
A table of contents for *The Baptist Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_bq_01.php

The Spurgeon Centenary.

II. The Preacher.

ONE thing remains after all the controversy concerning C. H. Spurgeon has died down, namely that he was a power as a preacher. If he be tested by the ability to attract an audience, to hold it over a long period, to impress on men his particular outlook, to win conversions, then he stands the test easily. Moreover, if now, after the years, his printed sermons be examined, his power as a preacher is readily granted. They reveal qualities that make for power, and such qualities in an unusually high degree of development.

It is not necessary to speak here of his physical endowments, not the least of which was his remarkable voice. Those who had the pleasure of hearing him need no assurance that he could preach, and naturally they find the very statement of it somewhat gratuitous and irritating. But by the younger generation Spurgeon, like all others, is judged apart from the tradition. He takes his place in history and is looked at with the objectivity that history demands. Even then he stands the test. History grants him a very high place amongst the preachers of the Word.

This does not mean that he had no limitations as a preacher or that his limitations are overlooked. But it does mean, that while his limitations are admitted, yet his essentially great qualities are rightly appraised and appreciated.

To see him correctly it is necessary to see him in his setting.

Though he began outside the Baptist fold, yet more than most he incorporated one side of the Baptist tradition. The Baptists have produced four outstanding preachers—John Bunyan, Robert Hall, Alexander Maclaren and Charles Haddon Spurgeon. And in the denomination there have been two streams of tradition so far as concerns preaching. The one is represented by Robert Hall and Maclaren, the other pre-eminently by C. H. Spurgeon, who goes back to Bunyan.

For an understanding of this second stream of tradition it is necessary to recall the Puritanism out of which the English Baptists sprang. The Puritan outlook emphasised the Word of God as the revelation of the plan of Salvation and it regarded the proclamation or the preaching of the Word as the divine

appointment for the salvation of men. "It pleased God by the foolishness of preaching to save them that believed." But preaching to the Puritans was somewhat different from what we mean by it to-day. It was nothing more or less than a steady persistent exposition of the Calvinistic system of doctrine on the basis of the Scriptures, in the conviction that the exposition would lead to salvation. A good deal that the modern preacher puts into his sermon the Puritans would have regarded as irrelevant, and much that there is even in Spurgeon's sermons would have scandalised them. Always in the Puritans it is a serious exposition of some one aspect of the great theme, with rarely an illustration from life and scarcely anything outside the covers of the Book. There are no ornaments of rhetoric, no attempts at literary conceits. From our point of view their sermons are as dry as dust. But that in their day was their merit. Earnestness, a rigid adherence to the one great purpose, a steady fidelity to the Word—such was their ideal. Their sermons were as sombre as their clothing and as correct.

Now the peculiar position of the Baptists led them to keep close to the Word of God, even more so than some others of the Puritans. It gave them a certain independence in their interpretation of the Word on baptism and church government, but beyond that they did not go. Illogically, they claimed the right of independent interpretation in these matters, but in theology they accepted the Calvinistic scheme and strenuously opposed the more liberal attitude, say, of the Quakers. Neither then nor later did the Baptists preach too much Baptist Doctrine. The substance of their sermons is the scheme of salvation. Nor were they particularly controversial. Their aim was to make men Christian. It is a striking fact that even Bunyan's allegory has been used by every body of Christians, even including the Roman Catholics (though they of necessity had to eliminate certain references to the Pope). But in its substance the book is not sectarian but Christian. And that statement is true of probably eighty per cent. of the tremendous output of Spurgeon. The chief notes that characterise this early preaching of the Baptists are this positive emphasis, the exposition of Calvinism and the activity of laymen.

With Bunyan there came into this Puritan tradition a new note. He was a great evangelistic preacher drawing his thousands to hear him, and of course he also was rooted in the Calvinistic theology. But is it possible to maintain that the writer of the *Pilgrim's Progress* could be content with a mere exposition of the Calvinistic scheme? Unfortunately we do not possess his sermons to judge by, but it is very difficult to doubt that Bunyan was not only edifying but entertaining—a dreadful

thing to say of a preacher of that period. His thought ran evidently very close to life and his speech was racy and redolent of the soil, not to mention the fact that he was a layman. He himself started from experience. Experience it was that drew the famous types in his greatest book. Thus we have the personal note with a very brilliant use of the colloquial anecdotal style.

There were reasons why Bunyan did not greatly influence the preaching of the Baptist denomination. For a long time after his day preaching was entirely on the Puritan lines. Robert Hall added something in the way of style (aided by his friend John Foster), but even Robert Hall's preaching has more affinity with the best Puritan tradition than with the open-air style of Bunyan. With Robert Hall also the substance was mainly the system of theology, although by now the system seems to exist in its own right, almost apart from the Scriptures, and the main aim is not so much to teach the Scriptures as to make clear the system. At the same time the Methodist revival had done its work. The racy speech of laymen and the appeal to experience was coming rapidly into Baptist pulpits especially in the country districts. Bunyan's day was about to dawn.

Spurgeon loved to declare his indebtedness to Bunyan, and indeed Spurgeon was a return to Bunyan's manner. He had the same earnestness and the same passionate desire to win men. There was, in fact, a good deal of the revivalist in him. Further, he was and remained something of a layman. It meant much that he missed going to College. Also in his attitude to doctrine and the Bible, Spurgeon would have found much in common with the Baptists of Bunyan's day. Of course, he made great use of Scripture and is regarded to-day as the father of Scriptural preachers. But his use of Scripture was very different from, say, that of Maclaren. As a matter of fact, Spurgeon returned to the Calvinistic system, and his preaching was largely the enforcement and exposition of the system. He went to the Scriptures to find the system and illustrations for it.

Here, however, two qualifications are necessary. First. Spurgeon's Calvinism had been modified by years of Arminian teaching. He started with the Calvinists' vigorous opposition to everything that savoured of Arminianism. But also he himself, in most emphatic terms, distinguished his own brand of Calvinism from hyper-Calvinism. In the years Calvinism had been, to a large extent, humanised, and it was this humanised Calvinism that Spurgeon preached as the gospel.

The second qualification comes from a recognition of the genius of the man. It is no use looking here for logical consistency. Also, in spite of what has been said about his exposition of the Calvinistic system, there was in him a regard

for the teaching of Scripture as such, and often his expositions of Scripture passages are such as would scarcely harmonise with the ideas of the system. Thus one sermon at times seems to contradict the presuppositions of another. Also, it is this that accounts for passages here and there which when quoted out of their context surprise people by their modernity—compare e.g., the passage denouncing war from the text "He maketh wars to cease." Many illustrations of the same thing could be found. Yet on the whole his emphasis was Calvinistic and his preaching gained from the definiteness which such a system gives.

His definiteness was undoubtedly part of the secret of his power. His mental make-up was unusual and such as it would be difficult to find in the modern world. Apparently he was absolutely convinced by the time he was eighteen. Nor was he ever troubled by any doubt of the validity of his creed. He talks on occasion about the temptations of doubt and unbelief, but he himself was a stranger to that mental conflict which is often so poignant in our day. The tremendous ferment of thought, the literature and poetry of the time seems to have had no influence upon him. He lived in his own world and troubled nothing about any other world of thought in which men were moving. In accepting the London pastorate he wrote, at the age of eighteen, "I have scarcely ever known the fear of man." It was this definiteness that made his criticisms of others, even honoured ministers, so outspoken as to give the impression of arrogance. But equally it was this mental characteristic that carried his message to thousands. He had a gospel which he could apply to sinners, and he applied it, applied it with the same assurance of its efficacy. Many found salvation through him, but it is not derogatory to Spurgeon to say that there was a necessary type of ministry in that age of ferment which he himself could not touch. There were needs of the mind to which he could not minister. Nor did he see the need for such a ministry or show himself sympathetic to it. He had remarkable success in his own work. It is not surprising if he came to think of his own type of ministry as the one type for the work of God amongst men.

