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The Baptist Quarterly.

The Aims of "The Baptist Quarterly."

THE issue of *The Baptist Quarterly*, in place of the *Transactions of the Baptist Historical Society*, is to be regarded as a natural development of the past, not as a break with it. The work done by the Society during the last fourteen years, to which so large a contribution has been made by the historical learning and unstinted labour of the Honorary Secretary, needs no present commendation; the gratitude of at least future generations of students is ensured. But the Society does need a broader basis, if it is to continue its most useful labours. The cost of printing is much more than it was, and the issue of the Society's publications is no longer possible on the former terms. It was seen that the number of members would have to be considerably increased if the Society were to continue in existence. Further, there is always the need for a new relay of students of our denominational origins and history to replace those who fall out. Even to-day much valuable material is in danger of being lost for ever, because the objects for which the Society has existed are not more widely known. In addition to this, there seemed to be the opening, in spite of the difficulties in the way of any new publication at the present time, for a magazine that should express contemporary Baptist aims and interests, before they pass into the domain of the historical student. On these lines *The Baptist Quarterly* makes its present appeal to all who cherish Baptist convictions, and are prepared to love the past for the sake of the present, as well as to those who love the past for its own sake. As Paul Sabatier has said, in the introduction to his life of Francis of Assisi, "We love our ancestors . . . and we mingle with this love much feeling and gratitude. So, if one can hope all things from a son who

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loves his parents, we must not despair of an age that loves history." But a real interest in the past is always awakened by an *intelligent* grasp of the life of to-day.

There is no incongruity in mingling the study of the past with the interests of the present, as we propose to do; indeed, in A. J. Butler's words, the right scent of a subject is "the essence of its relation to life," or as the most distinguished student of history in the last generation said, when commending the study of modern history, "it is a narrative told of ourselves, the record of a life which is our own, of efforts not yet abandoned to repose, of problems that still entangle the feet and vex the hearts of men." The value of Baptist history is not measured simply by the interests of the archaeologist, to whom it is always fascinating to reconstruct the past from a few fragments of information. From the seventeenth century onwards we find exhibited the same devotion to evangelical truth, loyalty to the Scriptures, passion for religious and social liberty, which we like to think are ours still. Doubtless, there have been many changes in the expression and application of these ideals; not the least useful effect of the study of our Baptist past would be to give us a wider present sympathy with varying ways of expressing the same thing, differing types of a common loyalty to Christ, sympathy that is the child of intelligence and charity. But deeper down than our denominational kinship with these men and women of former days, there is the common human nature that underlies all history, and is the final justification for its study.

There is lying on my desk the Minute Book of a historic London Church now extinct. Now Minutes can be very dreary, and a Committee often gives an audible sigh of relief when they are "taken as read." The names and formal proceedings of the past have no more interest than the album of somebody else's family portraits—until we discover our own kinship with them. But as I turn over the leaves of this solid volume, to which, with the permission of the Editors, I shall hope to return in the future pages of *The Baptist Quarterly*, I see a whole world of living and moving interests. Here are given, through the amply recorded cases of discipline, glimpses of the seventeenth-century relation of master and

servant, neighbour and neighbour, husband and wife. Here is the ignorant woman who resorts to the conjuror, the idle apprentice who plays draughts in a coffee-house, the voluble young man who cannot pay his debts because his time is taken up in preaching. Here is the man excommunicated for heresy, and loyally followed into outer darkness by his wife. Here is the man who ruffles it "like a rude Hector," and the woman who gives a love-potion. Chief in human interest is the sorrowful story of a gifted evangelist, well known in the records of northern Baptists, who dishonours his calling and his Master's name by shameful immorality. Years before, when he was twenty-two, he had preached and published a sermon on "Samson a type of Christ," suggested by a tapestry in the house where he was staying. David Crosley would have done better to consider the resemblance between Samson and himself.

I can imagine some who would turn, with a sneer at religion, from these stories of human nature as the arena of the struggle between sin and grace. We shall not do that, as we read such things; we shall rather magnify the grace that set men to struggle, and inspired such condemnations of the sin. I wonder whether we should come off much better in a modern Baptist Church, if the discipline were equally thorough, and the record equally honest?

We seek, then, to issue a magazine which shall appeal to all Baptists who have convictions, and believe they are worth maintaining and applying to the religious and moral, the political and social life of our times. We do not stand for all that our fathers did—who amongst us to-day would condemn the singing of hymns, as this old Church-book does, and partly on the ground that women's voices ought not to be heard in the Church? But we believe that Baptist life to-day is in real continuity of descent from the essential and permanent principles of the Gospel which created the first Baptist Churches in this country. If Baptists will give us their support in an honest and disinterested effort to be of service to them, and through them to the Universal Church of which they are part, we shall succeed; if they do not, we shall at least have tried to do something that was worth doing.

H. WHEELER ROBINSON.

Religious Revivals in the Light of their History.

ONCE again a mighty cry is ascending to God from the hearts of millions of people for a fresh outpouring of His Spirit upon the world. The Great War, which commenced as a moral crusade, ended in a moral dèbâcle. The splendid idealism which inspired the earliest recruits, gradually passed, and gave way to a sordid materialism which expressed itself is a hundred unpleasant ways. At the height of the crisis men and women flocked to the churches and, in the agony of their hearts, prayed for the safety of their boys exposed to the horrors of warfare, and for the protection of the home land. The danger once passed, they returned to the common ways of life, abandoned themselves to profiteering and to pleasure, and revealed to all the reality of their prayers in time of need by now openly abandoning all pretence of worship. A severe social and moral reaction has followed the strain of the war. Europe is plunged into misery and confusion. America, which was foolishly supposed to have "profited" by the war, is faced with a difficult economic situation. Britain, with a million and a half of unemployed, enters upon what may prove to be the greatest social and economic crisis in her history. The outlook for the world is anything but a happy one. The severity of the international situation is driving devout men and women, in increasing numbers, to their knees. They are feeling that the only hope of the world lies in a return to God. Politicians and diplomats are helpless and often hopeless. They can only touch the externals of things; and what the world needs, supremely, is a change of heart. So long as the world remains in its present temper, cherishing hatreds, bitternesses, misunderstandings, and content to live on a low material level, there can be for it neither peace, prosperity, nor progress. The change of heart must come first and foremost. And nothing can effect this change but a revival of religion. The prayer for revival, therefore, is a true one—a cry *de profundis:* an expression, not of sentiment, but of serious and sound thought. And that such a cry is being heard once more is a matter for profound thanksgiving.

It is a sign that the dark night is passing, and that the dawn of a new day is breaking.

But the word "revival" is a dangerous word to play with. Its history is not altogether a happy one. It has been associated as much with fatal religious orgies as with sound religious awakenings. Hence it is that many earnest people are genuinely afraid of it and of what it is supposed to stand for. Nothing can be more important, therefore, than to study the history of these great movements which are generally known as "revivals": to discover what produced them, by what laws they are governed, to what results they lead, and how they are related to the great movements of human history. In this way, and in this way alone, we shall be able to understand some of the pitfalls to be avoided, and also where lies the main highroad along which genuine revivals appear. There are many things we should like to discuss in the present paper, but for considerations of space it will be necessary to exercise a vigorous economy and to confine ourselves to certain outstanding features of the subject.

We have to distinguish, at the outset, between those sporadic movements which are known as "Missions," and which depend, often enough, upon the personal magnetism of some outstanding man; and a genuine "revival" which results in the raising of the spiritual temperature of an entire people. There has been no great revival in Britain, as a whole, since the seventies, when Messieurs Moody and Sankey visited these shores and became the centre of an undoubted wholesome religious awakening. We are, even now, too near to that time to appreciate fully all that it meant to religious life in Great Britain. The revival in Wales in the year 1905 was a national movement, largely confined to the principality. Undoubtedly it quickened the national spirit, and resulted in an addition to the Churches of a vast number of persons. It ought not to be overlooked, however, that in many places a serious reaction followed the awakening, while the leader of the Revival has, since that time, dropped entirely out of public life, being placed *hors de combat* by reason of the terrific strain imposed upon him. Many attempts were made to extend the Welsh Revival to England, but they were a signal failure. Mention of the Welsh Revival inevitably recalls the remarkable

phenomena which accompanied it, and this in turn raises the whole question of the relation between pathology and spiritual quickening. I do not purpose to discuss this matter now, although it is a proper thing to discuss in the consideration of the main theme. It may suffice to say that physical phenomena, while frequently appearing in revivals, are not really bound up with them inextricably. There is reason to believe that they will become less frequent. Those who knew Cornwall forty or fifty years ago cannot fail to be impressed with the amazing difference between the revivals of that time and those of to-day. And going still farther back, to the great movement in 1859, the contrast is even greater. The wild scenes of those times are not likely to be repeated, save amongst an exceptionally emotional people. And yet it is almost impossible to conceive of a genuine religious revival apart from some great intensity of feeling. A revival can never be wholly an affair of mere intellectual conviction, or of mental repentance: it is bound to carry the whole man with it and under pressure the emotions demand an appropriate outlet. In the light of history we ought to profit considerably by the accumulated experience of the past along this line, avoiding the excesses of the past, and wisely guiding the emotional elements in the new awakening. When a passion for religion sweeps over an entire people, it expresses itself in deep sorrow for sin, in repentance or change of mind, in amendment of life, and then in an abundant joy as the sense of the new life in Christ is realized. But the passion, which is at once creative and contagious, must be kept, like a fire, within due bounds, or the warmth of the fire may be counterbalanced by the ashes which remain when the flames, bursting all barriers, have accomplished their devouring work. A contagion of religion may sweep a people entirely off its feet and silence all reason.

