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# A Decade of "The Baptist Quarterly."

WITH this number the tenth year of our existence is completed. The "Transactions of the Baptist Historical Society" were begun in 1908, and continued until 1921, when they were incorporated in the present *Baptist Quarterly,* making a wider appeal by including matters of contemporary as well as of antiquarian interest. Any one who will look through the five volumes covering this decade can easily satisfy himself that the existence of the *Quarterly* has been fully justified. Through this difficult decade the Society has paid its way, a fact largely due to our Treasurer, Mr. F. J. Blight. We owe to our Secretary and Editor, Dr. W. T. Whitley, the parallel fact that the contents of the *Quarterly* have maintained so high a level of antiquarian interest and value. He has been assisted successively by Dr. Dakin and by Dr. Townley Lord in regard to the modern side of the magazine. During his absence from England, his own place was taken by Professor A. J. D. Farrer. To them all, as well as to the many contributors, the thanks of all members of the Society are most heartily given for so much disinterested and efficient service.

This year new editorial arrangements are being made, and the valuable energies of Mr. Seymour J. Price, well-known to us by his careful and thorough work on Baptist records, should be an accession of real strength. He will take over much of the work hitherto done by Dr. Townley Lord, who will in future concentrate on current literature. One of our aims is to give larger space to the review of books which are of special interest to Baptist readers. In this and other ways, we hope to reach a larger constituency. The work of the Society has always been characterised by unpretentious modesty, and it may be that we have not sufficiently advertised our activities in an age that is more or less a slave to the spirit of advertisement. But we believe that our Baptist convictions have still a real contribution to make to this rapidly changing and greatly perplexed age, and we venerate our past history chiefly because we find in it principles vital for the anxious times in which we are living. As a Society, we may fairly claim that the endeavour to combine the interests of past and present begun in 1922 has justified itself, and that the experience of the past decade warrants the expectation of continued and increased usefulness for *The Baptist Quarterly.*

H. WHEELER ROBINSON.

# The Necessity of Christ for Revelation.

(Paper read at the Rawdon Conference, June 23rd, 1931.)

I HAVE been asked to deal with some aspect of Revelation, and it seemed to me that I could not do better than introduce for discussion the topic of how Christ is necessary for our knowledge of God. My main reason is that here is ground which has been allowed too long to lie fallow, although the emergence of the Barthian theology promises to break it up afresh. For many years now, since the modern view of the Bible came into prominence, the tendency has been to centre discussion on the problems of Biblical revelation, and the consideration of other aspects of revelation has been accordingly neglected. There are cogent reasons, I believe, why it is worth while at the present time to give fresh attention to the subject of Christ's place in the scheme of revelation. May I submit three.

In the first place, theological thought has never, so far as I can see, given adequate discussion to this aspect. What has been most prominent in theological discussion is the work of Christ in the narrower sense. Although it has always been taken for granted that it was part of Christ's mission to reveal God to men, the thought has always been dominant that He came first and last to redeem them. No doubt it was thought that to stress overmuch the revealing office of Christ would lead to a too intellectual conception of Christ's mission—that He came to give knowledge and satisfy intellectual curiosity rather than to give life. It may be admitted that the danger of intellectualism is real, but it has surely been often overlooked that a large part of the method of salvation is by a new and more vivid revelation of God. No man can be saved unless on the basis of a new vision of what God is. It is when a man realises what the character of God really is, or more specifically what His love means, that he discovers he is savable. If salvation means the discovery that God forgives, and that His grace is available for holy and righteous living, it comes with the realisation only that God is of a certain character—that is, a God of forgiveness and grace. If this relationship between revelation and redemption had been more widely appreciated, more attention might have been given in theological thought to the place of Christ in revelation.

Then, secondly, the faith that Christ is the Supreme Revealer of God needs safeguarding to-day in view of certain

modern tendencies of thought, both within and without the Church. Inadequate Christologies are always emerging, and we have to recognise that every insufficient theory of Christ's Person undermines the full conception of the revealing office of Christ. My own position is that we cannot retain Christ in His proper place as Supreme Revealer unless we concede to Him full divinity. To this point I shall return, but meanwhile let me affirm that when we are offered some new theory of Christ's Person, it is as important to ask how it bears upon Revelation as it is to ask how it bears upon Redemption, unless we realise, as we ought to do, that revelation is an integral part of redemption.

But the attack upon Christ's Person, and so upon His place as Supreme Revealer, does not always come from within the Church. Whilst the present tendency in the Church is to move in the direction of more conservative positions, the situation is far otherwise outside the Church. If Christ is more generally appreciated to-day than ever He was, that welcome fact must not obscure for us the recognition of the other fact that the Christ whom the world appreciates is not always the Christ of the Catholic faith. Middleton Murry offers us a beautiful conception of Christ, but it is one which is adequate neither to the historic faith nor to a saving gospel. To estimate Christ as a great religious thinker or genius alongside the other great founders of religions may be no mean thing, but it is not sufficient, not even if He be regarded as *primus inter pares*. The modern studies of the historical Jesus and of comparative religion may appear to encourage such a point of view; and it behoves us who share in those studies to be alive to the perils that may attend them. The Christian faith requires something more than that men recognise that Christ is a revealer of God, or even that He makes a supreme revelation of Him; it requires the recognition of Him as *the* Revealer of God, who makes His revelation in a way that no other can. We have to defend the fundamental truth that Christ is as unique in His Revealership as He is in His Saviourhood.

Finally, we have to meet to-day a still more fundamental subversive tendency which would endeavour to destroy the reality of special revelation altogether. Many modern writers—Bernard Shaw and Julian Huxley, for instance—deny supernatural revelation altogether, and allege, in effect, that the only revelation is that provided by a scientific study of the universe. Thus science is developing a religious cult of its own, and we may expect to hear more of it rather than less. On the one hand, psychological investigation is establishing the fact that man possesses an innate religious disposition; and on the other physical science is increasingly inclined to posit some kind of

spiritual basis as the ground of the universe. How these two tendencies can be united to frame a new natural religion is well illustrated in C. E. M. Joad's recent book, *The Future of Religion*. He recognises that man, as man, possesses a religious disposition, and he claims that its proper satisfaction must be the worship of Nature. Here we have a new Positivism taking the form of a Nature-mysticism. It is obvious that such views must be met, in order to vindicate the idea of special revelation, without the admission of which the whole superstructure of Christian revelation falls to pieces.

For these reasons principally I believe it is worth while to urge re-consideration of the place of Christ in Revelation, and as a modest contribution to this end I purpose to submit briefly the thesis that Christ is fundamentally necessary to Revelation. That there is revelation apart from Him, no one would deny, but the essence of historic Christianity rests on the conviction that only in Christ do we get the revelation of God which is fully adequate to our deepest human needs. I propose to prove my thesis by attempting to show how the chief modes of non-Christian revelation bear witness by their limitations to the imperative need of the higher revelation in Christ. I recognise that this is to box the compass in the limits of a brief paper, but it appears to be the only effective method of procedure.

Let us begin with the most general modes of revelation, and first of all with natural revelation. The question is, how far does the study of natural phenomena take us towards the revelation of God? I believe that too much has been made of the religious significance of Nature, with all due deference to the rhapsodies of the church of which Wordsworth is the high priest. Religious minds, in particular, tend to read into the natural order what they desire to find there; and I should agree with the Dean of St. Paul's that Nature does little more than reflect our own moods. Without doubt, the contemplation of Nature does often lead to a vivid apprehension of God, but it is not always realised that those who profit most from worship in her temple are those whose faith in God rests on other grounds. We cannot deny that close scrutiny of Nature's ways may lead not to the confirmation of faith but to its shipwreck. Nature is glorious if you keep one eye shut. Open both eyes, and you see not only the beauty of Nature but Nature under a less attractive aspect—"Nature red in tooth and claw." The supreme difficulty in the way of a thorough-going appreciation of Nature as a medium of revelation is the problem of evil. We ought not to commend Nature as a witness to God until we can offer a satisfactory solution of that problem. But it is a tremendous undertaking if we have to solve a huge and well-nigh intractable problem before we can show

men the face of God. Yet we may hope that the advance of scientific research will furnish one day such further data as will enable philosophy to give a simpler answer to this difficult problem than we can at present offer.

But suppose we grant that the message and witness of Nature is unambiguous, the question remains whether she would afford us, even then, a revelation of God which answers the deepest needs of the human spirit. Nature is silent when man craves forgiveness and spiritual peace. She is indifferent to his profoundest yearnings, and has no balm when his spirit is tormented and distracted. To know that the universe bears witness to the reality of an all-wise Architect is not knowledge that heals the wounds of the heart, that ministers to the diseased conscience, that grants assurance that God cares and wills to redeem and to bless.

There is another mode of general revelation which strictly speaking is but a special form of natural revelation—the revelation within the soul of man, his instinctive feeling that over against Him is Another, who is the foundation of all life. The early Apologists made much of this testimony of the soul to God, but it is not nearly so significant as they or others have often imagined. It bears less witness to God than to the fact that man as man has a religious "instinct"—an innate desire for an Object of worship over against himself. I am well aware, of course, that this religious disposition is the basis of all religious insight and that progress in religious conceptions is due to the high development of this disposition in prophetic minds—those who possess religious genius, and through whom new and higher stages of religious knowledge are reached. But what I have in mind at the moment is the religious intuition of the average individual. And I affirm that the sense of the numinous which every man possesses is insufficient for an adequate revelation of God. As soon as the religious genius emerges, whom we acknowledge to be in some sense a supernatural figure by calling him inspired, the common man is carried beyond his private intuition, which is apt to be vague and indeterminate, into a new knowledge that lies beyond his personal power to reach; when that happens revelation then ceases to be general and has become special. When men need to know the character of God, it is surely futile to say to them, look within and consider the testimony of your own souls. No man can create out of his individual intuitions a conception of God which is adequate to the demands of his soul. What he wants is something far bigger than the reflection of his own vague and hesitating conjectures. His untutored insight will carry him but little way unless it is supplemented by some larger conception. Whatever else his soul will

tell him, when he turns to consult it, it will surely tell him that his deepest need is for a revelation of the Divine that lies beyond his own discovery. He cannot rest satisfied with the uncertain feeling that there is some sort of a God somewhere, his craving is for dependable knowledge of what sort of a God it is. And here we touch upon the essential defect of all natural revelation: it may testify to the existence of God, but it has no sure testimony as to what is His nature and character.

Let us next turn to special revelation of the prophetic type, from which I exclude, of course, the revelation in Christ which is a type of an unique character. Here we have revelation developing through the agency of outstanding men endowed with exceptional religious gifts and possessing a spiritual experience of eminent quality—men whom we usually designate along with their utterances inspired. Many interesting points might be raised here, did time permit. There is, for instance, the question of inspiration—a subject which badly needs new treatment—what we mean by it and in what degrees it should be assigned to the Old Testament prophets, to the founders and leaders of the non-biblical religions and to the other great thinkers who have made outstanding contributions to the spiritual knowledge of the race. I venture to think that some competent scholar might do us fine service by giving us a careful and thorough book on the subject of the psychology and theology of inspiration. Such questions must be left, however, and we must content ourselves with a brief consideration of the limitations of this type of special revelation as it is seen at its highest in the Old Testament prophets.