However, it must be recognised that in that peculiar type of ministry Spurgeon was the master. Once let it be granted that the Calvinistic scheme is the way of salvation and that men come to it by the hearing of the Word, then it must be admitted that Spurgeon has had few equals in the deftness with which he applied the doctrine to various human conditions. He had a remarkable intuition into certain definite human states. None will deny that the Calvinistic theology is closely related

to needs of the soul. There is a reading of man at the back of it as well as a doctrine of God. In that reading of man Spurgeon was well educated. He knew well the fears and hopes which belong to man on the religious side. He knew how to appeal to the elemental emotions and how to use the primary instincts. He himself was an elemental personality, and it was to the elemental in man that he made his appeal. Consequently his subjects were never trivial. What he had to say seemed always to be important, and, further, important for the individual. There was a certain personal intimacy about it, and many a story is told of how a casual hearer imagined that the great preacher had been told some secret about the said hearer's life. It was his knowledge of human nature that enabled him to particularise, but his very particularisation was general. Every state he described would fit many men, because the preacher was always concerned with what men have in common rather than with the fine variations of human personality. For him the correlative to God was man. And it is probably true to say that he knew man better than men.

His theology itself helped towards this directness. He had cultivated the habit of going straight to the point, and often straight *at* the person he intended to reach. The matter was too urgent for any other way of approach. Thus there was no kidglove handling of truth, just as there were no fine gradations in the truth he handled. He hit out hard. To-day people call it rudeness or presumption, but the manifest earnestness of purpose did a great deal to make it both effective and acceptable. He talked as though God himself and the hearer were the whole universe. He made people feel that once they stepped into the circle of grace the whole blessing of God was theirs. It was all intimate, personal. The sin was specified but so was the blessing, and if the sin was personal so again was the grace. This is one of the most patent characteristics of almost all his sermons. Consequently his message, with the peculiar form of its application to human conditions and its relevance to human needs, must be put down as one of his chief sources of power. That many people found his message acceptable is admitted. There was a body of Calvinistic opinion in existence at the time. Spurgeon said what many people wanted saying, and he said it well.

He said it well. This leads to the consideration of his style. And here Spurgeon was a pioneer. His style and method were so original as to be a stumbling-block and confusion to many of his contemporaries. He was original enough to invite caricature and famous enough to provoke *Punch*. The most obvious thing about his style is that it was homely. And in this again he goes

back to Bunyan. But in it he was, for his own day, original. If one reads, say, a sermon by John Ryland and then one by Spurgeon, one realises at once that though the theological landmarks are the same the landscape is different. Spurgeon was, in fact, one of the first to bring the colloquial element into preaching. This was seen, not only in the speech, but also in the illustrations and subject matter. Everyone admits that Spurgeon was a master of illustration, and almost everything would serve, from an apple in a bottle to a scene on the Riviera. Things were now mentioned in a pulpit which many would have said were beneath the dignity of preaching. In style, divinity has now become humanity. Thus common people heard the Word in their own tongue. It was not only their own speech but it was all about their everyday things. This is one of the reasons why Spurgeon is readable to-day. He is always interesting and often entertaining. His rich flow of humour is seen in his *Lectures to Students,* and no doubt it came out at times in the pulpit, yet very rarely does it betray Spurgeon into a breach of good taste. There is no doubt that in all this Spurgeon had a tremendous influence on the preaching of his time. Everybody now illustrates divine truth with homely illustration. We have found something of the same kind in the Gospels themselves. Thus for our day theology was brought down from the great halls into the common houses. Spurgeon clothed it in homespun, and on every hand preaching has benefited by this side of his ministry. Few could "get it across" as Spurgeon did.

At the same time let it not be imagined that Spurgeon was cheap because he was homely. Nearly all the elements of a good style are abundantly manifest in his work. His preaching and writing were clear, sincere, vigorous. He had a gift of apt expression which few have equalled, and on occasion when the theme demanded it he could be elevated and chaste. Part of his success was due to the concrete, vivid picturesqueness of his style. He shared with Bunyan the ability to draw a picture or sketch a type in a few pithy sentences—while his ability to clench a paragraph with an epigrammatic sentence is really remarkable. Thus, after describing humorously and somewhat sarcastically the effeminate, foppish preacher, he makes the point that people go to *see* such, not to hear them, and he concludes with the sentence, "Few ears are delighted with the voices of peacocks" (*Lectures to Students*, p. 131). In the same lecture on Posture, Action and Gesture, he has a couple of pages on pulpits—an essay which very few of our best writers could excel. In fact, had Spurgeon served an apprenticeship to literature, so far as style is concerned, he

could have reached a great height. But then, would Spurgeon have had any style at all apart from the gospel?

On this point it may perhaps be worth while emphasising that Spurgeon was not an uneducated man. He was not greatly indebted, it is true, to the schools. But he read much on certain lines and at times we are somewhat surprised by his wealth of allusion. What he did know, he knew thoroughly—the Bible, for example, Bunyan, Cowper and certain theological commentaries and works. His use of Scripture shows a wonderfully fertile mind, and many of his quotations are apt with an aptness which is truly original. He does not despise a tag of Latin on occasion (*Lectures to Students*, p. 77, &c.). On Gesture he quotes Homer (in translation) and refers to the statue of Minerva (ditto, p. 96). It is, in fact, interesting and revealing to take a page or two of his writings, examining the references and quotations. They reveal the stored mind of a well-read man. And yet, even more, they indicate an astonishing vitality. Everything comes in so aptly as though all came together out of the crucible of thought.

Thus, while in theological emphasis Spurgeon belonged to the age that was closing rather than to the one that was then being born, in the matter of style the reverse is the truth. In style he was a pioneer and his influence was enduring. His was a type of preaching that common men could imitate. This talking about common things in simple language seemed possible to all. Consequently the lay ministry was greatly stimulated and many were content to model their preaching on that of Spurgeon. Unfortunately they lacked Spurgeon's genius and many of them became merely anecdotal.

The *Biography* by W. Y. Fullerton gives not a few discriminating appreciations of Spurgeon as a preacher (Chapters X and XIV). One is quoted (p. 267) saying that it was the composite character of Spurgeon's preaching which really accounted for its infinite charm. That is obviously true. He had gifts—great gifts, and he used them to the full. But also he had a message, and a message in which he wholly believed. His mentality is difficult to analyse but it was not by any means the least factor in his success. He had devotion to Christ, of course. But is it not true that he had a great devotion to the scheme of salvation—the Calvinistic theology? There are minds of that order. They are vigorous in and for a system of thought. It is this which gives justification for the saying that theology makes strong men. Spurgeon was a strong man of a particular School. Whatever the secret, he was "clothed in power."

ARTHUR DAKIN.

Preaching and the Preacher.

ONE of the most significant texts dealing with this subject in the Word of God is: "Take heed unto thyself, and unto the doctrine." Here we find the Apostle, taught by the Holy Spirit, teaching Timothy, the young ambassador of Christ, that consistency of conduct and character is to be reckoned the preacher's first consideration. Of course, consistency of doctrine with the Scriptures cannot be too highly estimated. Yet, in this instance, consistency of the man with the object of his work is put first. Christ, surely, had the same thought in His mind when He said, "Come ye after Me, and I will make you to become fishers of men." We have the same thought in Isaiah: "*I* will make thee a new, sharp threshing instrument, having teeth": there is the Divine preparation for forcefulness in service. That preparation is more clearly pointed out at the close of our Lord's ministry: "Ye also shall bear witness, because ye have been with Me." It is the companionship of Christ which fits the man to be an effective witness of the Gospel. The popular essayist, F. W. Boreham, writes, "I am sick of the discussions concerning the various mental or intellectual qualities of different preachers. As though anything of that description could account for the varied success in their work. Whereas, behind all that, the secret of success lies in the spiritual preparation of the soul."

The best college for the preacher is a rich, spiritual experience. He must know at first hand the things of which he speaks. Even the Master taught this concerning Himself: "We speak that we do know, and testify that we have seen." His greatest servant, the apostle Paul, witnesses to the same: "I certify you that the Gospel which was preached of me is not after man." C. H. Spurgeon took that sentence as the text of his great sermon entitled *Our Manifesto,* to be found in *Messages for the Multitude.* In it he says, "Truth may so really become our own, that it is as though we had not taken it from the lips or pens of others." In another verse Paul elaborates his meaning: "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." As an illustration of the Apostle's teaching, Dr. Thomas Phillips, of Cardiff College, has said that he asked a leading evangelist how his teaching kept so fresh. The reply was, that he sought to break down at the feet of Christ every few weeks. What a lesson for us lies behind these thoughts, inspired and otherwise! Do we always retain the joy of forgiven sin? Is the delight first

experienced, when the Spirit of Adoption taught us to say, "Abba, Father," still filling our minds? Does the renewal of our nature, springing from the New Birth, make its presence felt as in the early hours of our Christian lives? Is prayer truly a converse with the Almighty? The answers we give to these questions will, in a great measure, decide whether we, as preachers, are really qualified for our sacred task.