In addition to the necessity of guarding well the emotional side of a revival movement, careful attention must be paid to the theological side of it. It is a serious thing to preach truths out of focus in order to produce a certain effect. History shows that when this has been done, the reaction is always terrible. The classic case of the revival in Northampton, New England, under Jonathan Edwards, offers a stern warning in this direction. His famous

sermon on "Sinners in the hands of an angry God" produced a terrific effect. In sheer terror people rose from their seats and clung to the pillars and pews of the church, fearful lest they should immediately drop into the hell which Edwards had so vividly described. Let us see what happened as the result. In the year 1734-5 over three hundred persons were added to the Church. In the following year the number of converts was co-extensive with the adult population of the town. Apparently all had been swept in. But the reaction was terrible. There were many cases of mental and nervous disorders, suicides and immorality. In 1744 Edwards wrote: "There has been a vast alteration in two years. Iniquity abounds, and the love of many grows cold. Multitudes have back-slidden, and sinners have become desperately hardened." From 1744 to 1748 the Church was spiritually dead. The crowning tragedy came in 1748, when Edwards' own converts ejected him from the pastorate of the Church, and sent him into the wilderness. Professor Davenport says that for fifty years afterwards religion in New England touched low water mark. A case like this is by no means rare, and its meaning ought not to be lost upon us. There was no such reaction after Moody's first great visit to Britain in 1873-1875. Moody was sane in his teaching and in his methods. He proclaimed the love of God: that was the chief burden of his message. When he spoke of retribution he did so in such a way as to make it clear that his heart was deeply moved. And Moody never indulged in those shocking pictures of hell which have no warrant either in scripture or in reason.

But when every allowance has been made for considerations such as these, we have to return to our starting point, and face the fundamental fact that revivals of religion are an integral part of religious progress, and as such they have a high apologetic value. When the psychologist and the pathologist have uttered their last word and explained everytianity, when the fires of the Welsh Revival burst out. And just as Rationalism, at the end of the war, was preparing its dance at last played out and the funeral obsequies are about to begin," then the fires of revival begin to break forth anew. Mr. Robert Blatchford had scarcely concluded his diatribe against Christianity, which, according to him, only awaited its interment,

when the fires of the Welsh Revival burst out. And just as Rationalism, at the end of the war, was preparing its dance around the corpse of Christianity, lo! the East Anglian Revival commenced. As I write, the *Daily Chronicle* is publishing a column daily dealing with the remarkable flocking to the churches in every part of the country. Every time rationalism misses fire. The one thing it fails to understand is human nature. Auguste Sabatier was right: "Humanity *is* incurably religious," and men who fail to realize this fact understand neither human nature nor the plain lessons of history. If in human nature there is nothing capable of responding to God, then the story of revivals is a hopeless enigma. It is a series of effects without an adequate cause. But when once it is understood that man is made for God, and that he is disquieted until he repose in Him, then all becomes plain. For revivals are an effort to readjust life to the Divine Personal Standard from which it has departed. They betoken the bottom cry of the soul for the living God. Hence they become a method of real progress. It is unquestionable, also, that they follow a very definite law. Those who imagine that revivals are capricious movements, or that they can be generated at will by persons who set certain machinery in motion are grievously astray. They only occur when the conditions are ripe. The law appears to be rigorous. History shows invariably that the order of a revival is something like this: the tide of spiritual energy begins to ebb; men grow slack; a lethargy steals over the soul and plunges it into slumber; faith, hope, and charity fail; the lowered vitality predisposes the spirit to various maladies; doubt, denial, quarrels, misunderstandings, greed, social dissentions, and wars. At last the soul awakens and becomes aware of its sickness. Then it cries for the physician. Prayer is revived. Men seek God, not only singly, *but in social groups*. They recognize once more their solidarity, and seek a boon, not simply for the individual, but for the society to which they belong. For a revival is essentially a social thing. At its height individuals seem to count for little. A common life and a common joy flood the community, and all together share the blessing. This is the reason why a genuine revival is accompanied or followed by a clearing up of social disorders. A return to God means a

return to one's neighbour. One means of expressing this is song. Hence every revival is accompanied by a new hymnology which voices the common life and creates a new bond of human interest. And the revival which is now upon us—yea, which has already commenced—will reproduce all these elements. We shall discover once more that the return to the Father means a return to our true home.

It is here that history comes to our aid, and reveals to us, under various forms, the working out of the principles we have already enumerated. To history, then, let us go.

In Hebrew national life there were many religious revivals. The Church and the nation being one, it followed that a revival of religion always took on national characteristics, while every national progressive movement was the result of a religious awakening. The Book of Judges gives us a cycle of stories of this kind, while the great movements under Ezra and Nehemiah, Hezekiah and Elijah, are conspicuous examples. In every case the story tells us of a departure from the living God and of an abandonment to idolatry—generally of a revolting character. The complete meaning of these stories cannot be grasped unless we understand in some measure what that idolatry involved. Unfortunately the story cannot be told: it is too disgusting. It will be sufficient to say, in the most general way that the idolatrous rites to which Israel, again and again, fell victims, involved a mental, moral, and sexual degradation to which, thank God, we have no parallel to-day in civilization. But licentious religious orgies can never be confined to altar and temple: they transmit a poison to the social organism which results in horrible cruelty, infanticide, injustice, oppression, social upheaval, and wars. The moral life of a community cannot be separated from its social life: the purity or corruptness of the one rapidly passes to the other. Space will not permit of a detailed examination of the various Bible stories of revivals in Israel, but the careful readers will find in every case, without exception, that the prelude to a revival was a state of religious and moral decadence in the nation as a whole, and that the revival itself became the means of lifting the nation out of the morass and setting it upon a new way of progress. It was often a shallow thing, and the effect of it rapidly passed away. None the less, it was clear

evidence that a revival of religion possessed a moral dynamic which accomplished immense results. Had the volatile Jew been less sensual, less capricious, less scheming, and had he given himself with all his heart to a persistent and steady obedience to the will of God, his history might have been very different from what it has been.

Our greater concern, however, is with revivals within Christianity: they belong to that order of which we are part. In these we shall find repeated the main characteristics of the Jewish revivals, with a *plus* which is distinctly Christian, and to which the Jew was, of course, a stranger. Nothing like a complete account of these can be given. Our business will be to select certain great epochal movements and to discover if we can their secret and their message for ourselves. Both Romanism and Protestantism have a history of revivals. In the Church of Rome nearly every forward movement has centred in one or other of the religious orders—the Benedictines come first, since it was through St. Benedict that the monastic life was really organized. (We may except the hermits, the fathers of the desert, the pillar saints, and others of that order: they do not represent construction so much as escape.) Then follow the Cistercians, the Franciscans, the Dominicans, the Jesuits, and the Redemptorists. In each case the founding of the Order coincided with a Catholic revival and a forward movement on the part of the "Church." In the Reformed Churches we may enumerate the national revivals under Huss, Luther, Calvin, and Knox. In the Anglican Church the movement under Wesley and the Oxford Revival—although it is only by courtesy that we connect the two. Wesley was compelled to be a "dissenter," if ever a man was, in the interests of Christianity. The leaders of the Anglican Church of his day did their best to choke him. They can hardly claim him now. Other revivals were local rather than national, and usually gathered around a few virile and outstanding personalities, such as Spurgeon, Moody, Finney, Edwards, Nettleton, Mills, Chapman, and others. We will pass over the local revivals and concentrate upon those which undoubtedly influenced national life and inaugurated a new epoch.

It will be well to begin with the twelfth century, and with the Cistercians. The story is finely told by Green in his

Short History of the English People, but it will be well to supplement it from such sources as are indicated in the article "Cistercians" in the *Catholic Encyclopædia*. Green, of course, sees the movement from the outside; the Cistercians tell the story from within. In the year that Henry I. of England died, there commenced the golden age of that great religious order. In eight years it wielded a marvellous sway in France and England. The entry into it of the famous SAINT BERNARD gave it not only a world renown, but a spiritual uplift which caused it to become the means of a marvellous quickening of English piety, and of converting more than one vale of wormwood into a *Clairvaux*. The Cistercian revival came at a moment when the fate of England hung in the balance. It was but seventy years since the gross William of Normandy came with what M. Thierry calls "the scum of Europe"—a choice selection of bandits and blackguards, to conquer England. A second generation since the event was nearing its end, and the nation was bitter. Its lands had been plundered and given to the Norman barons. Worse still, the high offices in the Church had been given to the detested foreigner. Bishops and the higher clergy were Frenchmen, while the parish priests were Saxons who, in many cases, could not speak the tongue of their superiors. A gulf was thus created between the people and their spiritual leaders. All the elements of revolution were present, and that of a bloody kind. But the coming of the Cistercians with their fresh vision of piety saved the situation. The people rallied to their call. A tremor seized the entire populace. Men and women repaired to the woods and dales to pour out their souls in prayer and song. It was a people's revival and not one of ecclesiastics. The time was not ripe for the translation of the new spirit into social acts. It could only take one form in that age. Churches and convents sprang up everywhere. The nation became a Church. Hatreds and animosities were swept away in the flood of the revival. The Norman kings and their successors owed their thrones to religion, whether they knew it or not. The Cistercian revival helped to weld together into a nation a people that was torn asunder.

The scene now shifts. Forty years after the Cistercian movement in France and England reached, for the time, its zenith, there was born in Umbria a little boy who was destined

to carry still further the work of progress. It was in 1182 that FRANCIS OF ASSISI first saw the light. The sequence of dates will not be overlooked. In this regard it is made abundantly clear that the life of the Church is in reality one, and that progress is continuous in the body of Christ as a whole. The revival under Saint Francis, and later, under Saint Dominic, is only seen in its true proportions and splendour when its historic setting is understood. The thirteenth century was one of the most glorious ages of the Church and the world. They who speak and write so facilely about the "dark ages" should be set to the study of history. The thirteenth century was brilliant. It witnessed a marvellous revival of art, commerce, education, and liberty. It produced Dante in Italy and Roger Bacon in England. It was the age of many a *Magna Charta*, although we English confine the term to the event at Runnymede in the second decade of the century. Commerce and industry flourished. Venice—queen of all republics—was at the top of its splendour. France and Milan were hives of workmen. Gothic—solemn, religious gothic—began to appear; the cathedrals of Amiens, Chartres, Notre Dame de Paris, Rheims, belong to this period, of which Ruskin says it has not only never been excelled, it has never even been approached since. Education had become a passion. The universities of Bologna, Padua, and Paris came into being. Schools sprang up everywhere, and students carrying the lightest of kits, travelled from country to country to perfect their education. Such was the secular setting of the revival which swept over the Catholic world, and renewed its life under the leadership of the twin friars. But it was the revival that gave the impetus to that progress which marked the century. At the end of the twelfth century the Church had again lost its hold of the people. The cupidity of the Catholic hierarchy and the tyranny of the Pope set the people against the Church, and they rose against it. To change the figure, the people were as sheep without a shepherd—left to themselves to wander as they would. Then came Saint Francis into the highways and hedges. He gathered around him an ever-growing company of brothers, and went forth into the common ways of life, engaging, as Thomas of Spoleto says, 'in the ways of ordinary conversation' and teaching the people simple songs of the Christian life.