The high achievement of Old Testament prophecy may be taken for granted. We cannot, indeed, appreciate too highly the marvellous contribution which was here made to the world's knowledge of God, but whilst we freely acknowledge our debt to it, we are compelled to ask in what way this revelation falls short, so that we need to look for a yet higher revelation in Christ for the satisfaction of our deepest needs. I think it may be said that Biblical scholarship has established the position that the shortcoming of the Old Testament revelation does not lie in its essential content. The subject cannot be entered upon here, but Kautsch's judgment may be taken to represent the conclusion of sober scholarship: "The New Testament," he says, "had nothing further to add to the outline of the idea of God in the Old Testament, but, on the contrary, is glad to employ its language." The defect of the Old Testament revelation lies elsewhere—in its failure to make its conception of God vivid enough and to draw out to a sufficient degree the wide implications that lie inherent in it. The Old Testament never wholly succeeded,

except possibly in a few instances, in lifting its idea of God out of the nationalistic setting and in completely universalising its conception. A higher revelation was required which would fill in the outline already drawn and which would make the message applicable to the universal heart of man in the whole range of his spiritual need. This is not difficult to discern by us who stand in the full light of that higher revelation, but could hardly have been perceived by those who produced the earlier revelation; yet the Old Testament often produces the impression that the Old Testament prophets themselves were not unaware that their revelation was not final, but pointed to something beyond itself. But if the Old Testament revelation at its highest bears testimony to the need of a yet completer disclosure of the Divine, still more must whatever revelation has been given through the prophets of other cultures. If the Jew was not sufficient to himself, still less the Gentile. We can speak in the most generous terms of all that inspired men have enabled us to see of God, and we can give full value to the debt we owe to all of whatever time or culture who have given us insight into the nature and character of God, yet as Christians we have to add that beyond the best that has been won there is a higher which has been available only in Jesus Christ. We achieve nothing by denying revelation outside our own borders; the Christian evangelist will only gain by freely and gladly recognising whatever contribution others have made to the common stock of our religious knowledge. His best claim for the Christian revelation is not that here alone is the only authentic revelation of God, but rather that here is the crown and consummation of all revelation. Beginning with generous appreciation of all other revelation, the Christian apostle must proceed on the basis of the wise apologia of the writer to the Hebrews: "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath in these last days spoken unto us in a Son . . ."

We come finally to the crux of the topic—wherein specifically lies the necessity of Christ to revelation. We have already noted that it does not lie in the requirement of a further revelation beyond that given by the Old Testament prophets. On them Christ built up His doctrine of God, neither adding to it nor essentially abrogating any part of it. If we say, as is often done, that the peculiarity of the Christian revelation lies in the conception of God as Father, we are overlooking the fact that that doctrine is implicit in the teaching of the prophets, though not formulated in the same language. The differentia of the Christian revelation lies elsewhere and can only lie in the mode of its presentation. The originality of the Christian revelation lies in the fact that it is a revelation made available through an

incarnation: God spake in the prophets . . . in these last days He hath spoken unto us in a Son. Christ may be regarded as the greatest of the prophets, but so to designate Him is to miss His essential distinction from them. As they, He spoke by word; unlike them, He spoke by what He was. Christ did not bear witness to a revelation, He was the Revelation Himself. The Christian revelation is not merely the teaching of Christ, it is Christ Himself. The significance of His teaching is truly seen only in relation to His personality; it is part of the revelation, but significant not merely or mainly because of its intrinsic worth but because it is an expression of His personality. It scarcely needs demonstration that He wished His revelation to be identified with Himself. Whatever be the historical basis of the Fourth Gospel, there is no question that in this respect that Gospel correctly interprets the mind of Christ: Christ does not like John, bear witness to the light; He is the Light of the world; He is not an apostle of truth, He is the Way, the Truth and the Life. "He that hath seen Me hath seen the Father," and other such utterances are only another version of the indubitable words of Christ: "All things have been delivered unto Me of My Father; and no one knoweth the Son, save the Father, neither doth any one know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him."

We have now to ask in what particular respects the revelation through the Incarnation enhances the prophetic revelation.

In the first place, the Christian revelation has the superiority of being what may be termed dramatic. The word is not wholly fitting, for it carries with it the suggestion that the Incarnation was a mere show; yet it suggests the difference between the two revelations—the difference, if I may put it so, between reading a play and seeing it performed. The older revelation was a testimony, a spoken message, a witness by word of mouth; the higher a revelation seen and handled. Christ did not merely speak of God, He was God. The consequence is that the Christian revelation is the most vivid that men can possibly receive. In Christ revelation has taken on the utmost degree of reality. Here God has done His utmost—He can do no more—to impress men with His character. The messenger of God has no need to describe God, he has the simple function of pointing to Christ and saying, There in that human life dwells the fulness of God; the thoughts, feelings, and activities there displayed are the very thoughts, feelings and activities of the very God Himself.

Further, not only does the Incarnation dramatize the idea of God, it universalizes it by setting it in a universal context, the context of humanity. The prophetic revelation never wholly

freed itself, even at the hands of its noblest exponents from the matrix in which it had been conceived and developed. That matrix was indispensable for the growth of the revelation, but it presented a difficulty to the non-Jewish mind of different culture and history. It never ceased to be the Jewish revelation, and it is doubtful if Hebrew religion could ever have become truly universalized apart from its development into Christianity. But the revelation in Christ is expressed in terms as wide as humanity itself. Christ might speak the language of His race, expressing His thought in the terms of His cultural inheritance, but His life was as intelligible to the Gentile as it was to the Jew. And to-day, wherever the story of Christ is told, the story needs no interpretation; men and women of all types and cultures respond to the presentation of the divine in Him. The missionary achievements of the Christian Church are ample justification for the divine choice of the Incarnation as the final method of revelation.

Again, the Christian revelation affords, through the Incarnation, the most varied and extensive illustration of God in action in the specific sphere of human individual relationships. The Old Testament prophets tended to see God against the wide background of the national life, whereas Christ, through the Incarnation, presents God in the most intimate contact with individuals. For when God is disclosed in a single human life, it is possible to see Him in action and at a glance, so to speak, in the narrow compass of human relationships. Without such a revelation human insight can gain some understanding of God's ways with His children, but the discovery is made only through experience by a long trial in which there must needs be many false or inadequate judgments which have to be corrected and amplified. A millennium of reflection and experience taught the Hebrew race the truths which Christ took up into His own revelation, but in Him they are truths turned into very life. It is possible to know from Christ a whole realm of truth about God in His purposes and ways which otherwise could only be won through long generations and by the process of the working of many minds, and then not with the same vividness and wealth of illustration. It was a great achievement for a Hebrew prophet to declare, "Who is a God like unto Thee that pardoneth iniquity," but the message takes on a new vividness of meaning when it is illustrated in Christ's dealings with sinful men and women, or in His acceptance of the Cross.

I may make mention of one other cardinal characteristic of revelation through Christ the Incarnate Son—it gives to revelation a certainty and finality which could come in no other way. If Christ is truly Son of God, His revelation possesses an

authority and certainty which no other revelation could claim, no matter what its history and no matter how completely it has been verified in experience. It is always possible to entertain hesitation about any revelation, however impressive, if it has come through purely human channels. But about a revelation which has proceeded from the very Son of God, one feels a confidence which is of peculiar quality. This I recognise rests the validity of the Christian revelation upon a judgment as to the Person of Christ, but I do not fear to affirm that. It is not to say that the revelation of Christ has not an intrinsic worth independent of any judgment as to His Person. It would be absurd to say that one cannot learn from Christ except on the recognition of His divinity. Nevertheless, I am convinced that the full weight of His revelation is not felt until it is realised that here is the disclosure of the Son of God Himself. There are certain elements in the Christian revelation which, in the end, must rest upon authority. Some of the affirmations of Christ are incapable of complete verification in experience, and it is futile to say that they can be accepted on the ground of their intrinsic truth. Christ teaches me that God is love; I am anxious to believe it, and I can see many reasons why it must be true. But I am sometimes confronted with facts of experience which shake my confidence, and then I have no recourse but to fall back on the sure testimony of Christ. Intellectually I cannot believe in the love of God until I have solved the problem of evil, but I have not solved it, and scarcely hope to do what the ages have failed to accomplish. Yet when I consider the revelation of Christ in His Cross, I rise superior to my doubts and difficulties; that Christ believes is enough for me. Hence the less divine I conceive Christ to be, the less sure I am that I can rest in His revelation.

And here I must be content to stop, save for a rapid summing-up. The revelation of Christ is a vital element in the Christian faith, and it calls for defence from time to time. We have to secure not only that Christ has a place in revelation, but *the* place, the very centre of it. But for the most part that vindication rests on the vindication of the wider affirmation that Christ is the only-begotten Son of God. I feel more and more that the whole superstructure of the Christian faith rest on that historic foundation. We all approach that truth along our own lines. My own attempt to study the doctrine of Revelation has compelled the conviction upon me, as would the study, I believe, of any other aspect of the work of Christ. I see that Christ is necessary for the knowledge of God, and I see, too, that He is necessary because He alone is the Incarnate Son of God, who speaks to us, not as one of the prophets, but as a Son.

W. E. HOUGH.

# Worship, its Spirit and Form.

IT is often assumed that public worship as an institution is collapsing. Such an assumption may be challenged. In other days people were in the habit of attending church regularly, not always in response to a Divine urge but because they were forced by the law of the land, or feared the prejudice of the public. Refusal to attend a place of worship meant both social ostracism and ecclesiastical condemnation. Attendance at church was not only respectable but it was also the safe thing to do. In these days people go to church because, in the main, they wish to go, and they go for no other reason than to worship God. We are therefore in a better position to know exactly where we are regarding the public worship of God.

## I. Meaning of Worship.

It is probable that no two persons in the same building would agree as to what is meant by worshipping God. To one it means sitting down seriously in church, to another repeating prayers, to another, listening attentively to the sermon, to another something else. Worshipping includes all—and more. Yet it is not easy to tell what worship really is. Although the Christian Church has made three hundred official attempts to settle this very important matter, the discontent which exists to-day shows that a settlement to satisfy everybody has not yet been reached. When in doubt, it is always wise to go back to Jesus Christ and try to ascertain His mind on the matter. In this connection, as in all others, we find that He begins with *Individuals*. When He spoke of God and man, and of their relationship one to the other, He said that man need only observe one condition to be acceptable to God, that of worshipping in spirit and in truth. With a right intention and pure motive a man in Christ's name may, on any occasion, and wherever he may be, lift his heart to God with certainty of acceptance. This is real worship. Jesus Christ then leads on to a *Group*. He says, "For where two or three are gathered together in My name there am I in the midst of them." Worship is a necessity because it is first personal and then social. Herein are found the conditions for the best human fellowship. Worship is a necessity to men for this reason only, a fellowship of men and women with heart throbs keeping time as they share one

another's joys and sorrows. Pursuing our quest, we find *Fellowship of the group with God.* "I am in the midst." When individuals who are in the habit of lifting their hearts to God meet in a group, to lift their hearts together to God, there is a unique gathering, a Church, and a Church at worship. A group which meets in the one common name, in common association, with the one common aim to commune with God, to be aware of His presence, to delight in His fellowship—is a group at worship. Worship brings them the experience of Divine influences which cannot be experienced in any other way.

## II. The Acts of Worship.

The emotional experience obtained in worship has to be directed along legitimate and approved channels, because the life of God in the soul of man is not only emotional, it is also intellectual; therefore we need a Theology, and needing a Theology we should have the best. An uprush of uncontrolled emotion, or the entire suppression of emotion is the accompanying bad result of a bad Theology. So here again we must lay ourselves open to be guided by the mind of Christ. The act of worship demands that *Men should know God.* This may sound presumptuous, but we cannot worship a God we do not know—and we can know God. We are created to know Him. As children we would find out the cause of movement inside the toy; we were made to seek out the cause of effects. We are no different now. We are after first causes always. In our search our efforts are often misdirected; often we hit the trail and then lose it; sometimes we are on the right path and we do not bother to pursue our efforts. But men have gone on, spasmodically enough it is true—and they have found the Great Secret, that is, the first cause. They have found that the first cause is a spirit, Good and True and Beautiful, revealing himself in many ways—intuition, consciousness, upward tendency—but most clearly in human personality. Those who have seen Jesus Christ have seen Him, seeking for the lost that they might have life. To know God is possible—and to *know* Him is to *worship* Him. The second necessary qualification in worship is that *Men should love God.* This, again, may sound really strange, but men were made to love God. Love is grounded in us. If the human heart can lead men and women into the realms of rapture; the Divine Heart in which there is no evil thought at all can come forth to us and win us, hold us, keep us, and give us a deep peace. When we come to realise that He is the "Love that will not let us go," that He is the "Love from which neither life nor death nor superstition nor fears nor anything else can separate us," we are "lost," not only "in wonder," but "in

*Love* and Praise." The third qualification in worship is that *Men should serve God.* Men must tend towards the end for which they are made. We are made to serve, and we are saved to give disinterested service. We find our life by giving it away to the Highest. To serve God is not to be a slave. Service for God and for men enriched those who serve, and this exalted idea of life is acknowledged and expressed in worship. Of the redeemed we read in John's Revelation, "And they fell before the throne on their faces and worshipped God saying, 'Amen: Blessing and Glory and wisdom and thanksgiving and honour and power and might be unto our God, for ever and ever,' and 'they *serve* Him day and night in His temple.'"

