while both Calvin and Luther gave expression to valuable elements in the science of interpretation, neither can be taken as adequate as a guide for the Christian of to-day. These two differed greatly in their attitude to the Bible, and we must examine the main views of each in turn.

Calvin was anxious to establish Scripture in such a position that all personal opinion must bow to its dictum. He committed himself to the principle that the whole body of Scripture, as

bequeathed to us by the early Church, would certainly approve itself as divinely inspired to every one to whom the witness of the Holy Spirit was given. For such it was authentic and authoritative from beginning to end. So he declared for the inerrancy of Scripture, its equal authority and uniform consistency and its declared sufficiency. In one of his sermons he stated: "The word Scripture imports that Moses was not the author of the Law, but that he was simply a kind of amanuensis or secretary who wrote what he received from God, and not what he manufactured in his own brain." Again, "The Holy Spirit so governed the language of Paul that not a superfluous word escaped from him." This is not to say that Calvin did not recognise the "human" element in the composition of the Bible. He did. But, he held, all personal idiosyncrasies were always under the control of the Holy Spirit, so that they showed themselves only according to His requirements. He was aware, of course, that some of Paul's epistles had been lost. But that gave him no anxiety. He declared "those epistles of Paul which the Lord judged to be necessary for His Church have been selected by His providence for everlasting remembrance." It would be untrue to say that Calvin was not sometimes in difficulties with this theory. He was challenged, for example, by the undoubted fact that in the New Testament there occur quotations from the Old Testament which are inaccurate. He sought a way out of this difficulty by remarking that after all it is the doctrine rather than the word which is the prime concern, and that the apostles were content if they were faithful to the sense of the passage which they quoted. But this is rather different from his statement already quoted, that the Bible is authentic and authoritative from beginning to end. Yet, allowing for all this, we have to admit that Calvin's position in general bears the marks of that rigid coherence which characterised the whole of his system. The point to be emphasised, and to which we shall have to return, is Calvin's assertion, fundamental to his position, that everything rests upon the work and witness of the Holy Spirit. Only the sanctifying work of God in the heart can make the Scriptures the Word of God to the soul.

We shall not expect to find anything like this consistency in Luther. By nature he was different from Calvin. For one thing, he could write and sing hymns, and while Calvin was by no means deficient in artistic and poetical appreciation, the German was more prone to exercise what we may refer to as poetic licence. With a delightful (but not to be copied) wave of the hand, Luther waved away difficult matters of canonicity. They simply did not worry him. His attitude to these and similar matters reminds us of the student who, asked in an

examination paper to make clear the different elements in the teaching of the eighth-century Hebrew prophets, answered that he wasn't very clear about it, but that, anyway, it didn't matter much as we were living in another age! Luther disliked the book of Esther, spoke disparagingly of the epistle of James, disapproved of Ecclesiastes, and was doubtful as to the authority of Hebrews and the Apocalypse. On the other hand, he regarded Genesis as a most holy book, containing more figures of Christ and His Kingdom than any other. In his delightful fashion he says, "When a contradiction occurs in Scripture and it cannot be reconciled . . . well, let it go!" Irreconcilables did not give him much anxiety. Indeed, he offered to set his doctor's cap on the head of anyone who could reconcile the teaching of James and Paul. Discrepancies and contradictions . . . what do they matter, he asked, provided the main facts of faith are fully grasped? . . . a position not unknown in present-day Christianity.

As Luther was not worried overmuch by inconsistencies in Biblical writers, we are not surprised to find that he was not worried, either, by inconsistencies in his own writings. He was not bound, as Calvin was, to make Scripture and the Word of God coterminous. As a matter of fact, he did sometimes refer to the Bible as though the whole Canon were inspired: yet, on the other hand, he declared that while the Word of God (by which he meant the Gospel) is in all the Bible (and it is interesting to note how both Calvin and Luther found references to Christ throughout the Bible) not all the Bible is the Word of God. Luther declined to confine the Word of God to the Bible, declaring that God still speaks to holy men as He did in days of old.

We may express the difference between Calvin and Luther in this way. Luther found his central principle in the Pauline doctrine of justification by faith, and especially as expressed in Romans and Galatians. With this Calvin agreed. But whereas Luther examined the Bible from the point of view of justification by faith, and suspected everything in it which it did not conform to that great principle, Calvin argued that everything in the Bible, when properly interpreted, could be brought into line with the dominant theme of the evangel.

It is clear from this that when we speak of the Reformation doctrine of the Bible we have to distinguish different emphases within the general assertion of Biblical authority. On the one side stands Calvin with his insistence on the Bible as the Word of God, an immovable rock on which the Christian can rest: consistent, uniformly authoritative, all-sufficient. On the other side stands Luther, regarding the Word of God as greater than Scripture, though at the same time giving to Scripture con-

spicuous devotion. He was much freer than Calvin in his attitude, accepting or rejecting this or that part of the Bible according as it squared with his conception of the Gospel. As far as I know, no Lutheran confession of faith insisted on the acceptance of the Canon as a vital article in that faith.

It was the failure to recognise this difference between the Calvinistic and Lutheran points of view that led a writer some time ago (in *The Times Literary Supplement*, May 8, 1924) to declare that the abandonment of Biblical infallibility means the abandonment of essential Protestantism. But this, of course, ignores the fact that while Calvin paved the way for the acceptance of the Bible as completely infallible, Luther opened the way for the attitude of discrimination between the various literary components of the Bible.

We may now put the question : should the modern Protestant follow Calvin, or Luther? Is it possible to follow either without important modification of their views?

In recent times, Karl Barth has counselled us to get back to Calvin. He has called us back to an examination of the authoritative value of the Bible. He has told us that in Scripture is all that is needed to hear the Word of God. "Barth's one theme is that God speaks, that He speaks His Word in three forms: first, directly in revelation to apostles and prophets; then indirectly in the written records of that revelation; thirdly, more indirectly through Christian preaching. Since it is God that speaks there is no need for any other proof of the Divine action. All apologetical efforts are needless and without value, and for that reason all attempts from history or psychology to found a science of religion can only be preliminary, propaedeutical, and are useless in the absence of faith" (Birch Hoyle: *Teaching of Karl Barth*).

Thus Barth stands for the absolute authority of Scripture as our refuge from the uncertainties of human subjectivism. But, let it be noted, his doctrine is no theory of literalism, for the validity of literary and historical criticism is recognised. Yet Barth seems reluctant to allow the principle of a progressive revelation. So anxious is he to emphasise the absoluteness of revelation in the Scriptures that he makes no allowance for the subjective element in the apprehension of that revelation. So he can say, "the Lordship of God is a simple truth which is altogether known or not known at all."

We are bound to say, therefore, that in spite of his real services to contemporary religious thought in his protest against humanism and mere subjectivism, his failure to recognise that the revelation of God is a much wider thing than Scripture, and his failure to do justice to the progressive character of that

special revelation, make him anything but a complete guide to the earnest enquirer. Something more than a return to Calvin is necessary if the Bible is to hold its place amid the varied attacks that are launched against it nowadays.

What, then, is the true Protestant position to-day? Like Calvin and Luther, we shall emphasise the supremacy of the Bible over ecclesiastical tradition. The Romanist "believes the Bible to be infallible, not because he has tested it or weighed the evidence against the statement, but simply because the Church says so" (Anderson Scott, *Romanism and the Gospel*, p. 184). We may recall in this connection an experience described by John Bunyan. In a time of spiritual depression he found encouragement as he recalled the words "Look at the generations of old and see; did ever any trust in God, and were confounded?" Then he searched the Bible for these words, and could not find them in the Canon. At last he found that they were in the book of Ecclesiasticus. "This at the first," he said, "did somewhat daunt me: but because, by this time, I had got more experience of the love and kindness of God, it troubled me the less: especially when I considered that though it was not in those Texts that we call Holy and Canonical, yet forasmuch as this sentence was the sum and substance of many of the Promises, it was my duty to take the comfort of it. And I bless God for that word, for it was of God to me" (*Grace Abounding*). The last sentence is important: "for it was of God to me." Here is the personal note which is all-important. Without this personal response and apprehension, the verdict of an ecclesiastical tradition cannot have any final value. It is to the everlasting credit of both Calvin and Luther that they both stressed the need for the witness of the Holy Spirit in the efficacy of the Divine Word. To no man, they said, is the Bible really authoritative until the sanctifying work of the Divine Spirit in heart and mind makes it so. And if it be argued against this that we thereby introduce the principle of individualism, we reply that it is precisely in this individual apprehension of the Word of God through the inspiration of the Holy Spirit that we find the authority of the Bible in our experience.

This is to do more than introduce the principle of individualism as against the fixed decrees of ecclesiastical tradition: it is to emphasise the principle of personal liberty. We are at liberty to approach the Bible for ourselves. We are at liberty to apply to its understanding every enlightened principle of investigation. We make no mistake if we adopt Luther's own method and ask, in regard to the Bible, "Where can I find Christ?" Our answer to this question will not be the same as Luther's, but we shall be on sure ground if we seek, in the Old

Testament, the preparation for the culmination of God's self-disclosure in Jesus, and in the New Testament, for the manifestation of the Son of God and the historical and literary record of the great movement to which that manifestation gave rise.

We shall depart from Calvin's position in acknowledging that God's self-disclosure is over a field wider than that contained within the pages of the Canon, while agreeing with him that it is in the Bible that we are to seek the central and all-important element in that self-disclosure, viz., in the Word made flesh. We shall depart, too, from Luther's somewhat irresponsible handling of difficulties in the Bible. It is not enough, as he said, when confronted by irreconcilables, just to let them go: we are committed to an intelligent understanding of the Bible, to such an understanding as will arrange all its varied elements in a coherent revelation. This is possible once we accept the view of inspiration as progressive, personal and spiritual: God making Himself known according to the capacity of His servants to apprehend Him: the revelation itself coming through human personalities, and the record of it necessarily bearing the marks of those personalities: God speaking the word of truth on the central matters of salvation, the word being interpreted always in Him Who is the Life, the Truth, the Way.

Bearing these points in mind, we shall be able to acknowledge the quality of the statement drawn up in 1647 by the divines at the Westminster Assembly. "The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or Church, but wholly upon God (Who is truth itself), the Author thereof; and therefore it is to be received, because it is the Word of God. We may be moved and induced by the testimony of the Church to a high and reverent esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God: yet, notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts."

There is no task more urgent in the Church to-day than the restoration of the Bible to its dynamic place in the experience of the believer.

The Protestantism of sixty or seventy years ago could assume that its adherents were familiar with the Bible. That

is no longer true. Without dwelling on the causes we may acknowledge the fact. To thousands the Bible is just as much a closed book as it was in the days before it was made accessible to the general reader.

But there are signs that a revival of interest in the Bible is upon us. The prominence of articles on religious themes in the Press, the vogue of the various modern versions, are an indication that the general public is awakening to the fact that for a shilling there can be purchased incomparably the finest religious book in the world.

And that is our opportunity. From our Protestant position we can say: "Let all the light of learning beat upon the Sacred Page," and: "Let the experience which is behind the ancient literature become your own."

Protestantism has everything to gain from the study of the open Bible, but only if that study be at once intelligent and consecrated. Thus Protestantism can assume the role of teacher. It is by our fearless teaching of the truths of the Bible, and by our no less fearless practice of those truths, that we shall find our proper sphere in the modern world.

F. TOWNLEY LORD.

ISAAC KIMBER, a pupil of Professor Ward at Gresham College, has long been known as a good man of letters, editing Ainsworth's *Latin Dictionary*, 1751, writing a *Life of Oliver Cromwell*, 1724, and editing the *Morning Chronicle* from 1728-32. These facts are in the D.N.B. A descendant has now proved in the *Papers of the Bibliographical Society of America*, vol. 28, that he edited the *London Magazine* till his death in 1755. He was succeeded by Edward Kimber, his son, who wrote a *History of England* in ten volumes.

The Permanency of Religion,

with special reference to the Future of Non-Conformity.

THE position in which the Christian Church finds herself shows no definite signs of improvement, though facile prophets of an early revival are eloquent enough. The Churches, someone has said, are now "like islands exposed to the waves of a non-Christian ocean threatening to wear away their defences and engulf them." The enemies of Christianity are busily predicting its speedy extinction. Their gloomy prognostications are natural enough in a time like ours, in which the world is in a state of intellectual, moral and political chaos. Equally natural is the cry wrung from many Christian hearts, "Why does God make things so difficult?" It is not surprising that the faith of many grows cold and that some even doubt the permanency of religion. The only radical cure for all such doubt is a deeper Christian experience. The experience of Christ in the heart always has an apologetic value far beyond that of any argument. Not that we stand bereft of argument, for we do not keep our religion and our culture in water-tight compartments.

It is too often forgotten that the permanency of religion stands or falls, not with the prosperity of the Church, but with the spiritual interpretation of the universe. The whole mysterious universe and the life of man demand for their explanation not only a religious interpretation but also the permanency of religion. In the long run, no interpretation of Nature or of life can ultimately satisfy the mind which is not a religious interpretation. History runs in cycles, and, from time to time, periods come round in which it is more than ordinarily difficult to accept the spiritual interpretation of life; and we, unfortunately, are living in such a period. But these secularistic periods do not last for ever. Already there are some signs that the present humanistic age, which began at the Renaissance, is drawing to a close. Such is the view of Berdyaev, who thinks that we are at the end of an age and that a reaction towards the spiritual understanding and interpretation of life is beginning.

Another consideration to be borne steadily in mind is that however dead Christianity may seem at times to be, it never stays dead. It has a habit of surprisingly coming to life again. In England, in the first half of the eighteenth century, Christianity

was in a far worse state than it is to-day. Bishop Butler, in 1747, three years before he went to Durham, was offered the archbishopric of Canterbury. He declined it, saying that it was "too late for him to try to support a falling Church." In a well-known passage he said, "It is come . . . to be taken for granted, by many persons, that Christianity is . . . now at length, discovered to be fictitious. And accordingly they treat it, as if in the present age, this were an agreed point among all people of discernment; and nothing remained, but to set it up as a principal subject of mirth and ridicule . . . for its having so long interrupted the pleasures of the world." That was written in 1736, almost exactly two hundred years ago, and, but for its style, it might have come from last week's *New Statesman*. And yet, before Bishop Butler was in his grave, John Wesley had set on foot the greatest spiritual movement this country has known since the Reformation. One more example out of many may be quoted. Almost exactly a century ago, in 1832, Dr. Arnold said, "The Church, as it now stands, no human power can save." Four years later the Oxford Movement began, which breathed a new life into the Church of England, which Arnold and many others looked upon as being as good as dead. However much we may dislike certain features of the Oxford Movement, there is no denying the fact that it was as genuine a revival of religion as the Wesleyan Movement in the preceding century. It saved the Church of England when it had reached its *nadir*.