Italy was transformed. But England also felt the repercussion of the movement. The Franciscans came over to our country and commenced their work amongst the common people. They went to live in the slums amongst the disinherited. They became one with their humble brethren. In this they may be said to have been the Salvation Army of the day, with this difference, that their work was not apart from, but a part of, the work of the Church. The Franciscans alone, however, could not have met the need of the time. A strong intellectual element was needed in the revival to satisfy the thirst for knowledge that was everywhere revealing itself. This element was supplied by the Dominicans, whose rise was almost simultaneous with that of the Franciscans. St. Francis aimed at men's hearts and won them. St. Dominic aimed at their intellects and conquered them. While the Franciscans took the gospel into the streets and public places, the Dominicans went to the universities and directed education. Oxford owes more than it can ever tell to the Dominicans of of the thirteenth century. The revival was therefore both intellectual and emotional, and it is not too much to say that it changed the life of the age, and religion became the dominant factor of life, but it translated itself into social and national as well as into pious forms. Both the orders built innumerable convents and churches, but they also supplied the spiritual energy which resulted in the final break up of the feudal system, the establishment of Parliamentary government in England, the fuller freedom of the common people, and the laying of the first foundations of modern science.

My space is well-nigh exhausted, and here I am only at the beginning of the story. The rest must perforce be hurried over. A study of the time of WYCLIF shows that the revival was preceded by a period of degradation and unrest which boded ill for the nation, but which was transformed by the revival into a period of greater liberty and prosperity. It was only day-dawn, truly, but it was a real dawn of a better time.

So also was it with Germany under the revival known to us as the Reformation, and to Catholics as the "Great Apostasy—so differently do men view things. The Reformation was followed by the thirty years war, but it released

Europe from bondage and gave freedom of thought to the world. The German Bible is an abiding fruit, and Luther's translation fixed the German language in its finest form.

The Puritan revival led to the fall of despotism in England, and to the founding of New England. The Quaker revival made the revolution of 1688. But these tempting phases of the theme I cannot even touch. I must hasten to the revival of the eighteenth century under WHITEFIELD and WESLEY. How few people apparently realize what was the and these were available only for the children of the rich. Education had fallen to a deplorable level. The "common people," consequently, were in a state of degradation. It is doubtful whether England had ever been quite so low, morally, as it was in the first third of the eighteenth century. Green gives us a picture of the period that is appalling. Every sixth shop in London was a drinking saloon, where was advertised that men might get "drunk for one penny, dead drunk for twopence, with straw provided." Cruelty was rife. Men were hanged for a mere trifle. Life was cheap and beer was plentiful. Religion was a negligible quantity. Absentee bishops and sporting parsons who utterly neglected their duties were common. In society everyone laughed when the topic of religion was introduced. So bad was the situation that the godly Bishop of St. Asaph wrote a pamphlet declaring that the great apostasy had commenced, and the crack of doom was near at hand. Then, to employ the phrase of Lacordaire in another connection, "Jesus Christ glanced at His wounded hands and side," and of that look the Evangelical Revival was born. There is no need to attempt to retell that great story. The only thing demanded of us here and now is to point out that, as Green says, the Evangelical Revival saved England from a Revolution like that which was preparing in France, and also prepared the way for a new order of social life of which both the excellencies and also, alas! the attendant evils, remain with us until the present time.

The main purpose of this brief study is to show that revivals of religion have always been the main factor in spiritual and social progress. They are as the inrolling ocean after a period of ebb tide, and upon the rising waters every barque worth floating may ride in the power of a new uplift.

Will history yet repeat itself? So far the tide has been no exception: why should we imagine that the first exception is now to be made? The end of an epoch has undoubtedly come. The beginning of another is at hand. A new order in the life of man is overdue. If it is to be a true order it must be supported upon a spiritual basis—otherwise it cannot endure. And already the signs are present that a new revival of religion is upon us. It may centre in some great pulpit, or it may be a spontaneous movement. We must leave that to God. But it will yet come upon us in all its power and become the dynamic of the new order and the glory of the new age. Taught by history, it is the bounden duty of all Christians to prepare the way of the Lord by a new personal consecration to the cause of the Kingdom, that when the new revival breaks it may find us ready to pass into such new ways as the providence of God and the need of man shall indicate. And we must not be too critical of new methods or of new expressions of a heightened piety. The new life will create its own forms, and these will be adapted to the time in which we live. The substance of the old evangelical message will be re-emphasized, but it is inevitable that there should be a special emphasis upon that phase of truth which meets the deep need of the present hour. Every revival thus far has set in relief some forgotten or obscured Christian truth, and we can hardly be in doubt as to what truth needs emphasis in the present social upheaval. Let us welcome it when we hear it. Some emotion there must be if the work be genuine. Truth as dynamic means movement, and what is emotion but the beginning of movement? Truth static changes nothing: it is only when truth is translated by means of emotion into action that it becomes effective. The history of revivals shows us, consistently, recovered great Christian truths capturing men's minds and bearing them onward upon a tide of feeling into new ways of life and progress. And it would seem that in the providence of God we have arrived at another of those decisive hours in human history when a fresh Pentecost is due, and when once more we shall hear the wonderful works of God in a new tongue and behold anew a quickening of human brotherhood as the result of the experience of a fresh fellowship with God.

FREDERIC C. SPURR.

Our Theological Colleges. (1) In England.

THE problem of providing ministers for our churches arose some two hundred and fifty years ago. For a century there was little done, and the churches decayed. From 1770 to 1870 Education Societies were founded. The last fifty years have been marked by experiments in aligning these with other institutions. We are now face to face with many difficult questions as to the future.

1. THE NEED GRADUALLY FELT.

In the heroic days of the Interregnum, the churches asked only that the ministers should be men of faith and zeal. They earned their living by all manner of manual trades, their book of study was the Bible, their only tutor was the Holy Spirit. But, just as in the earliest Church, it was found that the exuberance of Pentecost died down, and that method had to be introduced, so did the English Baptist Churches begin to consider their relation to their ministers, to regularise the present, and look to the future. Henry Denne might be sent out with a roving commission to preach and plant churches, but when Bromsgrove did the same with David Crosley, a generation later, the churches of Lancashire and Yorkshire objected. They said that he must be a member of one particular church, subject to its orders, and not preaching at large according to his own will. The question of education, however, was not urgent there, and it arose in the two cultured cities of London and Bristol. To these naturally drifted the few clergy who had become Baptist, and while they lived, there were a few ministers not unworthy to be compared with the highly educated Presbyterians ejected from the Established Church. At Assemblies like our Baptist Union meetings, these urged on the churches the necessity of some education for the ministry. But it was easy to see the difficulties. The universities were closed to all dissenters, and though there were

arising private schools kept by the Presbyterian ministers, a Baptist lad would be out of his element there. So the only plan that seemed feasible was based on the system of apprenticeship, whereby a lad was put by his father in the home of some merchant to learn the trade from the bottom, marry his master's daughter if lucky, get the freedom of his guild, and set up as master. Insensibly working on this model, fathers who saw the grace of God in their sons, put them into a minister's family, and hoped that the Church would presently call them to assist in the gospel.

It was a schoolmaster who first sought to improve on this. Edward Terrill, of Bristol, a baptized deacon in a church hitherto served by Presbyterian clergy, made a large bequest to ensure that the minister of Broadmead should not submerge education under evangelistic work, but should train young men for the ministry. When the Hanoverians were established on the throne, and the future of dissent seemed secure, London also began to face the problem. At this time there was one single minister who had had any education worth speaking of—John Gale. He had been to the University of Leyden, and was so well equipped that when the vicar of Shoreham wrote a history of infant baptism, he was able to criticize it keenly enough to elicit a rejoinder. In 1719 there was an important meeting in London to deal with an awkward case of theology at Exeter. The Presbyterian layman who guided the meeting was a friend of Gale, and called the London ministers to the meeting, much to the annoyance of the others, who said bluntly that they had not expected to meet "Anabaptist preachers." At their pride of caste and education the Baptists were stung, and the incident redounded to the stability of two new enterprises, the Particular Baptist Fund and the General Baptist Fund.

These twin schemes included the raising of educated ministries for the two sections of the denomination. Both proceeded on the same plan, to board out promising young men with pastors, and provide them with theological books. The most favoured place was Trowbridge, where two successive pastors kept school; but the great majority of their pupils did not enter the ministry. In London a good theological library was founded by the Hollis family, and lodged in the spacious

premises of the Barbican Church, where it was available for all London Baptist ministers. But, unhappily, both these plans were viewed with grave suspicion owing to the Arian views at the two centres. And the feeling grew that education led to heterodoxy, and that orthodoxy had some special affinity with ignorance. The old book by cobbler Samuel How on *The Sufficiency of the Spirit's Teaching without Human Learning*, was in constant demand.

Gifford, of Bristol, sent his son to a famous school at Tewkesbury, where he received a better education than Oxford was giving. Andrew Gifford became pastor at Wild Street, then at Eagle Street, and in his congregation numbered John Ward, a university man and a schoolmaster, who became trustee of the British Museum and professor at Gresham College. Ward felt how inadequate were existing methods, and Ryland, a schoolmaster in the Midlands, took a census of Baptist Churches, which showed a steady falling off from 1689 to 1715, and again to 1750. Ward struck out a new line, and founded a trust to send young Baptists to the University of Glasgow, to fit themselves for the ministry. But he had such misgivings as to the demand for these scholarships within the denomination, that he permitted them to be awarded to others should no suitable Baptists apply.