What we have written hitherto has to do with the general preparation of a true ambassador of Christ for his work. But there are five outstanding characteristics of the man who is likely to be used in preaching. There must be a true humility of spirit; a conceited man is in danger of being set aside by his Lord. There must be full surrender of will to know both the Master's errand and the message. A warm affection to Christ and souls is indispensable. Faith in the promise, presence, and power of Christ's Spirit is equally requisite. And diligence in the work, both of prayer and preaching, cannot be omitted. That they may be more easily remembered, we will put them in five words commencing with the same letter, and then consider each for a while. *Lowliness; Listening; Loving; Leaning* and *Labouring.*

I. LOWLINESS. Self-conceit is fatal to the preacher's success. No fact is plainer in Scripture than this—"Whosoever exalteth himself shall be abased." How humility shines forth in the characters of God's greatest servants! Abraham, in his notable prayer concerning Sodom, says: "I have taken upon me to speak unto the Lord, which am but dust and ashes." Moses was declared to be the meekest of all men of his time. The dear Son of God said of Himself: "I am meek and lowly in heart." Paul described himself as "less than the least of all saints." A little child, just converted, was, in the Apostle's eyes, of greater consequence than himself before God. A very frequent hearer of the late C. H. Spurgeon said that, in the middle prayer of the service, the great preacher would constantly petition that he himself might be forgotten and hidden behind the Cross of his Master. Boston, in his little work on *Man-Fishing,* reminds preachers how that the fisher himself must be hid if the fish are to take the bait.

Poets have put this needed characteristic of a true preacher in memorable verse.

> If thou couldst empty all thyself of *self,*
> Like to a shell dishabited;
> Then He would find thee on the ocean shelf,
> And say: "This is not dead!"
> And fill thee with Himself instead.

Some present-day critics have found fault with the following popular hymn, but the majority of us are only too glad to sing, if not to sigh, it out:

Oh, to be nothing nothing!
Only to lie at His feet,
A broken and emptied vessel,
For the Master's use made meet.

It is dangerously near to blasphemy when credit for results in preaching is taken to ourselves. In the midst of Christ's ministry, when the Pharisees attributed His miracles and parables to Beelzebub, He warned them against the unpardonable sin. To dare to speak of the Divine Unction accompanying our message, and bringing it home to the hearts of hearers, as though we were the source, is to arrogate to another the power which the Spirit alone can bestow. A true humility, a self-effacement, lowliness, here is the first step towards being used as the messenger of Grace to guilty souls.

II. LISTENING. The preacher must be fully surrendered to the will of his Lord, as in the beautiful picture of the servant of God: "Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God." During a recent furlough it was the writer's privilege to be waited upon by a young man who had been carefully trained as butler in a great mansion. The way in which the skilful servant looked to the eye and hand, and even to the turn of the head, as suggesting some needed service, was a striking illustration of the passage quoted. Here are others: "The Lord hath given me the tongue of the learned" (we will take the Revised Version for the last word, "them that are taught") "he wakeneth morning by morning, He wakeneth my ear to hear as the taught." "The Lord God hath opened my ear, and I was not rebellious, neither turned away back." The opening of the ear, of course, refers to the piercing of the ear of the servant who desired to remain in his master's service. This entire surrender of thought and will; this listening for orders; is beautifully pictured in our hymn:

Thou glorious Victor, Prince Divine!
Clasp these surrendered hands in Thine.
At length my will is not my own,
Glad vassal of a Saviour's throne.

David, waiting for "the sound of the going in the mulberry-trees"; the evangelist, Philip, leaving the revival in Samaria at the Word of the Lord, to go upon the road that was desert, where he found the statesman-enquirer: the Apostles surrendering

their will, when it was not Divinely permitted to be carried out: "The Spirit suffered them not"—are all instances of this whole-hearted listening for Divine orders.

The preacher needs to wait upon his Lord to know where and what to speak. An evangelist of the present day has said that, while he has served the Lord in that capacity for sixty years, he has never once asked for a mission, as far as he can recollect. The place of service will be pointed out to the listening soul. In Hallenbach's *Passion for Men* the author tells of the American soloist, Bilhorn. He was conducting a mission in Reedsburg. After retiring to rest one evening he was aroused at midnight by the inward conviction that he was to take his moveable organ on to the street. The people in the house thought it a foolish procedure. He saw a light in a neighbouring dwelling, and found eighteen men sitting round a gaming table. He suggested to sing to them. Having their permission, he sang, "Where is my wandering boy to-night?" He broke down during the song, and fell on his knees to pray. The result of this was that sixteen of the men in the room made public confession of yielding to Christ, before Bilhorn left the town. Let us listen for the Spirit's instructions where He would have us deliver the Word.

The message also must be obtained from the Lord. In a Ministers' Conference held in Spurgeon's vestry during his life-time, the great preacher being in the chair, one was telling how texts would come to him without being especially sought. During family prayer, while reading the Word for personal benefit, sometimes suggested by an incident during the day, the passage to be preached upon would come into his soul, as a voice from heaven. While the speaker was detailing this experience, Spurgeon wiped away the tears, which were always near the surface with him, and said: "My brother, that is exactly the way God provides me with my texts as a general thing." Lowliness of mind in the preacher must be accompanied with the listening attitude, waiting for the Master's directions.

III. Loving. It has been well said that devotion to Christ is the measure of the preacher's efficiency. This is borne out in Church history, by the example of the men who have been most prominent in the preaching of the Cross. After the times of the Fathers, and during the Dark Ages, there is no name more prominent in the list of the Church's great preachers than Bernard of Clairvaux. After he had conducted a Mission in a European city the citizens erected a monument, that the time of blessing might be ever memorable. Upon it they inscribed the one word "Jesus." During the last few years of his life, Bernard preached exclusively on Solomon's Song. How many

of us to-day have hearts so aflame with affection for the Saviour, that for a whole twelve-month we should be willing to preach from that glorious poetical reflection of the communion of a soul with the Divine Lover? Of all the many works which Andrew Murray has left, perhaps the one fullest of sacred love is his exposition of the Hebrews, entitled *The Holiest of All*. In chapter after chapter the affection of God's great servant for his Master is the chief impression made upon the reader's mind. A literary gem in great danger of being lost, illustrating a preacher's love for his Lord, is that section of the Metropolitan Tabernacle Hymn-book, now out of print, which was entitled the *Golden Book of Communion with Jesus*. Spurgeon collected there the warmest expressions of passionate affection for Christ he could find in any poetical literature. How well the writer remembers seeing him advance to the railing of the platform, to give out one of these choice melodies of love; such as:

Oh, Love Divine! how sweet thou art!
When shall I find my willing heart
All taken up by Thee?

or

Emptied of earth I fain would be,
Of sin, and self, and all but Thee;
Wholly reserved for Christ, who died,
Surrendered to the Crucified.

or

Jesus, these eyes have never seen
That radiant form of Thine;
The veil of sense hangs dark between
Thy blessed face and mine.
I see Thee not, I hear Thee not,
Yet Thou art oft with me;
And earth has ne'er so dear a spot
As where I meet with Thee.

Before the preacher had got through the first few lines of the hymn he was giving out, the tears would be streaming down his cheeks.

The result of this passion of love to Christ in the preacher, means an affectionate enthusiasm for the salvation of souls. The motto of the Moravians was: "To win for the Lamb that was slain, the reward of His sufferings." The strayed sheep are precious because the Owner is so dear. The lost jewels are valued because He to whom they rightfully belong is loved. The prodigals are sought and led home because the Divine Elder Brother longs with much compassion for their return. We cannot feel a great effection for Christ without having the passion for souls burning in our breasts. God give us grace to stir up within ourselves this *loving* characteristic of a true preacher.