All Christians agree that the paramount need of the times is a mighty spiritual revival which will bring a simple and direct experience of personal religion back into the lives of multitudes. That such a revival will come is proved, I think, by the history of the Church. Religion has always been doubted and contradicted; it has often apparently been on the point of being overthrown, but it has always risen again strengthened and purified to resume its ancient sway over the hearts of men. If the anti-Christian philosophies of life, which have swept through several nations on the Continent, sweep over England, organised religion in this country will, for a time, be reduced to a desperate plight. The future looks dark—so dark that Canon Quick (no defeatist) thinks that it is quite possible that Europe may enter another Dark Age. If he is right, it will be some time before the Church emerges from the tunnel. But he may not be right. It is worth remembering that religion is often reborn in a catastrophic era. Some of the greatest of the Old Testament prophets appeared at a time when Israel had lost its national existence and was in exile. Christianity was born in the decay of Graeco-Roman culture. "The Protestant Reformation was roughly synchronous with the decay of

feudalism. Perhaps some such rebirth of Christian faith will come out of the catastrophic era in which we are living." (Reinhold Niebuhr: *Beyond Tragedy*, p. 113.) In this connection a German theologian has spoken a helpful word. He says that we who belong to the Church militant on earth cannot hope to see an *ecclesia triumphans* here on earth. The Church is never *triumphans*, but only *militans*, that is to say, *pressa*. An *ecclesia triumphans* would be the Kingdom of God and no longer *ecclesia*. (K. L. Schmidt in Oldham's *The Church and its Function in Society*, p. 26.)

But what of our own future? The permanency of religion by no means guarantees that all types of Christianity will survive. There are those who declare that in any event the ultra-Protestant and Dissenting type of Christianity is already moribund and is bound to disappear before long. Distasteful though it be, their arguments must be examined, for it is always wise to learn from the enemy. Moreover, if no touch of self-distrust and no whisper of self-criticism ever ruffles our complacency, we are, indeed, as good as dead. We turn, then, to consider the future prospects of Non-Conformity.

In the first place, it is pointed out that Non-Conformity belongs to a special type of Christianity—to what Troeltsch has conveniently, though awkwardly, called the sect-type in contrast to the Church-type of Christianity. He uses the term, in no depreciatory sense, to indicate that type of Christianity which thinks of the Church as a voluntary association of believers, all of whom have entered it by personal faith; which emphasises the moral demands of Christ and exercises a strict discipline on all its members, on whom it imposes standards sharply differentiated from those of the surrounding world. The sect-type of Christianity dislikes the hierarchical and sacramental conception of the Church; it stresses religious equality and brotherly love. It is a lay-type of Christianity, critical of official spiritual guides and theologians, and making its own appeal direct to the New Testament. It is also always independent of the State. In its worship it revolts from ordered and liturgic forms and prefers a worship which is free, spontaneous, enthusiastic and unstylised.

The argument of our opponents seems to be that in the modern world of regimentation the sect-type of Christianity has no chance, and its present condition shows that its decline has already begun. I confess that I am not greatly impressed by this argument and I judge that, in those who use it, the wish is father to the thought. If they had read Troeltsch more carefully, they would have found that he regards both types of Christianity as necessary and, indeed, complementary. He thinks

that the sect-type emphasises those very principles which the Church-type has been led to neglect. He goes further when he says: "There can, however, be no doubt about the actual fact: the sects, with their greater independence of the world, and their continual emphasis upon the original ideals of Christianity, often represent in a very distinct and characteristic way the essential, fundamental ideas of Christianity." (*The Social Teaching of the Christian Churches*, I.—p. 334.) In my judgment there will always be a need for the non-sacerdotal interpretation of Christianity of the sect-type. It is too deeply embedded in the New Testament and in Christian history for it to perish. It is not a passing phase.

Another and more impressive argument is used by those who predict that our particular type of Christianity has little chance of survival. They point out that Christianity has, from time to time, invaded and penetrated certain forms of civilisation and has thus become closely identified with them, with the result that when they collapsed, it collapsed with them. The Roman Church, for example, decayed with the decay of feudalism, and the Russian Orthodox Church collapsed with the collapse of Czarism. So, too, British Non-Conformity and its counterparts in America are declining with the decline of our Western industrial type of civilisation. Nothing can save them from destruction unless they emancipate themselves from the peculiar type of civilisation with which they have grown up. (Cf. W. M. Horton: *Realistic Theology*, pp. 147f.) They are so tied up with the Capitalistic order of society and with Liberalism, which is the political faith of Capitalism, that their doom is sealed. Non-Conformity is moribund because Capitalism and political Liberalism are moribund. It is the religion of the bourgeois, and the bourgeois have had their day.

It is difficult to deal with this argument, which is really a mixture of argument and prophecy, but the issue may be clarified if we proceed step by step.

First, let us notice that it is impossible to doubt that there has been a close connection between Capitalism and British Non-Conformity. Dissenters in this country were driven into business life when they were excluded from the opportunities and responsibilities of political life, and from the learned professions. It is also true that the Calvinistic ethic, drawn largely from the Old Testament, gave to Capitalism an ethical and intellectual backbone, and helped its vigorous development, though it never ceased to issue its warnings against the service of mammon. The Arminians lived in a Calvinistic environment and they accepted its sociological ethic, while they rejected its theology. We do not really need the elaborate researches of Max Weber and

Troeltsch to prove that this is true. All we need to do is to look at Dissenting life in the great industrial cities and at our own churches. The close connection between Non-Conformity and Capitalism may be taken, then, as proved, though association does not necessarily mean causation.

It is also true that Non-Conformity began to decline from the time that the Capitalistic system and political Liberalism were challenged. The evidence is before our eyes. The golden age of Non-Conformity came to an end when Queen Victoria died. The situation to-day in the industrial North contrasts very strangely with that of the sixties, as a quotation from Augustine Birrell's autobiography will show: "It is not too much to say," he writes, "that in those days my father, the Rev. Hugh Stowell Brown, Dr. Raffles, the Rev. James Kelly and Dr. Martineau . . . to name no other Dissenters, were better representatives of Christian culture and Christian zeal than any of the then Anglican clergy." (*Things Past Redress*, p. 38.)

Next, it should be noticed that this close connection between Non-Conformity and Capitalism has done us harm as well as good, though I am sure that the harm is often exaggerated. For instance, there are not a few who unhesitatingly assert that it has cost us the allegiance of the working classes. I agree that the working classes are now, as a whole, outside our churches, but, in my judgment, the most powerful reasons for their departure are the fact that there is now so much else to fill their leisure hours on Sundays and the further fact that they have been affected by the prevailing insensibility of our age to spiritual values. There are, of course, some who have left us because they felt the churches were ethically impotent to create a new social order. Those who were most outspoken in their criticism of the existing social order naturally broke away. They could not honestly see that what we were preaching and teaching had any recognisable relevance to the realities of their lives. It seemed to them that the freedom we so highly exalted often turned out, in practice, to be freedom for the rich and rugged individualist to express himself without restraint. In this mood they were easily captured by political and social programmes which promised them a Utopia of comfort and prosperity. The Labour Movement thus became, in J. H. Thomas's phrase, "the new religion which gives a chance to all." My own conclusion, then, is that our connection with Capitalism is not, as some allege, the principal reason why we have lost the working classes, though it has, without a doubt, cost us the allegiance of many.

It should also be remembered that Non-Conformity's close connection with Capitalism has helped to fasten upon it an ethic which is less than fully Christian. The Calvinistic ethic was an

admirable discipline to lift the commercial classes to a dominant position in a Capitalistic society, but it failed to guide many of them in their use of power once they had gained it. It enabled Puritanism to fight against the sins of the flesh, such as sloth, sex and gluttony, but it failed with the sins of the mind, such as avarice and ignorance. Its standards were high, but its range was limited. It laid great stress upon such virtues as uprightness, sobriety, honesty, diligence and thrift. These are all excellent virtues, and by inculcating them Dissent has rendered a tremendous service to the world. But they are the virtues most called for in commercial activity and which are highly advantageous in a competitive business world. They are "book-keeping virtues which show a balance on the credit side of the ledger." (Laski.) They are, however, not inclusive. The peculiarly Christian virtues of charity, mercy, brotherly love and compassion are not sufficiently stressed. In this traditional ethic, emphasis is laid upon a man's responsibility of stewardship for those worldly possessions with which God has seen fit to bless him. In practice, however, it has often meant the existence of paternalism and exploitation side by side, and the man of large charity has sometimes been only a successful exploiter. The result has been that we have been saddled with an Old Testament and sub-Christian ethic of reward, which has encouraged the fallacious notion that all material prosperity comes from God and that the inability "to get on" is due to the absence of grace. The successful business man was the chosen vessel of the Lord. For a long time now we have not been able to insist, as the early Baptists insisted, that the merit of a man's actions should be checked by their social consequences. The result has been that we have come to accept the autonomy of the existing economic order. Religion must not interfere with business.

This traditional ethic has also tended to give to the rich, upon whose generosity our lack of endowments has made us dependent, a position of undue importance in our councils. Our voluntary system makes us afraid of losing the support of the man of property. Hence the temptation for denominational officials to be subservient to the rich. They always tend to do what the heads of American and Canadian universities are inclined to do—to deprecate any teaching that is not Capitalistic in its implications on the ground that it is an unbecoming attack upon those whose generosity has brought the universities into existence. Every minister knows, too, that we have sometimes to "put up with" people who have nothing at all to make them important except their money. The Church, says Niebuhr, "easily becomes dependent upon those classes of society who can most easily support it." (*Beyond Tragedy*, p. 121.)

To sum up, then, so far: The conclusion reached is that Non-Conformity's close connection with Capitalism has been a mixed blessing, for it has introduced into its life a number of evils and has caused it to feel more keenly than the Church of England the effects of the anti-religious blizzard which has been blowing for some years. But the tap-root of all our present distresses is not our connection with Capitalism, but the breakdown of the Christian view of life and the world, and the fact that, whereas the Church of England during the last century has experienced a profound religious revival, Non-Conformity has not.

We turn now to examine the element of prophecy in the argument we are considering. It is that we are already in the twilight of the Capitalistic age and that Non-Conformity, owing to its close connection with Capitalism, is by some kind of inescapable historic necessity doomed to extinction with it. To this we reply that the connection between Non-Conformity and Capitalism, though real, is by no means so close that they must stand or fall together. Non-Conformity will survive whatever changes take place in the social structure, because it is rooted in the New Testament presentation of Christianity, and contains an abiding element at its core. We may even go further and say that if Capitalism were to be displaced by some form of Collectivism, the distinctive message of Non-Conformity would be needed just as much as under other social forms. The point is important and worthy of elaboration.

No one who belongs to the "sect-type" of Christianity ever imagines that we shall get the Kingdom of God out of any form of Collectivism. It is a false and even stupid millenarianism which believes that we shall obtain the Kingdom of God by the vote of the proletariat. Moreover, our distinctive message about the rights of each man to be a free and independent person will be needed every bit as much under Collectivism as ever it was. That is really what Non-Conformity stood for when its individualism was at its harshest and it allowed the business man to be ruthless in competition and stood for *laissez-faire* in economics. It was asserting something important, though it did it in a blundering way that had evil consequences. Now Collectivism, should it ever come to England, will fail to assign a proper dignity and value to human personality, though it is not likely to be as ruthless as the Collectivism of Russia and the Totalitarianism of Italy and Germany, for they show a total disregard of the sacredness of human personality, in defence of which I doubt if they can ever be sincere. Under Collectivism, then, the witness of the Free Churches to the rights of human personality will be needed because human brotherhood is possible

only when it has as its basis a certain conception of God and man. The Christian faith is the only champion of personality and the only guarantee that humanitarian ideals will be kept alive in the breasts of men; and it is the Free Churches rather than the State Churches which have been its most resolute champions.

It is, moreover, impossible to subscribe to the notion that the peculiar virtues which the inherited ethic of Non-Conformity has inculcated are wholly bad. It would be a sorry day for Collectivism in any form if it found no place for initiative, industry, thrift and foresight. Nor can I see how democratic equalitarianism is ever to work unless it recognises the necessity of powerful leadership. Just as the organisation of our denominational activities must leave room for a virile personal life, so also must any new economic order, or it will fail. For this reason Congregationalists and Baptists, just because the pendulum appears to be swinging towards Collectivism, could commit no worse blunder just now than that of allowing themselves to be stampeded into a form of organisation whose inevitable consequence would be a totalitarian Congregationalist or Baptist Union. It is chimerical to think that revival can come to them by intensifying overhead government by officials.

As regards our immediate future, there are three things we must do, while we are working and praying for a revival.

1. We must make it clear that we are not tied up with any form of economic structure. We must be able to convince men that we are sincere in our defence of the sacredness of human personality and are prepared to accept the sociological consequences of the Christian ethic. We must not hesitate to condemn as sinful much that we have hitherto flattered as success. We need the same courage as the Church of England. We need men like Frederick Denison Maurice, Charles Kingsley, Bishop Westcott, Bishop Gore and Canon Scott Holland, and like Dr. Garvie among the Congregationalists. We had such a man in Dr. Clifford, but he has left no successor.

I am not advocating that we should ally ourselves with any political party or programme, or that we should draw up a programme to revolutionise the existing order; but we must assert again and again those principles upon which alone the social order can be made truly Christian. It is not our business to make the world safe for any form of social and industrial structure, but to be obedient to the mind of Christ. Never before has the Christian ethic been confronted with so complicated a problem. The Christian solution has yet to be worked out; and no man can yet see what the new house will look like when it is built.

In this connection, George F. Macleod of Govan, in his *Speaking the Truth in Love*, speaks an illuminating word. After pointing out that our principles are clear enough, though their application must be "tentative and relative at every step," he goes on, "We need not wait till we have something cut and dried regarding the application of the Gospel to our social needs. What is all this affectation that we must see quite clearly before we begin to speak of these most complex things? . . . The people are not waiting till the Church has a cut-and-dried plan of what the Christian Social Order is to be. They know the difficulties as well as we do. . . . When they see us brave enough to be led of the Spirit of God—on the tiniest next step—they will know at once that we have, what they know already the Gospel has, the only solution of this world's ills." (pp. 107f.)

It will not, however, be easy to introduce this new emphasis into denominational life. So many of our influential people belong to the bourgeois type; and nothing is more difficult than to get a middle-class person to scrap or modify the creed and ideals of a lifetime. Moreover, many are completely unconscious of the extent to which their own interests and perspectives have insinuated themselves into their ideals. (Cf. Niebuhr: *Beyond Tragedy*, p. 34.)

We shall again hear repeated the old argument that Christianity cannot concern itself with economic reconstruction because the world's fundamental need is for the spiritual regeneration of the individual. That we subscribe to with all our hearts; but we demur at once when it is made to mean that Christianity must keep out of economics and politics. That is simply the way of suicide for Christianity. If religion must affect conduct, it is an outrageous insult to the Church to invite her to disinterest herself in politics and economics. If Christianity is true at all, then it is the truth about all life and not merely the truth about religion. As Brunner says, "An ethic which ignores economic problems has no right to call itself either a Christian or a scriptural ethic." (*The Divine Imperative*, p. 395.) And as Sir Charles Grant Robertson says, "If we keep politics out of religion, we shall soon discover that we have kept religion out of politics, and have built the City of Destruction instead of the City of God."