In this plan he did but imitate what the Hollis family had done in New England. Not only were they the first to make any substantial endowment of Harvard, but they had founded Baptist scholarships there. And though one or two of the Hollis scholars drank too deeply of the Harvard spirit, and lost all evangelistic fervour, yet in Pennsylvania, whither Hollis had sent abundant theological books for Baptist ministers, the seed fell into fertile soil. A good Baptist Academy was founded, and justified itself by sending out men who evangelised far and wide, training the churches to even better things. It was the Philadelphia Association which at last decided to found a Baptist College, and to plant it in New England, which might thus be quickened to new life. A canvasser came over to England, where he obtained liberal support, and the denomination at home was thus aroused to see that the colonies were really solving the problem so badly neglected in England.

2. EDUCATION SOCIETIES.

The Terrill endowment had done good things at Bristol, and it was obvious to enlarge its scope. Institutions which depend on endowments alone, do not enlist much sympathy, but annual subscriptions from churches and individuals both evince and maintain public interest. The revival initiated by Whitefield at Bristol had now extended to Baptists; old churches were showing new life, fresh churches were gathering, and Josiah Thompson took yet another census which brought home to every thinking man the fact that new methods must be adopted. Ample support was forthcoming. Andrew Gifford appreciated the need of good premises well equipped with museum and library, and a new note was struck. Unfortunately, the authorities were timid, and dared not ask for any charter such as Rhode Island had given; thus the precedent was set for England of a Society without any legal basis, whose sole purpose was to train men for the Baptist ministry. The Bristol Education Society justly claims that it has constantly pioneered; it might also add that most of its experiments have been worthy of imitation.

It is remarkable that the second venture should have been in connection with a body almost forgotten now—the Assembly of General Baptists. This was gravely affected in its theology by the general Arian drift of that century, but at least it did seek to arrest the decline of its churches by training young ministers. A General Baptist Education Society was founded, and a minister at Ponder's End was engaged as tutor. Such a method was already antiquated, and this second society never founded a college, nor did it succeed in arresting the decay of its churches, which to-day are negligible, and hardly claim the name of Baptist. The third venture was in direct rivalry, and was due to Dan Taylor, who at the time was both a member of the Assembly, and the leading spirit in the New Connexion. In Yorkshire he had kept a school, in London he took pupils for the ministry, and induced his Connexion to back his enterprise. He built a little chapel off the Mile End Road, where they might practise; for he was keenly evangelistic, as were all the churches of the body. In the long and honoured story of this New Connexion Academy, it is in-

teresting to see the insistence that it must be in the midst of the churches, must be in touch with the Association, must be actively engaged in spreading the gospel.

Dan Taylor came from Halifax, near to which were two Calvinistic Baptists, John Fawcett and John Sutcliff, both convinced that for progress there must be a succession of educated ministers. Sutcliff walked to Bristol to get his own training, then in his pastorate at Olney took students, and finally bequeathed his fine library to the Northern Education Society, due to Fawcett. This man, passing poor on £40 a year, had to maintain himself by a boarding-school. A few of his pupils he influenced to the ministry, and William Ward went to the mission field. In the atmosphere he created, the idea of a second academy was favoured, and in connection with a regular meeting of the Lancashire and Yorkshire Association, the Northern Education Society came into being. Everything hinged on the right leader, and this was found in William Steadman, with the traditions of the South. These induced him to combine the pastorate of a church with the headship of the society, and in hired premises near Bradford a second academy was founded. Hither came students not only from the north of England, but from Scotland; and as Steadman was an ardent itinerant, the students spent their vacations in preaching tours or in reviving moribund churches, to the great gain of the north.

London had tried more than once, but on the old lines of boarding out with men up and down the country. There was one church really alive, at Prescott Street. It had been wise enough to call from the country a man who, though self-educated, was well-educated, and who, having become a Calvinist, retained the evangelistic fervour of his New Connexion days. Abraham Booth was the only London minister who at first backed the B.M.S.; it was he and his deacons who founded an Academy at Stepney. Here again the attempt was made to combine the leadership with a pastorate, and a further attempt was even made to continue a private school.

About the same time Bristol was relieved of one difficulty. It lies so close to Wales that many of its students, not to say tutors, had come from across the border. Uneasy grumblings had been heard that these lads did not know English, and that

they held back the whole curriculum; while some were ungenerous enough to add that they came to fit themselves for the better financial outlook in England. The foundation of the Welsh and English Education Society, and its college at Abergavenny, enabled Bristol to concentrate better on work among Englishmen for England.

Then came a pause, and nothing fresh was attempted until the liberalizing of theology begun by Fuller had produced great tension among Calvinistic Baptists, especially in Lancashire and Yorkshire. The conservatives founded a society which did work at Accrington, but a few years revealed that there was no real need for it. The unrest, however, was not purely local, and a Strict Baptist Society came into being to rally the people who adhered to the standards of the eighteenth century, if not the seventeenth. It fostered continental work, tracts, a magazine, &c.; and it also undertook education. At first it deliberately opposed the academy plan, and boarded out its students. But when its southern supporters grew lukewarm, and its Midland protagonist went to Lancashire, plans were revised, and an academy was founded at Bury, which in time developed into Manchester College.

In London the tremendous energy of C. H. Spurgeon founded the Pastors' College, where stress was laid not only on evangelical preaching, but on a knowledge of the English Bible. There was something of the Barnardo spirit here, no deserving applicant ever being turned away. And about the same time the Northern Education Society moved its students out from Bradford to Rawdon, the London Education Society from Stepney to Regent's Park.

The second century thus closed with a new emphasis. Education societies were hardly named, colleges had come into being. The theory of a pastor with students in his family was obsolete, college tutors were differentiated. The links with associations were much loosened, and each college had a constituency of its own, determined partly by geography, partly by theology, partly by personal sentiment.

3. EDUCATIONAL ALLIANCES.

Until 1870 the denomination was quite self-contained, and its educational work, limited almost entirely to the training

of ministers, was unrelated to any other. But as the grammar schools and universities were opened to dissenters, and board schools were founded, so that in secular education Baptists met with others, the question slowly dawned whether the training of ministers might not be co-operative.

London University was a deliberate attempt on behalf of non-Anglicans, at whose foundation a few Baptists were active. Arrangements were made whereby independent colleges could affiliate, and one or two Baptist colleges did; but the tie was very loose, and students living in Yorkshire really gained little or nothing. Oxford and Cambridge were opened, but with the important reservation that degrees in divinity were not available to nonconformists. This privation, however, was really sentimental, for the old universities required no serious course of study leading to such a degree, which rarely guarantees any knowledge of divinity at all. The dangers were two: that a student who took classics, mathematics, law, philosophy, science, should imagine these studies qualified him for a pastorate, or that a Church should be hypnotized by "B.A. Cantab," to call a man who had no qualifications; and that a man steeped in an atmosphere predominantly Anglican should quit the Church of his boyhood. It has proved that the older colleges at Oxford and Cambridge have made no serious contribution to our ministry.

There was an increasing approximation between the various Free Churches, and it was along this line that the educational problem was advanced a stage. Many of the colleges drew together, and agreed upon a system of examination in common, so that no one college should remain in ignorance of its real standing, and that all students might be encouraged to a high aim and wide culture. The Senatus Academicus came to represent Baptists, Calvinistic Methodists, Congregationalists, and Presbyterians; it granted diplomas certifying to attainments on a general scheme, and further diplomas guaranteeing an advanced course of study on some special line. It was but an extension of common examinations to institute common lectures, and tentative steps were being taken towards this, when new schemes of national education transformed the situation.

The monopoly of Oxford and Cambridge, trenched upon by London and Durham, was lost within this half century.

Manchester, Liverpool, Leeds, Sheffield, Birmingham, and Bristol followed suit; Exeter, Newcastle, Nottingham, Reading, and Southampton took steps that way. Manifestly these important developments called for readjustment. By the theological colleges linking with or incorporating into these new institutions, many ends were served. Skilled tuition was available in everything but the technical subjects, in classes where men would meet ordinary men and be kept human. Staffs could specialize better, or be reduced, or could cope with larger numbers. Students could profit by lectures from many professors, and could win degrees that were not a laughing-stock of the initiated; though, indeed, where Anglicans co-operated, the high standard of the Senatus had to be lowered. Thus Regent's Park came to be one of six Schools of the University of London in the faculty of Theology, and its students habitually attended lectures by tutors at three of these schools. Manchester became one of eight colleges recognised for external lectures in the faculty of theology at the northern capital; between them these had a staff of fifteen lecturers, while the students could also profit by lectures in six other departments.

Under these new conditions, the qualifications for a Head altered. In the old days, an admirable Crichton was required, who would lecture twenty hours a week on twelve subjects, would then preach twice on Sunday, would keep discipline within and raise funds without, "with such assistance or otherwise as is afforded by an occasional meeting of committee"; and who would be content with the wages of a modern Wigan miner. But at great schools and at universities, heads were often almost entirely free from actual teaching, devoting themselves to a wide choice of Staff, administration, policy, finance. The committees, so flatteringly described by a member of one of them, came to seek men who commanded the confidence of the churches and the denomination at large, who would not be secluded in the lecture-room, but would play a part in Baptist affairs generally. The changed outlook has become startlingly evident in the recent appointment to the headship of our premier college.

4. MODERN PROBLEMS.

There are many questions which deserve careful con-

sideration as to the future training for the ministry; most of these questions concern every denomination; none can be answered by merely quoting recent precedents. Some of them are stated for consideration.

About half our ministers have not been to college. The situation is like that in the teaching profession, where teachers are needed so badly that many are enlisted who have not been at any training college. The questions presented are, whether our theological colleges should not try and provide more than half, then, if so, how they should secure students early enough.

These two questions are the more difficult because of the general and increasing ignorance of the Bible. Whether it be in our own or in other denominations, the present generation knows far less about the scriptures than most generations for three centuries. Every examiner is constantly ashamed of this fact, and occasionally he calls attention to it by a newspaper collection of "howlers." Our Sunday schools and our elementary schools fail gravely in this most important matter. There is hope in the high standard set by the Oxford and Cambridge local examinations, which often induce good and effective teaching at the secondary schools, now increasingly popular. It may be seriously questioned whether many curates and ministers in their first year could answer respectably the Senior Local papers. One result of this state of affairs is that the cream of the rising generation learns to distrust, even despise, the Biblical knowledge of the younger ministers. And therefore it is plain that the denomination must lay even more stress on the absolute need of a sound knowledge, and of steady systematic progressive study of the Bible. As the Church of England insists on a four years course after ordination, we are on the right track with a similar encouragement to all probationers. Our colleges receive raw material which, on the whole, is not properly furnished with a general knowledge of the Bible; so they have to impart this, to show how to study, and then to train for acquiring a special and deeper knowledge.