It is in these very acts of worship that a man discovers himself, as he knows God, loves God, serves God. Worship includes all that relates to man as expressing his consciousness of the Fatherhood of God; and the consciousness of his own sonship. In this way men come to know that they have sinned, not against law, but against love, and thus they get power of restoration to a state of Filial Fellowship with God. Worship is adoration born of knowledge, reverence born of love, communion born of intimate co-operation. In this way men are vitalised and energised. Their very motives, impulses, and inspirations are in contact with creative reality, and the transformation of their lives is the consequent result. When such men work out in a social and philanthropic way what they know, and feel, they are fulfilling their purpose in the world for the good of humanity and the glory of God.

### III. Form of Worship.

We need to remember—(1) That which really matters is the Spirit, for there is no worship except in the Holy Ghost. (2) That the Spirit of Religion cannot be separated from its form. As the body is the instrument of the Spirit, so must there be some form to express the spirit of worship. "The word was made flesh." (3) That the form of worship is intended to help men to have corporate communion with God. (4) That no form of worship can be final, so long as God goes on unfolding Himself in the Spirit.

In considering what is the best form of worship to meet the needs of men who differ in taste and temperament, we are helped if we examine Christ's attitude to the form of worship of His day. We find that He went to the Synagogue to worship; and the form of worship there was so simple, that a band of professionals was not necessary to conduct the service because of its many intricacies. A layman like Himself could take a prominent part in the service; so our Christian worship should

conform to the simplicity and naturalness which marked Jesus Christ's own devotional practice.

A very wonderful service in the Upper Room of a humble dwelling-house, in an obscure street, is recorded in Acts. A group of men and women were gathered together for worship, and the Spirit of God blessed them in a wonderful way. The great ceremonial, altar, priest, grand choir and musical instruments were in another part of the town. That is worthy of note. Let us not forget one simple fact of history, when Christianity passed out of Judea to Rome, it not only transformed the world, but was itself transformed by the world, and a world of trouble was born at that time.

The Church of the Empire was different from the Church of Judea; and the Judean type, characterised by simplicity, freshness and naturalness, had to give way to the Roman type, which was august, stately, and awe-inspiring. God had become King again. And the Bible became a book of Laws; sin a rebellion, pardon a great favour. Yes, God was no longer like Jesus, but like the Emperor, stern, imperious, autocratic, distant, one who could only be reached through private secretaries, or officials in long robes, and whose gifts of pardon or blessings would take a long time to come throught, perhaps even failing to arrive. All this was so different from the God of Jesus, a Father mingling with His children. The conflict has continued through the centuries, and we see it expressed in prophet and priest, synagogue and temple, inspirational and institutional religion, Jesus and Sadducees, free and liturgical form of worship.

Of vital importance is the stubborn fact that most people in this world form their ideas of God from the way the Church teaches them to draw near to God. The public presentation of religion in public worship decides for most people their idea of religion. And, as we are governed by our ideals, it is of paramount importance that the form of worship we use should help people to form a worthy conception of God, and give them a decent idea of religion. Free Churches are in line with the mind of Jesus Christ regarding their form of worship; we can serve the people of our land best by carrying on in the future, as has been our custom in past years. I do not see the need of drastic reforms in this sphere of our religious life: we must continue to emphasise:—

*Preaching* as the leading feature in public worship. Perhaps it is difficult to decide what preaching is; but we all know that the preacher is charged with the duty of declaring how man may find God, and when that duty is performed in sincerity and with humility, genuine worship is promoted more successfully by it than by anything else. Canon Streeter says, " People are not tired

of preaching, but of inferior preaching." The new Bishop of Llandaff is calling for preachers, and the Archbishop of York says that his clergy should abandon their ten minute speeches, and preach for at least thirty minutes. It ill behoves *us* to disparage preaching, as is the custom of many. Instruction always precedes reformation, and we should guard against crowding it out of our order of service.

*Praise.* As an important feature in our form of worship Who doubts the tremendous power for good in the singing in the Sanctuary? Hymn-singing with worthy accompaniment helps everybody to draw near to the truth of God. It falls short of real worship to allocate the singing entirely to the choir. We do that in concerts, but our church worship is not an entertainment.

*Prayer* as an important part of worship. The responsibility of preaching is on the minister; the responsibility of praise falls chiefly on the congregation, whilst the prayers are the united efforts of both minister and people. Provision also has to be made for collections, Scripture reading, anthem-singing, voluntaries, stewarding, announcements, &c., but let us always remember that form is human, it is at our command to "adapt, adopt, and improve it." The spirit is divine, and we cannot do as we like with that.

As Free Churchmen, we should use our freedom in making the form of service more expressive of our Spirit; there is no reason why the order should not be changed if there is agreement among the worshippers. Whatever the form may be, the essentials of worship are, order, simplicity, reverence, freedom of Spirit, and continuity of purpose. The really vital thing to guard against is that the form shall not suppress the spirit of fellowship or misrepresent the spirit of truth. A simple service may be a beautiful service, and the permanence of true religion is guaranteed not by forms, but by the spirit in the life of men. As long as the Spirit is with us, He will lead us to devise worthy forms, which, after all, are only means to an end.

God sends His teachers, unto every age,
To every Clime and race of Men,
With Revelation filled for their growth,
And shape of mind.

J. FRANCIS JONES.

# The Question of Authority in Religion.

THE question of Authority in Religion has been ably dealt with by Dr. A. J. Nixon, in a small book entitled: *Priest and Prophet* (Kingsgate Press, 5s. net). I can, perhaps, best do justice to the argument of the book by recording the train of thought to which the reading of it gave rise in my own mind, though, in doing so, I do not saddle Dr. Nixon with responsibility for all the ideas expressed.

We are living in a great age, but a very trying and exacting one. It would not be too much to say that one of the chief characteristics of our time is the repudiation of authority and the rise of private judgment. To-day all humanity's past findings, even the most sacred, are being called in question. All religious conceptions and all ethical systems are being subjected to a sifting, searching scrutiny. There are many who say to us, "We no longer believe as our fathers believed, and our ideas as to what is right and wrong, moral and immoral, are quite different from theirs. The authorities which they acknowledged no longer command our allegiance. We regard ourselves as emancipated from all authority, and we just go our own sweet way. We act as our own experience dictates." In days gone by the pronouncements of the Church on all moral and spiritual issues were regarded as final and authoritative by practically the whole of Christendom, but that is most assuredly not the case to-day. At one time it was possible to settle almost any moral or religious question by quoting a text of Scripture, but that can be done no longer. A year or two ago, I was asked by a group of young people to state the case for God and immortality, but they stipulated that I was not to appeal either to the teaching of the Church or to that of Holy Scripture—they wished me to "give reasons," and not merely to "quote authorities." The number of those who are prepared to take their religion on trust—on authority—is rapidly diminishing. Nowadays all the old authorities are called in question—they are being summoned before the bar of public opinion and asked to justify themselves. This challenging of authority is conspicuous in every department of human affairs.

True as all this is, yet it is equally true that we live in an age when authority is at a premium and private judgment at a

discount. The seeming confusion arises from the fact that we use the word "authority" in different senses. We speak of an expert on any subject as an "authority," and there never was a time when the expert was surer of a hearing than he is now. That fact is very significant. While the present generation rejects dogmatic pronouncements, and demurs whenever anyone—whoever he is—demands that something is to be believed or done, but can give no other reason than his own personal authority; yet it is prepared to bow submissively to authority that is reasonable, that can supply credentials, and can really authenticate itself. There may be perils in this modern attitude, but it is, nevertheless, a movement in the right direction.

Look, for example, at the political realm. There is an almost world-wide reaction against despotic authority in government. The idea of the divine right of kings is as dead as Queen Anne. If any one of the few remaining kings of the world sought to revive it, his kingship would not last a week. In our own day we have seen four more or less hoary despotisms collapse like a house of cards. Even in the ancient kingdom of Abyssinia it has been found necessary to grant a constitution. Yet, at the same time, there is also an almost world-wide recognition of the fact that the authority of a properly constituted government, a government based on the popular will, a government "of the people, by the people, for the people," must at all costs be maintained. Thus the present decisive revolt against despotic authority in government is counterbalanced by an equally decisive recognition of reasonable authority. Despotic authority is rejected. Reasonable authority is admitted.

The authority of the expert is of this reasonable kind. There is nothing despotic in it. It is sometimes alleged that men of science are exercising over us to-day an authority as absolute as that once exercised over Christendom by the Bishop of Rome, and that their pronouncements are accepted as submissively as are papal encyclicals by devout Catholics. As a matter of fact there is nothing in common between the authority of a man of science and that of the Pope. We accept what a man of science says, not just because he says it, but because we believe that he has a right to say it, and can actually prove what he says. When our astronomers, with complete unanimity, assure us that the sun is ninety-three million miles away, we accept the statement as true. We cannot verify it ourselves, but we believe that it can be verified and has been verified again and again. Similarly, we accept the guidance of the expert in literature or music or art or medicine or engineering, because we recognise that he knows more about the subject than we do, and has a right to speak on it as we have not. His authority is of the reasonable kind.

Almost everywhere, despotic authority is uncompromisingly rejected, while reasonable authority is freely admitted.

It is not surprising, then, that in the religious realm we have to face the fact that the day of despotic authority has gone, and the day of reasonable authority has arrived. With this new situation both Catholic and Protestant have to reckon.

The Catholic finds his despotic authority in the Pope. The Vatican Council of 1870 decreed that when the Pope speaks *ex cathedra* on matters of faith and morals, he delivers an infallible judgment to which all the faithful must submit, without question. No valid reason is given. We are simply told that he is authoritative because he is authoritative—which is not very illuminating, but sounds rather like the argumentation of a child who tells us that a thing is so because it is so. Thus the Pope claims an authority which the Apostle Paul would never have dreamt of claiming. For such a claim there is no religious or scriptural or historical or philosophical basis—it is pure dogma. It is obvious that no mere man can ever be a perfect organ of the Spirit of God. The best of men, even in their moments of highest inspiration, are liable to err. In all human utterances, however exalted and sublime, there is the dross of man's error as well as the pure gold of eternal truth. That any man, whoever he be, should presume to dictate to his Christian brethren on all matters of faith and morals is an altogether intolerable thing. It is contrary to the genius of Christianity to suppose that any one has been granted a monopoly of the Spirit of God, which is like the wind that bloweth where it listeth, and which is the birthright of all who have been born again in Christ unto God. We must never forget our debt to men like John Hus and others who preferred to go to the stake rather than submit to dictatorial, tyrannical, ecclesiastical authority, and who thus sacrificed their lives for the sake of witnessing to the fact of the individual's right of direct access to God. ALL AUTHORITY THAT DESTROYS THE SPIRITUAL FREEDOM OF THE INDIVIDUAL IS THE NEGATION OF THE GOSPEL. The only authority which the Church can rightly wield is an authority that is akin, not to that of the despot, but to that of the expert—the authority of the great masters of the spiritual life, who are able to initiate others into its secrets, because they know those secrets themselves.

But Protestants, too, have their infallible authority, for some of them appeal to the Bible in exactly the same way as the Catholic appeals to the Pope. They tell us that our business is not to reason or to examine or to enquire, but simply and solely to submit to the LETTER of Holy Scripture as the absolutely infallible and inerrant authority in matters of faith and morals. Such is the position of the Fundamentalists. It is a sufficient

answer to point out that the biblical writers never made—or dreamt of making—any such claim for themselves. They were human, and therefore fallible, like the rest of us. There is consequently a human, as well as a divine, element in Scripture. I yield to nobody in my love of the Bible, or in my appreciation of its intrinsic spiritual worth, but no careful and honest student of Scripture can for one moment assert that it is infallible and inerrant. The only valid proof of the inspiration of the Bible is its power to inspire—and it easily survives that test. The inspiration, however, is to be sought, not in the letter, but in the spiritual experience that lies behind the record. The rays of a prehistoric sun sleep in coal, so that there is potential warmth in a piece of coal, but the warmth is actually felt only when those rays are released by burning the coal. So a truly divine ardour sleeps in the letter of Holy Scripture, but its power is felt only when the letter is truly interpreted, and its spiritual meaning is realised in living experience. To get at the spiritual meaning of Holy Scripture, we have to find our way through the letter to the life and spirit which gave it birth. As has been truly said, the Bible is a means of grace, but it is not grace itself.[1] The authority of the Bible is akin, not to that of the despot, but to that of the expert. It is a record of the deepest religious experience of mankind. It tells us how to sound the depths of spiritual experience, and how to scale the heights of moral and spiritual elevation. Its authority lies solely in the intrinsic worth of its message, and in its power to guide and inspire all who will take trouble to understand it.