IV. LEANING. The preacher's strength comes from his sole confidence, his implicit faith, in Another. The power of the Holy Spirit is that to which the true servant of God must ever look for success in his work. And now comes the oft-debated question; what about the baptism of the Spirit? Does it always come with a crisis in life, or is the filling received in the same simple manner as the forgiveness of sins? God forbid that we should undervalue the experience of men who can date their great usefulness from some glorious hour when the Spirit of God took full possession of their souls in an evident manner. It was so with Christmas Evans; when climbing Cader Idris, he tied his pony to the post of a gate, and kneeling behind the hedge, received the conscious endowment of power. It was so with Dr. F. B. Meyer, when, turning his back on the tent in Keswick, he climbed Skiddaw, and received the wondrous gift. It was so with Torrey, when he fell off his chair in his study under the power of the Spirit coming upon him. These are Pentecostal visitations with which some men have been favoured. But the preacher, in general, has no need to wait for such a crisis in his life. Let him ground his believing expectations upon: "Christ hath redeemed us from the curse of the law . . . that we might receive the promise of the Spirit through faith." Standing, in thought, on the blood-stained grass under the Cross, as once the believing soul received the putting away of guilt, so now it may receive the filling of the Holy Spirit. Did we say *may*? Nay, it *must* receive the indŭement of power through simple, child-like faith in the promise, or the ministry can never be accompanied with the Divine energy requisite.

Dr. Alexander McLaren has left us a valuable legacy in his *Secret of Power*. The title of the volume is taken from that of the first sermon.' In it he shows the secret of failure on the part of the disciples, who could not heal the demoniac lad. "They could not," says the wise author, "because they did not believe they could." Against the black background of the unbelief still prevalent amongst us to-day, the doctor gives the threefold ground upon which a perfect confidence of sure results of preaching the Gospel can be based. The first is the possession of an *Enduring Word*. The Gospel changes not. The Word of the Cross is as mighty after nineteen hundred years of preaching, as it was at the first. The second of these foundation-stones is the *Abiding Presence of the Spirit*. The Pentecostal Gift has never been withdrawn. The Holy Ghost is with us in all His convicting and converting power. And the third basis for our faith is the *Unchanging Christ*. He who spake with such authority when He lived among men, is speaking with the same power through His Word to-day. He who healed souls and

bodies in Galilee and Judea, will heal them in London and Birmingham, by the same blessed ministry of Saving Truth. Let us lean with more confidence on the Divine Arm. This leaning will grow into assured looking for results. Instead of surprise being expressed when souls are saved, under our ministry, we shall marvel if we do not see like results. Lowly, Listening, Loving, Leaning—we shall find our Labour cannot be "in vain in the Lord."

V. LABOURING. There are two matters in which the preacher must put forth all the strength of heart and brain, and even of body, if he would faithfully carry out the errand of his Lord. Paul tells us of Epaphras labouring "fervently in prayer." How searching a word is this! Does the minister of the present-day make prayer such a business as calls upon the whole strength of his manhood to be exerted? We have always regretted the testimony of a much beloved servant of God, who was called to his rest in our time, that he never spent much time in prayer, and could only remember two nights in his life's history which he gave up to the ministry of intercessions. He could take God's promises to Him and claim their fulfilment; there leaving the matter. But we, who are pigmies in our faith compared to him, need more time at the Mercy-seat before we are assured that we are answered. For us in this matter Dr. Alexander Whyte is the safer teacher. He says wisely, that there is more in prayer when reckoned by the ticks of the clock, than most people think. When a Welsh preacher had thrilled the souls of his hearers with a mighty discourse, he was asked where he got his sermons from. He took the questioner home, into his study, and, pointing to the carpet, said: "There, on my face, while men slept, God gave me the message." How many of us to-day cultivate the art of labouring in prayer?

But the labouring has reference to the study and the pulpit also. Certainly to the study. When one, whose pastoral affection led him to much visitation, even in the earlier part of the day, was threatened to be locked in his study in the morning, that he might work at his books, his own daughter clapped her hands, saying, "That's what father needs." Too often we are satisfied with the surface meaning of a text, and do not go to the Holy Spirit, and the men whom He has taught, to help us to find the gold which lies in the mines below. We are to be "labourers together with God"; God save us from ever being shirkers in the sacred task.

If labouring is required at the Mercy-seat and in the study, it is equally requisite in the pulpit. Of that awful place it is pre-eminently true. "We wrestle not against flesh and blood,

but against principalities, against powers." We must not only put all the prayerful concentration we possess into the consideration of our message, but we must throw thought and feeling into the great task of persuading men to be reconciled to God. Spurgeon often told us that, when he had said all that words could say concerning his theme, he felt that he must "put himself into the cannon and fire himself at the congregation." He laboured for their conversion. The absence of earnest, fervent appeal for decision for Christ, and for confession of Him, is too sadly evident in the ministry of to-day. We have not to consider the tastes and wishes of our people, we have to act upon the commission of our God. "Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God." We must labour to bring souls to Christ.

In closing these few suggestions concerning the preacher himself, rather than his message, let me illustrate what has been written, by telling of a member of a London Baptist Church, who has made known a prayer which he daily offers. It is in these words: "Purge, Possess, Employ." If a preacher of the Gospel of Jesus Christ is so yielded to the sanctifying influence of the Holy Spirit that the carnal nature is kept in the state of death: if Christ has been received, not as Redeemer alone, but as Indweller also: and if the man is surrendered to be used when and how God wills, he will see results in his preaching. The prayer may take another form: "Cleanse me! Dwell in me! Use me!"

And, in conclusion, what can we do better, who desire to see souls saved through our delivery of the Saving Truth, than use the words so often sung:

Make me a channel of blessing, I pray;
Make me a channel of blessing to-day.
My life possessing, my service blessing,
Make me a channel of blessing to-day.

WILLIAM OLNEY.

John Clifford.

IN the year 1858, at the age of twenty-two, John Clifford became Minister of the Baptist Church worshipping in the Tabernacle in Praed Street, Paddington. The building had been erected in 1816 on a leasehold tenure. The church numbered a little over sixty. The young minister at once made his mark and the church grew rapidly. From the first it was institutional in character—probably, it has been said, the first in London. The very simple discovery was made that there are seven days in the week, and that the worship on Sunday can be supplemented by the use of the church premises on the other days. Coming to London in the middle of the last century from a church life which must have been mainly concerned with Sunday services and Sunday Schools, John Clifford recognized that there was work which, if not according to a strict interpretation spiritual, was yet essentially religious, and should not be ignored if life was to be lived at its fullest and its best, both in this world and as a preparation for the next. He simply ignored the distinction so markedly drawn between the sacred and the secular.

In 1877 Westbourne Park Chapel was opened and a new church begun, which was indeed but a continuation and enlargement of the old, for until the lease of the Praed Street premises expired the two churches were regarded as one.

In 1915 the active ministry closed, but there were eight years —an Indian summer—before, amid his brethren of the Baptist Union, he passed peacefully away in the Council Chamber of the Baptist Church House. The full story is told in Marchant's *Life*. The task of the present writer is to give his impressions of the man he knew from about 1880 until the close, more than forty years later.

A friend recently remarked that the first anniversary sermon, preached in 1859, might have been preached ten years ago. A glance at the sermon confirms this judgment. It is wonderfully mature for a young man of twenty-three. Here are a few sentences :—

"This work of endeavouring to save men is one requiring continuous and considerable personal preparation for its wise and efficient execution. The mere existence of the desire to spread Christianity, however ardently it may burn, is not enough.

There must be a daily acquisition of power over our hearts. The desire to save souls must show itself first in personal discipline, then in training others, and then in helping the needy. They who are kings at home in their own hearts have the best title to rule their brethren."

These few sentences, and more could be quoted to the same effect, may give the impression that they were addressed to a clerical meeting. That they were addressed to a church marks the unclerical character of the preacher towards the ministerial office. The pulpit and the pew are one in office. They must not be severed. The personal religion demanded of the man in the pulpit is equally demanded of the man in the pew. Gifts vary but the demand remains constant.

Still, we are dealing with an exceptional man of outstanding qualities. In the first place, what were the preaching characteristics? Action is an adjunct of oratory, in spite of Dr. Johnson's dictum that "action can have no effect on reasonable minds." There have, however, been great preachers, such as Newman, Pusey and Spurgeon, who spoke with little action or none. John Clifford did not belong to this group. Any number of instances for and against could be cited. There is the story of the Scotch unbeliever who regularly attended divine service and gave as his reason, "I like to see and hear a man earnest once a week about anything." John Morley, who, in religious matters, was a sceptic, confessed his liking for unction. If this quality of earnestness is, as undoubtedly it is, of supreme importance, the question of action or no action is of secondary consideration. After all the style is the man. In John Clifford's style action played an important part. He preached with his body as well as with his head. The former was as active as the latter. The sermon came visibly from the whole man. The internal fires glowed through the whole frame. The spirit spoke not through the mouth only, but in the glance of the eye, the poise of the head, the gesture of hand and arm. Every action displayed exuberant vitality.