This suggests a consideration of the college curriculum. There are increasing demands that fresh subjects be taught, and some denominations do not shrink from a preparation extending over seven years. Apart from book-learning, Henry

Drummond pointed out that a man intending to devote himself to the cure of bodies had to attend clinics and walk the hospitals; he asked whether for the cure of souls there should be similar practical apprenticeship. On the other hand, the question has often been raised whether a knowledge of Hebrew is of any value to the great majority; and in days when even universities cease to insist on Greek and Latin, the question is of growing importance.

Another question is as to the total number of men entering college; here again the analogy of the teaching profession is suggestive. Every director of education knows how many teachers work in his county, how many drop out each year, how many will be needed, and how many must be started in training. He then considers how many must go to college, how many must train otherwise; and he suggests to his education committee what inducements must be held out in order to secure the proper number of candidates. Personal influence of existing teachers on promising scholars, interviews with parents, scholarships, maintenance grants, free training, are familiar expedients. Further difficulties have to be met, as between county and county, equalising the flow and the expense; rates of salary, fixity of tenure, retiring pensions, have to be frequently adjusted.

Some of the corresponding questions for us are matters of general denominational concern, and are dealt with by the Baptist Union through its Ministerial Recognition, Sustentation, Annuity Committees. But there remain others for the colleges to face. A committee might propound to itself questions like this:—For what counties are we in practice mainly responsible? How many new ministers are needed here annually? How many men ought we to take into training annually to meet this need? How can we quicken the Churches to look out and encourage candidates? How can we bring home to them their duty to provide the expense?

The Roman Catholics, always astute, and with long experience in such matters, have answered such questions long ago. They look out in their schools for likely lads, then they deliberately guide their thoughts to the ministry, encourage the sense of a vocation, isolate such boys from others, and so intensify the bent towards the service of God.

The best brains of their denomination are chosen for this highest of callings, and chosen in abundance. Their seminaries are constantly replenished with picked candidates.

And thus our colleges face another set of questions. Can we continue in our original isolation? Is it time to enlarge the scope of our inter-collegiate board? Shall we enter into closer relations with Associations? An even more disturbing question arises: Can the work now done by five colleges be done better at one centre? Once each college was a centre of home missionary extension, before railways and motor-vehicles rendered travel easy; once the personal influence of the head was all-important over the members of his "family"; is it possible that Louisville, with its hundreds of students for the ministry and its ten or twelve tutors, is on a line that might suit us better at this time?

Another group of questions clusters round management. Shall the dead hand of ancient benefactors rule, the annual meeting of subscribers, the body of past students, the committee, the officers, the tutors? He who has experience in the management of a Cambridge college, a Reading university college, a technical training college, a borough secondary school, will realise the importance of raising such questions, and asking them repeatedly, not being content with the answers of thirty years ago.

And behind all, loom the financial questions. How far is it wise to endow, and on what terms do endowments cease to be curses? How can we secure ever fresh subscriptions, maintaining a live interest in live institutions? Have we been right in largely waiving fees, not only for tuition, but almost for board and education? Do people value what they get for little or nothing? Do we risk pampering our students, and setting their financial ideas on a basis that will affect all later structure?

These questions are not independent of one another, and to answer them is not easy. But to evade them is dangerous or fatal. In the fifteenth century men and women were no longer satisfied with the methods bequeathed by their pious ancestors. There were rich monasteries and nunneries, to which fewer and fewer candidates applied, till many had to be closed because no one entered; their plant and their wealth had to be

diverted to other ends. The colleges and the universities at Oxford and Cambridge have needed constant re-modelling; occasionally the blindness of those within has caused forcible reconstruction from without, but now they are sufficiently alive to be sensitive to new needs, and to adjust themselves accordingly. We have enough wisdom, forethought, enterprise, to see to it that the colleges founded by our forefathers shall meet the needs of the generation to come, and provide a succession of teachers well grounded in the Word of God, able to lead men to Him, and to train in His service.

W. T. WHITLEY.

Dr. Clifford on the Baptist Outlook.

The following has been compiled from notes of an interview with Dr. Clifford, who is one of the Vice-Presidents of the Historical Society.

THE Historical Society is to be congratulated on enlarging the scope of its *Quarterly*. The literary output of the Baptists in England is very much inferior to what it was, say, in the eighties. Then we had the *Baptist Magazine*, which came out monthly at a cost of sixpence, and also Baptists had a share in other publications, such as the *British Quarterly*, to which Dr. Dale frequently contributed. Then there was the *General Baptist Magazine*, which had a splendid circulation among General Baptists, and far beyond, for some sixteen years. The more cultured members of our churches were certainly better provided for in the matter of denominational literature than they are to-day; and we certainly do need our own organ, in which all questions that concern Baptist life, and thought in general, are to be discussed. One of the greatest needs of the time is clear thinking, especially about the centrality of Christ in thought and life, and about the teaching of Jesus concerning what may be called the Fellowship of Souls. The world to-day is full of prejudices which require to be exposed and destroyed, concerning God, and religion, and the New Testament, and our Churches are

weakened by false and inaccurate thinking upon the vital elements of religious life.

Then there is the wider field, which, in a very little time, will be in as urgent need for cultivation as it was in the 'nineties—namely, the application of Christian principle to the whole social order. Though at present these questions are enmeshed in perplexity, no doubt in four or five years' time we shall get into a clearer atmosphere in politics and economics, and be able to see more clearly where Christ's teaching leads. Jesus taught that man is a spirit, and has a body, and the key to the interpretation of life is found in the real and abiding values of the spirit of man. That conviction must be restored, and we shall have to introduce and push Jesus Christ's idea of property into the very thought of our churches, getting our people to accept it and act upon it. The true use of property is in co-operation with God in the redemption, the development, and perfection of humanity. There are moral limits to accumulation, and it is our business to find them. That teaching has hardly any sway at all in this materialistic age, but though the Sermon on the Mount may be ignored, its truth will be demonstrated in experience and men will have to accept it in the end of the day. It is wise political economy which says, "lay not up for yourselves treasures on earth."

Another imperative fact we have ignored in our national and world life is that humanity is one. We are members one of another, and separated into tribes and peoples and nations that we may help each other in the upbuilding of a world commonwealth, and not that we may make war on one another. There needs to be the fullest recognition of the solidarity of humanity, and it is a good omen that the international mind is active to-day as it has never been before in any part of the world's history. The international mind is a moving mind, a conquering mind, and it is the mind of Christ.

All these matters have to be considered, and in them all we require clear thinking. Baptists have to do with them because we are Christ's people and stand for the rule of God, the rule of righteousness and goodness and truth and beauty. "In His will is our peace," and to know and do that will is national and universal well-being.

Then the historical side of the Society's work is of the

greatest importance. We must keep our young people in touch with the work of Baptists in the last three centuries, informed as to the principles, as to the grounds on which they were held, and as to the results of their working as they are presented to-day in the life of the United States and this country. Our yesterdays mould the future, and the past carries in it treasures, without whose preservation and use it is impossible for us to do the best in our time and for the life of our generation. Liberty, which is the key idea of Baptist life—second only to that of the authority of Jesus Christ over the soul, and over the souls gathered together in fellowship—is essential to the development of the higher qualities of man's nature, his faith, his conscience, his loyalty to truth, his perception and practice of goodness, and his realization of beauty in character. There is a danger at the present time in the very laudable endeavours which are being made for the realization of Christian unity, of grave and perilous compromise, and our people ought to be warned that it is necessary for an advancing and conquering Christianity that the Baptist witness should be maintained in its integrity and fullness, without any obscurantism, without any narrowing of sympathy, and without accepting any tyranny of dogmas.

Also nothing is more important to us for coming years than the tremendous task God has set up of presenting our interpretation of Christ and of his Church to the peoples of Europe. Vast breadths of Europe are blighted by the superstition and crudities of the Greek Church, and other areas by the corruptions of religion and the enslavement of the mind by the Romish Church. This is patent. Thousands upon thousands are leaving the Romish Church and are eager for a virile and living, intellectual presentation of the Gospel of Christ. This most clamant need was faced at the Baptist World Alliance in London, and speedily took its place amongst the unforgetable elements of the Baptist consciousness. Since then it has exerted its sway. It took a practical shape before the second gathering of the Baptist World Alliance at Philadelphia, and became a clearly defined piece of work for the vast populations of Russia. The war has checked that work, and the turmoil and strife of the years of peace have blocked the way to progress to a large extent, but not entirely.

American Baptists, North and South, and Swedish and other Baptists, have joined in the ministration of relief to the suffering millions of Europe, and we have now appointed a Commissioner, Dr. Rushbrooke, who is giving guidance and help to the struggling Baptist Societies in those parts of Europe where it is needed. On this the Baptists of the world must concentrate, and if they have understanding of the times, they will see that Ireland is a part of Europe, and ought to be included within the range of their endeavour.

Altogether, the future is bright with promise. There is no cause for despondency. The fires of God are cleansing the thought and life of the world. Consequences are opening our eyes to causes. A new interest in evangelism and an active spirit of propagandism is seizing our Churches, and there is every reason for faith in God and in the unmeasurable values of truth and goodness.

Personal Evangelism.

THE call to personal evangelism has already been widely published, eagerly endorsed, and evidently taken to heart. It has stirred ministers and members to interrogate anew the assumptions which lie behind accepted methods, to face their own reluctances, and to seek to supply what is lacking in spirit and experience. It has led to a deeper concern about the state of our Church life, the state of the country, the widespread challenge to the ethics of Christianity. It has compelled more careful study of the mind of our day, often dulled by sensationalism into spiritual insensibility, yet restless and unsatisfied; without faith, yet credulous to the last degree; superficial in thought, yet apparently eager for a moral realism which it does not always find in our sermons. In some quarters there is a feeling that time enough has been given to preparation, and that the need now is for action. It would certainly be a mistake to defer action where the time seems ripe for extensive work; yet, if we are to realize the fulness of blessing from this movement, a good deal of earnest prayer and courageous thinking will be necessary.