To seek an absolute, infallible authority in religion outside the soul is to seek the living amongst the dead. It cannot be found in an institution like the Church or the Papacy, or in a book like the Old Testament or the New.

The attitude of our Lord on this question of authority is illuminating. He never sought to exercise a despotic authority, and yet He made His authority felt in men's hearts and minds. He never prefaced any word of His with the blunt assertion that He was the Son of God, the long-looked-for Messiah, and that, therefore, anything He said must be accepted by His hearers just because it was He who said it. Making no claims whatsoever for His Person, He won the spontaneous recognition of His authority as a moral and spiritual guide, as one thoroughly at home with God and with the things of the Spirit, by the sheer intrinsic worth of His spiritual message and the sublime witness of His character. There never was a less dogmatic, or a more reasonable and persuasive teacher than Jesus Christ. He never demanded of men that they accept a statement of His simply because He made

[1] H. Wheeler Robinson, *The Christian Experience of the Holy Spirit.*

it. He never asked men to shut their eyes and open their mouths while He thrust truth down their throats. He never sought to blindfold His audience or to coerce belief. He always endeavoured to make men feel the utter reasonableness, the obvious truth, of His message. His attitude was ever one of appeal. He urged men to examine His message with both their eyes and with all their understanding, to sift it, to search it, to scrutinize it, to test it, to apply it, and then to judge for themselves whether or not it was true. All the way through His teaching, He revealed His awareness that moral and religious truth can actually reach men only as they inwardly perceive that it is true. In this department, men can be led, but not driven; they must be convinced, they cannot be coerced. The gospels testify that again and again people were amazed when they heard Christ speak. He needed no external authorities to authenticate His words—they carried their own authentication. There was in them an inherent, self-evidencing, convicting, and convincing power. They conveyed their own authoritative message to the hearts and minds of the hearers. As people listened to Him, they felt, instinctively and spontaneously, that they had heard living truth which gripped the mind, moved the heart, and roused the will. They realised that the teaching of Jesus came quick and powerful, not out of a book, but straight out of a full heart that vibrated to the Spirit of God. Thus they became conscious of the majesty of the Teacher and of the force of His words.[2] They knew that they were in touch with an expert who could reveal to them the deep things of God because He was familiar with them Himself.

Our Lord was aware that the only authority that a man can really acknowledge is an authority which he finds in his own soul. And what is that? It is simply the voice of God in the soul—the moral will of God immanent in man, but yet transcendent in that it comes to him, is something given in experience. It was to that that Christ made his appeal. When, for example, I am told that I ought to be true and not false, pure and not licentious, generous and not selfish, brave and not a coward, I ask for no proof and I demand no authority—the statement proves itself in my soul, it authenticates itself in my soul. It is characteristic of all moral truth that it proves itself and demands acceptance. We all know that we ought to do what is right (even though our ideas of what is right may need correction). That "ought" is the biggest thing in man. It is in that "ought" that the Spirit of God and the spirit of man most certainly meet. To that "ought" a man knows he should submit, and that in submission to it he will find his fullest freedom. In some strange way, we are conscious in our

[2] Bengel on Matthew vii. 29.

inner life of a Spiritual Power, not ourselves, that makes for righteousness, and that demands righteousness of us. We are conscious of Another Will, acting upon us, impressing itself upon us. In the secret depths of our inner life we meet a visitor from a higher world. We hear the Divine Voice within the soul. We are conscious of the witness of the Spirit of God to our spirits. In this experience we touch absolute reality. It is here, and not in any institution (however august), and not in any book (however sacred), that the real authority for the moral and religious life is found. The vital nerve of Christianity is the inner witness of the Spirit of God to the spirit of man. When once a man has had a real experience of the Spirit of God in action in his inner life, he is independent of all ecclesiastical and statutory authority—his religion is rooted and grounded in his own soul, in his own direct and immediate experience of the living God. In the last resort, that is the only kind of religion that is worth having.

It is the supreme merit of Dr. Nixon's book that he has made clear to us the essentially prophetic character of Christianity. With a wealth of historical illustration, he has shown that all through the Christian ages there has never been a time when the Church was entirely without its "prophets"—men who stood for the inner witness of the Spirit against a mere priestly, institutional Christianity. He contends that the Free Churches are peculiarly fitted to bear prophetic witness. That is true, though it must not be supposed that the Free Churches have any monopoly in this realm. There is, after all, an essentially prophetic element in Catholic piety at its best, for a man's religion is often vastly superior both to his theology and to his ecclesiology. The really vital factor in the religious life of the truly devout Catholic is not his acceptance of papal infallibility, or his submission to priestly authority in ecclesiastical affairs, but his own personal experience of the Living Christ. Further, it must not be forgotten that however superior prophetic religion may be to priestly religion, yet the world needs true priests as well as true prophets. For just as the true prophet is one through whom God approaches men, so the true priest is one through whom men are assisted in their approach to God. We Free Churchmen may have been fairly strong on the prophetic side, but, alas! our true priestly functions are often but meanly fulfilled.

L. H. MARSHALL.

# Faith and Order.

TWO important congresses have met in recent years, at Stockholm and at Lausanne. From the former, interest in the life and work of Christians has been excited; the latter deals with matters which are not at first sight so attractive or useful, faith and order. Yet while a child can appreciate at once the beauty of the flower and the taste of the fruit, even that child can soon be led to understand that flower and fruit must be upheld by a stem, must be nourished through leaf and root. For Church life and Church work, there must be Christian faith and some order.

As there is such variety in Christendom on all these points, conference is now taking place on them all; and it seems probable that every five years a few hundred people will come together to consult frankly on one or other pair of these four topics. The method adopted at Edinburgh for missions, and at Birmingham for Copec, is likely to be used again, so that considered reports may guide the discussions. Therefore careful preparation is needful, to see that the enquiries shall not evade real issues, and shall be conducted with wisdom and frankness. Already the International Critical Commentary has shown that there can be profitable literary co-operation between scholars of different nations, and of different ecclesiastical groups. And this method has been improved by the Lausanne promoters, in bringing such scholars face to face after preliminary mutual criticism.

Thus, for two years past, a band of teachers has been organised to study together the doctrine of Grace. They have been drawn from many countries and confessions; the Eastern Orthodox Churches have contributed two Russians and a Greek; Lutherans have been represented from Denmark, Hanover, Alsace, and Hesse; Calvinists have appeared from Hungary, Switzerland, France, Scotland; Episcopalians from Oxford, Cambridge and New York; a Congregationalist from Mansfield, a Presbyterian from New York, and a Methodist from Ohio have given Free Church views. An outsider has been good enough to say that such an assembly of theologians is most distinguished; and our readers will be able within this year to judge the value of their thinking and discussion, in a volume to be published by the Student Christian Movement.

Hitherto, only a Report is available, to which the whole band

has set its signature. As this will be included in the volume, it will be easy to see how much unanimity has been achieved. The first report at Lausanne, three years ago, evinced a full agreement on what was the message of God to His world, to be delivered by His Church. Man is so quarrelsome that we are far too prone to rush hastily past agreements, to fasten on differences; we ought to recall with thankfulness the clear statement of the Gospel, as apprehended in every quarter consulted. The Report from the theologians at Gloucester to the Continuation Committee at High Leigh now considers one subject that has been a veritable apple of discord for over fourteen centuries; it will introduce a series of studies both expository, historical, and constructive. Two general conclusions deserve attention.

First, there seems to have been over-definition, at least twice, when lawyers got to work on Christian doctrine. Augustine of Africa contradicted nearly all previous Christian thinking on the subject of Grace, and led the West down an avenue which the East utterly neglected, and still refuses to explore. Calvin, pursuing the lines laid anew by Luther and Zwingli, systematised the experiences of the apostle Paul and of Augustine, in a way that legalised Grace itself, and at once evoked hearty dissent from the Anabaptists and the Dutch, then presently from the Church of England and the Methodists. To-day, our theologians imply plainly that these great theologians of earlier days have been wise beyond what was written, have generalised as if their experience was universal and their logic impeccable, and have riveted a yoke on the neck of some Churches which many are unable to bear. They suggest that within one Church there ought to be room for Whitefield and for Wesley, for Gadsby of Manchester and for Clifford of London; and that no statement of Faith which would trouble either extreme of true evangelicals, ought to be made binding on any Church.

And secondly, much definition was in terms of a philosophy that is obsolete, while the discussion was on lines now regarded as illegitimate. It is an effort to understand what the Scholastics were talking about; while mastering their dialect of Nominalism, Realism, Conceptualism, does not open the door to much profitable thought. Moreover, while they professed to follow Aristotle, they did not follow him in his search for facts, or his testing theories by facts. Much of the dogmatic teaching, not only of Aquinas and Anselm, but also of Cyril and Leo and Augustine before them, of Luther and Calvin after them, is vitiated by a method now abandoned in all other departments of learning. Formulas drawn up then, might well be, not re-examined, but set aside; and the problems might well be thought out by modern methods, with results stated in modern terms.

In effect, this is what the Gloucester theologians have done with Augustine, Luther and Calvin; they have had the courage to face the facts afresh, and while well aware of what those classic leaders thought and said, they have regarded them like David who served his own generation by the will of God, then fell asleep. The average intelligent man can read the Gloucester Report, and find it couched in language not highly technical, not fifth-century nor sixteenth-century, but twentieth-century; and he will find not an awe-stricken phrase about Inscrutability, but a plain confession that here is a problem which has baffled the wisest men for thousands of years, and is not likely ever to be solved: meantime we have to accept the sovereignty of God and the responsibility of man.

Two problems, however, did emerge, which seem quite possible of solution. Both were plainly stated at High Leigh, and it is to be hoped that the new Committee of Theologians will face at least one of them promptly. Here is one: Is there anything special about Grace when it is mediated through a man ordained by a bishop in the apostolical succession? Here is the other: As it is agreed on all hands that the benefit of the Sacraments can be appropriated only by faith, what is the good of infant baptism?

There are questions about Order, to which we may return again, but there is one very practical issue that needs attention by Baptists. Whether at Lausanne, at Maloja, at Mürren, at High Leigh, Baptists have hardly been represented. This is not fair to ourselves, to other Christians, to the special truths we uphold.

Be sure as to the facts. Baptists were invited to be represented, and at one stage Dr. J. E. Roberts of Manchester and Glasgow did attend from the Baptist Union. We allowed him to be left without a colleague, with credentials so dubious as to disquiet him. Baptists across the Atlantic were equally hesitating, some declining altogether to send, others adopting the familiar American attitude of sending to observe but not to participate. It is doubtful whether at any meeting of the Continuation Committee three Baptists have been present; while Anglicans, Congregationalists, Lutherans, Methodists, Orthodox, have responded freely to the invitations. We have risked being thought impervious to ideas, self-sufficient, suspicious, indifferent to brotherhood. We have put one or two Baptists in the awkward position of having to be constantly on the alert lest they should be thought acquiescing, so that they risked being deemed captious and self-assertive.

On the other hand, we have greatly misled other communions as to the relative importance of Baptists. One intelligent lawyer

had real ground for thinking that Seventh-Day Baptists were a very numerous body. A high Anglican dignitary thought that there were seven thousand Baptists in America, and it took three minutes to convince him that the statement was seven millions. Is it fair to let false impressions persist? Is it not wise to insist on the fact that Baptists are found in every country of Europe, and to illustrate the fact by sending Baptists from every country to Lausanne at the next full Conference? If 500 members are to be there, representing all Christendom outside the Roman communion, what should be the Baptist quota? Three?

Abstention last time led to the natural result that Baptist testimony was hardly heard, and was not read. We put in a long document, too long as it may now appear, and it was filed away without being read aloud, and was not printed for others to read. By this time most people know what Anglicans believe, and on what terms they want to unite. How many people know what Baptists believe, and how we would unite? Do the Lutherans know? or the Greeks? or the Moravians? Nay, do even the Scotch know, or the Anglicans? If not, we have a fair opportunity to state our views, and to claim attention to them. Perhaps our own statesmen will draw up a compact statement, and courteously invite explicit attention. It is for such purposes that the Lausanne Conference was called, and that its Continuation Committee is working.