One writer of an obituary notice at the time of John Clifford's passing, himself a great preacher with a strange eventful history, denied that his subject was a great preacher. It is doubtful whether practisers of a great art are themselves good critics of it. The present writer has had a large experience of his subject's preaching, spread over many years, and does not hesitate to pit his judgment against that quoted. He who can appeal from the platform (for Westbourne Park has no pulpit and that at Praed Street was likened to an egg cup) for two generations to countless numbers of all sorts and conditions of people, capture their interest and permanently influence their

lives, so that they look back to his preaching as turning events in their religious history, cannot be described as otherwise than great. It is too readily forgotten that sermons vary as much as the pictures in a gallery. Their character more than that of any other public utterance is determined by that of the preacher. Their effect must be immediate or they are almost null. The volumes of readable sermons can be numbered on the fingers. The quality of a sermon loses its magnetism in print. Permanent literature must have a creative power. The preacher is an interpreter and not a creator. His lessons are set. He has to explain them. His creations are the lives enriched and ennobled by his urge and passion. The effect of a sermon derives from the service of which it is a part. The preacher creates an atmosphere by his personality. John Clifford always came from the vestry to the platform with the aspect of a man consumed with an urgent purpose. There was always, until the last few years when sight failed, a sheaf of notes (frequently newspaper cuttings) ready for use when the moment came. It is not generally known that he had a system of shorthand the use of which was not obvious to those who listened. We are told that Dr. Chalmers was similarly furnished. John Clifford exulted, as he was entitled, in preaching strength. Like John Wesley it had a physically bracing effect. He disliked intensely preaching to empty pews; "Dead wood," he called them. Had he failed in getting congregations, he would have devoted his gifts to some other line of life. It is a commonplace that the response of an audience is part of the speaker's inspiration. He possessed what has been described as "the prescience of the eve." He always knew the time of day and those who heard felt that he knew it. The currents of the time did not pass him unheeded. One Sunday evening he commenced his sermon by repeating a fragment of a conversation he had overheard while walking to the chapel. Some boys were discussing where they should go. One suggested such and such a church. "No!" said one of the boys, "he never knows what he is driving at." The subject of the sermon was often based on subjects present in men's minds by the occurrences of the week, the passing of some one notable in public life, political, literary, scientific or religious. They were all channels through which divine grace and character might be mediated, for teaching, for exhortation. The topic of the moment is the preacher's opportunity.

Before the commencement of his London career John Clifford had determined to acquire university training. He became an external student of the University of London and gained degrees in Arts, Science and Law. He does not appear to have considered a degree in divinity, and in the technical

sense of the word he was not a theologian. Perhaps this omission was the point of the adverse criticism quoted above. In the specialized meaning of the word there is little theology in his sermons. The practical side of preaching appealed to him more than the speculative. He had a thorough grasp of the Bible as a whole and knew enough of speculative theology to recognize where his strength lay. He was generous to modern Biblical scholarship and accepted generally its results, but his business was the salvation of souls. To this end he strenuously trained all his preaching power. Like all men who achieve results he concentrated terribly. Religion was no casual affair but the real business of life. Perhaps of his university work that for the science degree influenced him most. It was pertinent to the time in which he was most active. Darwin, Huxley and others were dominant factors in those days, and were regarded as undermining the fabric of religious faith. There are facts and facts. John Clifford found his in God and Christ, and clung to them as fundamental and permanent. But he did not quarrel with these scientific protagonists. He utilized their ideas and theories for his purposes as he did all that occupied the mind of man in the current affairs of the day, and spent no time over the controversy between science and religion. He was in no danger of collision with theories and speculation, nor with the sure results of patient investigation, for his temper was essentially undogmatic. You were urged to think for yourself and not blindly to accept any teaching. He had studied the wooing note and the value of stimulating heart and mind by suggestion. He must have imbibed early and incorporated fully the principles (too long to quote here) laid down for all time by Robertson of Brighton as the basis of his teaching. He proclaimed vehemently the truth he held but did not want tacit acceptance. His mind was unclerical. Each listener must use his brains and work out the problem for himself, not only theoretically but practically. "Grasp my principles, not my rules," said Robertson. Ideas must be worked out in life. "Every attempt in a sermon," says Coleridge, "to cause emotion except as the consequence of an impression made on the reason or the understanding or the will I hold to be fanatical." John Clifford's preaching conformed to this standard. One constantly heard from his lips—"Do you see my point? Have you got it? Work it out for yourself." A lady who came to Westbourne Park from a distant part of London said that she felt tired after the sermon as she had been compelled to listen to every word. There was no padding.

During a social hour at one of the Baptist Union Assemblies three ministers were overheard talking "shop," as ministers

will. One of them said that his difficulty with sermons was that of finding subjects. One of the other two offered to make good the deficiency. Whereupon the man in want took out his notebook and we will hope returned to his church better equipped. A similar difficulty could never have confronted John Clifford. He was no recluse. The throbbing pulsating world around, with its many problems, never ceased to afford topics to which eternal truth could be related. No one was ever more thoroughly alive to all the movements of the time. And this carried him from the platform in his own chapel to the public platform outside. Westbourne Park has always been hospitable to men and women of all varieties of thought, and the announcement that its minister was to speak on some public question outside was certain to attract an audience. One characteristic of his public utterances was the speed with which he got up steam. He went straight to the heart of the subject and lost no time over preliminaries. From this vantage ground he spoke, not merely to those of his own denomination, but to thousands outside. He never played with a subject. You always knew where to find him. His interest in the public questions of the day was intense. He was a Free Churchman and therefore on the advanced side in politics. In later years he drew no distinction between Liberal and Labour. A candidate's personal character determined his choice. "I love Dr. Clifford," said someone, "but I hate his politics." This was to put the matter strongly, but the antipathy to his opinions melted on personal acquaintance. He himself once sat on a committee dealing with a public matter and found himself next to a well-known Member of Parliament, who was and still is a prominent Anglo-Catholic. "I found him," said Clifford, "a charming fellow." Differences, whether religious or political, never soured his temper or blinded him to the good qualities of his opponents. The one great matter on which he showed the sharpest temper was the growth of clericalism. How far he saw this as part of the historical process it is now impossible to say. In this matter he was setting himself against a tide flowing strongly the way he could not go. The claims of Rome, the signs of reaction in the Anglican Church, even some in his own denomination, were things to be fought with all one's vigour. Accordingly he had not much sympathy with proposals for church union. His career coincided with the time when the centrifugal forces in the churches had spent their strength after some three hundred years of violent activity. He saw the centripetal forces, now dominant, beginning to assert themselves, and considering all the factors he was dubious of the value of reunion. He was no sacerdotalist, and to Anglo-Catholicism he was distinctly antipathetic. He was

unable to see the possibility of harmonising ideals and methods of a Catholic character with the principles of nonconformity. For him, certain characteristics of the Middle Ages had no attraction. He went straight back to the New Testament for what he held to be first principles. However natural the development of the Catholic Church on the lines of Imperial Rome, it had lost in the process, as he saw it, the simplicity of the early church and with the simplicity its spirit. He agreed with the dictum of John Robinson of Leyden—"We are not one over another, but one with another." He spoke of himself as "one of your teachers," and those who worked with him knew that he regarded himself as merely *primus inter pares.*

A few more personal touches will not be out of place. He was admirable as the chairman of a committee, certainly imperious, and if bearing fools, patient only up to a point which however had to be reached quickly. A former member of the deacons' court writes of his experience "when after we had spent much time floundering about a subject the Doctor would with a few cogent phrases reduce the whole of our confused observations to clarity, and lay before us in a way that not even a fool could mistake the various alternatives at our disposal. I have never met his equal for that."

At a London Baptist Association meeting at Ealing he came armed with a Blue Book just issued, and made that the subject of his address. At a church meeting at Westbourne Park it was Froude's *Erasmus,* then just published, that furnished the topic. He was always and on principle up to date.