Anything like a general acceptance of the principle of personal witness will depend on a far-reaching change in current conceptions of discipleship. The Church as a whole needs to reinterpret the lordship of Christ, and to face anew its implications in personal, social, economic, national, and international relations.

Especially does it seem necessary to make an effort to overcome the strange and baffling aloofness which is shown by so many men of cultured and broad-minded faith towards anything of the nature of aggressive work. So far as we fail to enlist them in our campaign, we seriously weaken our resources for a general advance. Men of this type are found among our most earnest leaders, and we ought to use this campaign to call for a far more general dedication of such gifts to the service of the Kingdom of Christ.

Another line of intensive work that is called for is an effort to develop an interest in doctrinal, historical, and ethical thinking among that large class of Church members who are now content with a vague theism for their foundation and a vague spirituality in place of active obedience. Cowper-Templeism may be necessary in our schools; it is the ruin of a Church.

Yet another is the call for a new puritanism. This is not the place to discuss that formidable moral revolt which is developing out of the so-called new psychology, and fits in so notably with the self-indulgent spirit of the age. It is a more serious danger than the moral laxity of the Restoration period, because it has a reasoned system at the back of it, and thinkers who take their study and the expression of its conclusions very seriously. There is no more fear of Christ's being dethroned by this sinister group of realistic upheavals than there was of His defeat by materialism; sooner or later the one will go the way of the other. But materialism, dead in the schools, it still working out its deadly legacy to the third and fourth generation of those who believed and lived it; and who can tell what depths of sordidness we may have to wade through unless we can quickly bring a more effective witness to bear against this recrudescence of materialism? The need will not be met by argument alone; it calls for a consistent witness of Christian people to the authority of the Divine Law.

The older puritanism was, perhaps, arbitrary in its selection of the laws which it imposed; but our age is ready to grasp a new conception of the laws of God: that they are not in any way arbitrary, but simply a vital interpretation of the nature of man, of the way in which he can find his true life, of the inwrought conditions which govern the welfare of the soul and of society. The law of God is the way of life; blessedness consists not in some mystic state, but in that enlargement and enrichment of life which comes through obedience. This conception can be enforced on the world without, only as we who are under law to Christ show that enlargement and enrichment of power and sympathy, of character and service. It would therefore seem that the call to personal witness is a call to complete reformation; to carry out the true implications of the doctrine of justification by faith. The discipleship that corresponds to that doctrine must be presented in all the directness of its inspiration and in all the extent and detail of its obedience.

A friend of the writer's recently said that it would be a good thing to speak less of Christianity, and more of the Christian life; for the former word has been beaten out thin to cover things and persons whose relation to Christ is admittedly indirect. There is much truth in the saying; it recalls that dangerous tendency of the human mind to arrest itself at the symbol or the institution, leaving their meanings unsought and unrealised. Even we who ought to know better are not free from the charge of resting content with something short of a Christian life. It gives food for thought that, after 1,800 years of Christian teaching, the Christian ideal still seems to a large section of our fellow-countrymen to be vitiated by a certain remoteness from life, a lack of effectiveness and reality. We shall not get the note of reality into our conduct until we are less afraid of what life might become if we were altogether obedient to Christ.

We live in an age in which the scientific spirit influences not only those whose occupation is with some form of science, but a great many who know little or nothing of it. Science has brought us a new test of reality. Things are held to be true only as they can be shown to take their place in an ordered system of thought. A scientific man can get almost unlimited

credence not only for his theories but also for pronouncements which he is not qualified to make, simply because the world believes that he takes pains to get at the real facts. It is, unfortunately, not persuaded that the Churches are equally concerned with reality. We are suspected of being more anxious to maintain the traditions of the past than to deal with present realities of life and thought. How great the need, therefore, for proof that the past traditions with which we are concerned embody living truths and powers! What original research and laboratory experiment are to the man of science, prayer and meditation and daily obedience to our intuitions of God are to the Christian. Only where these are, can we speak clearly of things our hands have handled concerning the word of life. It is little use knowing, as the scribes knew, what others have said, and what the accepted doctrines are; we must know God for ourselves as doing and making us do.

The Christian life is, in its very nature, a matter of personal experience, personal conviction, personal loyalty, and personal verification. Men and women sought to live it because it was already being lived before their eyes. Without going so far as those who speak of our Lord as if He were simply the first Christian, a fellow-traveller of ours on a common way rather than the Way itself, we do well to remember that behind all His words there lay a real experience, tested by Him as man for men. His life as well as His death was for us. He was made perfectly a Saviour by the things which as man He suffered. His aim was to win disciples who would put to the test of life the truth by which He Himself lived.

Two types of religion run throughout the Old Testament —the priestly and the prophetic. It was the prophetic outlook that our Lord especially accepted and carried forward. The essence of prophetism is found in the promise, "A prophet shall the Lord your God raise up unto you of your brethren." Human eyes look for truth to come in mystic ways and from far off lands. But God leads us through truth that has come to one of our brethren, to one whose life and problems are like ours and in touch with ours. When a false reverence had made God so remote, so that the world through its wisdom knew Him not, God gave the full revelation of Himself; and it was

in One like to His brethren in all things, sin apart, that He came. The Word was made flesh. Our faith is a religion of incarnation. The Word made flesh is its source; the Word made flesh is the law of its life and growth. When God would reveal His Saviourhood, He left on one side the speculations of the wise and the ordered systems of the ecclesiastic, and the Fon of God walked the common roads with lowly men, and spoke the great truth in the language of the home and of the nursery and of the broken heart. This fact may indicate the truth that the first sphere where personal evangelism is needed is that in which of late we have suffered our greatest loss—in the home.

The faith which men caught from Christ spread along lines of personal sympathy and response. It made its way along channels of home life and friendship. Probably some of the twelve were cousins of our Lord; it is certain that brother brought brother to the truth. As we pass through the pages of the New Testament, we are naturally less able to trace these steps through love to Life; but there are many indications that home love was then, as now, the forecourt of the Holy Place. The Broken Bread that the Lord has blessed is still distributed by the hands of His disciples.

There are in the gospels many incidents which reveal what our Lord sought as a qualification for discipleship. John indicates one requirement in his account of his own introduction to Jesus. Stirred by what John the Baptist had felt and said of Him, drawn by some unanalysed attraction, John and Andrew vaguely followed Christ, till they were arrested by His question, "What is it that you seek?" His first requirement from men who would follow Him is that they should know their own minds. As Vinet says, a man, if he would become a Christian, must first of all become himself. Are we, in our vague following, seeking something that Christ can give? Is our real demand on life such that it can find fulfillment only in His service and fellowship? Do we follow because of what others have said of Him, or are we really seeking a Master for ourselves? The incident at Caesarea Philippi has much the same teaching. Peter's confession of Jesus as the Christ called forth from him a joyous declaration of a great thing done and great issues made safe. Rome says that the Rock

on which the Church is to be built is Peter; Geneva contends that it is the confession.

It seems less abstract to say that the Rock is Peter confessing, the fact that his words reveal an experience of his own, in virtue of which he finds courage to say something that is not a mere echo of current religious phraseology, but a personal commitment and a personal venture. Because our Lord had found a man who gave evidence of personal touch with the Father who is the reality of the spiritual life, He knew that His cause was safe and the gates of hell should not prevail against it.

Space does not admit of a discussion of other calls recorded in the gospels. There seems to be one element common to them all. Matthew, Zacchæus, the woman who was a sinner, the blind man healed at Siloam: each one seems to have felt that they could read in the eyes of Jesus a demand that could be met in one way only. "They arose and left all, and followed Him." Their eyes had seen the King in His beauty, and the land of far horizons; only a glimpse, it may be, but that which they had seen became from that moment the supreme thing in life. Isaiah went into the temple expecting to see all the familiar symbols of worship. But for once he saw *through them* to the reality: "I saw the Lord." There do come to men moments when they see through all the stage scenery of life, and reach its inner meanings; and such moments have their abiding effect. They look out on a new world, and their souls realize in that moment that this is life, and that they are made for that life and it for them.

Jesus does not seem to have given His new-made disciples anything that could be called "a rule"; yet He sent them forth to live the new life and witness for Him with perfect confidence. "This is salvation," he said of Zacchæus; "go in peace," He said to the sinful woman whose love told how much she had been forgiven. Surely He did not think that in a sudden minute all was accomplished? He knew to a certainty how they would be tempted and sifted again and again; yet He sent them forth, fortified only by His concern for them and their faith in Him, to live the new life as being sure of victory. He sent them into dangerous ways, he called on them for a difficult service, yet He did not fear for them or

for His work through them. There is nothing more wonderful than His faith in His own power to keep those who are in vital contact with Him. There are critics who will not allow us to believe that He inspired His disciples by a great commission to evangelise the world, and encouraged them by the great promise, "Lo, I am with you always." But it is a painfully unimaginative reading of the gospels that does not see the necessity of those words. If He did not use them at that particular moment, He must often have said in effect all that they mean. The same truth comes out in the words of institution at the Last Supper: "This do in remembrance of Me." On His side, discipleship meant no less than that He was with them all the days. That was why He could send them forth to face fearful things without fear for them. One of our modern poets pictures a father speaking to his son in the chapel of his old school:

> This is the Chapel; here, my son,
> Your father thought the thoughts of youth,
> And heard *the words that one by one*
> *The touch of life has turned to truth.*

There is no better way of expressing what discipleship in its mutual obligations implies. Our Lord has made exceeding great and precious promises to His people; and He sends us forth into life, to live by His interpretation of God and destiny, knowing that as we live the life of which we have caught a far-off glimpse, the touch of life will turn promises to truth and reality. He gave men His own vision of God and then sent them forth to interpret all events in the light of it.