W. T. WHITLEY.

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KIRKBY WOODHOUSE church was founded in 1754. Early members were from the Booth family, and Abraham Booth was in charge from 1760 till he changed his views as to Election. A pewter cup was used for the communion service till individual cups were introduced this century. The old cup passed into the possession of John Topham, born 1833, secretary of the church, who occupied the house which had been used by the Booths. In 1908 he gave it to Bernard Booth Granger, of Nottingham, descended from the family. In 1931 it is presented by him to the Baptist Historical Society, and will be lodged in its library.

JOHN CRAGG was born of Baptist parents in 1688. At the age of seventy-five he was bedridden in Thurlaston, three miles from Earl Shilton, where a Baptist church had existed since 1651. Elder Richard Green and his people apparently, did not look after this outlying member, and he was christened in bed on 19 November.

# John Miles in Wales.

THE following notes are largely drawn from the books of Dr. Thomas Richards, librarian at Bangor, with gleanings from a study in Welsh by the late Thomas Shankland, his predecessor. Both agree in recognizing the great service of the man to Baptists in South Wales, no less than in New England, whither he led most of his church.

John Miles came of a family long resident near Llanigon in Brecon. His father, Walter, lived at Newton (probably the hamlet between Clifford and Bodorddyn, as the mother was living at Clifford in 1649; but conceivably the Newton near Olchon) where John was born in 1620 or 1621. For on 18 March, 1636, when entered at Brazenose College, Oxford, he was declared to be fifteen years old, and his father to be "plebs." This may imply a working farmer, and certainly rules out armigerous descent. But the fact of John being sent to Oxford suggests that he was looked upon as likely to take holy orders; there certainly was a revival of religion at this time and place.

The society at Brazenose numbered about 200, under the care of Dr. Samuel Radcliffe, whose memory is perpetuated in the Camera opposite. The drill given must have been thorough, for in 1673 over in New England, Miles was teaching Latin, Greek, Hebrew and English, with Rhetoric, Arithmetic and Writing.

With the outbreak of civil war, and the conversion of Oxford into a garrison, the last opportunity for study there vanished. Most young men of twenty-two would see their duty to fight for their cause, and it would appear that ultimately he became a captain. But this raises questions by no means answered yet. First, was he for King or for Parliament; his name has not been traced on any muster-roll at all. Second, was he ordained before or after he took the sword; no record has been discovered. In those times many exceptional things happened, and many registers were kept irregularly. On the other hand, such registers as do survive have been most carefully examined, and often printed. The name of John Miles has not been identified at all. In 1648, however, there was a second civil war, with a stand made for the king at Pembroke. This brought a detachment of the New-Model Army under Cromwell across Glamorgan in 1648. And thus Miles came into contact with Baptists.

Next year he and his friend Thomas Proud went to London, apparently after a visit from William Consett and Edward Drapes. It has often excited surprise that they did not go to their compatriot William Kiffin, who had been known now some eight years. But Kiffin was not yet important, it is only his later life brought him to the front. The leading church was one which had acquired fine premises in the City, the old Glass House on Broad Street. In 1643 it had as its leader Thomas Gunn, from a Separatist church of 1621. There is no other church of which we have such a list of members :—William Conset, who appears in every Baptist document of the time; William Draper, soon to hold high office in the army to conquer Ireland; Edward Cresset, soon to be prominent at the Charterhouse; Joseph Stafford; Edward Roberts, of whom more directly; Captain Sir John Harman; Robert Bowes; Peter Scutt, soon to be secretary for all the London churches; Robert Doyley, soon to be colonel in the Irish army; T. Harrison; Richard Bartlett; Henry Grigg; Edward Green; John Brady; Edward Druitt; Richard Graves; William Combey; Thomas Carter; Robert Steynor; Peter Row; Robert Cherry; Ralph Mainwaring; William Haines; Nathan Allen; William Chassey; Samuel Tull; John Mildmay. All these are known as members in 1650, and no other church in London took anything like such a part as did this Glass House church. It is quite possible that the presence of Edward Roberts was an additional reason, for though Dr. Richards warns us against identifying him with a West Glamorgan man who did some sporadic preaching in Monmouthshire, Roberts was employed by his church to write to the churches which resulted from this visit.

Miles spent a fortnight in London, was baptized on profession of his faith, and the church recorded that his coming was an answer to prayer for home missionaries. In all their own long roll, only young Drapes seemed gifted that way; now they had a cultured Oxford man, qualified to break new ground by his Welsh language in a field peculiarly needy. He was sent back with their endorsement, and he started work at once. Within a year, however, he obtained a second appointment of a very different kind.

The Rump Parliament passed an Act on 22 February, 1649/50, for the better propagation and preaching of the gospel in Wales. Seventy-one officers, esquires and gentlemen were commissioned; committees of them were empowered to hear any complaint against ministers, and if proved, to eject them; to re-arrange all ecclesiastical revenues; to appoint to vacant charges or to itinerancies, such men as were approved by a quorum from a committee of twenty-five ministers. Among these

Approvers was Miles. It may possibly be that he was in episcopal orders, or it may be that the Rump spoke loosely in terming him a minister. For this examination work, he was paid £100 a year. The Act was to expire on 24 March, 1652/3.

In this way Miles got to know promising preachers, and he enlisted some of them for his own Baptist work; Walter Prosser of Llanigon and David Davies of Gelligaer were decidedly useful.

He himself started a Baptist church at Ilston in Gower; and its church book enabled Joshua Thomas in 1790 to publish an account of how he built up a strong Association, managing churches at Ilston, the Hay on the Wye (near his birthplace?), Llantrissent and Abergavenny on the Usk, and Caermarthen. The work was done in consultation with Glass-house, and Miles went in 1651 to attend a general meeting called at the suggestion of leading Baptists in the Irish army.

When the Act expired, a wider arrangement was made for England also on lines adapted from the Welsh; and Miles continued to act, but now as part of a larger machine. This roused the ire of the Quakers, who regarded it as trammeling the Spirit; and they were particularly hard on men for taking State pay. Miles vigorously defended himself, but he presently became more vulnerable, taking office as a Lecturer at Llanelly, and a fresh salary of £40 from the impropriate tithes. Feeling ran high, and a meeting of Baptists was convened at Brecon on 29 July, 1656, when others appeared from his native district, the Wye valley at Bredwardine and Hereford, besides Cludock. Miles had prepared an Antidote against the infection of the times, and this was adopted and printed in London; it strongly upheld the public pay system, for the continuance of which Miles had thanked Cromwell earlier that year.

He took a third step in 1657, accepting the living of Ilston, taking tithes of the parish, plus £40 from Eglwys Ilan instead of the £40 he had earned at Llanelly, plus £20 from the prebend of Whitchurch. No one seems to have twitted him with the fact that acceptance of a parish post involved the duty of christening all infants in the parish. From this point of vantage he continued to superintend all the affairs of the Association, on a centralized Strict and Particular basis.

Even on 26 March, 1660, he felt secure enough to enter his son John at New Inn Hall in Oxford; but on 24 July William Houghton obtained an order under the Great Seal to occupy the Ilston living; and an act of September made it clear that this was legal. The Baptist church book shows the last baptism on 12 August.

Three years passed before Miles saw his way clearly. Under

the Elizabethan Conventicle Act, all Baptist meetings were illegal, and every worshipper risked prison and fine, every leader risked exile or death. And this was no dead letter, hundreds of men being thrown into jail. Roger Williams had founded a plantation at Providence, and in 1663 John Clarke obtained for it a most liberal charter. Miles therefore followed the order to the disciples, and fled from persecution to another place. Yet it was no disorderly flight; he and part of his church with their records made their exodus across waters wider than the Red Sea. They settled eight miles east of Providence, and as it proved, within the Old Colony. Little did they know how the descendants of the Pilgrim Fathers had forgotten their fathers' principles, and had fallen in with the rigid uniformity of the Puritans of Massachusetts. They imagined there was room for them at Rehoboth, and only after four years of disillusionment, culminating in a fine at Plymouth, did they move and set up a new Swanzey.

His work in Wales was over. Under a new Conventicle Act his articulated Association could not function; an agreement of 1666 shows new friendships with less pronounced Baptists. Had it not been for a second adherent at Olchon, planting a new church at Rhydwilym when the Act expired, there would hardly have been the score of licences applied for in 1672.

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HADDOCK OF LEIGH-ON-SEA. In the burial-ground of the parish church at Leigh on the Thames is a monument erected by Admiral Sir Richard Haddock. This naval family includes his son, Admiral Nicholas, 1686-1746; himself who died at the age of 85 on 26 January, 1714/5, controller of the navy; his father, Captain William, who died 22 September, 1667, aged 60; his grandfather, Captain Richard, who died 22 May, 1660, aged 79. This founder of the family was a Baptist. Other Baptists in the family were Joan, expelled from Enniscorthy in 1653/4; Leonard, who attended the Assembly in 1656; Foreman, who attended the Assembly in 1749 and 1751, from Horsleydown.

JAMES SMITH, whose career as treasurer of the New Connexion Academy was traced last April, used a seal about the size of a shilling, having in its centre a device which resembles the sails of a windmill, superimposed over a three-leaved clover. Above, IV; on the two sides, DG; below, JS in Gothic script. It has remained in the family, until Mr. B. B. Granger has presented it to our Society. The meaning of the letters and symbol has been forgotten; can anyone tell?

# Early Baptists at Nottingham.

THE story of Baptist life in Nottingham is somewhat intricate, and it shows two or three lines of development.

The earliest reference is by George Fox, who in 1650 and 1654 met Baptists there, under Rice Jones. They were evidently of the oldest type, the General Baptists, whose leader in Amsterdam and Holland in 1612 had been Thomas Helwys of Basford. In 1656 a meeting was held at Stamford, when John Kirby was apparently Elder; he promised to stir up "Winford & Rimson," which may mean Wilford on the Trent, and Rempstone near Wymeswold. In 1700 Samuel Cresswell was Elder; he went to the General Association in London, and presented a difficulty that had arisen at Wymeswold. In 1713 George Eaton was Elder; he reprinted in the town a book by Francis Stanley, dedicating it to the Messengers, Elders and Brethren in Lincolnshire, Cambridgeshire and Nottingham. But in 1720 he ordained Josiah Thompson at Shrewsbury; as Thompson was a Particular Baptist, it is evident that in these seven years Eaton had adopted Calvinistic principles.

A new chapter therefore opens, and from this year we hear no more of any General Baptists at Nottingham for half a century. By 5 June the church seems to have become Particular Baptist, and the pastor was Thomas Richardson, lately the pastor at Tottlebank in Lancashire. Richardson in just over two years went to Pinners' Hall in London, but he had housed the Nottingham church on Friar Lane, where a meeting-house was built close to Collins' Hospital. This house was bought in 1724, and there George Eaton continued to lead the church, with the help for a short time of Andrew Gifford. About 1750, a secession took place, and on Pilchergate a group worshipped awhile under Morley; but as by 1753 James Morley was at Birmingham, it probably rejoined the main body on Eaton's death. In 1758 the church thought of buying a larger home, and obtained the patronage of the Board in London; but nothing was done. So it was in the historic building that Carey preached his famous sermon during 1791. A quarter of a century later, the church sold the meeting-house to the Scotch Baptists, and migrated to George Street, where it still worships. It betrays great modesty in dating itself only 1740, a date that marks no event in its history.

The Scotch Baptists were members of the Friar Lane

church till 1804, when they separated and went first to Bridlesmith Gate, then to Boot Lane, the modern Milton Street. They bought Friar Lane chapel in 1816, and saw the lane re-named Park Street. In 1858 they moved to Circus Street, selling the historic building, which was then used for business purposes. The Scotch Baptists disappeared between 1886 and 1891.

In 1828 a third secession from the original church took place, and within three years there was a Bethesda in Paradise Place, a court off Barker Gate. Alfred Booker was soon pastor there. This group was probably of the sternest Calvinist type.

A fourth daughter appeared in 1847, and has been housed continuously on Derby Road.