To those who became church members his question was, "And what work are you proposing to take up?"

Unlike Dr. Chalmers he had plenty of small talk and at a church meeting spoke to as many as possible and never forgot to ask for the absent, for whom his memory was remarkable.

"One of the many advantages of coming to London," wrote Dr. Charles Brown recently, "was a frequent opportunity of meeting Doctor Clifford. There was a fraternal of ministers and Clifford rarely missed its monthly meetings. It was there one learned how approachable he was, how unconscious of his greatness, how large and simple-hearted, and how fervent in spirit, and how overflowing in mirth and gaiety."

He was a great reader of poetry, especially the Victorian, and he devoured biographies. He was great at cuttings from newspapers. Were they not good ammunition for controversy? Returning from a holiday he would from the platform read to the chapel-keeper (or Mrs. Clifford), who was stationed at the other end of the building, so as to test whether his voice had suffered from disuse. It is well known that every building has

its own acoustic properties. Clifford found that his voice carried better at Westbourne Park if directed to the third column to the right as he faced the congregation. He was an excellent listener, like Dale of Birmingham, really anxious to know what other people had to say. At public meetings he could generally be seen taking notes, well aware that even from the poorest minds, and the less able of speakers, something can be gleaned.

At a church meeting a member who did not usually speak foolishly fell below his level. When the meeting was over and those present were dispersing, a few gathered round the Doctor to comment on the speech. "Well, if you were doubtful of the wisdom, why didn't you get up and prevent it?"

Perhaps the contemporary minister with whom he had most affinity was Dale of Birmingham. He regarded him as the "ideal chief of modern nonconformity." Without ignoring the differences, and they were obvious, the points of contact were significant. Both stressed the claims of the intellect and the necessity for strenuous thought. "Spiritual truth in the intellect and spiritual life in the heart." Neither flinched from taking a line of his own. Of Dale it was said that he "drives in his nails so hard that he splits the wood." There was the same driving force in the other. Dale thought that all church members should be active in service. This was one of Clifford's strongest points. Dale was hostile to the notion that the function of the church was confined to the diffusion of religious knowledge and the cultivation of religious emotion. The church must be sympathetic to, and curious about, the forces surging outside. Enough has already been said to indicate his contemporary's attitude in this matter. Of Dale it has been said that it was "his habit to make the acquaintance of those from whom he differed." Clifford had the same habit. Like Dale he believed that a "purely destructive criticism does more harm than good." In 1887 Dale wrote, "I have no confidence in the possibility of any scheme for drawing us all into the Establishment." Clifford's view was precisely the same. Dale did not approve of the dominion of the Church over the State. Similarly Clifford held that the Church had to deal with men individually rather than in the mass. Finally Dale regarded the ministry as a vocation and not a profession. "It is one of the disservices inflicted on Christianity," says Clifford, "that the ministry has been converted into a profession, and thereby robbed of much of its legitimate influence upon the life and thought of the world." Both recognized the value of the occasional occupancy of the pulpit by those engaged in other walks of life and therefore with other experiences.

The outstanding quality in Clifford's make-up was will-

power. He made himself what he was. There were many more gifted than he but they lacked the enabling quality. Next to will-power was tenacity. He held on. Further, energy was a strong characteristic. Those not members of his church or denomintion, who saw him only on the platform, knew but half the man. Of course he was a fighter. His was an age of liberation and he was cut out for a leader. Will, tenacity, energy —these are great elements of character and to these must be added humility of spirit. Those nearest in association knew this, as outsiders may not have done. He was great on the public platform. He was greater still as a church pastor, and still greater as a wise counsellor to those in doubt or trouble. And those who joined in prayer led by him learnt something of the inner heart of the man.

The passing years shroud in oblivion most of those from whose characters flow formative influences in the lives of those they touch. The Muse of History omits more than she records. In a few years all who knew John Clifford will have vanished from the scene. His name may become the shadow of a shade. But the impress of his character on those who came under his spell will be a continuing and fertizing stream of tendency, effort and achievement.

W. S. STROUD.

Freedom in Jamaica, by Ernest A. Payne, B.A., B.D., B.Litt. (Carey Press, 1s. 6d. net.)

The sub-title is " Some Chapters in the Story of the Baptist Missionary Society," and the chapters are thrilling. No one can read of Knibb and Burchell and their colleagues without being deeply stirred. By their passionate advocacy of the slaves and their unfaltering exposure of slavery, they did much to arouse the Christian Church and influence national policy. Mr. Payne describes the struggle for emancipation as " a dramatic one, full of excitement and gallantry, and at times of tragedy." He has studied the available material with care, and with true perspective has woven much of historical value into his pages. The book is opportunely issued on the threshold of the Centenary of Emancipation, and should prove of real service, especially to those concerned with Missionary Study Circles and Young People's organisations.

The Humour of the Book of Proverbs.

IT is not the usual thing to go to the Bible for humour. The business of the writers and even the readers of the Bible is generally too serious for that. The questions there are questions of life and death. But there is humour in plenteous measure, and often we miss the point of the lesson because we do not see the wit that is behind it.

We know that there was humour in the method of Jesus. We cannot believe that He was lacking in the art of making fun. And we cannot think that He missed that most useful way of pointing a lesson, the method of poking a little bit of fun at the sinner. Often you can do more with a joke than you can with an hour's moralising. We cannot believe that Jesus had no smile on His face when he drew that incomparable picture of the man straining at a gnat and swallowing a camel. But on top of that, He showed a shrewd knowledge of human life, the way that people tried to push in front of each other as they went to a meal with a rich person, the way that they tried to get to the top of the table and then found that they were to be sent to a lower seat. Jesus had stood on one side and seen these things go on. And He dealt many a blow at the discourtesies of life and the foolishness and snobbery of men, because He had such a sense of fun. I do not think that it is at all irreverent to say that. Humour is such a salt of life. It takes us into so many places where we should never get without it. It helps us over so many difficult places that we should never cross otherwise. It enables us to get a lesson home that would otherwise fall to the ground. Often the only way you can deal with folks is to laugh at them. They are impervious to solid argument. They are deaf to any appeal that is made to their better nature. They are so dull as you try seriously to show them their error. The only way left to you to deliver them from their sin and folly is to laugh at them. That we all know, and I cannot think that Jesus was ignorant of that fact or slow to take advantage of it. If we had more records of what He said and did than we have, and had the disciples not been taken up, quite rightly, with preserving the eternal truth that came from His lips, we might have had

more of it preserved to us. But there is a little, and it makes Him all the more real and all the greater.

Now in the Book of Proverbs, whatever you have, you have a man (or men, we will not quarrel on that), who knew life, and who gazed upon it with a kindly eye, even though sometimes he had a cynical eye. He may not have had a tremendously lofty conception of religion, although even in that, he is better than appears at first sight. But he did know life. He had seen the funny things that people did and the mistakes they made by their folly. He had a sense of fun. You can imagine him standing a little on one side and watching the procession of men and women going by, and chuckling to himself at the queer things they did and the queer things they said. And he found that he could do far more with them by poking fun at them than he could by preaching sermons to them. And he pokes fun at them in this book.

Of course, he is rather ponderous. The Hebrew always is. He would not be a Hebrew otherwise. He is grave and solemn and he is suspicious of anything new to him. He can sit down with you and talk very politely to you, and ask about your wife and family and take an interest in all your affairs. But all the time you know that he is summing you up, probably adversely; and there now and again leaps out a flash of wit, or you see the blinking of an eyelid as he tries to cover up his desire to smile. But there is no other place in religious literature where the wit is so true to life, where it is more kindly, where it has more serious intention, or where it gets home with more certainty and power. There are wits and wits. Some infuriate you because you know that they are out to make a mockery of you, and of all men, and of life itself. They are bitter and morose and they hate man and all that belongs to him. They are clever, but they are not really funny and they do no good. Or the wit may be merely boisterous fun, without any serious purpose in it. But here, in Proverbs, you know that the man who is making fun of you is really trying to help you. He wants to save you from making mistakes or falling into holes. He is making fun of you very solemnly, but always to your good. You may smile at him, but when you have done that and you have gone away, you remember that there was a sting in what he said. He has shown you to yourself, and you go away with the determination to prevent him making the same joke at your expense again.