That seems to be the essence of discipleship as it appeared to the New Testament disciples. It was so even after the Lord had passed from human sight. Paul sets forth as his credentials, "It pleased God to reveal His Son in me." He had seen Christ, and in the light of that vision he set forth to live his life. Men were timid and doubtful whether such a principle could safely be preached to new-won converts from heathenism; but Paul's answer is, "For freedom did Christ set us free." As Seeley says, Christ came to bring into being a new race of law-makers. The Church has not yet realised the full glory of Christian freedom from the law. Nietzsche, curiously enough, has caught some aspects of this great

Christian paradox. His call to "live dangerously," and his insistence on a state "beyond good and evil" both find a place in a true conception of discipleship.

The age that followed the Apostles showed a decline from the height of Paul's doctrine and a lowering of his conception of freedom. Experience of the problems of the mission-field, and the experience in our own land of licence that follows every impulse to freedom, may explain some causes of that decline. Paul's view of the Christian life is a safe one only when the Lordship and love of Christ are the commanding forces in the life. Even in Paul's lifetime, his system was challenged; after his death it was effectually shelved. The rise of sacerdotalism involved a demand for a new form of obedience. The growth of the practice of infant baptism required a shifting of the centre of gravity in the doctrine of redemption with the inevitable consequence that the gift of the Spirit had to be explained metaphysically, not morally—a fact which still remains the strongest argument for our principles and practice. A Church centred in a clerical caste, with its faith authoritatively defined in creeds, had plainly moved far from the simplicities of the primitive Church. Many historians contend that the Church could not have lived had it not developed on these lines. We may admit that development and an element of institutionalism were necessary, for the Spirit is life, and life must be embodied somehow. But to say that the state connection, the worldly affiliations of the Papacy, the policy of mass-conversion, the lowering of the standard of discipleship, were necessary to its life, is simply to beg the question. The Church lived, not by reason of its compromises but in spite of them, and that its true life was preserved by the devotion and sincerity of men and women who had no part in governing or transforming it. Perhaps even now we concede too much to the need for organisation. We may recall the fable of the Indian sages, that the earth is supported by a gigantic tortoise which again rests on the back of an elephant; and only so could it be safe. But we know that it is safer when it floats free amid the invisible forces of God's appointing.

The need of the world to-day is for men who have put Christ's truth to the test of life; men who can declare from

their own experience in various spheres something that they have seen and heard and their hands have handled concerning the word of life. It needs Churches which are far more deeply concerned to make their fellowship an embodiment of the spirit of the Kingdom of God; a proof that here at least the Sermon on the Mount is workable. Till this conception of Church life lays hold of us, we shall not be able to convince the world that we have in our fellowship something that cannot be found outside. The individual Christian is called to venture on Christ's word and let the touch of life turn those words to verified truth; the Church is called to a corporate venture of the same kind, and show on the largest scale open to it the possibility and blessedness, through individually experienced grace and mutual helpfulness, of a truly Christian order of society. Further, it is called to assert the Lordship of Christ intensively and extensively; in all relations of the individual—personal, occupational, national, and international—and in all lands where there are men who, like ourselves, have need of His salvation. We know ourselves redeemed by One who is the propitiation for our sins, and not for ours only, but for the whole world; we cannot do Him true homage while our resistance to evil is confined to its manifestations in ourselves. We are called to take up arms against the kingdom of evil as a whole; and any smaller outlook is in effect a denial of the universality of Christ and the finality of His work. There have been many keen criticisms passed on the Church of late; but its keenest critic is always the gospel which it proclaims; and there are few of us to-day who do not feel the pungency of our Lord's own question, "Why call ye Me Lord, Lord, and do not the things that I say?"

It is often said that the figure of Christ stands more clearly before our eyes to-day than in any century since the first. If so, the reflection of Christ in His people should be correspondingly clearer. It is all a question of the unveiled face.

J. A. STUART.

Pilgrim's Progress, Welsh and English.

In France and Flanders, where men kill each other,
My *Pilgrim* is esteemed a Friend, a Brother.
In Holland, too, 'tis said, as I am told,
My *Pilgrim* is with some, worth more than gold.

SO wrote John Bunyan in 1684, when ten editions had been issued in English, and when he was issuing a sequel, dealing with Christiana and her family. It may perhaps be inferred also that there was a version into Gaelic, readable both in West Scotland and in Ireland, for he goes on to say,

Highlanders and wild Irish can agree
My *Pilgrim* should familiar with them be.

Four years later there was a translation for other denizens of these isles, into Welsh. The demand was steady, and many editions appeared, many versions. The confusion between these has been great, and we are much indebted to Mr. John Ballinger, head of the National Library of Wales at Aberystwyth, for a careful investigation undertaken at our request, whose results were communicated July, 1921, and are embodied in the next eight paragraphs.

The first version of the *Pilgrim's Progress* into Welsh was made by Stephen Hughes of Swansea, equally active in evangelism, authorship, translation; it appeared in 1688, the year when both he and Bunyan died, being published by Richardson at London; it gave the original only, without the sequel about Christiana. This version was revised by Thomas Jones of Shrewsbury, where he published it in 1699. It was again prepared for the press by John Rhydderch and published by Thomas Durston at Shrewsbury about 1715; and this edition was reprinted after 1738 by Durston without Rhydderch's name.

When the Methodist revival had raised a people eager for spiritual food, John Edwards of Glyn Ceiriog translated the second part, and this was published at Shrewsbury by S. Prys in 1761. But he was misled by the "third part" which Blare issued in 1692 with the suggestion that it was by Bunyan; and he translated this also, publishing at Chester

through Harvey in 1768. It led, however, on to a second version of the first part, published by Eddowes at Shrewsbury in 1770, and reprinted in 1790. This was the last issue from the northern centre.

Carmarthen was the centre of literary and national revival at this time, with several publishers. Ross issued an edition of the first part in 1771, but for a generation other interests predominated, till Daniel put out another in 1805, apparently in large numbers, for it is the first to be found in many public libraries. It provoked a renewed interest; Williams put out another edition at Merthyr next year, and reprinted in 1809. Richard Davies undertook a new version of both parts, which were published separately at Carmarthen by Evans in 1807; unfortunately he also translated the spurious "third part" and published in 1808. Harris reprinted the first part in 1811; Evans the second in 1812, besides a third version of the third part executed by Lewis Jones.

John Hughes of Brecon, an accomplished scholar, was sent by the Wesleyan Conference to travel in North Wales. Towards the end of his twenty years' work, he translated all three parts, which were published in one volume about 1819 at Liverpool by Fisher who reprinted them at London about 1824 and 1827.

A rival edition was put out at Carnarvon by L. E. Jones in 1821, and reprinted 1833. It was apparently this edition which was reissued at Carnarvon in 1848 by Humphreys and again in 1861, with an off-print of the second part about 1860. Chester saw two rival editions in 1842, each of the combined first and second parts, one by Thomas, the other by Evans and Ducker.

London followed, the Religious Tract Society in 1855 giving the first and second, but Jackson giving the "third" as well, a reprint of Hughes' edition. About the same time also, Caleb Morris supplemented these three with a version of Mr. Badman, which had been previously known in 1731 and 1782. The London Printing and Publishing Company published seven of Bunyan's works including both parts of *Taith y Pererin* (and the "third") about 1860, reprinting about 1865 and 1870. The bad tradition was followed by Virtue reprinting Caleb Morris's edition.

At Bala, G. Jones published the first part in 1856, and Gee repeated this at Denbigh in 1860 and 1904, the Tract Society following suit in 1907. At Wrexham, Hughes & Son put out both parts in 1861-3. Swansea saw a composite issue by E. Seater about 1880-5, and Porth a larger by Jones & Jones about 1905.

Mackenzie of London had led the way with an edition by J. R. Kilsby Jones of five works, including the two parts; this appeared about 1869 and again six years later. Blackie responded in 1870 with a version revised from Offor's critical text, containing thirteen works. Scotch rivalry was then transferred to Edinburgh where Jack issued three works about 1876 and again after 1885.

This list shows that the Welsh have not been accustomed to see the two parts together. They were not translated by the same man till 1807, and not issued in one volume till 1842, though an edition vitiated by the "third part" appeared in 1819. It further shows a London rivalry beginning 1860 with a reprint of old work, and culminating in a good critical edition of all the books which are usually read.

During June and July 1921, the Times Literary Supplement reminds us, no fewer than three copies of the original English edition of 1678 have been sold by auction in London. Nathaniel Ponder sold them for 4*s.* 6*d.*, the modern price was £3,000. For the book is one of the rarest in the language, only nine copies being known. Three of these are in public libraries, the John Rylands at Manchester, the British Museum, and the Lenox in New York. Three are in private hands, Pierpont Morgan, Henry Huntingdon, Sir George Holford. The tree recently sold will probably change hands again shortly.

It is remarkable that three of these nine copies seem to have been owned by Baptists. This is certain with one, which belonged to Thomas Marsom, a fellow-prisoner with Bunyan, whose family retained it till 1886. Another belonged to Thomas Kingsford who bought it April 8, 1678. This family was a tower of strength to Baptists in Kent, but this particular man has not been identified. A third copy belonged in 1679 to "William Readding at Greens fordge in the parish of Wamborne." The place is not easy to recognise, but the

Reddings were Baptists in the Amersham district at that time, not far from Wooburn. These copies were really read, and are not now in the best condition, like those which stood unused in aristocratic libraries.

During Bunyan's life-time twelve editions appeared, the ninth, however, being in two forms, so that there were thirteen printings. The second edition, 1678, was enlarged by twenty-three pages, introducing Worldly Wiseman, Giant Despair's wife Diffidence, and many delightful touches. William Brodie Gurney, treasurer of the B.M.S., had a copy of this second edition, now to be seen in the Angus Library, while both universities own copies, as well as the Museum. The third edition was called for in 1679, and Bunyan made a few further additions, while his publisher prefixed a portrait. The variations are carefully recorded in the critical edition prepared for the Hansard Knollys Society in 1847 by George Offor. After the third edition, Bunyan hardly touched the book, though the publisher next year added another woodcut, and slight variations are found, probably at the whim of the printer. A careful facsimile of the original edition was published by Elliot Stock, and so for a shilling the ordinary reader may own what bibliophiles value in the original at £1,250.

The German Baptist Brethren.