Meanwhile General Baptists reappeared in 1775, when William Fox registered his home for worship, and formed a church, which met in his garret. They soon moved to Jack Knutter's Lane, hiring a room; and in 1783, they bought a Methodist chapel, where Robert Smith settled within two years. His work was so successful that they bought land on Stoney Street and built themselves a fourth home in 1799. Branches were founded at Basford 1802, Arnold 1823, Ruddington 1825, Carlton 1826, Bulwell and Hyson Green 1828, Radford 1833, Hucknall 1835, New Lenton 1841, and other places; most of these have in time become independent churches.

The best example of this is when Robert Smith built on Broad Street in 1818, and formed a new church next year, where he and his brother James henceforth worshipped. In 1901, this second church agreed to join with a church opposite the Victoria station on Mansfield Road; two years later the Broad Street premises were sold, and both churches united in the newer building. In 1913 the church built itself a new home round the corner on the Gregory Boulevard, selling the Mansfield Road premises to the Mechanics' Institution. The descent from 1819 is obscured by retaining only the date of the third church, 1849. The registers of births connected with the Broad Street members was kept by Robert Smith till his death in 1829, then by his brother James. In 1837 all such registers were taken into Government custody, but James first made a fine copy, which remains in Nottingham. On its pages may be seen that Philip James Bailey, author of *Festus*, was born in 1816.

# Thurlaston.

ABOUT eight miles south-west of Leicester lies an obscure village named Thurlaston. A century ago it pulsed with activity. Nearly every house contained a stocking-frame. The villagers toiled long hours, and quantities of hosiery were conveyed weekly by carriers' carts to the neighbouring town. Leicester has grown in population and in industrial importance, and has been raised to the dignity of a cathedral city. Thurlaston has lost its industry, declined considerably in population, and is now but a small, struggling agricultural village. It contains a Baptist Church which is now almost unknown in the Baptist world. Once it was a flourishing church, and like other churches in the New Connexion of General Baptists, red-hot with evangelistic zeal. The story of its rise would make a worthy addition to the Acts of the Apostles.

One Saturday in, or about, the year 1784, the Rev. B. Pollard of Quorndon, set out to go to Hinckley to conduct services on the following day. He was accompanied by Thomas Parkinson, a deacon of the Loughborough Church. Slightly deviating from their road, they visited Thurlaston, where Mr. Parkinson's brother, Edward, had come to reside. The latter lamented to his welcome visitors that in leaving Castle Donington he had passed from the light of day to the shades of night, and that he had settled at a place where the Gospel had never been proclaimed within the memory of the oldest inhabitant. Mr. Parkinson thereupon proposed that a service should be held that very evening. The neighbours were quickly informed, and a considerable number met in the house to hear, for the first time, the glorious tidings of redeeming love. Late that night, the two continued their journey, bearing with them an earnest request for further preaching.

The Hinckley Church was a product of the Barton Movement, and assistance was gladly promised. Accordingly, Mr. E. Parkinson certified his house as a meeting-house, and the Rev. William Smith visited Thurlaston as often as he could. The good seed rapidly germinated and came to fruition. In 1786 the first fruits were gathered, when a number were baptised at Hinckley. Congregations grew rapidly, but Mr. Parkinson, who was a farmer, was equal to the opportunity, and the following year he opened a spacious chapel. In reality it was a transformed

barn. He also provided a plot of ground at its rear for burial purposes.

This primitive structure was the scene of mighty works of the Holy Spirit, but the preaching of the Gospel did not proceed unchallenged. There were various attempts at persecution, sometimes of a rather violent nature, and sometimes by means of ridicule. An old church book records as an illustration, the following:

"At one time on the week evening, while the Rev. Wm. Smith was preaching the Gospel in his usual strain of eloquence, there was one bribed to go and offer him a tankard of ale. The person went and sat for a short time within the chapel with the tankard under his coat, but he had no power to present it to the man of God while he was holding forth the word of life. He crept out again, the sport of his companions."

Despite hindrances, the preacher continued his labours, and these words of Goldsmith were certainly applicable in his case:

> Truth from his lips prevailed with double sway,
> And fools who came to scoff, remained to pray.

One such was John Gilbert, "a great opponent to the truth as it is in Jesus Christ. Out of curiosity he came to hear what this new doctrine was. While the preacher, the Rev. Wm. Smith, was describing the state of man by nature, he concluded within himself that some person had been telling the preacher all about him. He gave a description of his character to the letter. He felt conscience-smitten. The word was with power. At length he became converted, and in after wears was very useful in the cause of Christ. He was one of the founders of the Sabbath School, and the first that established the choir here, and was an Elder in the Church for many years. He frequently preached the gospel in its simplicity."

The Rev. W. Smith received the Home Call in 1798. His work was ably continued by his successor, Mr. Driver, who became the co-pastor of the Rev. J. Freeston, of Hinckley. The new minister was a man of remarkable spiritual power. His preaching stirred the whole village, and was the means of resuscitating the Parish Church. The same church book quoted above describes the revival thus:

"Mr. Driver preached a number of sermons in this chapel. When it was announced that he was coming to preach, the chapel was crowded. Many from the Established Church attended. That led the clergyman to enquire into the cause of this great gathering to hear this Mr. Driver. On one occasion he went and stood outside the chapel under the window and heard Mr. Driver preach, and the Spirit applied the word with power. He found

he was a stranger to the truth as it is in Jesus Christ. In this state of mind he sought advice from the Rev. Mr. Robinson, of St. Mary's, Leicester, he being an evangelical preacher. At length he became changed in his views, and a Christian, and was honoured in the village both by his own people and Dissenters as a preacher of the Gospel for a number of years. He established prayer meetings with his own people and Dissenters united, that endeared him in the affection of many."

Mr. E. Parkinson, with advancing age, suffered increasingly from asthma. At the age of seventy hemorrhage supervened and "he fell asleep in Jesus, February 2nd, 1802." The Church had, however, no lack of active workers. In addition to John Gilbert already mentioned, Bros. Dudley and Jones might be referred to. Their record is briefly chronicled as follows:

"Samuel Dudley, a person who was vile in the extreme, on his own confession, a ringleader of every vice, became the subject of Divine grace, and was a member in this Church for more than sixty years. He was an Apollos in the Church for many years. He fell asleep in Jesus December 29th, 1856, aged eighty-seven years."

"William Jones was a pillar in this Church, who occasionally preached the word, and was useful for his integrity and adherence to the truth. After a few years he went to Fleckney and was instrumental in establishing the cause of Christ in that village."

In 1803 the Rev. Thomas Yates of Birmingham became an assistant minister at Hinckley, and from that time the care of the Thurlaston Church was entrusted to him. Two years later a baptistery and vestry were constructed, and these rendered needless the seven miles' journey to the mother church. As the church increased in numbers, there was a growing desire for a friendly separation from Hinckley. This was accomplished in January 1814, when the Rev. T. Yates became the pastor of the churches at Thurlaston and Earl Shilton with a membership of sixty-six. The latter church, which dated from the middle of the seventeenth century had fallen upon evil days, and assistance had been given to it by Hinckley since 1808. The union with Thurlaston was not successful, and it resumed its independence five years later. At Thurlaston the church continued to grow, and when, in 1816, the building would no longer contain the congregation, a gallery was erected. At the same time a new vestry was built, the total cost only being £60.

That the church was full of evangelistic zeal is demonstrated by the attempts made to establish the Baptist cause in the neighbouring villages. Preaching was commenced at Enderby in 1818, but the meeting-house fell into the hands of the Indepen-

dents and the work was abandoned, not without the addition of several members, who gladly walked to Thurlaston for worship. In 1819 Huncote received attention and there were many converts. A like success also attended the introduction of preaching at Desford. The chief assistants of Mr. Yates in this work were Bros. Gilbert and Lawson.

The ministry of the Rev. T. Yates was greatly blessed of God, and he remained with the church long enough to see the erection of a new chapel in 1842 at a cost of £250.

The village was hard hit by, and has never recovered from, the cotton famine in the early sixties of the nineteenth century. The church suffered from the migration of families in search of work. To-day it is but a small community assisted by the church at Earl Shilton. Its glory has almost faded into the dimness of the past, yet not quite, for once a year it can still boast of a crowded congregation on the occasion of the School Anniversary, when large numbers from the surrounding parts journey to the Bethel, where they or their grandparents were taught the simple truths of God's love. If that is not enough to awaken visions of past splendours, a visit to Friar Lane, the mother church of Leicester should, for there, among its leaders, may be found the families of Yates, Riley, and Farmer, descendants of Thurlaston stalwarts. If Thurlaston continues to supply the large towns with Christian youths and maidens, it may yet do important service in the Kingdom of God.

H. W. FURSDON.

# Ann Hasseltine Judson's Letters.

SEVERAL original letters of Ann Hasseltine, who married Adoniram Judson on 5 February, 1812, and spent her honeymoon on a voyage from Salem to Calcutta, have been given to our Society. We publish two, with two letters about her movements in Britain, written by Joseph Butterworth, the law-book seller, son of John Butterworth, the Baptist minister of Coventry. The first was apparently to Mrs. Deakin of Sauchiehall, Glasgow :—

RANGOON, Jan. 16th, 1818.

MY DEAR MADAM,

While reading over your kind and affectionate letter, which I received a few days ago, I feel renewedly impressed with the peculiarity of that union of which the gospel of Jesus is productive in the hearts of perfect strangers. It unites them like children of one family, like friends of early youth, though entirely unacquainted with every other trait of character. It produces an affection, tender and strong, heavenly and spiritual, because it has its foundation in the discovery of the image of Jesus, who is the sum of all perfection and the source of all happiness. Something of this affection I would humbly hope is now felt in my heart toward you, my dear Madam, and urges my writing.

It is peculiarly animating and encouraging to us to see the friends of Jesus so much engaged and making such exertions for the introduction and spread of the gospel in heathen lands. We feel their exertions *will* be blessed, their prayers *must* be heard, and that the heathen will shortly be given to Jesus for His inheritance and this earth for His possession.

It is now four years and a half since we took up our residence in this heathen land, since we began to make preparations for the promulgation of the gospel here. We find the Burmans as we expected, almost the children of nature in regard to improvement of mind and advance in the arts and sciences. But in point of superstition, blindness of mind and strength of attachment to an idolatrous religion they are not surpassed by any nation on earth. We find them bound fast in Satan's chain, without a wish to be liberated, or a desire to hear that a deliverer is near; and was our hope of conversion founded on the strength of reason, the power of eloquence, or the art of persuasion, we should long since have relinquished our object and returned to our native country, there to lament over their fatal delusion. But we see an Almighty arm which is able to burst their chains, however strong, to liberate the captive, to give sight to behold

their deliverer, to unstop deaf ears to hear the voice of mercy and to give a humble broken heart which will gratefully accept of this deliverer in all his offices. That preparations are making for this glorious display of divine power and mercy among this deluded people, we have not the shadow of a doubt. But how long our heavenly Father will see fit to delay this manifestation of His mercy is known only to Himself. We are only permitted to use the means, it is the prerogative of God alone to change the heart.

The language has now become somewhat familiar, we can read with ease and converse intelligibly. Mr. Judson has written one or two tracts, translated Matthew, which are in circulation, has written a grammar of the language, and has been closely engaged for six months past in compiling a dictionary, the materials of which have been accumulating ever since he commenced the study of the language. This he would have finished in six weeks, but an unexpected opportunity for going to Chittagong and immediately returning presented, and as he had long wished to have an interview with the converted Mugs and to preach to those who were seriously enquiring, duty required his embraving it. Mr. Judson left here three weeks ago and expects to be gone ten or twelve weeks, and after his return hopes to be more directly engaged in the communication of divine truth. He has exceedingly regretted to spend so much time in preparatory work, but the consideration that future missionaries would reap the advantage, and in this way time would be eventually saved, has reconciled him to it.

Mr. Hough is a printer. He brought round with him from Bengal a press and types with which he has printed tracts and the translation of Matthew. How animating the fact that the first printing press ever in operation in this country should be employed for the cause of Christ, for the printing of the sacred Scriptures. I have quite an interesting meeting of females consisting of between twenty and thirty, who regularly attend every Sabbath to listen while I read and converse about the new religion. Some listen with attention, some are careless and some manifest their hatred for the truths of the gospel. I have at times had considerable hope that two or three of them were anxiously enquiring what would become of them after death, but whether it is anything lasting time alone will determine. Last Sabbath, in conversing with one of them, I enquired if she still went to the pagoda to worship. She replied she had not been for a long time. On asking her the reason, she again replied she worshipped the true God and prayed to Him. I asked her how she knew He was the true God rather than Gaudam. She said because His character was more excellent.