He has a way of hitting off the weaknesses of all sorts of people. There is woman, to start with. He has two or three sorts of women in his mind. There is first of all the good woman. He cannot say too much in praise of her. She may

be a stay-at-home, whose only interest in the world is to look after her husband, but she is good as far as she goes. She may not be a satisfactory ideal for women in this age, when they demand a life of their own, but in that day such things had not been heard of. It is a good picture. But there is no humour here.

There is the nagging wife. And there is the bad woman. He hates both. And it may be that he has suffered from both. You get the impression of a little personal feeling in what he says. He is not merely disinterested. He is speaking of what he knows. Take the nagging wife first. Here are a few of the things he says of her. "A golden ring in the snout of a sow" (what could be more incongruous than that?), "so is a pretty woman without sense." Only that now is not the case of a golden ring in a sow, but a sow round a golden ring. Or this. "Better a dish of vegetables with love than the best beef served with hatred." Now this man was not a gormandiser, but he was fond of his meals. And yet he knows that even a good meal can be bought at too dear a price. Or this. "Better a corner of the roof than a room with a nagging wife." Now a corner of the roof is not a comfortable place to sleep on, not even in the East, where the roof is flat. You have to be able to stand the wind and the weather. But it was better than sleeping with his wife when she was in a bad temper. "Better to live in a lonely desert," better be a Robinson Crusoe where no woman is, "than beside a nagging, quarrelsome wife." I cannot believe that this man had not some experience to go on when he said things such as those. And he says them so often, that it is plain that he is almost ready to do what he says, go into the desert or on the roof, just to escape his wife. "Endless dripping on a rainy day and a nagging wife are just the same." We know what constant rain is, not a sensible downpour which comes and then is finished, but wet from early morning until late at night, wet which makes you wretched and eats into your bones. That is what a nagging wife is.

Then there is the bad woman. He does not generally make fun of her. He hates her too much. But he makes fun of the men who are foolish enough to be taken in by her. One of his chief warnings is against the strange woman, but he seems to think that a man of sense would not need the warning. "Keep clear of her," he says in one place, "never go near her door, lest you have to part with your money and hand over all your earnings." It is not you she loves, that is the idea, it is not you, it is your money every time. Or that picture where he tells how the woman catches the eye of a fool. "She notices among the lads a brainless youth, strolling along the street in

the direction of her house," and there is the woman out to meet him. "She persuades him with coaxing words, with her smooth words she entices him away, and he is enticed to follow her, like an ox moving to the slaughter, like a dog cajoled to the muzzle, like a bird fluttering straight to the net, never dreaming that its own life is in danger." That is the Hebrew way of saying, "Come into my parlour, said the spider to the fly."

There is another favourite butt for his sarcasm, the sluggard and the lazy man. "As vinegar to the teeth, as smoke in the eyes," we know how that smarts and hurts and makes us say all sorts of things, "so is the sluggard to those who sent him with a message. He who reaps in summer is a man of sense. He who sleeps through harvest does a shameful thing." We can see that man. The corn is ripe, the man sleeps. To-morrow will do, then to-morrow. Then when he really gets up to cut the corn, it pours with rain. "A lazy man will not hunt game even for himself." He will starve himself rather than look for his food. "The lazy man drops his hand deep in the dish." It merely flops in. He can't wait to be polite about it. "He will not so much as lift it to his lips." He is too idle to carry the food to his mouth. What better picture could you have than that? "The lazy man finds his way beset with thorns." And thorns are bad for bare feet. But he would rather put up with them than bestir himself to move them away. "In the cold season the lazy man will not plough." There is the farmer again. It is too cold to-day and so he stays by the fire. And the next day and the next. And he is fool enough to look for a harvest in the autumn. "The sluggard says there is a lion in the road." Any excuse is good enough if a man wants to get out of a bit of work. "Like a door on its hinges," you have heard the creaking at night (what is more disturbing?), "so is the lazy man upon his back."

Then there is the fool. That does not refer of necessity to the man without brains: it rather means the man without a soul. He is the man who has lost all thought of God. "No cautious man blurts out all he knows, but a fool comes out with his folly. A gossiping man (there you get the same fellow) will betray all his secrets. Why does the fool offer the wise man a fee, when he has no mind to learn?" Even in Palestine then, there were people who went to college and paid heavy fees with no intention of learning anything. "The fool's eyes roam far and wide." He is always stargazing, and tripping over the thing at his feet. "Even the fool can pass for a wise man if he says nothing. If he closes his lips, he will appear sensible." The way to get a reputation for wisdom

is to look learned and say nothing. A good many have done as he told them and secured a reputation at very little cost. "A fool's talk gets him into trouble." One of the chief things about a fool is that he cannot keep his mouth closed. "A fool blurts out his wrath."

Sometimes the humour is shown in a very choice metaphor. He is fond, for example, of the idea of digging a pit and of somebody else falling in it. Maybe, he has seen that sort of thing time and time again. He is also fond of the idea of tripping over something in the road because you do keep your eyes open. "When you walk, you will never be stopped. When you run, you will not slip." That is, if you are wise. Here is the bad man. "They cannot sleep till they have done some wrong, till they have tripped someone up." You see the picture. A man is walking sedately among his fellows. A foot is put out and over he goes. That is what the bad man does. "Can a man take a fire in his lap and not burn his clothes? Can anyone walk upon hot coals without scorching his feet?" Have you tried to walk on hot coals? So is the man who does not keep clear of the wiles of a woman. "Drink water from your own cistern; drink fresh water from your own well." Milk your own cow, that is, do not go sponging upon other people. "Better a man of low rank with a servant, than one who makes a great show and has to do his own work." Solid comfort and a man to wait on you is better than poor comfort and worldly display. "Food won by fraud has a sweet taste, but later on the mouth gets filled with gravel." Have you ever put sugar in your mouth and found that it was sand? You will know what this man felt like. "Poor stuff, poor stuff, he says, when he goes to buy; but when he leaves, he boasts about the bargain." That is true to the East. And not only to the East.

Here are one or two ways of hitting off the man who drinks too much. "Who shriek? Who groan? Who quarrel and grumble? Who are bruised for nothing? Who have bleary eyes? Those who linger over the bottle, those who relish blended wines"; that is those who mix their drinks. "Look not on the wine when it is red." And this. "You will see odd things, you will be saying odd things" (strange things on the wall), "you will be like a man asleep at sea, asleep in the midst of the storm; you will mutter, I was hit, but I wasn't hurt. I was beaten but I need feel no pain." You will be dead before you know it, if you get drunk. "A loose tooth" (what a nuisance that is), "an unsteady foot, that is all that the faithless have to support them when they are in trouble." Let other people down, and you will be let down. "He catches a dog by the ears who meddles with a quarrel that

is not his own." You know what happens when you catch a dog by the ears? You dare not let go lest he should bite you in the leg. And you chase round and round trying to dodge him. So do not mix in a quarrel that is not your own. "Rascals run away, even though no man pursues," (that reveals not only wit, but very shrewd observation of life).

Here are three very delicate hits.

"There are three things that burden this earth, yea four things that it cannot bear; a slave who rises to be a king, a fool who makes a fortune, a maid who supplants her mistress, and a plain girl who at last gets married." How the pretty girls who cannot get married hate her. This man was no fool: he knew his world.

"Three things have a stately stride, yea four have a stately tread; a lion mightiest of beasts that never runs away, a strutting cock" (you see the fun is beginning), "a he-goat, and a king at the head of his army." I wonder what the King thought of that?

"Charms may wane and beauty wither, keep your praise for a wife with brains." I wonder whether he married a girl for her beauty and then found that it palled after twenty years?

He often has a sly hit at kings. They were not all that he thought they ought to be. Still he is willing to confess that a king, if he does his job, can do a lot of good. "The anger of a king is like a lion's roar. A king's threat scares men like a lion roaring. When you are sitting at table in a ruler's house, be careful how you eat. Control yourself, if you have a large appetite." Be a little gentleman or you will not be asked again. I cannot do other than believe that he had his tongue in his cheek when he said all this: "Unerring is the decree of a king, never are his rulings wrong, for the throne is maintained by justice."

He has more to say about the way that we eat our meals. He has perhaps been to dinner with men who were not quite nice. "If you find honey, eat no more than you need, you may have too much and be sick. Do not go often to the house of a neighbour, he may turn against you." But he does not like going to dinner with a man who counts how many helpings you have. "Never dine with a niggardly man. He counts his dishes even as he bids you eat and drink." He asks you to have more, but he hopes that you will not.