THREE distinct bodies exist, all of German extraction, holding more or less Baptist views, yet without any relations between themselves; they are popularly known as Mennonites, Dunkers, German Baptists.

The Mennonites were salvaged from the Anabaptists of the sixteenth century by Menno Simons of the Netherlands. They were found all up the Rhine from mouth to source, and are still found in Holland, though most have emigrated to Russia, America, Canada. To-day they are mostly Unitarian, and in their habits retain much of the sixteenth century. With Baptists they have no intercourse whether in Europe or in North America.

The modern German Baptists arose in 1834 from the study of the Bible, without any impulse from abroad. Their development, organization, propaganda, are well known; they entertained all European Baptists in 1908, and had issued an invitation to Baptists of the world for 1916.

The German Baptist Brethren organized in 1708 at Schwarzenau in Westphalia, and to-day are found wholly in America. After the synod of Dort disrupted the Calvinists, there arose Collegia or Bible-study circles, which spread from Holland to many parts of Germany. Some of these circles came across the subject of baptism, and saw that it was meant for believers only. Alexander Mack was first to lead his circle to action, but many followed. As the German principle was that each prince might dictate the religion of his subjects, dissent was unwelcome. So by 1719 twenty families emigrated to Germantown in Pennsylvania, and four years later the German Baptist Brotherhood organized there. Such accounts were sent home that Mack brought over many more, and within a generation the whole of the German Baptists of that day were to be found in America. They kept closely together, maintaining their customs and language, and holding aloof from public life. Only in one respect did they have much intercourse with other Baptists, but in 1728 some Welsh induced many of them to adopt worship on the Seventh day, and for sixty years this section lived a most remarkable life.

The Seventh-day observers settled at Ephrata, and instituted a Brotherhood, a Sisterhood, each living in a community house and adopting a severe rule of life; there were also ordinary families in the town. For a few years there was a struggle between two men, of whom one wished to develop industries, the other piety. The latter won, and destroyed all the mills, retaining only the paper-mill and printing press to be used for propagating their views. The industrial leader turned explorer, and soon went much further than his English neighbours. His company was however captured by the natives, handed over to the French, and died in prison in France. The Ephrata press poured out hymn-books and other works of piety, the mill made the paper for the Saur Bible, the first in any European language in America, and the community printed for the Mennonites a huge Martyrology translated

from the Dutch. A German version of the *Pilgrim's Progress* was made and printed in 1754. It was this section that invented Sunday-schools and Sabbath-schools, though these were brought to an end by the civil war in 1777, before Robert Raikes began in Gloucester. When the war was over, no more recruits joined the Brotherhood and the Sisterhood; the Seventh-day section steadily dwindled and does not number two hundred adherents to-day.

The main body however has great vitality. It organized and preserves its annual minutes from 1742. Education has always been promoted, but on simple lines, with distrust of high schools. Discipline has been directed to maintaining simplicity of life; eighty years ago there were frequent pastorals against fashionable dressing, building and ornamenting houses in the style of those high in the world, putting sleigh-bells on horses, using paintings, carpets, fine furniture. The "Dunkers" were therefore regarded with affectionate amusement by their neighbours. Gradual changes were resented by some, and from the main body have split off the Old Order on the one wing, the Progressives on the other. Forty congregations still worship in German, but eight hundred have adopted English. They are known chiefly in Pennsylvania, Indiana, and Ohio, but are sprinkled over thirty states, and are still increasing.

W. T. W.

Reviews.

A BAPTIST BIBLIOGRAPHY, being a register of the chief materials for Baptist history, whether in manuscript or in print, &c. Vol. II., 1777-1837, with addenda from 1613, four indexes, interleaved. Kingsgate Press, 21*s.* net.

THE second volume of *Baptist Bibliography* will be cordially welcomed by all who are interested in the story and witness of the denomination. Dr. Whitley and the Baptist Union Publication Department are to be congratulated upon the successful accomplishment of an arduous and important work.

A bibliography so admirably arranged in chronological order, and enriched by such brief illuminating notes is much

more than a catalogue of books. It reveals the subjects which occupied the attention of Baptists in the period treated, and enables us to trace the development of their views—theological, social, and political—and to watch their efforts for the conversion of men, the uplifting of society, and the winning of religious privileges.

Great, however, as is the interest of the book to all who are proud of the history of the denomination, it is of surpassing value to those who are engaged in historical research. Baptists had no inconsiderable share in the moulding of English society, and the manifold ways in which their influence was exerted is shown in their writings. Also an adequate history of our denomination is still lacking. The main obstacle to its compilation has been the difficulty of collecting particulars of scattered churches and workers, and combining these into one story. In this work the student has a guide to original sources—to books throbbing with the emotions of the writers and reflecting vividly the influences of their times. Dr. Whitley has worthily performed the necessary initial task which makes possible accurate historical study in a way previously unattainable. To this end the copious indexes appended to the volume greatly assist. The book is not only a great achievement, but it is a promise of a rich harvest to follow.

The time at which the second volume opens is that at which new impulses began to be felt, which changed the sterility of the early Georgian period into the fresh and vigorous life of the nineteenth century. The revival in religion traceable to the ministries of John Wesley and George Whitefield, as well as the social movements fostered by the French Revolution and the American War of Independence, had notable effects on Christian theology and activity. Those holding Calvinistic doctrines were impelled to restate their views and become more evangelical in practice. Perhaps, however, the Particular Baptists of those days were more anxious for the salvation of men than they have sometimes been represented. For instance, Andrew Gifford edited Whitefield's sermons, thus endorsing his preaching. Jonathan Edwards wrote on the revival in New England, and the life of Philip Brainerd, both of which books were cherished by

John Collett Ryland and his son Dr. Ryland. If John Collett Ryland's rebuke to William Carey, that God could convert the heathen without his help, is not an apocryphal story, it shows a spirit which was fast passing away. His son Dr. John Ryland was the second secretary of the Baptist Missionary Society, and travelled many miles (as he carefully records in a manuscript in Bristol Baptist College) to further its interests. Robert Hall's *Help to Zion's Travellers* and Andrew Fuller's *Gospel worthy of all acceptation* show the movement to a more evangelical note in preaching.

Another feature in the literature of the time is the large number of treatises and sermons upon Believers' Baptism. Preachers were determined that their witness to what they believed should be clear and insistent, and, although they stirred up opposition, their appeal was not in vain.

The *Bibliography* also shows that the new awakening was associated with a revived sympathy with the poor and down-trodden, and a fresh interest in popular education.

Caleb Evans might be theologically opposed to Wesley, but he and many others sympathised with the colonists in America and with the earlier movements of the French Revolution.

Revived interest in education is shown by the part taken by William Fox in 1785 in forming a Sunday School Society, a work supported by James Dore, of Maze Pond, and others. The establishment of the Horsley Down Charity School showed consideration for the needs of orphans. For theological education, Bristol Baptist College was practically the only institution of the Particular Baptists until the founding of the Northern Education Society in 1804, which was followed by the reconstruction of the London Education Society in 1809. One of the alumni of Bristol College, Morgan Edwards, established a theological college in Rhode Island (now Brown University) to which duplicates from the Bristol College Library were contributed.

Among the most interesting features of the time are the missionary movements, in which the Baptists were notable leaders. Carey's great pamphlet, "An Enquiry into the obligations of Christians to use means for the conversion of the heathen," was issued in 1792; from that time missionary

sermons become frequent, and the "Periodical Accounts" of the Baptist Missionary Society begin in 1794. In due time the Religious Tract Society and the Bible Society were founded, of which Joseph Hughes, Tutor of Bristol College, became secretary.

The attempts made in 1787 and the following years to obtain the repeal of the Test and Corporation Acts, in which Stennett, Robert Robinson, Samuel Pearce and others took part, showed that the demand for religious liberty had gone beyond the desire for mere toleration.

Another interesting line of investigation is the development of Hymnology, in relation to which this period furnishes the names of John Fawcett, Anne Steele, S. Medley, John Rippon and others.

Early attempts at Baptist history are shown in the writings of John Rippon, Joseph Ivimey, and Isaac Backus. The influence of Robert Hall and John Foster upon English literature can be helpfully traced. These points are only a few culled from the earlier pages of the *Bibliography*; but they will serve to indicate the rich mine which the book reveals for future study. The volume should find a place on the shelves of all who are proud of the men who did so much to build up the Baptist denomination, to win the liberties which we prize to-day, and to inaugurate enterprises which are still blessing the world.

FRANK E. ROBINSON.

PSYCHOLOGY AND THE CHRISTIAN LIFE.
By Rev. T. W. Pym, M.A., S.C.M. 4*s.* net.

THE Student Christian Movement has rendered a valuable service in publishing this pioneer work, attempting to show the bearing of the New Psychology on the Christian Life After reading a few books on Suggestion, Psychoanalysis, and the Sub-conscious one gets a sense of bewilderment, something like that which must fill the soul of the explorer when he first touches a new land. There can be little doubt that a new world is literally opening out before us, and already the indications are clear that we shall find

in it innumerable wonders. It may possibly be that we are on the eve of discoveries in the realm of mind as startling and significant as were the discoveries of the last century in the world of matter. Certainly enough material is already to hand to make every student of human life eager for the day when it will be co-ordinated and reduced to something like order, so that its practical bearings may be fully appreciated.

However, that day is not yet. The history of science warns us against the tendency which is innate in all men, of seeing the new out of all perspective, and giving it a significance which later wisdom has to correct. There are those now, no doubt, who are dreaming extravagant dreams with regard to Psychology, and, worse still, some who are in haste to apply before investigation is complete. That can only lead to error, and in this matter obviously error may have serious results. It is one of the merits of Mr. Pym's book that it reveals judgment and patience. Some will complain that he raises many questions which he does not even attempt to solve, but in view of the present state of the science, such restraint is altogether wise and commendable. The chief value of the book is its reminder that there is here a vast field, with which, as Christians, we are deeply concerned, that discoveries are being made of which we must take account, and which may very considerably modify our outlook and methods of work.

The book is a splendid introduction, and can be read even by those who as yet have little knowledge of the subject, so long as it is remembered throughout that it is by no means the last word on any of the matters with which it deals, though in it almost every reader will find valuable and sane practical hints which he can immediately apply to his own life. A. D.