We need leaders who realise that we are standing at one of the major turning points of history, and that the foundations of human society are quivering. We need men who are prepared to capitalise their faith in God the Holy Spirit, believing that they will find God present and active in our world as they grapple with the human impossibilities of the campaign for a Christian social order.

2. We must learn to set a greater store upon a teaching ministry. There is far too much sob-stuff and baby talk in our pulpits. Some of our people like it, but it does not meet their needs, and some, at least, are tired of being merely exhorted, and are sick to death of "uplift." They are genuinely perplexed and no longer sure of themselves. They ask: "Where is the God of Justice?" and "How can we believe when things happen as they do?" They need to be established and fortified in their faith. Some even need assuring that mankind has still something to live for. They show an almost pathetic gratitude when a preacher deals with great themes and fundamental problems. False theologies and pagan philosophies of life abound, and we cannot drive them off the field by the simple device of having no theology at all. It is imperative that we have more teaching, for, as Dr. Wheeler Robinson has recently said: "Protestant Evangelicalism has always depended on the truths it proclaims rather than on the institutions it maintains."

Perhaps the most disturbing feature in the situation to-day is the loss of faith among our own people. War and the continuous threat of war are robbing many of them of their belief in the efficacy of prayer and in an over-ruling Providence. Some have uneasy suspicions that man is only a superior animal and one with the animals in his final fate. The vast amount of suffering and evil in the world to-day has caused the ancient problem of evil to raise its head once more. I am sure that we cannot understand the attitude of our age to religion unless we bear this factor in mind. The unspoken thought of many of our people is: "If the Lord be with us, why then is all this befallen us? And where be all His wondrous works which our fathers told us of . . . ? (Judges vi. 13). I am not surprised that some of them have haunting doubts and chilling fears about the permanency of religion. They are not experts in history and they do not know that the Christian Church has been through times like these before. A teaching ministry has always been necessary, but never more than to-day.

3. We must rise to a truer conception of worship than that which generally prevails among our people. Our ideas of worship are far too subjective. Our stress is all upon the worshippers' feelings, as though they were the most important thing in an act of worship. The result is that, if our people do not like the service, if they do not have what they call "a good time," they stay away. They insist on enjoying it. It is a perfectly horrid demand and utterly un-Christian. The primary reference in worship ought never to be to enjoyment or even to edification, but to adoration. Worship is actually, as well as etymologically, a declaration of God's "worthship." It is an

offering to God, acceptable to Him and incumbent on man—a corporate oblation of praise and prayer.

It is doubtful whether this idea ever enters the minds of the majority of our people. Their stress is centred so much on their own feelings that they are almost shocked when they are told that worship is a duty, whether they enjoy it or not. I am sometimes tempted to think that we are literally doomed unless we can work this change into their minds. We are perishing because so few of them have any sense of worship as adoration, and of the creatureliness of man in the presence of the Divine Majesty. Their very behaviour in church is proof that I do not exaggerate. Clearly they have no sense of awe, no feeling for the numinous, no appreciation of the divine transcendence. No wonder God seems unreal to them when, at the very time they come together for worship, their emphasis is all on their own feelings. We need a thoroughgoing change in our ideas of worship which will shift the emphasis from the subjective to the objective, and make God central rather than our own feelings and likes and dislikes. Such a change of emphasis (could we bring it about) would make God more central and, therefore, more real.

A. C. UNDERWOOD.

WILLIAM DOWARS was called to the pastorate of Little Alie Street in 1757, following John Gill (jnr.). There were then 135 members; when he died in 1795 there were four. Deacon Curtis Fleming preached his funeral sermon on July 12th, when two hyper-Calvinistic hymns were sung. Richard Hutchins of Greenwich made an oration at Bunhill Fields, where an illegible tombstone marks the grave. Little Alie Street was closed for three years, till Hutchins and Booth settled William Shenston from Eagle Street, who by 1830 had gathered 300 members. The addresses at Dowar's death were published by Button in a pamphlet of viii. and 34 pages, to be seen at the Museum and at Dr. Williams's Library, 35-795. That Library also has a copy of his sermon, *The Glories of the Gospel Exemplified*, 29-792.

The Present Position of Old Testament Studies.

THE British Society for Old Testament Studies last year celebrated its twenty-first birthday by special meetings at Oxford under the presidency of Mr. G. R. Driver, and by the publication of a volume of essays edited by Dr. Wheeler Robinson.¹ This book is of special interest to Baptists: the editor is the Principal of our College at Oxford; at least four of the essays—two by the editor, and one each by Dr. T. H. Robinson and Dr. H. H. Rowley—are contributed by Baptists; and three Baptists—Dr. Johnson, Mr. A. J. D. Farrer and Mr. L. H. Brockington—are responsible for the translation of the essays by the French and German scholars. It is, however, of more than denominational interest; it is a notable contribution that no Old Testament student can afford to miss. The book will deservedly increase the already wide reputation of Dr. Robinson, and every reviewer will agree with Dr. Rowley, who reviewing it in the *Baptist Times* wrote—scarcely with that humility one would expect from an Old Testament scholar, nor in the true succession from Moses, who “was very meek above all the men which were upon the face of the earth”!—that *all* the essays are excellent.

The book challenges comparison with the previous volume issued by the same society in 1925 under the editorship of Peake and entitled *The People and the Book*. That volume contained fifteen essays, all by British members, six devoted to religious subjects, four to questions of Biblical criticism and interpretation, two to the history of Israel and its neighbours, and the remaining three to the study of language, psychology, and the relationship between the Old and New Testaments. The present volume contains eighteen essays by sixteen writers—of whom four also contributed to the *People and the Book*—and the editor has made more attempt to group the essays and give the book unity. Three on literature, three on history, four on religion, and two on theology are in groups, and the other six are left in separate essays, although even here it is possible that the unity of the book might have been improved if Professor Hooke's more general article on “Archaeology and the Old Testament” had been used as an introductory, and Dr. Montgomery's and

¹ *Record and Revelation*, edited by H. Wheeler Robinson, M.A., D.D., (Oxford University Press, 10s. 6d. net.)

Professor Thomas's had been included in the literature group of which they form a natural part. This grouping would again have left three concluding essays, one on exegesis, and one each on the place of the Old Testament in the two great religions which flowed from it—Judaism and Christianity.

The editorial introduction states that the aim of the book is to bring out the contribution of the Old Testament, when critically studied, to both Jewish and Christian theology, and claims that this is in harmony with the general trend of Old Testament studies. It is obvious, at least from the contributions of the overseas members, that an attempt has been made to restrict the scope of the essays to work that has been done since the publication of the previous volume; consequently it is from this angle that the volume must be valued. If the book can be regarded as representative of the present position of Old Testament scholarship—and perhaps it might have been more representative if, as in the earlier volume, each essay had been by a different writer—it should be possible to discover in it the achievements of the past thirteen years and the movements that to-day are discernible. Dr. Eissfeldt's chapter is a fine example of an essay which confines itself to the limit designed for the volume and yet gives a full and comprehensive statement of the trends in literary criticism.

The outstanding contributions to our studies during this period have undoubtedly come from archaeology, comparative Semitic philology, and comparative study of the religions of the ancient Near East, and it is of interest to trace the effect of these contributions on the essays. To the first subject two essays are devoted; the one by Professor Montgomery on "New Sources of Knowledge" has as its main interest the origin and development of the alphabet, though a third of the essay is given to the Ras Shamra tablets and serves to introduce the excellent booklet by Dr. J. W. Jack, published for the Old Testament Society in 1935, and, I understand, already out of print. Attention may perhaps be called to an error in the footnote on page 8 of this essay—the bronze dagger referred to was found at Lachish by Starkey and published last year by that paper which is rendering such excellent service to archaeology, the *Illustrated London News*. The second of the two essays is by Professor Hooke. This again does not give that general survey of archaeological activities bearing on the Old Testament which one desires, but concentrates on the light thrown by archaeology on the origins of the Hebrew peoples, their law, and the pattern of myth and ritual common to all the Near East, including Israel—a subject which Professor Hooke has made peculiarly his own.

Traces of the effects of archaeology are seen also in many

of the other essays, though one would have expected fuller use to have been made of archaeological results in Professor Hempel's essays and in the essays on the history of Israel. Just as new light has been thrown on old French literature by theories of Epic or Pilgrim routes and of the feminine origin of the romances, so the Ras Shamra discoveries have shown the kind of cult poetry which probably lay behind the patriarchal narratives. These contacts between the patriarchal accounts and early poems do not enable us to assume the "substantial" accuracy of these accounts, as many of the writers in this volume appear to do in a fashion that is amazingly reactionary. The opposite is in fact true. The contacts between the literature that has been called Post-Exilic and these fourteenth-century documents are so strong that even though—as is doubtful—we still divide the Pentateuch into J, E, D and P, we can no longer say that the first three are pre-exilic and the last one post-exilic; we have to assert that all contain pre-exilic material and have come to us through the hands of post-exilic authors. Professor Rowley's essay would also have gained by a freer use of the available archaeological material—the considerable evidence for the economic conditions in the country, and the extremely interesting guild system by which whole towns were devoted to specific trades (weaving, dyeing) and all the houses were of the same size.

The effect of philological studies is seen most clearly in Professor Thomas's article. Even Hebrew begins to become interesting when we can find the reason of syntactical forms that we have had to take on trust, and use Accadian roots to explain passages that have always puzzled students and to bring new meaning to much of our Bible. But the article shows how one after another the old criteria for dating and interpreting passages are being taken away, and that now some order must be brought into the mass of new material. If, for example, the Hebrew *yada'* (to know) can as easily mean "was still, or humiliated," it will be possible to build up a new doctrine of the Hebrew attitude to sex and make a further plea for celibacy! One cannot help asking what advantage is gained by many of the alternative meanings, and also whether—in spite of the fact that students are told that every Hebrew word has three meanings, itself, its exact opposite and something else—Hebrew would have kept alive at the same time distinct and separate meanings for common words.

The main concern of the volume lies, however, with the religious value of the Old Testament. Here again it is of interest to find a considerable amount in some of the essays that could as easily have been collected into a volume called Reaction and

Restatement! Professor Porteous' treatment of the history of the development of Israelite religion, Professeur Lods' account of the origins of the religion, Mr. Snaith's reconstruction of the worship, and the editor's attitude to the myth and ritual pattern (page 314) all show a strange hesitancy in recognising some of the most persistent elements in the gradual revelation of God to men. With this hesitancy goes an almost equally strong tendency to accept as accurate the account of the religion of the pre-Mosaic and pre-exilic periods, although comparative study of religions and archaeology have shown that "the gulf between the Old Testament and the actual historical and religious conditions of the greater part of the Second Millennium B.C. cannot be bridged."

Dr. Elmslie's essay on the "Ethics of the Old Testament" shows as clearly as the later essay by Montefiore that, though the religion flowed into two separate channels when it left the Old Testament, yet to a considerable extent it was the same religion that ran along both channels. Dr. Elmslie has an excellent section on the modern application of the Old Testament system of ethics. The difficulties are mainly due to the fact that the best part of the system has always been theoretical—the theory that the earth is the Lord's, not the landlord's, broke down because town property and clerical possessions could not be regarded as on the same level as agricultural property—and to the equally significant fact that we cannot find to-day a community sufficiently compact for a real application of the ethic.

This application to modern conditions is lacking in the editor's essays. Most of his readers will accept the belief in progressive revelation through history, but the danger is that for most of them the revelation is conceived as ending with Paul's interpretation of Jesus, or John's vision of the other-worldly Prince of Peace and the New Jerusalem. Did God cease to reveal Himself through history nineteen hundred years ago at Calvary, or do we lack to-day the prophetic vision which would enable us so to interpret events that they become the media for fresh revelation? Dr. S. A. Cook, in a recent letter to the *Spectator*, wrote that in our democracy "we grope between religious, theological, and philosophical systems which the world has outgrown," and "until we are ready to face what is at bottom a religious crisis we must not expect that sturdy confidence and that *élan vital* which gave men a forward look and which made the grand certainty of the cause outweigh any fear of the possibilities of the cost." As Protestant Christians we have rejected the external discipline not only of the Jewish law

(Concluded on page 296.)

Baptist Expansion in North America.

BAPTISTS were not numerous in America during the Colonial period. Few indeed were the colonies which granted them the full right of citizenship. The democratic principles adhered to by the Baptists were in opposition to the established order of most of the governments under which they lived. Early in the seventeenth century Baptists under the leadership of Roger Williams, Ann Hutchinson and Dr. John Clarke were forced to leave Massachusetts Bay Colony, and full freedom was never granted them within that Theocracy. The same was true of the other New England Colonies. As late as 1768 there were 30 Baptist churches in Massachusetts, 12 in Connecticut, and 36 in Rhode Island. A few had been formed in New Hampshire, Vermont and Maine.

At this same period there were but few in the middle colonies and the farther South. Statistics are difficult to secure. But in 1762 the Philadelphia Association, formed in 1707, which extended from the southern portion of Connecticut through New York, Pennsylvania, New Jersey and Maryland to Virginia, comprised 29 churches and a total membership of 1,318.

Baptist growth came with the Great Awakening and the War of the Revolution. Both of these movements emphasised those principles which the Baptists had proclaimed—civil and religious liberty. Many of the new churches which arose out of the ministry of Whitefield and his associates were Baptist, and the winning of the War guaranteed these rights to the colonists. Thus, in 1790, Baptists in the United States had a record of 688 churches, 710 ordained and 422 licensed ministers, and a total membership of 64,975.

Most of these were to be found within the territory of the old thirteen colonies, that is, upon the Atlantic seaboard, from Maine to Georgia. Few had by this date (1790) crossed the Alleghanies. But at the close of the Revolutionary War the people of the early colonial regions were very poor. The War had been a heavy burden, and trade and commerce had not yet been established by the new nation. The fertile lands beyond the mountains beckoned to the people as a land of promise, for homes and economic security. Indeed, it was England's effort to prohibit migration for a time into these territories which had been one cause of the War.

When, therefore, these restrictions were withdrawn, a swift movement set in toward the West. The first settlements were in Kentucky and Tennessee, by the gateway of the Cumberland Pass. Naturally, the majority of these immigrants were of the middle class, those who were seeking to improve their economic condition—the class to which the Baptists belonged. It is interesting to note that in some instances groups migrated as completely organised Baptist churches—pastor and members. One was the Upper Spottsylvania Church of Virginia, which under the leadership of its pastor, Lewis Craig, made the long trip to Kentucky to become the Gilbert's Creek Church. Another was Dorris's Baptist Church of North Carolina which, led by its pastor, Joseph Dorris, settled in Tennessee.

The increase among Baptists was rapid in these new territories. In 1790 there were but 42 churches with a membership of 3,105 in all Kentucky. Ten years later they reported 106 churches and 5,110 members. It was about this year that a great revival broke out in the State, and in three years the Baptists added to their number 111 churches and over 10,000 members. In 1820 there were 491 churches with a membership of 31,689, organised in 25 distinct associations.