Another of them, who is an old woman, and who has attended on my instructions for more than a year, said (on hearing me say that good works, such as making offerings to pagodas, priests, &c., was so far from justifying them in the sight of God, that it would heighten their condemnation) if her parents, grandparents. &c., had gone to hell with all their good works on their heads, then she was willing to go to.

(A long mutilation.) Forgive the length of this and believe me when I say another letter from you would gladden the heart of

Your affectionate though unworthy sister,

NANCY JUDSON.

PS.—Accompanying this I send a little catechism in the Burman language, which I wrote about two years ago merely for the benefit of a few children living in our enclosure. Mr. Hough has printed it, and it is now in circulation with the tracts. Several Burman children have committed it to memory, eight or ten repeat it every Sabbath.

BEDFORD SQUARE, 20th July, 1822.

DEAR SIR,

Mrs. Judson has, of course, informed you that she sets off for Scotland by the steam packet, *James Watts*, early on Wednesday morning next, and will probably reach Edinburgh on Thursday night or early on Friday.

Perhaps you will write to some person at Edinburgh to meet our very dear friend and conduct her to Glasgow. One should like her to see Mr. Gordon, Mr. Gray, and a very few friends at Edinburgh, but repose is absolutely necessary for her, and if she could be taken away from all society for a short time it would be a great comfort. The excitement of friends is too much for her shattered state. I therefore write this as a charge to you and Mrs. Deakin, that if you wish to preserve the valuable life of our friend you must keep her quiet—her natural vivacity and love of (two lines cut away) placed under strong coercion. You will, sir, I am sure, pardon this intrusion from a stranger, but I feel too much interest in behalf of our dear friend not to feel it my duty to lay an embargo on her friends that she may not be absolutely destroyed by kindness.

(Signature cut away: it was Jos. Butterworth.)

BEDFORD SQUARE, 29th July, 1822.

DEAR SIR,

I am truly rejoiced to hear that our dear Mrs. Judson is safely arrived in Scotland, but finding that she is in very great danger of being absolutely killed by kindness, I take the liberty of writing once more to caution my good friends, Mr. and Mrs. Deakin of *their danger*. They are altogether responsible for the

life and health of our friend so far as human means only are concerned.

I am induced to write in this cautionary strain as I find Mrs. J. was quite well on board the steam packet, *when she was quiet*, but since she arrived in Edinburgh her pain has returned, and I know this to be occasioned by company and excitement. Repose is absolutely necessary for her delicate frame—her recovery is doubtful and the best means should be devised for her restoration.

Mrs. J.'s own words to me are—"Here (at Edinburgh) I am surrounded by these warm-hearted Scotch people, who are *ready to eat me up.*"

Now, my dear sir, the agitation which Mrs. J. must naturally feel at the prospect of being "eaten alive" cannot mend her health, and I must request that both you and Mrs. Deakin will allay her fears and place her in some situation of *safety*.

I have just received the enclosed lamentation from the young man I employed to land our good friend at Edinburgh, which you will be pleased to hand over to Mrs. Judson. I trust that the interviews which Mrs. J. will have with friends in Scotland will be rendered mutually profitable.

With kindest regards to Mrs. Judson and Mrs. Deakin,

I am, Dear Sir, Your faithful,

JOS. BUTTERWORTH.

LIVERPOOL, Aug. 12th, 1822.

MY DEAR MISS PENNYCOOK,

I have only time to say a few words relative to our arrival, and in compliance with your aunt's wishes, who left this place yesterday for Manchester. We had rather an unpleasant passage to Liverpool, on account of the boisterous weather when crossing an arm of the channel. Your uncle and aunt were both very sick, but my habits of crossing the ocean prevented my feeling the same effect. Immediately on our arrival I engaged my passage for America, and expect to embark on Friday next. Pray much for me while crossing the boisterous ocean that I may yet be returned in safety to Rangoon. May we both be useful in the several situations in which providence has placed us, and when we have done much good (for we must not calculate to do a little) may we meet in our heavenly Father's House to spend an eternity in praising Him who is the Author of all our joys.

In great haste,

Very affectionately yours,

ANN H. JUDSON.

To Miss Pennycook, care of Messrs. Deakin & Co., Glasgow, Scotland.

# Gifts to our Library.

THE Historical Society's Library exists chiefly for purposes of research into Baptist history, and therefore, gifts of books by Baptists, and about Baptists, are welcome at all times. Especially sets of magazines, annual reports, minutes of societies, whether in print or in manuscript, find a natural home with our librarian. The interest is often increased when successive owners of a volume have written their names, or added any notes.

Thus, copies of three editions of the *Reign of Grace,* written by Abraham Booth, of Sutton-in-Ashfield, in 1768, corrected and greatly enlarged by him in 1771, have been presented recently. The second edition belonged originally to his brother Robert Booth, of whom there is a notice at page 232 of our *Quarterly.* It passed to Robert's daughter Anne Eddison, at Gateford, near Worksop, in 1812; and the same year she gave it to her brother William at Kirkby Woodhouse. On his death in 1836, it went on the shelves of John Granger, who had married his niece Mary Smith, daughter of that James Smith who was treasurer of the Midland College, as is told on pages 274-280. In 1868, it was given by Mary to her daughter Ann, who had married into the Renals family. Ann, in 1891, gave it to her nephew Bernard Booth Granger, who now, in 1931, sends this interesting relic to our library. The author, Abraham Booth, had a son Isaac, for whom a miniature of his father was painted; an engraving was made from it by Mackenzie, which is by no means well-known; a copy of this has been added to the volume.

Another gift by Mr. Booth Granger, is the Bible once belonging to Francis Smith of Melbourne, his own great-great-grandfather. This man was one of the founders of the New Connection of General Baptists; converted at Donington Hall, he was appointed pastor at Melbourne in 1760, and laboured there till his death in 1796. Though his son Robert was then pastor at Nottingham, the Bible passed to the eldest son, another Francis, and from him to his son Cornelius, who in 1859 inserted a note as to its history. There are no other family entries, for the volume was a Pulpit Bible.

Here comes in another point, for this humble family had come into possession of a 1611 Bible, second edition. Some

account of this may be of value, especially as many traditions and conjectures were exploded in 1911 by A. W. Pollard, one of our leading bibliographers.

When King James called a conference at Hampton Court, the Puritans asked for a fresh revision. He was quite willing, for the Authorized Version in Scotland, which was the version used in nearly every family throughout Britain, had some interesting notes on Jezebel, suggesting that his mother, Mary Queen of Scots, was of the same type. He therefore set scholars to work on the text of the Bishop's Bible, and ordered that no notes whatever should be added. When it was complete, a fine edition was printed in 1611 by the King's Printer, who had borne all the expense of the revision. To it were prefixed a slavish dedication, a fine address by the translators to the reader, a calender, an almanacke for xxxix. yeeres, directions to find Easter for ever, tables for the proper psalms and lessons, and the table of contents, Old Testament and Apocrypha and New Testament. Further, James had sold to Speed, the map-maker, the right to have a copy of his map and genealogies bound in—the only thing which in literal fact was "authorized." A handsome copperplate was engraved by Cornelius Boel, court artist, and was used as a title page.

The first edition was soon exhausted, and within the year the type had to be re-set for a second, when a few slips were corrected, the most noticeable being that three lines had been repeated in Exodus xiv.; in the re-setting, which was as far as possible page for page, they were omitted; this did involve a little alteration here, and a space at the end of the chapter. Another change was made, as to which the facts are usually stated badly with perfect ignorance of the reason. In the story of Ruth, it is told how she parted from Boaz in the early morning, but there is one detail told in two ways. The Hebrew text says quite clearly that "he went into the city. And she went to her mother-in-law." But the Latin Vulgate says equally clearly that "she went into the city and came to her mother-in-law." Now the revisers had followed the Hebrew, but the familiar Bible already in the people's hands had followed the Latin, though a few editions had shirked and had left out any pronoun. In the second edition of 1611, the Latin and the familiar English were followed, making the story much more natural. On the whole, printers have preferred to follow this, and only at the revision of 1885 did the average man learn again what the Hebrew says unmistakeably.

The fine copy of the second edition used by Francis Smith in the eighteenth century, has lost the title-page, so that a curious story about that need not be given; also it has lost

Speed's map. Otherwise, it is in good condition, and the Society is much indebted to Mr. Booth Granger for his handsome gift.

Professor F. E. Robinson, our librarian, has been carefully re-arranging and indexing all our books, which are housed in the tower of the College at Bristol. It is fitting that this institution, the oldest of all the Free Church Colleges, due to the generosity of Edward Terrill, should give hospitality to our collection. Professor Robinson reports that our library, enriched as it is from the late Midland College, is peculiarly rich in books relating to the General Baptists; so that research can well be pursued here with the help of two complementary collections. Application may be made to him, and members of the Society will be granted all reasonable facilities. On the other hand, the survey discloses many gaps. For example, the collection of Association reports is very casual, and even of the Baptist Union there are few before 1861. The magazines of the denomination are not complete. Once or twice, as especially with Evan Edwards of Torquay, and Oliver Knott of Manchester, patient accumulations have been presented; and any further stores of old reports and minutes will be welcomed in the same way. When duplicates appear, it is always possible to place them in appropriate quarters, and thus build up permanent collections at the great Baptist centres. One American Society esteems our collection so valuable that every year it deposits an official copy of its proceedings, certified by a notary.

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JOKES IN ASSOCIATION MINUTES. When the Scribes of the Association of General Baptist ministers, &c., published the minutes of the meetings of 1794, they noted that the next Association would be holden at Nottingham, the last Wednesday and Thursday in June 1794, when persons who attended might be accommodated at the Swan Inn, Market Hill. It was probably recognized that the date intended was 1795, but we can imagine brother C. Williams lurking in the shadows near Trent Bridges to hear tired horsemen asking vainly the way to any Market Hill, and brother W. Shenston near Beastmarket Hill smiling when vain enquiries were made for any Swan Inn. The stories told round the fire of the White Swan on the Tuesday night may have been lurid, and the vengeance vowed must have been dire. The minutes for 1795 do not record what happened to the practical jokers, but new scribes were appointed. Page 275 of this volume needs to be freed from the mis-information of the humorists.

# Review.

THE FINALITY OF CHRIST, by S. B. John (Kingsgate Press, 5s.).

PROF. T. W. CHANCE commends this book in an enthusiastic Foreword, which, unlike some tutorial commendations, is thoroughly deserved. Mr. John is to be congratulated on a work which does honour to the whole Baptist ministry. He has read very widely, and he has poured the result of his reading and thought into this tightly-packed book. It is a veritable storehouse of facts and figures and relevant quotations. It is written with an energy and conviction which rise at times to genuine eloquence. Mr. John holds the attention of the reader from the first page to the last; and, considering the many subjects with which he deals and the mass of his material, this is a remarkable achievement.

The aim of the book, as the author explains, is "to present Jesus Christ as the focus of all thought and of all life, the crown of all science and of all humanity, the clue to the meaning of this tragic world, and the Redeemer from its sorrow and sin." It will be seen that there is a Miltonic spaciousness in the task to which Mr. John has applied himself; and, if for nothing else, he is to be admired for the courage which has dared so vast an undertaking. A glance at the contents of his book is enough to prove how greatly he has planned and laboured. It opens with a chapter on "The decay of religious belief," in which the world from China to Peru is surveyed, land by land, Christian and non-Christian—a chapter crowded with quotations and statistics which make depressing reading. This, however, is followed by a convincing chapter on "The need and permanence of religion." Then Mr. John plunges into his great theme, and in four compressed chapters Christ is exhibited as the Truth of Science; of Philosophy; of Psychology; and of Comparative Religion. Here there is an account and criticism of the Animistic Faiths; of Confucianism; of Hinduism in its various aspects; of Buddhism; and of Mohammedanism. Then follow chapters on Christ as the Norm of Humanity; as the Way of Life; as the Life; on the Achievement of Christ; and on the Way Forward. In these closing chapters the author rises to his height as he expounds the Revelation and Work of Christ, and challenges the Church to be faithful in this new age to her divine mission. All the chapters are abundantly fortified with quotations, and there

are a number of useful appendices in which much out-of-the-way information is given.