The following decade witnessed the rise of the "Disciples" under the leadership of Alexander Campbell, and during the years 1829-1832 some 10,000 Kentucky Baptists withdrew in their loyalty to him and his new churches.

Baptists moved from Virginia and North Carolina into Tennessee at the same time as into Kentucky, but the migration was not as numerous as the latter. In 1792 the denomination reported 21 churches and 900 members, which had increased in 1812 to 156 churches with a total membership of 11,325.

From New England, New York and New Jersey land-seekers in the new West moved down the rivers into Ohio, a considerable population having settled in the territory by 1790. In that year the Rev. Stephen Gano, pastor of the First Baptist Church of Providence, Rhode Island, visited a settlement on the present site of Cincinnati and organised a church—the first in this North-West Territory. Developments here were much slower than in the new States to the South. In 1790 there were only two churches in the entire area, with a membership of 64; in 1812 these had increased to 60 churches of 2,400 members.

But the stream of new settlers pushed steadily westward. With the defeat of the Indians by Wayne at Fallen Timbers in 1794, safe homesteading was assured. Families from Kentucky moved northward over the Ohio river and in 1798 the first Baptist Church in Indiana was established at Silver Creek, some fifteen miles from the present city of Louisville, Ky. Among the early

ministers was Isaac McCoy, pioneer missionary to new settler and Indian alike. Churches quickly rose throughout the land, one of which, the Pigeon Creek, Abraham Lincoln's father helped to build. Thus in 1812 the records for Indiana indicate 29 churches and 1,726 members.

By 1786 settlers from old Virginia had pushed as far westward as the Mississippi, and had taken up land on the fertile prairies of Illinois. By 1790 Elder James Smith, a Baptist from Kentucky, had arrived with the Gospel, and soon after a Baptist church was organised. Growth, however, was very slow, and in 1812 Illinois had but 7 Baptist churches with 153 members.

Until 1803 the western boundary of the United States was the Mississippi River. With the Louisiana purchase of that year a vast new empire was opened to the land-hungry multitudes ever seeking homes farther on. Before that date a few Protestants, Baptists among them, had settled in Missouri. When the Spanish restrictions were removed and religious freedom was enjoyed, Protestant churches began to spring up in the territory. Between 1804 and 1806 two Baptist churches were formed, the Tywappity with about ten members and the Bethel with fifteen. In 1812 Missouri had 7 Baptist churches and a membership of 192.

In this same year the territory of the present state of Mississippi had 17 churches with a membership of 764. Louisiana with 3 Baptist churches had 130 members.

In the little more than 20 years (1790-1812) Baptists had almost trebled in America. In the latter year statistics report a membership of 172,972, with 1,605 pastors and 2,164 churches. From the Atlantic seaboard they had stretched into the far Middle West beyond the Mississippi, the "Father of Waters." It was this marvellous expansion, numerically and geographically, that gave rise to new organisations within the denomination.

Associations were formed, binding the churches into fellowship, and missionary and educational societies were organised to further the work.

The great name of this period is that of Luther Rice who, with Adoniram Judson, had gone to India in 1812 as a missionary under the American Board of Commissioners for Foreign Missions. Having become Baptists, these two felt the necessity of securing the support of American Baptists, and in 1813 Rice returned for this purpose to the United States. Largely owing to his efforts, thirty-three delegates from eleven States met in Philadelphia on May 18th, 1814, and organised the "General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." Since it was decided it should meet every three years it came to be happily

known as the Triennial Convention. At its second meeting in 1817 action was taken looking toward the provision of more adequate facilities for ministerial education, out of which developed Columbian College, which opened in 1822 in Washington, D.C. At the same time the need of the new West was recognised, and Home as well as Foreign Missions became an interest of the Convention. Under its authorisation John Mason Peck and James E. Welch were solemnly set aside for labour on the frontier of the Mississippi. In this action the Board expressed the conviction that "Western as well as Eastern regions are given to the Son of God as an inheritance, and that His gospel will triumph amid the settlers of the Mississippi and the sublimer Missouri, and extend to the red inhabitants of the Wilderness."

So completely was this prophecy fulfilled that the Foreign Mission Society felt it impossible to meet the growing demands of this new Western frontier. Consequently, in 1832, The American Baptist Home Mission Society was organised to be wholly responsible for the extension of the work in America. Its motto, "North America for Christ," has been a great dynamic, driving active missionaries into every part of the continent. In its first year 50 missionaries were employed, in the second year 80, and in the third 96.

Already, as an aid in the spread of the gospel among the scattered settlers in the pioneer regions, the Baptist General Tract Society had been organised in 1824. The purpose was to publish little leaflets and brief portions of the Scriptures, which might be carried in large quantities but small compass by the missionary as he travelled on horseback over a vast extent of territory, bringing the gospel message to poor people in remote and lonely sections. From the first it proved a most successful means for the support and extension of the missionary enterprise. In 1840 the name was changed to the American Baptist Publication Society.

With the formation of these new forces of promotion there was a rapid expansion of the field of labour. In 1834 the first church was organised in the present State of Iowa. In the northern State of Minnesota a church was formed at St. Paul in 1849. Farther west the Societies sent their missionaries, and in Kansas in 1860 there were thirty churches and 537 members. Nebraska organised its first Baptist church in 1855; Colorado, a Rocky Mountain State, formed its first in 1863. The Dakotas, North and South, were entered before 1868, and Montana, in the far North-West, sparsely settled, had a church of 20 members in 1870.

Over the mountains and into the Pacific slope moved the

home-seeking migration as early as 1840. The first Baptists to follow this Oregon trail arrived in that territory late in 1843, and on May 25th following seven lay members organised the West Tualatin Baptist Church. There was no recognition council and no fraternal greeting from a sister church, for its nearest neighbour was 2,000 miles eastward, which would require six months to reach by the transport methods of that day. No Baptist preacher arrived to minister to the church until November 1844, six months after it had been founded. The following year the American Baptist Home Mission Society occupied the Pacific slope as a mission field, and sent out its first two missionaries. From this beginning the work pushed northward into Washington in 1853, and still farther north into Idaho about 1862.

Just when Baptists entered California it is impossible to say. But when the Rev. O. C. Wheeler, who was appointed a missionary to the Coast in 1848, arrived in San Francisco on February 28th, 1849, he found a number of Baptists in the little community. His first church service was held on March 18th and four months later (July 6th, 1849) he organised a church with six members. The erection of a meeting house was commenced immediately, and it was the first Protestant house of worship to be erected in California. In December of the year 1937 there was opened in the building the first free public school of the State, so that the First Baptist Church of San Francisco has the honour of being the birthplace not alone of the denomination within the Golden State, but also of the State's efficient education system.

* * * * *

As the Baptists increased numerically and expanded to the continental dimensions of the nation, advance was made culturally also. In the earlier years Baptists of America were charged with being indifferent, if not antagonistic, to ministerial education. However, in the early eighteenth century they had a number of academies, and in 1764 established Rhode Island College (now Brown University) in Providence.

Little progress was made beyond this until the early years of the nineteenth century. Dr. William Staughton, who became pastor of the First Baptist Church of Philadelphia in 1805, had a private school for the training of ministerial students. Under the leadership of Luther Rice this became the nucleus for Columbian College, established in Washington, D.C., in 1821. Rather rapidly there came other institutions in the East. Hamilton Literary and Theological Institution, N.Y. (1820) becoming Madison University (1846) and Colgate University (1889). Newton Theological Institution was founded in Massachusetts in 1825; the University of Rochester and Rochester

Theological Seminary, N.Y. in 1850. Vassar College for Women in New York was founded in 1865.

In Pennsylvania, Bucknell Academy was opened at Lewisburg in 1846, and this through a varied course of history has become Bucknell University. Crozer Theological Seminary was begun in 1868 at Chester, Penna., by the transference of the Theological Department from Bucknell to that city and institution. In New Jersey, Peddie Institute at Hightstown (1867) and South Jersey Institute at Bridgeton (1869) reveal the interest of the Baptists of this State in education.

As the migration moved steadily westward, colleges sprang up upon the line of march. In 1827 John Mason Peck opened at Rock Island, Ill., a school of general and theological education which, later, uniting with the institution at Upper Alton, became Shurtleff College. Granville Institution arose in Ohio in 1832, to be elevated to the status of a College in 1845 and to Denison University in 1856. In 1835-1836 a manual-labour school was opened at Franklin, Indiana, which is now Franklin College. In Michigan, Kalamazoo College was founded in 1855.³²

The Baptist Union Theological Seminary, established in Chicago in 1867, became the Divinity School of the University of Chicago when the latter was founded in 1890. The Baptists of Missouri erected their school at Liberty under the name of William Jewell College in 1849. Ottawa University, Kansas, was opened in 1865; Sioux Falls University, South Dakota, in 1883. On the Pacific Coast, McMinnville College, Oregon, was founded in 1859, and in 1905 a Theological Seminary was established at Berkeley, California. In 1909 Redlands University opened its doors at Redlands in Southern California.

Interest in education awakened early among the Baptists of the South. As early as 1791 the Charleston Association had formed an Education Fund. In 1824 the Baptists of South Carolina were negotiating with their brethren of Georgia for the founding of a joint educational institution. These proving unsuccessful, South Carolina established her own school in 1826, known as the Furman Academy and Theological Institution. In 1832 Georgia did likewise by opening Mercer Institute, later known as Mercer University. In this same year Baptists of North Carolina began activities toward building a college for their State, and in 1834 founded the Wake Forest Institute, now Wake Forest College.

Though Baptists had been numerically strong in Virginia, nothing had been accomplished until 1832 toward the erection of an educational institution. In that year a manual-labour school was begun near Richmond, to become a college in 1840 and later the University of Richmond. In Kentucky, a charter was secured for Georgetown College in 1829. In 1859 the Baptists of the

South had opened the Southern Baptist Theological Seminary at Greenville, South Carolina, but in 1877 moved it to Louisville, Kentucky. Other institutions of the South are Baylor University, Waco, Texas (1845); Carson-Newman College, Jefferson City, Tennessee, and the South-Western Baptist Theological Seminary (1908), Fort Worth, Texas.

Other schools and colleges have been founded by Baptists, some wisely and some otherwise; and some have survived while others have succumbed to the lack of funds and the over-enthusiasm of their founders.

It may be mentioned here that this splendid advance by the Baptists of the United States has been made not without difficulties. From their earliest entrance into the West, which seemingly required official organisation for the promotion of the denomination, opposition arose in the form of anti-missionary societies, anti-Sunday Schools and anti-educational societies. This opposition was in some instances financial in motive and in others theological.

One very serious difficulty, which for a time threatened disaster to the denomination, was the division between North and South which occurred in 1845 over the questions of slavery and missions. However, it was soon recognised that this division was chiefly one of administration, not of principle and ideal.

Immediately upon the division the churches of the South organised the Southern Baptist Convention, which has carried on a most successful labour in Home and Foreign Missions. In the North the Triennial Convention became the Baptist Congress, until the Northern Baptist Convention was organised in 1907.

One indication of the expansion of the Baptists of America during the past one hundred and fifty years may be gathered from a glance at statistics. Reiterating, we have the following records for 1790: 688 churches, 710 ordained and 422 licensed ministers, with a total membership of 64,975. Records for the year ending in December 1937 present these grand totals:

Members within the Northern Baptist Convention, 1,476,330; of the Southern Baptist Convention, 4,482,315; various other Baptist groups, 519,375.

This leads to another subject of interest in the study of Baptist growth in the United States. Before their emancipation there were very few Baptist churches exclusively for Negroes; most of the coloured people worshipped in the churches of the whites, in which galleries had been provided for their accommodation. For instance, in 1795 the Philadelphia Baptist Association recommended that the churches should make subscriptions or collections to the Baptist church in Savannah, Georgia, to enable

it to build a meeting-house "large enough to admit hundreds of blacks to the galleries." However, in some of the larger cities, Negroes had their own organisations; and in Richmond, Virginia, President Ryland of Richmond College was pastor for years of a large coloured Baptist church.

Soon after their emancipation the Negro Baptists formed their own churches, the number increasing rapidly. To-day, they have two conventions, the National Baptist Convention and the National Baptist Convention of America, each of which is nationwide. The total number of church members is 3,796,645, most of whom live within the Southern States, though there are churches reporting 10,000 members in some of the large cities of the North. Increasing interest is being manifested by the Negro Baptists in higher education. There are some fifteen Negro Baptist educational institutions in the country. In Nashville, Tennessee, the American Baptist Theological Seminary for Negro Students is supported by both the Southern and the National Baptist Convention.

The total number of Baptists in the United States in 1938 is thus well over the ten million mark.

* * * * *

Baptist work in Canada began in the latter half of the eighteenth century in the Maritime Provinces, into which section New Englanders began to migrate about 1760, after the defeat of the French in 1755. Few Baptists were among these early settlers, and although a Baptist minister, the Rev. Ebenezer Moulton, moved from Massachusetts to Nova Scotia in 1761, no church was organised until in 1778 the Rev. Nicholas Pierson formed one at Horton, now Wolfville, Nova Scotia. In 1790 there were but two Baptist churches in the whole of Maritime Canada, this one and a smaller at Halifax, and the total number of members was perhaps less than 100. In 1795 the Rev. Theodore Seth Harding became pastor of the Horton (Wolfville) Church, which he served until his death in 1855—an exceptionally long pastorate. At the close of his ministry there were 200 churches and a membership of 18,000.

Splendid work was accomplished by evangelists from New England who had come under the influence of the Great Awakening in those colonies. A large number of revivals took place, so that by 1800 six churches and six ministers were reported, and in June of that year the first Association was organised of representatives of these churches, which, however, included Congregationalists as well as Baptists in membership, and practised open or mixed communion.

The swift growth of Baptists in this eastern part of the

British Dominion may be seen by a few statistics. In 1810 there were fourteen churches and 924 members. In 1821 the membership had reached 1,827, nearly double that of ten years earlier. In 1827 it had increased to 3,429.

So encouraging was this advance that the denomination in the following year considered the advisability of establishing an educational institution, which resulted in the formation of Horton Academy in 1829 and of Acadia College in 1838, the story of which achievement is one of almost unprecedented heroism and faith. These Baptists had little money, but they had timber and stone, and by these materials and spiritual convictions were the institutions erected.

Additional strength was given to the Maritime Baptists by the organisation of the Convention of the Three Provinces, Nova Scotia, New Brunswick and Prince Edward Island, in 1846. Since that time numerical increase has been significant. While the population of the three Provinces increased in the fifty years from 1846 to 1896 by about 80 per cent., the Baptist membership increased by nearly 218 per cent., or from one member in every thirty-four of the population to one in every nineteen.

In 1900 the Maritime Baptists reported 250 ministers, 411 churches and a membership of 51,390. To-day there are 278 ministers, 589 churches and a total membership of 60,489.

The history of Baptists in Central Canada, Quebec, Ontario, and Manitoba, differs considerably from that of their brethren in the East. Quebec has always been strongly French, and the work in that Province has developed slowly. The eastern portion of Ontario was largely evangelised by British ministers, while the central and western part is indebted to missionaries from New England and New York. Only four or five churches were in existence before the dawn of the nineteenth century.

After 1800 steady progress was made so that an Association was formed in 1803. In the third and fourth decades many Scotch-Irish settled in the Province, among whom were Baptists who had come under the influence of Haldane in Scotland. In 1833, out of a total population of 400,000 English-speaking people in the two Provinces of Ontario and Quebec, the Baptists numbered not more than 3,000. In ten years this had increased by 2,000; in 1850 Baptists numbered 7,000; and in 1866 they had grown to 15,000. Statistics for 1937 report the following: 430 churches, 378 ministers, 56,695 members.

Two conditions help to explain the rather slow development of the Baptist cause in this central section of Canada. One is the vast distance between East and West, which in this early period had not adequate transport facilities. The other is the fact of the two sources of Baptist missionary enterprise. The

British were inclined toward open communion, whereas the Americans held more staunchly to close communion. This question was settled in 1851 in favour of the latter position. The Regular Baptist Missionary Society was organised, around which gathered the education and publication activities as well as the missionary.

In 1836 Madame Feller opened a school at Grand Ligne for French Canadians, which is known as Feller Institute. In 1838 the Canada Baptist College was opened in Montreal, but not being centrally located it ceased to exist in 1849. Even before its demise the Baptists of Ontario, which was the centre of their membership, had planned a college. Nothing was accomplished, however, until 1860, when the Canadian Literary Institute was founded in Woodstock, which later became Woodstock College. In 1881 the theological department was moved to Toronto, a larger city, where Senator McMaster had by his gifts erected Toronto Baptist College, which became the McMaster University in 1887. In the following year a gift was received from the widow of Senator McMaster by which Moulton Ladies' College was founded in Toronto.

Baptist missionary labour began in Manitoba with the service of the Rev. A. McDonald in 1873. Two years later the first church was organised in Winnipeg, and in 1881 a Convention was formed which in 1883 included 10 churches and 500 members. In 1900 there were 4,220 members and 75 churches. Educational work was begun soon after the missionaries entered the territory. In 1880 Prairie College was founded, which had a history of some five years. Later Brandon Academy was opened, which became Brandon College in 1899.

As migration reached the great prairie Provinces to the West, the Baptist cause was expanded. But in this territory of Empire extent, with sparsely settled communities, the development has been slow. Nevertheless, flourishing churches were founded in the cities and towns of both Saskatchewan and Alberta. In 1884 the Manitoba Convention became "The Baptist Convention of Manitoba and the North-West Territories" in order to supervise the growing work. Missionaries were sent out into the pioneer settlements, where life was very hard. One missionary tells of how he and his family lived for more than two weeks on oatmeal and water.

In 1887 a superintendent of Missions was appointed with oversight of all the churches of the Canadian North-West. Steady advance was then made, so that the Convention could report in 1900 a total of 69 churches, with 175 additional preaching stations and a membership of 4,111.

Baptists of British Columbia are largely indebted to the

missionaries of the American Baptist Board for their origins, though some ministers from Ontario had entered the Province as early as 1874. In 1897 the "Baptist Convention of British Columbia" came into existence. Eleven churches with an aggregate membership of 1,050 formed this organisation. A Superintendent of Missions was appointed to supervise the missionary activities of this large Province, and a Baptist newspaper was established in 1899. Early in the twentieth century, negotiations were entered into with the Convention of Manitoba and the North-West, looking toward union with that body, which was consummated in November 1907, the new body taking the name, "The Baptist Union of Western Canada." At this time there were in the four Provinces 185 organised churches with a membership of 10,000.

In the "nineties" of the last century, Baptists of vision looked forward to the establishment of an educational institution within the boundaries of this Province on the Pacific. A gift of six acres of land was given to the denomination for this purpose, in a beautiful section of the city of Vancouver. But "hard times" again came, and advantage could not be taken of the splendid donation. However, a similar gift was made by Baptist laymen of Summerland on Okanagon Lake, in the interior of the Province, and here, in 1906, Okanagon College was founded. This College, though opened under most auspicious conditions, was nevertheless compelled, to the regret of many, to close its doors in 1915—one of the tragedies of the Great World War.

One characteristic of the work in Western Canada is the extent to which it has been carried on among the non-English speaking peoples. This section of Canada has been settled by many immigrants from European countries: Germany, Scandinavia, Iceland, Russia, and others of the Slavic countries. From the earliest years missionary labour has been expanded among these peoples by representatives of their own races with the support of the Union, and the response has been most gratifying.

For this Canadian North-West the following statistics of the denomination for 1937 are given: Churches 200; ministers and missionaries 139; membership 22,514. The totals for Canada are: 1,219 churches; 695 ministers and missionaries; and 139,698 members.

R. E. E. HARKNESS.

The China Baptist Alliance.

SINCE one of the prime movers in the organisation and maintenance of the China Baptist Alliance has recently been tragically removed from the scene of his worthy endeavour in so many spheres, it may be well to think anew both of the career of Dr. Herman C. E. Liu and the organisation which he fostered. It will be recalled that Dr. Liu was the victim of gunmen in the streets of Shanghai on the 7th April, on no other charge than that he, as was said of him, was the "spark-plug of all efforts for the raising of funds and the distribution of them where they could prove of the greatest benefit to the suffering in Shanghai." He has been termed the leading Baptist of China.

Dr. Liu has passed to his reward. Yet we hope the China Baptist Alliance, which was organised in 1930 at his suggestion, will continue in a greater way than ever. With never a very smooth course, indeed often with dire struggles for life itself, the Alliance was inspired by Dr. Liu to undertake a forward movement during the China Baptist Centennial celebrations in 1936. Dr. Liu was also one of the leading influences in the organisation of the Kiangsu (Shanghai) Baptist Convention in 1936, and was president of the convention at the time of his untimely death. He was every whit a leader.

For a number of years, up to 1916, Baptist missionaries from all sections of China met once every three years for what was called the China Baptist Conference. These meetings were held in such centres as Canton, Shanghai and Chefoo. Although great benefit was realised in these meetings in the social contacts and in inspirational addresses, the long distances, the poor facilities for travelling, and the considerable expense connected therewith, made it seem impracticable to continue them after a period of years. The China Baptist Conference was distinctively a movement of the missionary bodies as such and not of the Chinese. At best, missionary personnel is, and should be, temporary, if real progress is to be made. However, we can feel that this united movement among missionaries was at least a preparation for the larger attempt of the Chinese and missionaries working together for closer affiliation of churches all over China.

Let us think of another step toward what has finally taken definite form as a China Baptist Alliance. It was at the close of the meeting of the directors of the China Baptist Publication Society in Shanghai in February 1930 that Dr. Herman C. E. Liu

invited the missionaries and Chinese visitors to a luncheon in one of the hotels of the city, and the question of more closely united action in Baptist affairs in all sections of China was urged by him in an address of welcome. An enthusiastic supporter was Dr. T. C. Bau, of Hang Chow, who has also been a leader in Baptist affairs and Secretary of the Chekiang-Shanghai Baptist Association.

It may not be amiss to add this paragraph of names just here. The resolution for a National Baptist Convention of China was signed by the following: Mary C. Alexander, T. C. Bau, E. S. Burket, R. E. Chambers, Chang Wen-kai, T. C. Chao, Mary Cressy, Mabelle R. Culley, Mary C. Demarest, A. R. Gallimore, W. B. Glass, L. C. Hylbert, W. D. King, Herman C. E. Liu, John W. Lowe, Paul Lyn, W. Eugene Sallee, F. H. Shiu, W. H. Tipton, Z. Y. Tsen, H. P. Wang, Lila F. Watson, J. T. Williams, Y. F. Yeung. Although there are more names of missionaries than Chinese as signatories to the resolution, an editorial in *The New East* at the time insists that "it be clearly understood that a Chinese organisation is contemplated, and that Chinese have taken the initiative." This would be indicated by the fact that the special committee for working toward carrying out the aims of the resolution were: Dr. Liu, always conversant with world affairs; Dr. Bau, who had attended the meetings of the Baptist World Congress in Toronto in 1928; and Mr. Chang Wen-kai, perhaps, up to that time, the foremost Christian journalist in China and editor of the Baptist Magazine, *True Light Review*.

But still another step. It was in August of the same year (1930) that the name of China Baptist Alliance became definitely applied to the efforts for closer unity in Baptist matters in China as a whole, and in a larger sense as related to denominational fraternity the world over. The purpose of the 1930 meeting was stated thus: "To unite the Baptist churches of the whole nation in a common effort to set forward the work of the Kingdom of Heaven."

Again we shall have to admit with regret that too little was done in the way of general co-operation over the country as a whole. The same difficulty of communication due to lack of travelling facilities and difference of language kept the organisation from functioning as it should. Indeed, the history of the China Baptist Alliance is of more or less discouragement and of too much indifference. The untiring efforts of Dr. Liu, Dr. Bau and Dr. C. S. Miao have preserved its life.

It is significant that some of the first passengers on the recently completed Canton-Hankow Railway were delegates from far interior China to the celebrations of the China Baptist

Centennial in Canton, October 13th-18th, 1936. Again it was Dr. Liu who issued the clarion call for renewing the activities of the China Baptist Alliance. As a goal for a five-year programme six objectives were accepted: (1) Doubling the membership in the churches; (2) Preparation of a history of Baptists in China; (3) The maintenance of an all-China Baptist journal; (4) The extension of the work into places where the Gospel has not been preached; (5) The distribution of a million copies of the Gospel of John and other Scripture portions; (6) Co-operation with the Baptist World Alliance in its world programme.

So much for a bit of history. We shall not attempt to take up the role of prophet. Baptists of China—in common with all other Christian bodies—now face perplexities and problems which they have not been called on to meet before, challenging situations that are not without greater opportunities and privileges. Plans are being made for the appointment of delegates to the meetings of the Baptist World Congress in Atlanta, July 22nd-29th, 1939, when the seventy thousand Baptist Church members of China will become a more close and vital part of the great world-brotherhood.

A. R. GALLIMORE.

The Present Position of Old Testament Studies.

(Concluded from page 282.)

—whose value Montefiore rightly stresses—but of a visible Church community, and are in danger of putting in its place a disunited, spineless democracy which lacks discipline and even real allegiance to anything higher than self-centred denominational interests. Would that amid the present perplexities we could again see the prophets' vision of God in human history and hear their clarion call "Thus saith the Lord."

J. N. SCHOFIELD.

Dan Taylor (1738-1816) and Yorkshire Baptist Life.

TWO hundred years ago, on December 21st, 1738, was born Dan Taylor, of Halifax, pioneer in the General Baptist revival in the West Riding and farther afield: to his memory those who inherit the results of his work and genius now unite to pay tribute. The span of his life covers a fascinating and fateful period in English religious history, and in many ways he could not be other than the child of that age. It was an age almost barren of facilities for the education of such a boy; an age of self-help for youths like him; an age offering no prospects of security and comfort to ministers of dissent; yet an age of new stirrings of spirit and energy; an age which began by frowning on "enthusiasm" and ended with deep if narrow convictions: George III.'s age, the age of the Pitts, Priestley's age, perhaps. But Wesley's age also.

The lassitude of eighteenth-century Church life is notorious. In 1738 the spiritual condition of England, which Wesley labelled "drowsy," was immortalised by Hogarth in his "Sleeping Congregation." "An Established Church apathetic, sceptical, lifeless"; writes Halévy,¹ "sects weakened by rationalism, unorganised, their missionary spirit extinct. This was English Protestantism in the eighteenth century. And in 1815 it still presented in several respects the same spectacle, although Methodism had long been at work and its action had changed profoundly the old order. On the Church of England the action of Methodism was late and slow, on Dissent it had been rapid and radical. The Wesleyan preaching had regenerated Nonconformity, creating new sects and transforming both the spirit and the organisation of the 'old denominations'." The Church of England was the "reformed" Church, understanding always, of course, that reform stopped short of finance and administration; if "Latitudinarian in temper," its system of privilege and inequality, pluralism and non-residence marked it out as really "unreformed in constitution."² Nonconformity was

¹ *A History of the English People in 1815*. Book III., chapter 1, "Religion and Culture."

² Rev. N. Sykes on "The Church" in *Johnson's England* (I., 37), edited by Prof. A. S. Turberville, a judicious summary but limited to the Established Church: it is to be regretted that in neither this nor that other handsome "portrait of an age," *Early Victorian England*, have the editors allotted to dissent more than a few lines out of nearly two thousand pages. For a short summary of the low position and influence of the Baptists, see Dr. Whitley, *History of British Baptists* (1923), p. 198.

tolerated, and despised; its disabilities were not merely political, they were spiritual, too.

THE RELIGIOUS SITUATION IN YORKSHIRE.

For the situation in the West Riding about the time of Taylor's birth, the visitation returns³ made to Archbishop Herring of York in 1743 are an invaluable guide. In half the parishes no incumbent was resident; half the clergy were pluralists, not altogether inexcusably; less than half the churches maintained two services a Sunday throughout the year; and if the number of communicants is found to be "remarkably large," it is to be feared that their piety was not equal to their plenitude. Yet although the picture must not be painted too dark, and although there were many priests who performed their duties conscientiously "according to the standards of the day," nevertheless *quieta non movere* was the ideal. The diocese was larger and therefore much more unmanageable than at present, and great roving parishes like Halifax were not uncommon. There was a healthy leaven of dissent in the diocese: Presbyterians, Independents and Quakers abounded, like Roman Catholics; and the Baptist part of it, though small, was by no means negligible or pleasing to the priests. Seventeen "Anabaptist" meeting-houses were reported in sixty-two references to "Anabaptists."⁴ In August of that very year 1743, Salendine Nook was born with much ceremony and due solemnity; the Church could not be called large, but the very full records⁵ in the Church Book at that date do not indicate that vigour or interest in the denominational witness was lacking on the part of some Baptists. That witness was, however, a Particular Baptist witness (as Taylor's action in 1763 will show), and on the whole Baptists were neither a powerful nor a very numerous body of people in Yorkshire.

The year 1738 had its omens, for in May John Wesley had experienced that conversion which was to set all England in

³ Edited by S. L. Ollard and P. C. Walker. Yorks. Arch. Soc., Record series, 5 vols., 1928-31.

⁴ *Ibid.* It may be well to add that in this admirable work of scholarship the treatment of the Baptists, alone among the dissenters, is lamentable; if it is strange to find one editor (I., xxiii) propagating the legend of Crosley's friendship with Bunyan (see *The Baptists of Yorkshire*, p. 77) in the one reference he makes, it is still more strange to read the confession of the other (IV., 234) "I have found little material for illustrating the references in the Returns to the Baptists." It should be noted that the index and epitome of Baptists in vol. IV. is not complete; for a corrective to the omission of the entries relating to "Anabaptists" and their decayed meeting house in the parish of Birstall, for example, see H. C. Cradock: *A History of the Ancient Parish of Birstall* (1933), pp. 79-81.