Here indeed is God's plenty. Mr. John anticipates the most obvious comment when he confesses that "the treatment is suggestive rather than exhaustive." How could it be otherwise when this enormous field is covered in a book of 280 pages? The work is so well done that it would be churlish to complain that occasionally one is out of breath with the swiftness of its movement, and would cry halt! for further discussion of many things, for the clearing up of difficulties, even for challenging questions. Is it true, for instance, that bribery and corruption among the ruling classes in China is due to the moral limitations of Confucianism? One has heard of such things outside China. Is it true that the polytheism of India is a popular "recoil" from abstract Pantheism? Is it true that the Moslem peoples have not revealed any great capacity for a high state of civilisation? What of the Moors in Spain? There are very many questions the book raises in detail. But under a competent leader what an excellent handbook for an advanced Study Circle!

The finest chapters, as we have said, are the closing ones; and there is so much that is nobly thought and felt in them, that one is loth to criticise. Yet such a sentence as this: "Pain, suffering, death, may be eliminated from consideration, for these may be shown to be related to a darker fact, i.e., moral evil or sin," (218), suggests that Mr. John does not sufficiently realise that there are mysteries in human life which remain even under the Christian revelation, for all the facts of "pain, suffering, and death" cannot be explained in this easy manner. He is arguing that "only the conception of God as love provides any rational explanation of the problem of evil." He has in view the necessity of freewill, which accounts for his statement about pain. It does not occur to him that, in a sense, it is the conception of God as love that deepens the mystery of suffering. But even accepting his explanation, it is not consistent with the conception of the love of God one receives from his book. It would be unjust to say of so virile a writer that he tends to sentimentalise the love of God, yet it would not be wholly misleading. "Jesus did not make God different; He revealed Him. In Him the thunder of the eternal was subdued to the whisper of love, and, in pleading accents the great invitation was given, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (224.) This is beautifully said, but is it the whole truth? Dr. Forsyth once wrote, "Truly we cannot exaggerate the love of God, if we will take pains to first understand it." And behind Mr. John's conception is the idea of God as the Great Non-resister, an idea of which the Cross is the "final expression." (207.) This does

not do justice either to the Gospel story or the New Testament teaching on the Death of Christ, or to our Lord's own words in which He spoke of the divine reactions against sin. There is such a thing, according to Him, as the unforgivable sin, and the "damnation of hell." "All these texts about Gehenna, rejection and retribution," says Lenwood in his pathetically sincere and limited book *Jesus, Lord or Leader,* "arouse the same sense of disquiet. They represent justice as it was then conceived. But they do not fit the Christian conception of God." It may be so. And it may be that it is the "Christian" conception that needs correcting. But there undoubtedly was this stern and terrible element in the teaching of Jesus, and it does not fit in with Mr. John's conception of the love of God as exclusively "non-resisting" in its methods. One may dare to believe that "law" may be effective in awakening souls where "grace" has failed; or, rather, that love will spare no pains, either to itself *or to the sinner* rather than let evil triumph; but we cannot, in view of the teaching of Jesus, eliminate the darker possibilities or minimise the judgment of God on sin. Much the same thing may be said of Mr. John's interpretation of Christ's teaching on non-resistance, though he does not carry it to its logical conclusion as Lloyd Garrison and Tolstoi did, and call upon the Church to "contract out" of organised society on the ground that all government rests on or must use compulsion. On the contrary he exults in the harvest of Christian legislation, and anticipates still greater triumphs in the State. It is not necessary to accept his views on "non-resistance" to join whole-heartedly with him in his denunciation of war as the method of settling international disputes, and to work and pray for peace.

Mr. John's book is so good, even where it is provocative, it is such a tonic to faith and courage, that it is to be hoped it will receive from his brother ministers the recognition it deserves.

B. G. COLLINS.

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A RELIGIOUS BOOK WEEK will be held from 11 to 17 October, for the first time in England. The project is smiled upon by Dr. Charles Brown, Moderator of the Federal Council of the Free Churches, and the National Book Council has enlisted a committee drawn from leaders of all denominations. It is clear that there is a fair sale for Yankee magazines at threepence, and novels at sixpence; the question is whether publishers will have the enterprise to push cheap editions of Pett Ridge, Harold Begbie, and other men who can made religion interesting.

THE PILGRIM FATHERS IN 1650 AND 1667. Because Englishmen were fined and imprisoned for worshipping by themselves, neglecting the parish churches, many emigrated to New England. Soon after 1620 there settled at Plymouth John Alden, William Bradford, Thomas Prince, Alice Southworth, Myles Standish and Josiah Winslow, with scores of others.

A large township was laid out in 1644, named Rehoboth, and a church was established there. Six years later, Obadiah Holmes and others separated from it, and established Baptist worship. The minister excommunicated them, and they were presented to the General Court at Plymouth on 4 June; several other townsmen, and all the ministers of the Old Colony but two, petitioned that they might be speedily suppressed. They were ordered to cease worship, and bound over in ten pounds apiece. They did not cease, and in October they were presented again; the Court included Bradford, Prince and Standish. They were threatened with a fine of ten shillings a day, so after consideration they left and settled at Newport on Rhode Island.

In 1663 John Miles and a Baptist church from Wales came to Rehoboth, and continued their worship. The Established Church objected again, and the upshot may be seen in this transcript from the official records of the Old Colony:—

"At the court holden at Plymouth the 2d. of July, 1667, before Thomas Prince, governor, John Alden, Josiah Winslow, Thomas Southworth, William Bradford, Thomas Hinckley, Nathaniel Bacon, and John Freeman, assistants—Mr. Miles, and Mr. Brown, for their breach of order, in setting up of a public meeting without the knowledge and approbation of the court, to the disturbance of the peace of the place, are fined each of them 5*l.*, and Mr. Tanner the sum of 1*l.* And we judge that their continuance at Rehoboth, being very prejudicial to the peace of that church and that town, may not be allowed; and do therefore order all persons concerned therein, wholly to desist from the said meeting in that place or township, within this month. Yet in case they shall remove their meeting unto some other place, where they may not prejudice any other church, and shall give us any reasonable satisfaction concerning their principles, we know not but they may be permitted by this government so to do." Miles and his friends therefore built a meeting-house a few rods over the south boundary of Rehoboth, and a new settlement grew up, which they called Swanzey. The Court soon incorporated a township by that name.

The Pilgrim Fathers do not seem to have remembered the reason of their own emigration, nor do they deserve the emphatic testimonial just given them in a Brief History of English Congregationalism, that they ***never persecuted.***

BAPTIST BIBLIOGRAPHY. The works of James Foster and references to them, made known by Mr. Beckwith, may be numbered in the 1916 volume of the Baptist Bibliography as under:—

Bibliothèque raisonnée ... ... ... ... ... 27-731
Review of James Foster's 7-731. The Hague.

Bibliothèque britannique ... ... ... ... 16-733
Review of James Foster's 4-733. The Hague.

Bibliothèque raisonnée ... ... ... ... ... 28-736
Review of James Foster's 4-733. The Hague.

Bibliothèque britannique ... ... ... ... 21-738
Review of James Foster's 9-737. The Hague.

Bibliothèque raisonnée ... ... ... ... ... 19-739
Review of James Foster's 9-737. The Hague.

James Foster ... ... ... ... ... ... 20-739
Sermons sur divers sujets, traduits [by J. N. S. Allemand] de l'Anglois sur la troisième édition. Leyden.

James Foster ... ... ... ... ... ... 25-747
Mémoires de la vie du Lord Lovat, Relation de la conduite du comte de Kilmarnoch après sa sentence prononcée. Amsterdam.

A. F. W. Sack, editor ... ... ... ... ... 36-750
Herrn Jacob Fosters Reden; 2 vols. Frankfort and Leipzig.

Journal britannique ... ... ... ... ... 37-750
Review of James Foster's Discourses, 8-749. The Hague.

Journal britannique ... ... ... ... ... 26-753
Eloge of James Foster. The Hague.

To these may be added the anonymous "Short memoir of Miss Ann Smith, late of Nottingham, who died July 11, 1834, with a preface by the Rev. J. G. Pike. Second edition with additions." A tiny octavo of 158 pages; a copy in H. 121-834.

ANN SMITH, 1800-1834, had an affectionate family group; brother James, sisters Elizabeth, Fanny, Mary, Mira, Sarah, cousins Hannah and Jemima. She was daughter of Mary Booth of Kirkby Woodhouse and James Smith of Nottingham. When she died, her friends appealed to J. G. Pike of Derby, so that a short memoir was published by Winks of Leicester, and soon ran to a second edition. It shows how thoroughly the whole family was religious; the record of such a quiet domestic life appealed throughout the Connexion, so that an enlarged edition was soon needed. A copy of this has been given to the Society by a generous benefactor, B. Booth Granger.

JAMES BURY was son of a calico-printer of the same name, at Moorhead, Accrington. He and his brother John became members of the Machpelah Baptist church in that town, where he was baptized in 1786 by Benjamin Davies, who had just come to the pastorate from Preston, his first charge. Calico-printing was a new industry in Lancashire, the first workmen having been brought from London, where several had been members of Abraham Booth's church at Little Prescot Street. They founded a Baptist church at Preston in 1782, with Benjamin Davies pastor next year. But no sooner had the printers sunk their capital in machines, than a new invention superseded them, and nearly ruined the printers, while the workmen seem to have passed on to James Bury, senior, with their pastor. Here the industry flourished, and in 1793 the two sons decided to establish a new mill in the tiny hamlet of Sabden, isolated on the slopes of Pendle Hill. The venture prospered, and the brothers felt their obligation to provide for the welfare of the increasing population. The Yorkshire and Lancashire Association, dating from 1695, had been re-organized at Preston in the year James was baptized; it sent out a letter in 1795 on the means of reviving and promoting religion; it met next year at Accrington. On 28 October, 1796, nine members of Machpelah met in a valley cottage "to consider the propriety of erecting a building by subscription to be used as a Dissenting Meeting-house and Sunday School." They saw the propriety, and a building was erected, the Burys being the largest subscribers. Two years later, a church was formed. James Bury, however, retained his membership and paid his contributions at Accrington, though he lived at Sabden for seventeen years, and in 1800 had the pleasure of welcoming the Association. It is well known that four years later, when the Northern Education Society was formed at Hebden Bridge, it was James Bury who promised five annual subscriptions of £100, and so gave heart to the promoters. When a president was chosen, William Steadman, he visited Sabden, where the first pastor was just ending; apparently there was some idea that he might be pastor and might establish the new Academy on Pendle Hill, where the witches used to meet. But he yielded to the blandishments of Bradford. James Bury, however, became Treasurer, as also one of the largest subscribers to the twin institution, the Itinerant Society. He died in Manchester, 30 December, 1815, and was buried at Machpelah, Accrington, of which he had been a trustee with his father and brother since 1805. No picture of him is known, not even a silhouette, to adorn the college that has grown from his liberality and care. If such can be discovered, word will be welcomed.

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To Persons, Places and Incidents connected with Baptist History.

The

# Baptist Quarterly

incorporating the Transactions of the

# Baptist Historical Society

NEW SERIES, VOLUME V.
1930—1931.

London
BAPTIST UNION PUBLICATION DEPARTMENT
4, SOUTHAMPTON ROW, W.C.1.

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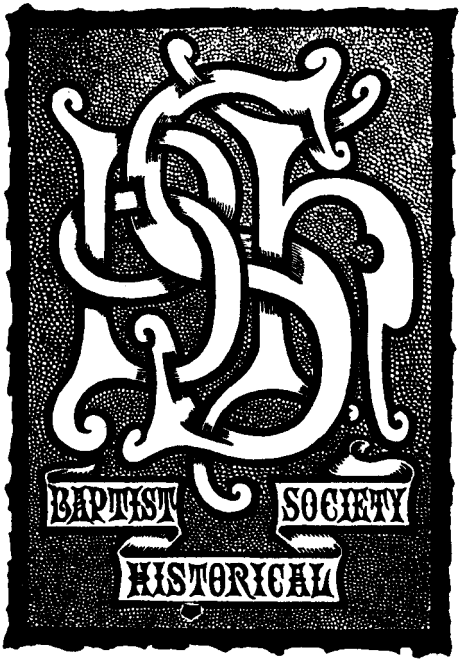
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