⁵ Captain Percy Stock, *Foundations*, 1933, p. 66ff.

ferment. In twenty-two of the 1743 returns "Methodists" were noted; but the work of the revival had hardly had time to make itself felt as yet. Nevertheless, it was proceeding actively. Eight years later, William Darney, a local Methodist preacher, could write:

"In Halifax and Skircoat-Green
Some precious souls there be,
Which are now sav'd by faith alone,
And bring forth fruit to thee."⁶

By this early date Methodism had come to stay in the West Riding. Besides the powerful influence exerted no less by Whitefield than by the Wesleys themselves, the revivalist labours of local men like John Nelson, the stonemason of Birstall, William Grimshaw, incumbent of Haworth and Henry Venn, vicar of Huddersfield, together with the example of the Moravians, made a rapid and lasting impression round about.⁷ Methodism had discovered in the growing industrial areas virgin and neglected fields ripe unto harvest.

That the Yorkshire Baptist Churches, Particular as well as General, which originated in the eighteenth century, shared in the great debt to this Methodist movement cannot be denied, and especially is this debt to be seen in the case of Dan Taylor and the little group of Churches he founded. By 1760, then, when the young and impressionable Taylor had been caught up in it at Halifax,⁸ Methodism had overcome the initial opposition and was attracting not merely huge and excited audiences of rough Yorkshire folk, but was drafting into its service numbers of zealous and intelligent laymen. But by 1760 also it was itself vexed with the problem of "dissent." It is time to turn to Taylor.

DAN TAYLOR.

He had been born of workaday parents at Sourmilk Hall,

⁶ *Collection of Hymns*, 1751, quoted by W. W. Stamp, *Historical Notes of Wesleyan Methodism in Bradford and its Vicinity* [1840?], p. 34.

⁷ Almost any life of Wesley will be found to mention these influences in Yorkshire. Dan would often walk ten and twenty miles with his brother to hear the Wesleys and Grimshaw; the latter was especially friendly to the Baptists of Haworth and its pastor, James Hartley (see *Trans. Wesley Hist. Soc.*, X., 165). Cf. also Fawcett's *Life* (&c.), p. 17ff., and Dr. Whitley in *B.Q.*, N.S., V., p. 30ff.

⁸ J. U. Walker, *A History of Wesleyan Methodism in Halifax and its Vicinity*, 1836, shows how its introduction was due to Nelson, and how much of its development and influence were due to Grimshaw. It is worth noting that the earliest composition of Dan Taylor's to be printed (Whitley, 22-763) is "An elegy on the Rev. W. Grimshaw." The secession of 1762 is also described. The Vicar of Halifax, Dr. Legh, Wesley found to be a friend to himself, a "low churchman, and popular with the dissenters."

Northowram, Halifax, on December 21st, 1738. At the mature age of five his long days were consumed in helping his father in the Shibden Hall coal pits;⁹ but this was a boy of spirit, and in default of proper schooling his scanty leisure and still more scanty savings were spent upon books. At fifteen he came under the influence of the revival just mentioned, and was confirmed; he joined the Methodists in 1759, one of a number of youths of promise, and at Hipperholme in September 1761 first preached for them. It was not long, however, before he registered his protest against certain points of order and doctrine by withdrawing from their number. He was not alone, for that same midsummer of 1762, half of the body of thirty members withdrew also, led by a fellow-workman in the same pit, another "collier turned preacher,"¹⁰ T. Knight, later to become an Independent minister and father of three mighty sons; Edwards of Leeds also withdrew. That autumn, Taylor threw up his job as miner and began to serve a small body of seceders (to the number of four) at Wadsworth; his first preaching was in the open air at The Nook, a mile from Halifax, but as winter drew on a preaching station was fitted up in Wadsworth Lanes in a hired room, which Taylor also used as a school during the week. It was not in his nature to fear the wild country, rough inhabitants or the prospect of penury.

He and his brother John had often heard Particular Baptist preachers at Halifax;¹¹ John, a mere boy, was a decided Calvinist, Dan would have none of it. Now, a study of his New Testament and of Wall's *History of Infant Baptism* convinced him of the validity of believers' baptism by immersion; and others inclining to agree with him, he sought baptism at the hands of local Calvinistic Baptists, but in vain. Taylor was not made of stuff so easily to be put off; having heard of a like-minded society of Baptists at Boston in Lincolnshire, under the care of William Thompson, he set off on foot to visit them, with John Slater for companion. After prayer, they spent the first night under the stars, in the shelter of a hayrick: it was mid-February. Next evening, just over half-way there, great was their amazement to find that they had already passed by a General Baptist Church and that if they were to retrace their steps some eight miles they

⁹ *Trans. Halifax Antiq. Soc.*, 1930, p. 128.

¹⁰ Rev. J. Watson, M.A., F.S.A., *History and Antiquities of Halifax* (1775), p. 483. Walker, *op. cit.*, p. 74ff. *Trans. Halifax Ant. Soc.*, 1936, p. 39.

¹¹ Watson, *op. cit.*, p. 452, noted in the parish in 1758 "Anabaptists (as they are called)—Rodhill End in Stansfield—Slack in Heptonstall—Wainsgate in Wadsworth."

would discover what they sought at Gamston.¹² And there Taylor, but not Slater, was baptised in the river Idle by Joseph Jeffries on February 16th, 1763. On his return to Wadsworth, Taylor baptised Slater and began to propagate Baptist views, not without opposition.

Three months later, Taylor, with his Church, became a member of the Lincolnshire Association of General Baptists. Thompson of Boston, a new friend, came with him to Wadsworth and made several baptisms, also instituting a regular Church with fourteen members. On July 30th, 1763, Taylor was ordained pastor at Wadsworth. Events now moved rapidly.¹³ In 1764 a meeting-house was put up on the rocky slope of Birchcliffe, Taylor working at it with his own hands and transferring the pulpit from old premises to new on his own back. Membership increased. Again he attended the Lincolnshire Association; and touring the Midlands, not for the first time, collecting money for his Church, he discovered the Leicestershire Association of General Baptists, a body of sturdy independents.

In 1765 and 1767 he represented the Lincolnshire Association at the General Assembly in London; the thorough-going Taylor discovered other things now, and after experiencing unifying disputes on doctrine with the Lincolnshire brethren, and an abortive attempt to unite them with the Midland Churches, he became a leading spirit in a move for separation.

In the autumn of 1769 the historic meeting at which a New Connexion¹⁴ was resolved upon was held at Lincoln, with Dan

¹² Gamston was then in the diocese of York; the following report of the incumbent in 1743 to Archbishop Herring (*op. cit.*, IV., 63) is worthy of note:—"The more ignorant our Dissenters are, the more are they zealous to make Proselytes, when they can prevail with any person, they make them generally so obstinate that they will give no ear to any advice or argument." Yet handsome is as handsome does, and he adds: "What I am going to say is, I doubt, odious, if not offensive and scandalous to some among us: but as the Apostles themselves used to go to Heathen Temples: I cannot but Think it might be of use, if we were allowed to be more conversant with Dissenters, both in publick and private: we might have a better opportunity, to convince them, that we do not look upon Forms and Ceremonies as Essentials, but only as helps and assistances to true Religion; which, where they have nothing in them either Idolatrous or Superstitious, nor against Scripture, ought to be complied with for Decency's & order's sake."

¹³ *Minutes of the Gen. Bapt. Assoc.*, II., 127ff.

¹⁴ It is usual to begin the story of the evolution of the New Connexion with the founding of the society at Barton in Leicestershire, and the labours of Taylor's namesake David, who, it may be observed, could claim no relationship in the flesh, although he itinerated in the West Riding from 1741. (Tyerman, *Life and Times of John Wesley*, I., 10, should therefore be corrected: see *Trans. Wesley Hist. Soc.*, VIII., 109). Only Dan Taylor and Yorkshire concern us here.

Taylor and William Thompson from the Old Connexion and Francis Smith, John Grimley and others from the Midland Churches. It adjourned until May 1770, when it decided to hold the first meeting of a New Connexion in London the following month.

The meeting was duly held on June 6th, 1770, at John Brittain's church, Church Lane, Whitechapel. Taylor was the solitary representative from Yorkshire, but it was he who preached the morning sermon on June 7th, and who took the chair in the same afternoon.¹⁵ The "Association of Free-Grace General Baptists" thereupon proclaimed its six articles of distinctive belief. Next year the New Connexion subdivided into northern and southern Associations, but subsequent developments shortly left the former as really the basis of the Connexion. Of later developments the story may be read in Wood's *Condensed History*. The breach with the old General Baptist Assembly was not made final and formal till 1803. Their work endured for one hundred and twenty years and beyond, and who shall measure their contribution to the deepening of our Baptist witness?

To return to Yorkshire. Taylor laboured no less assiduously at his personal improvement in scholarship than at the oversight and extension both of his own flock at Birchcliffe (where murmurings soon began to be heard at the constant absences of their pastor) and of new causes in the district. His labours were incessant; he even opened a bookshop to augment his income, but he lacked what is now called the technique of salesmanship; he took a farm ("Hirst"); literary work kept him busy; his family grew and grew; he began a long career of assisting at ordinations and of writing "circular letters"; he was constantly away, preaching and collecting. For example, at Halifax, ten years of patient work yielded a building in 1777 and a separate church in 1782; thither Taylor himself removed as pastor in October 1783, after just ten years' oversight at Birchcliffe. It was a wrench; only after others had debated this way and that did Taylor, repressing any personal desires, determine to do what was best, not for Birchcliffe, but for his Master.¹⁶ His farewell to Wadsworth was *The Consistent Christian*, a book of wise and gentle counsel, which deserves a better fate than to sleep undusted and unread among the obscure theological lumber of

¹⁵ I follow Wood and Taylor. Dr. Whitley, *Mins. General Assembly*, II., 141, says "John Brittain is regarded as head of the seceders . . . Young Stanger and young Taylor had not impressed themselves on the Assembly" (i.e. of the Old Connexion).

¹⁶ See his own grand confession prefixed to *The consistent Christian* (1784) and reprinted in Adam Taylor's *Memoirs*, pp. 117-20.

our libraries. Two years later, however, it was the turn of Halifax.

At this time the ancient cause at Church Lane, London, had rapidly declined, and its pastor, John Brittain, grown enfeebled; after a full year's consideration by the Association and much debate as before, Taylor, again putting himself last, "acceded to the invitation of the Church and the advice of the Association" and migrated there in June 1785, nominally as colleague to Brittain. He became sole pastor in September 1794. He was now at his prime. Two important developments of his later days cannot be overlooked in however short a survey of his life and work. He had long desired an Academy for the training of ministers, and when at last the Association resolved to make the attempt, it requested Taylor to become Tutor; at first declined, the offer was later accepted, circumstances overcoming personal wishes once more. The Academy was opened at Mile End in January 1798, and Taylor remained there till its removal some years later.¹⁷ Horton was thus anticipated by six years; his nephew James was the first student. At the same time the Connexion resolved that a denominational periodical should be established: "when the question of superintendence was proposed, all, as usual, looked to Mr. T.," and in January 1798 the first number of the short-lived *General Baptist Magazine* duly appeared.

He came to Yorkshire several times in after years, for example in 1792 and 1798, when the Association met at Halifax, and in 1806 when it met at Queenshead. After his seventieth year, mental and bodily vigour grew weaker and weaker, until in November 1816 he collapsed one day¹⁸ and expired without a struggle or a sigh. His story had not had a happy ending.

In person he was little of stature, but he possessed great strength (which came in handy once or twice), and not of body only, for his mind and character were alike as strong and bold and solid as his own northern hills. In theology and linguistics his attainments were considerable by contemporary standards: as author, plain and reasonable and not so prolix as some: as tutor, loved or perhaps respected: as Christian, one who practised the virtues he preached: an "autodidacte," as the French say, of the very first rank; an indefatigable servant of his Master and of the cause he judged to be right: one who stood firm by the Scriptures;¹⁹ an inspiration to his contem-

¹⁷ "The late Midland College," three articles by W. J. Avery. *B.Q.*, N.S., I.

¹⁸ 26th: *Leeds Mercury* (14-XII.-1816) gives 27th.

¹⁹ This is particularly noticeable in his writings: indeed his first theological venture in print is significant of the man, "*The Absolute Necessity of Searching the Scriptures*," 1764.

poraries and a challenge to his far-distant legatees. "Persevere," was his admonition to his pupils, "persevere till you have conquered; without this you may be a gaudy butterfly, but never, like the bee, will your hive bear examining."

The ten Yorkshire Baptist Churches originating in the eighteenth century from the Evangelical Revival centre round the names and the spheres of action of Fawcett and Taylor.²⁰ Taylor's move to Halifax has already been noted: but it was not his first conquest. From 1771 onwards his preaching at Queenshead,²¹ eleven miles away, bore rapid fruit, so that by 1773 a meeting-house had been erected, seventeen members dismissed from Birchcliffe, and Taylor's brother John installed on a lifelong pastorate; that, too, was a fruitful and widely esteemed ministry. At the same time Shore, seven miles away, was evangelised, a meeting-house built in 1777, and John Stansfield of Birchcliffe made minister: it became a separate Church in 1795 when John Spencer was called to the pastorate. A hazardous venture at Burnley took root.

Birchcliffe might have been expected to suffer from the frequent calls on its pastor's time and energies (and there was some real Yorkshire grumbling), but even after the severest blow of all in 1783 it bore up well: John Sutcliffe proved an admirable disciple and successor. Halifax in its turn received a like blow in 1785. Again, Taylor's withdrawal might have been expected to weaken his Churches, and indeed this more distant removal did prove unfortunate. In spite of the subsequent establishment in 1789 of an ill-fated cause at Longwood (a flash in the pan, whose tragic and short-lived history receives short shrift in Dr. Blomfield's survey²²), the position of the West Riding General Baptist Churches was outwardly hardly so good in 1800 as it had been in 1786.

Nineteenth-century developments can be mentioned only briefly: the full story is readily available elsewhere. Queenshead, for example, was the mother of many children—Sandy Lane (1824), Clayton (1828), Tetley Street (1832) and others, in the Bradford area, and Birchcliffe led to Heptonstall Slack in 1807. In 1846, when Wood made his survey, Heptonstall had taken the lead, with Birchcliffe second: but Leicester was twice as prosperous. Until in the slow process of time, in 1891, Baptists General and Particular consummated the evolutionary process in a Union.

Some of the men he trained and encouraged and influenced

²⁰ On these see *The Baptists of Yorkshire*, and Wood, *op. cit.*

²¹ Alias Queensbury; its story in *General Baptist Repository*, v. II.

²² *Baptists of Yorkshire*, p. 109.

have already been mentioned in connection with the various Churches: other names of disciples²³ are J. Deacon of Leicester, Richard Folds, Jeremy Ingham of Malby, Jonathan Scott of Gamston, and Joseph Ellis. His first assistant at his school (August 1765 to March 1768), George Birley, became minister at St. Ives.

His friendships were not only with men of his own persuasion: among Particular Baptists, A. Booth,²⁴ Austin and Stennett, and among Independents, Kello and Collyer were his friends. He went to hear James Hartley of Haworth:²⁵ he often preached for Fawcett. With Fawcett, indeed, he kept up an intimate and lifelong friendship in Yorkshire from 1764:²⁶ Fawcett's son paints an idyllic picture of the two youthful Baptist ministers, General and Particular, joining in study at Wainsgate with the Anglican Henry Foster, home on vacation from Queen's College. It was Fawcett who baptised Taylor's friend and assistant, John Sutcliffe, whom he afterwards helped in his studies.

But the rival Churches kept their distance: Thomas Stutterd, prominent layman at Salendine Nook, made a grudging acknowledgment of the work of the General Baptists at Longwood (where he lived) in a letter of May 23rd, 1789, which is apparently the sole indication of any Particular interest in them discoverable among a mass of papers at Salendine.²⁷ In 1788 the Colne brethren reported to the Association its severe censure of a youth preaching Arminianism.²⁸

Prejudice against dissent died hard in the district: in 1794 the first toast of a company of volunteers at Halifax was "damnation to all dissenters and Methodists."²⁹ Thomas Stutterd surveyed the local Baptist Churches, Particular of course, in November 1798: he was not too full of optimism, desired a forward movement, and found Lancashire better off than Yorkshire.³⁰ About 1805, Dr. Steadman summarised the position of the West Riding Churches and his report is very gloomy:³¹ only Rochdale and Leeds, for example, had baptisteries.

But patient sowing had been done: the Churches had held

²³ Biographies of many of these in Wood, *op. cit.*

²⁴ Adam Taylor's *Memoirs*, p. 301, etc.

²⁵ At Wainsgate, Dec. 12, 1765, *ibid.* p. 56.

²⁶ *Ibid.*, 31-2; 221. Fawcett's *Life* (&c.), p. 139.

²⁷ Captain Percy Stock, *Foundations* (1933), p. 210. See also Adam Taylor, *Memoirs*, p. 32.

²⁸ Stock, p. 214.

²⁹ Stock, p. 490.

³⁰ Stock, p. 383-4.

³¹ Thos. Steadman, *Memoir* (1838), p. 227 and 235.

fast: a rich harvest was shortly to follow. Yet, while the Particular Churches had done little more than mark time, Dan Taylor had marched boldly forward: "*si momentum requiris*," he could have said of his labours as early as 1785, "*circumspice*."

BIBLIOGRAPHICAL NOTE.

The article on Taylor in the *Dictionary of National Biography* (vol. lv., 1898), by Alexander Gordon, gives a list of main authorities, such as Adam Taylor and Underwood. Some useful material in work published during the past forty years may perhaps be mentioned; for example, Dr. Whitley's *Baptist bibliography*, with which should be compared C. Crossland, *Contributions to Halifax bibliography and authors* (*Trans. Halifax Ant. Soc.*, 1915, pp. 30-33, "Dan Taylor"), and J. H. Turner, *Halifax books and authors*, 1906, p. 211. Both the *Baptists of Yorkshire* and *Baptists of the North-West* (or the joint volume, of course) survey his work. Goadby's *By-paths*, an older book (1871), has a romantic pen portrait of Taylor. There are also various histories of churches, such as the *Centenary souvenir of Heptonstall Slack Baptist Church, 1807-1907*, by E. G. Thomas; and articles in the Society's *Transactions* (e.g. V., 35 ff.) provide useful references.

FRANK BECKWITH.

The Rev. Colonel Paul Hobson,

Fellow of Eton.

PAUL HOBSON came to the surface for a score of years, then vanished in the odour of unsanctity. He began as a citizen of London, barber-chirurgeon. When Laud's power was waning, he was associated with Green and Spencer in a Separatist Church at Crutched Friars. In 1643, Parliament wished to have a League with the Scots, who insisted on a Covenant as well. Hobson did not take this, but a few months later he and Thomas Gower signed the first London Baptist Confession, as representing one of seven churches; and they signed a revision in 1646.

He had already taken arms, and in May, 1644, sat on a court-martial at Farnham, as Major. As his regiment moved, he preached; at London, Yarmouth, Bristol, Newport Pagnell. The Presbyterian governor at this last place, satirised in *Hudibras*, arrested him for lay-preaching. It proved a test case, and though no record survives of the issue, henceforth there was no general or effective opposition to laymen preaching, even in vacant parish pulpits.

With the second Civil War, he was sent to Exeter, and no outbreak took place. His military value was evidently considerable, and when, at the end of 1648, the English army decided to prosecute King Charles for breaking his Coronation Oath, while the Scotch army shrank from drastic measures, Hobson was promoted lieutenant-colonel, and placed in garrison at Newcastle. This opened an important chapter of his life; for his military career closed in May, 1650, with the execution of Montrose at Edinburgh before the new King, "a man brought into the Kirk and therefore of necessity to God," could spare his life.

Next year peace reigned. A strange person was appointed by the Mercers' Company as Lecturer at Hexham. This Thomas Tillam was of Jewish extraction, but was a member of the London church of Hansard Knollys. He built up a Baptist church at Hexham, but developed remarkable peculiarities, so that Hobson, who had built up a Baptist church at Newcastle, had to oppose him. The correspondence was published in 1854 by the Hansard Knollys Society, appended to the Fenstanton Records. Tillam had to disappear from the district at the end of 1653.

A commission was appointed to propagate the gospel in the four northern counties, in February 1652/3; Hobson was placed on this. Henceforth he lost touch with Baptists in the south;

Henry Hagger, of Stafford, disowned him soon. When Cromwell summoned the Nominated Parliament of 1653, he joined with people of Durham in congratulating him; when Cromwell accepted the resignation of that Parliament, Hobson urged that church-members who approved such action should be excommunicated, and he opposed petitions in the Army to make him Protector. Thus Hobson gained a strong hold in the affections of republicans in the north.

A third chapter opened with his appointment as Fellow of Eton in 1654. The duties of the Fellows are not onerous, and records are not published how they acquit themselves; probably he did as well as any other. This peaceful interlude ended with the restoration of the old order, when Hobson automatically lost his fellowship.

Hobson's career in Durham did not seem promising, though he had acquired property at Sacriston, close to Chester-le-Street. He therefore returned to London, and joined Kiffin's church. Here, however, he found an atmosphere of suspicion, so left for Holland. Every man of foresight could recognise that dangerous times lay ahead; one solution was to emigrate, another was to resume fighting. He did not clearly decide against the latter, but he did join hands with his old antagonist, Tillam. This man, of continental origin, had obtained from the Markgraf of Brandenburg an old monastery in the Palatinate, on the Rhine. He proposed a great emigration from the Durham district; by degrees one or two hundred families became interested, and Hobson was apparently the agent at Rotterdam.

Finding, however, that he was dogged by criticism, he returned, and found that he was not welcome with any Baptist church. He joined N.S. (Colonel Nathaniel Strange?), but presently found that his people had seceded from others in an unscriptural way, so that he began to question the customs, and presently the very ordinances.

He therefore went north to his home in Durham, where probably lived his wife Hester, with their children, Paul, Lydia, Sara, Reubenah; the daughter Hester had married Henry Woolfe. There was, however, little peace for the ex-governor, and the Bishop of Durham, who himself had Palatine rights, arrested him after the insurrection of Venner in London. When that scare died down, Hobson was released on bail in August, 1661. This time he did think more seriously of taking up arms again, and he found others, like John Joplin, the ex-jailer at Durham, who were of like mind. More steam was generated by the wholesale eviction of clergy in August, 1662; and as the safety-valve of emigration was screwed down, there was danger of an explosion.

He came to London in November, and being found with his old friend, Thomas Gower, at Lothbury, was arrested by the Marshall-general. He gave a bond of £1,000 to be of good behaviour, and to appear when called upon; describing himself as of Bishopsgate, a doctor of medicine. Herein he was fortunate, for eighteen other Baptists were lodged in the Tower, suspected of a plot. By March the government believed that the Baptist church of Muggleswick—the former Hexham church—was the centre of the conspiracy: the Durham militia was called out, and many arrests were made.

Hobson was re-arrested, and committed to the Tower, on August 20th, 1663. He whiled away some time by writing a hymn of twenty-one verses, which he sang to the great annoyance of his neighbours and his own great relief; one verse may illustrate—

Now I true Liberty doe know,
 To Christ I'le praises sing,
 For He thro' Death will bring me home
 No more to sigh and sin;
 I wish this news abroad may spread,
 That all my foes may see,
 And Saints with understanding read
 And know my Liberty.

At first he wrote to John Joplin, and to John Atkinson "the Stockinger," suspected of being leaders in the plot. After seven weeks he was examined by the Council, then privately by the King. Charles took a precisely similar course afterwards with Colonel Blood, thereby much puzzling many onlookers. In this case the news spread rapidly, and was interpreted as that Hobson had turned King's Evidence. His friends feared the worst; only E.D. wrote on March 10th, 1663/4, asking for an explanation, while all the rest ceased visiting or corresponding. Some said he was being paid large sums, others that he was in prison to protect him from their vengeance.

Things seemed very dark, so on March 12th he made his will, recommending his wife Hester "to goe and live with my said Children in the Bishopricke of Durham keeping possession for me and my children." To his family also he wrote a farewell letter.

When, however, the trial of the northern plotters took place, he was not produced to give evidence: and indeed, they seem to have been acquitted, though Surtees obscures the issue.

Hobson had offered to go abroad. But he was transferred to Chepstow castle, to be tried for treason. Constant delays took place: he offered to go to Jamaica, and was at length released on condition he went to Carolina.

In prison he had written a small book, which he published with his initials only. A copy of this, *Innocency, though under a cloud, cleared*, was discovered early in 1936 at Dr. Williams's Library, by its librarian, Mr. Stephen Jones. Its story dovetails with that published by Mr. Matthews in his recent *Calamy Revised*, and with the references in the State Papers, long ago extracted by the present writer.

Hobson prefaced the book with effusions by R.E., H.F., R.J., to show that he still had staunch friends. Yet if these were Captain Robert Everard, who became Romanist next year, Henry Forty, and Richard Ireland, their testimonials are of no special weight. And in no case can they outweigh the fact that in 1665 two women at Devonshire Square—Kiffin's Church, which he had joined—were disciplined for wanton conduct with him and a man named Malborne.

He was released on April 28th of that year. Carolina had already some Baptist settlers, including the widow of Colonel Axtell, one of the King's judges. But he did not live long to carve out a new career, or leave any mark on the colony. His will was proved on June 13th, 1666. It is not recorded that Eton went into mourning.

W. T. WHITLEY.

Stewards of the Mysteries of God, by P. Franklin Chambers (Kingsgate Press, 1s.).

This study in Spiritual Catholicity consists of a reprint (very slightly altered) of the author's article on Friedrich von Hügel and William Medley which appeared in our columns (IV., 337). It is useful to have it in this convenient form.

The Reformation (Independent Press, Ltd., 6d.).

Two outstanding addresses were delivered to the Assembly of the Congregational Union at Bradford in October last by Dr. C. J. Cadoux on "The Spiritual Principles of the Reformation," and by Mr. Bernard L. Manning on "The Reformation and the Free Churches." They were challenging utterances, and this booklet has been issued in response to requests for their publication.

Reminiscences of George Pearce Gould.

IT is not easy to write of such a man as George Pearce Gould in a fashion which will do justice to the impression he made on those who came into close contact with him. Many of us found him a man whom it was difficult to know. To a commanding presence and a dignity of which he was probably unconscious, he united a reserve which almost amounted to shyness. A student who, like the present writer, came from the freer life of Cambridge, inevitably missed the sense of comradeship and the atmosphere of fellowship in common things. The undergraduate had been at liberty to drop in on his Tutor for tea or a chat when he would, and it must be confessed that life at Regent's Park was rather like being back at school again. Indeed, as long as Dr. Gould lived, one, at least, of his students always visited him with the feeling that he was once more a third-form boy who had been summoned to the Headmaster's study. This was probably the fault of the student, for there were others who were able to get past the reserve and win a very deep and tender personal friendship.

But if intimacy was not always possible, there was room for respect, reverence, and almost worship. We did not ask ourselves whether we admired our Principal; our admiration was a matter of course—if, indeed, the term be not altogether too mild to describe our real feeling for him. Discipline, in the ordinary sense of the term, was unnecessary, and it is impossible to recall an occasion on which anything like a punishment was imposed. It goes without saying that at times rules were broken, and repressed spirits sometimes exploded in a "bust", but it was one of the Principal's great gifts to know how far these things could be ignored, and, if notice had to be taken of them, a plain rebuke was invariably enough to reduce the offenders to contrition.

Even to our ignorant minds it was obvious that Dr. Gould was a great scholar. It is true he never published any original work on the subjects he taught, but that, we felt, was one of the effects of his modest and retiring attitude to life. That he had the knowledge and the capacity none of us ever doubted. His work, both in Historical Theology and in Old Testament studies, was always up-to-date, and the latest authorities were freely

quoted. We all knew that the Principal worked harder than any one else in the College, and that he imposed on himself a rigour far greater than that with which he treated us. If he demanded pointing exercises of us, he did them himself, as we sometimes discovered, and the preparation he made for his exegetical lectures on the text of the Old Testament would have been quite adequate for an *ICC* commentary. He was at once thorough and accurate, and he set before his students a high standard. He could condone genuine stupidity, but had no patience with laziness or slovenliness. A student to whom he once gave 80% in a Hebrew examination might have expected some sign of approval, if any remark was to be made at all. But when he was summoned to the Principal's study, it was to receive, not commendation, but a vigorous and forcible reprimand for some careless mistakes. That was characteristic; nothing less than the best a man could do was good enough, and Dr. Gould himself always gave his best.

Thoroughness and a passion for accuracy were among the qualities which made Dr. Gould the greatest teacher of Hebrew in modern times. A distinguished Oxford scholar once said that the best men he had were always those who came from Regent's Park. Very few Regent's men—possibly not more than one—ever failed in a Hebrew examination. What is more, a large proportion continued to read their Hebrew Bible after they left the College. When Serampore College was reorganised, the first small staff was composed entirely of Regent's Park men, and all five were competent to teach Hebrew. Their teacher had inspired them with a real love of the language and of the Hebrew Bible. To read with him a book like Isaiah 40-66 was an experience to be remembered and treasured through life. Each of us would stumble through his verse, cope, more or less successfully, with a searching enquiry into our knowledge of the grammar involved, and take down necessary textual and other notes. Then the Principal would move back from the desk over which he had been leaning, lift that noble head of his, square himself in front of the blackboard, and give us an inspired and inspiring exposition of the passage we had read. We were never allowed to feel that philology and criticism were ends in themselves; they were necessary and indispensable means to the fulfilment of a higher purpose. That purpose was the understanding and interpretation of the Word of God. The dullest clod among us could not fail to catch something of the passionate enthusiasm which our master had for the Book, and we realised that the drudgery of grammar and dictionary work was but the preliminary to the transmission of the eternal message enshrined in the language of Holy Scripture.

Regent's Park has a great missionary tradition. From the day that a student entered the College he was made to feel that the onus of proof lay with the man who stayed at home and not with the man who went abroad. The question he had to ask himself was not "Why should I be a missionary rather than a minister in this country?" but "Why should I be a minister in this country rather than a missionary?" This spirit was to some extent due to the long series of men who have given their lives to the work of the foreign field, but it was certainly fostered by the Principal. He never appealed to men to go abroad, but we had no doubt as to his feeling in the matter, and his unobtrusive influence played a very large part in the maintenance of the tradition. In private conversation with a student, he came nearer to breaking through his reserve when discussing the foreign service than at any other time, and one man, at least, will always treasure the memory of an hour in which he told the Principal of his resolve to go abroad.

By common consent, however, it was at morning prayers that we learnt to know Dr. Gould best. In class we realised his scholarship and his enthusiasm for the Bible, while occasional flashes of humour showed us something of another side. But when we met in the mornings for the worship which began our day, it seemed as if all the reserve were stripped away, and we saw the real heart of the man. It would not be true to say that he forgot our presence, but he was certainly far more conscious of the Father with whom he communed. We "listened in" as it were, to an intimate conversation, and we were led ourselves to share in the fellowship. It was, perhaps, this which made it impossible to admit any feeling other than reverence towards him. His great learning and his impressive personality will always stand subordinate in our memory to the depth of spiritual life and experience which were revealed to us in these hours. More than at any other time his evangelical zeal was apparent here, and though we may have forgotten most of the things the Principal tried to teach us, the impression made by his spirit in prayer is ineffaceable. We knew him to be one of the really great men of our day, but the greatest thing about him was that he walked humbly with his God.

THEODORE H. ROBINSON.

Dr. John Ryland on Dr. John Owen's "Work of the Spirit," 1791.

I HAVE no words to express my joy which I feel at having received the news, that so wise and good a man as Mr. Burder of Coventry was going to publish an abridgement of Dr. Owen upon the Holy Spirit. I wish it had been done an hundred years ago. I rejoice that it is likely to be accomplished now. It is a work exceeding needful at all times, but especially *now*, when the Holy Spirit is peculiarly hated and blasphemed. No Man can wish a larger spread to this blessed work than myself and, if I had ability equal to my wishes, I'd give away 100,000. I pray God that this glorious Author of all that is good and beautiful in man may spread the knowledge of Himself thro' the whole world. Dr. Owen's original work has dwelt with me above twenty years. I have read it with great pleasure and profit, but it was too big for my faculties and I suppose that has been the case with many other Christians. The savour of gospel holiness which runs thro' it, is beyond all expression. The learning tho' rich encumbers it. The prolixity in many places renders it impossible to be read by God's people in general. This abridgement will put it into the possession of five hundred people to one in past times. If my word of recommendation among my particular friends or the public in general would stand for anything, I would rejoice to give it, and with my latest breath I will recommend that great and good Spirit to whom, thro' Christ's Blood and Righteousness, I owe all the holiness and happiness of my immortal soul. If these words, or any other that I can write, will be thought of any use, I shall rejoice to have them printed, and when Dr. Owen is published if I have a tongue to speak or a hand to write, they shall be devoted to the spread of it.

JOHN RYLAND.

Enfield.

December 22nd, 1791.

Records belonging to St. Mary's, Norwich.

(Those marked * are deposited with the Norwich City Library for safe keeping. The article, "Historic Documents of St. Mary's," by C. B. Jewson, *Baptist Quarterly*, Vol. VIII., 326, deals with some of these records.)

- * 1. CHURCH BOOK, C. 1690 TO 1778.
Articles of Faith; Lists of Members; Proceedings of Church Meetings; Records of Ordinations, &c.; Register of Births 1745-1774 and deaths 1745 to 1761.
- * 2. CHURCH ACCOUNT BOOK, 1726 to 1803.
- * 3. REGISTER OF BIRTHS, 1758-1836 (Certified copy made in 1837).
Includes members of the families of Bignold, Brightwell, Colman, Crome, Theobald, Wilkin, &c.
4. NOTE-BOOK OF WILLIAM LINDOE, 1746-1773.
Containing his religious reflections, &c.
5. LETTERS AND PAPERS FROM 1758.
Subscription lists; notes of Church affairs; correspondence of Joseph Kinghorn and others.
- * 6. CHURCH BOOK, 1780-1832.
Covering the pastorates of Rees David and Joseph Kinghorn.
- * 7. THE WILKIN PAPERS, 1780-1854.
152 letters and papers, originally the property of Simon Wilkin, F.L.S., ward of Joseph Kinghorn, including letters of William Jackson Hooker, Amelia Opie and many Baptist celebrities.
- * 8. CHURCH ACCOUNT BOOK, 1788-1859.
Includes list of Trustees and Subscription Lists of Charities.
9. QUARTERLY SUBSCRIPTION BOOK, 1803-1846.
10. ST. MARY'S BUILDING ACCOUNTS, 1810-1816.
11. M.S.S. SERMON.
Preached by Joseph Kinghorn at the opening of St. Mary's Meeting, 1812.
12. M.S.S. MEMORIAL SERMONS.
Preached by Joseph Kinghorn on the deaths of members of the Theobald family, 1823 and 1829.

Reviews.

The Object of Christian Worship, by R. F. Aldwinckle, B.A., D.Th.

It is good to find Baptist Union Scholars making such good use of their post-graduate opportunities as Dr. Aldwinckle has clearly made at Strasbourg. His thesis for the degree of *Docteur en Théologie* has been published at the price of 5s., and copies may be obtained from the author at 6a, Meadow Close, Clacton-on-Sea. It is to be hoped that many ministers will obtain copies, for the subject which Dr. Aldwinckle treats is of first-class importance for religious thought and life to-day.

He considers the criticisms directed by certain sociological and psychological schools against the validity of Christian experience. Durkheim's claim that religious experience can be explained and accounted for by reference to social forces, and the attitude common in some psychological circles, reducing religious experience to the result of auto-suggestion in the individual and of mob-psychology in the crowd, and God to a projection of the mind, are carefully considered and cogently refuted. Dr. Aldwinckle sees the conflict as that, ultimately, between two rival philosophies, "one of which claims to be based on facts of a scientific order, but which in its positive declarations goes far beyond the limited field of the scientist: the other equally basing itself upon indisputable facts of a spiritual and moral order which have been renewed from age to age in the lives of Christian men and women".

Thus he is led to consider the relation of speculative philosophy to religion, the significance of mind, the nature of scientific knowledge, and the nature of morality. Drawing freely on the views of distinguished modern writers, he also takes account of the results of the comparative study of religion. His conclusion is that the existence of the Object of Christian worship is rationally guaranteed by a series of converging evidences. He offers us three guiding assumptions (which he justifies): "the specificity of religious experience and its implication of a personal relationship with a personal Being or beings, the legitimacy of using the category of personality and the notion of intelligent purpose for metaphysical explanation, and the possibility of a speculative philosophy that is not mere myth-making." Yet metaphysical speculation is only a kind of diving

board from which we must plunge into the world of action. When the philosopher has said his last word, we discover that something more is necessary if we are to link together the sinful, corrupted world and the divine, eternal world of perfection. Using Brunner's phrase, Dr. Aldwinckle declares that Christ is the bridge between these two realms. With Him we may link the two realms together, not by any intellectual blindness, nor in any human pride, but in the conviction that "He Who calls us to Himself through Jesus Christ is the same God Who created us . . . and Who has guided this human drama of ours . . . to the glorious shame and victory of the Cross, leaving us now to live in the assured hope of the day when all things shall have been subjected unto Christ."

In comparatively small compass, Dr. Ardwinckle has dealt with a very big theme, and not the least of the merits of his treatment is that it suggests fruitful lines of inquiry for all who would find a true basis both for Christian belief and its expression in life.

F. TOWNLEY LORD.

The Minister: His World and His Work, by William Adams Brown, Ph.D., D.D., S.T.D. (T. & T. Clark, 7s. net.)

There can hardly be any more important subject than this, since the minister's work is essential to the work of the church, and it was never more perplexing than it is to-day. Moreover, Dr. Adams Brown is a well-known theologian with many contacts with the religious life of the world. He himself appreciates to the full the importance of the ordinary minister. "The parish minister," he says, "in the last analysis must be the interpreter to his people of the function of the Church in our modern world." Dr. Brown devotes four chapters to the Minister's World and five to the Minister's Work. In the latter section he discusses the Minister as Priest (or, as he explains the term, man of God), Evangelist, Teacher, Pastor and Churchman. It will thus be seen that the book deals with the main aspects of the subject. The book was written for American ministers, though that need not necessarily be a fault, but it contains too many references to previous books and articles written or edited by Dr. Brown, and hence it has the appearance of patchiness here and there. Further, Dr. Brown is a seminary teacher, and hence his knowledge of real pastoral work is not intimate. He spends a good deal of his space in this section on the subject of peace and war, whereas in pastoral work the issues as a rule are more intimate and personal. What is needed here is direction by a working pastor as to how best to make this most vital part of

the minister's work effective. One could have wished for a stronger emphasis on the need for what we used to describe as "the passion for souls." Dr. Brown sees the need for this, but he hardly stresses it enough. It is only the flaming soul that can save the world to-day. Ideas are not enough, and unless as ministers we can recapture for our preaching and pastoral work the utter self-abandonment of the great evangelists and missionaries we shall never win our world. Dr. Brown's book, nevertheless, is full of helpful suggestions. There is much in it that we might all usefully ponder, and the study of it would do any minister good.

HENRY COOK.

The Work of Christ, by P. T. Forsyth, D.D., with a Foreword by John S. Whale, M.A., D.D., and a Memoir by Jessie Forsyth Andrews. (Independent Press, 4s. 6d.)

This volume consists of lectures delivered to the Mundesley Conference almost thirty years ago. The years since their first publication have served to heighten the importance of the things Forsyth says here, and elsewhere as well. If this re-issue stimulates fresh interest in his theology it will render a great service. Forsyth had something of vital significance to say to his generation and ours. He had revolted from what he saw as a dangerous theological liberalism, anticipating in that respect much that is happening to-day to make the liberal evangelical tradition, the "modernism" of yesterday, an outworn or inadequate faith, at least in some of its aspects. He spoke and wrote with burning conviction and urgency about the centrality of the Cross, its necessity to the holiness of God and the need of man. For some reason his message did not gain the attention its significance deserved. Whether his style, which makes considerable demands on his readers, was responsible, or whether the mood of the generation to which he spoke made it unready for what he had to say, so that only the discerning had ears to hear, it was certainly a loss to his time that the note he struck found so little acceptance.

What he says here goes to the very heart of the Christian faith. It grapples majestically with the immensities of the atonement; stressing the fact that the work of Christ is an act of the Divine initiative in costly reconciliation, as against any view that makes reconciliation merely the result of our human response to the gracious disposition of God. And whether Forsyth is right in making such a reconciliation the master key to the interpretation of Christ's death, there is no adequate understanding of the work of Christ that fails to take account of it.

The book is full of acute judgments, as relevant now as when they were written. In chapter one there are wise words about the essential greatness of the Church and its weakness in the modern situation. Again, in his insistence that salvation is personal but not individual, and that the Reformation was a Charter of personal faith as against institutional, but not of individual independence, he supplies a needed corrective to that individualism that so dangerously invades some of our protestant thinking, and which in another sphere has produced the totalitarian State as a reaction from democracy.

The delightful memoir by Mrs. Andrews enriches the book and adds to our knowledge of a truly prophetic soul.

W. TAYLOR BOWIE.

The Great Succession, by Ernest A. Payne, B.A., B.D., B.Litt. (Carey Press, 2s. net.)

Two years ago Mr. Payne issued *The First Generation*, a series of attractive essays in biography dealing with the early leaders of the Baptist Missionary Society in England and India. We are glad he has followed it with this volume, which deals with eleven who were leaders during the nineteenth century. Joseph Angus, Edward Bean Underhill, Alfred Henry Baynes, William Knibb, the ladies whose work influenced the formation of the Zenana Mission, Tom Comber, the unnamed but thinly disguised "Member of the Committee," and others, all big men and women, stalk across the pages and almost offer a new challenge in the interests of their beloved Society. Mr. Payne has an encyclopaedic knowledge of Baptist life and men, and he has used it skilfully to give enrichment to this book. Chapter X., for example, contains a vivid picture of a Nonconformist church of the Victorian era—its ministry and diaconal service—while in chapter VII., speaking of the service of women, he justly points out that "historians have often been blind to the part played by the missionary movement in enabling women to show their mettle and to find scope for independent careers." In heartily commending this volume, we express the hope that Mr. Payne will find time to write of other leaders and thus complete a trilogy of absorbing interest.

Heroes of the Faith, by Henry Cook, M.A. (Student Christian Movement Press, 5s. net.)

Mr. Cook holds that no empire, no institution of any sort anywhere, can produce a record that is in any way comparable to the muster roll of the Heroes of the Church—the best and noblest men and women that have ever lived, whose names cannot

be read without a thrill of pride and a sense of deepened devotion to Christ. And in this compelling book he conveys to paper that sense of thrill and wonder. There are four parts: Some Early Martyrs, Some Early Missionaries, Some Teachers and Some Saints, and each contains five or six studies preceded by a brief introduction dealing with the particular problem that the Church was called upon to face at the time. Mr. Cook's vivid pen-pictures almost cover the Christian centuries, and the volume therefore provides an admirable introduction to the story of the Church. Just the gift for a Sunday School teacher or lay preacher.

My Bank Book, a treasury of devotion, compiled and arranged by Charles F. Perry, with introduction by Hugh Redwood. (Kingsgate Press, 1s. 6d. net.)

This book, "especially for busy people and travellers," is tastefully produced in the form of a bank pass book, and contains a scripture portion and prayer for each week. They are carefully selected and arranged, and the book should prove popular. But let it not be thought—and this is the danger of the book—that one short Bible passage and one brief prayer per week are sufficient nourishment for the Christian life.

The Fourfold Message, arranged and annotated by C. C. Ogilvy Van Lennep (Marshall, Morgan and Scott, Ltd., 10s. 6d. net).

A complete and useful conspectus of the four gospels, with notes.

God's Way with Men, by F. Cowell Lloyd, A.T.S. (Kingsgate Press, 6d.).

Three short studies, with photographs of the author and East Queen Street church.

The Romance of Evangelism, by Hugh C. C. McCullough (Marshall, Morgan and Scott, Ltd., 2s. 6d. net).

Evangelistic experiences in the valleys, the city, on the road and the continent.

The Bible, 400 years after 1538, by G. Campbell Morgan, D.D. (Marshall, Morgan and Scott, Ltd., 3s. 6d. net).

Fourteen chapters consisting "largely of the gathering up of fragments" into a book which the author says "is almost certain to be ephemeral."