And so you might go on, choosing this subject and the other, and on nearly all there is something said that is of human interest, something wise, something that springs from keen insight into human nature, and something that is winged with telling wit.

H. J. FLOWERS.

Calendar of Letters, 1742-1831.

(*Continued from page* 283.)

95. 1806. Aug. 14.

From WM. WARD to FULLER.

Gives part of outline of funeral sermon of Krishnu Presad, who died 24th July, 1806, near Berhampore, where, thinking that the river air might improve his health, he was on a journey with Moore and Dr. Taylor. The text is 2 Thess. i. 10, "He shall come to be glorified in his saints, &c." After a long introduction re the Second Coming Ward goes on to give his reasons why he knows that K. Presad is "now standing before the Lamb."

i. "*His decided trust in Xt. and uniform Xn. walk*" as cf. the "works" of the Hindoo gods which "could not save his soul." Speaks of his truthfulness, tenderness and integrity. (Incidentally W. states that the Governor in Council has recently granted a regular allowance to the priests of Juggernaut in Orissa).

ii. "*His decided rejection of all that is connected with idolatry and strict adherance to Xty. as a system of faith and practice.*"

"K.P. was never known to lean to idolatry. He did not give up the domestic manners and innocent customs of the Hindoos. He was no advocate for making the converts Englishmen."

(Here the Manuscript passes from page 4 to page 13.)

"No doubt Pearce, Booth, Stennett and Francis have hailed their (i.e. K.P. and Petumber Singh) arrival in heaven." The sermon ends triumphantly with a picture of K.P.'s entrance into heaven—the multitude asking "Who is that?" Then one answers, "This is K.P. from Serampur, once a Brahmin, etc."

A note at the outside of the letter by Ward, and dated Oct. 21st, 1806, asks that the lengthy epistle be "moulded into a narrative" and titled "An Account of K.P., a converted Brahmin, lately a member of the Church at Serampur, Bengal."

[The narrative will be found in *Periodical Accounts,* III, 363-373. The copy owned by the secretary has two silhouettes pasted in, of "Petumber Singee," and "Krishno Presaud."]

96. 1806. Sep. 2.

From A. FULLER (Kettering) to Mr. I. MANN and Mr. ROBERT AKED (Bradford).

Rebukes the addressee for sending a letter that is *anonymous*. Answers a problem of the interpretation of the Bible. Different passages often conflict. F. strongly suggests that reconciliation of such passages may well be beyond the human mind, e.g. how could God find fault with the Jews if what they did in crucifying Xt. was *determined* by God? F. says that the very statement "ought to satisfy us, although we may be unable to comprehend *how* these things can be"—and quotes Paul in his defence: "Who art thou, O man, that repliest against God?"

But F. goes on to question whether the addressee's views (apparently his problem concerns Particular Redemption) are "those which are given in the N.T.", and goes on to advocate —"Read the Bible, not with a system before your eyes, but as a little child, with humility and prayer."

[Isaac Mann was a lad of 21, from the ancient church at Bridlington, the first student of the Northern Education Society. He was at this time studying under Steadman at Bradford. The Akeds have been consistent supporters of that Society from the first, as this letter shows. Mann lived to be a leader, in Yorkshire, Staffordshire and London; and this collection of letters made by him evinces the breadth of his sympathies. His courage is shown in sending to the great Andrew Fuller a statement of his difficulties.]

97. 1806. Dec. 29.

From A. FULLER to SUTCLIFF (Olney).

Mr. Young, who has been down on probation, "comes not to Olney but returns to Scotland." Although he appreciates the kindly treatment he has received, he said "he had heard several of our ministers and he could not say that he thought that they preached the Gospel. . . . He did not accuse them of preaching false doctrine . . . but salvation through the Cross of Christ was neither their theme nor apparently their aim." Moreover, "many disorders existed in our Churches"—and particularly "he owned he could have been glad to have seen more spirituality amongst us (i.e. Kettering) and less conformity to the world." And again—"He said he considered Dr. Ryland as a godly man, but from all he could learn there was but little religion among the students, and some of them had become Socinians."

["John Young was a member of the first class of Haldane students, and became pastor of the first Congregational Church in Paisley in 1801; but, adopting Baptist views, he published *Thoughts on Baptism* . . . Andrew Fuller, preaching to a small

Baptist Church in Cordiner's Hall, Edinburgh, on 30th June, 1805, found there a Mr. Young who had joined them, and who was one of the Tabernacle ministers till lately. It is suggested that this was the Mr. Young who baptised James Haldane." *Baptists in Scotland,* page 58. To a "Scotch Baptist," Bristol and England generally would seem disorderly.]

98. 1807. May 17.

From W. WARD (Serampur) to CHAMBERLAIN.

A letter of strong but kindly reproval to C. for his egotism and bad temper (" that you were more entirely given up to God in your *temper* "). " You want to be more dead to yourself in your work. We are sorry to hear that you read your poetry with so much egotism to almost every one who calls upon you."

" We think that most of your unhappiness and dissatisfaction is not the want of anything earthly, but the want of more real and vital religion overcoming the corruption of your nature." W. goes on to mention the incident of Ch.'s having struck a young Brahmin when Ch. was preaching. He compares such temper with that of Xt. who " reviled not again." He mentions that " Fountain and Brunsdon once quarrelled and fought " but that was " not a thousandth part so dangerous to the cause." It will almost surely come before the Government and the Cutua station will be crushed. Therefore, instead of Ch's prosecuting as he asks, rather should he go to the Brahmin and " offer him something to make it up." " We do not wonder at people not coming to enquire much of late. It will rather be a wonder if they come at all." He therefore appeals to Ch.—" we wish to be fellow-helpers and fellow burden-bearers."

A NOTE at the top of the letter says " An important and well-written letter. I. (or J.) W.M."

99. 1807. June 25.

A QUARTERLY LETTER—" Very dear brethren "—signed by W. Carey, J. Marshman, W. Ward, R. Mardon, W. Moore, J. Chater, J. Rowe, Wm. Robinson, F. Carey—addressed to Fuller.

Seven baptisms during the Quarter, giving names. There are many names mentioned in the letter, especially re suspension. On April 20, " Three brothers, Ram Mohun, Konnie and Kristno Das were set apart to the office of deacons." " May 31. Ram Mohun was set apart to the work of the ministry." On April 20 our brethren at Jessore formed themselves into a Church," but had no pastor, Kristno and Ram Mohun alternately administering Communion. Fernandes has been touring N. Bengal. Mardon and Chater have been to Rangoon and report

the possibilities of ultimately opening up work there. A Petition by 116 inhabitants of Calcutta has been granted for a Dissenting Chapel, and it is now being erected.

A PS. says that Capt. Wickes is out of pocket over "laying stones for our brethren Chater and Robinson"—and although he does not wish recompense they suggest the Socy. see him about it.

100. 1807. Jun. 29.

From JAMES HINTON (Oxford) to FULLER (Kettering).

"We opened a new meeting-house in village 2½ miles from house." Cost £320—£100 given "by our late bro. Mr. Paris."

101. 1807. Aug. 1.

From FULLER (Kettering) to ISAAC MANN (*at* Chester).

Replying to an enquiry of Mann's, and states at length that the invitation of Jesus and the Scripture is not to "*trembling*" sinners alone, but to all sinners.

102. 1807. Sep. 30.

TRUE COPY of MEMORIAL to LORD MINTO, Governor General of India (20 pages). Signed by WM. CAREY, JOSH. MARSHMAN, WM. WARD, WM. MOORE, J. ROWE and F. CAREY.

Gives a detailed account of the beginning of Xn. Missions in India and their subsequent history—e.g. settlement in Bengal, under Danish patronage, printing Bible in Bengali, itinerations, Serampur Press, Carey's appointment as Prof. at Fort William, B. & F.B.S., over 100 native baptisms to date. The Memorial goes on to point out that the work of the Mission has created no civil disturbance—although such teaching is against the law. It gives a list of their publications and points out that in them there has been a respect for other faiths. The real point of the Memorial is to plead against a removal to Calcutta from Serampur, particularly as very costly plant is already established at Serampur, and it will involve "the speedy and inevitable ruin of themselves and their families."

[This Memorial was called forth by an attack from opponents of missions, who asked the newly-arrived Governor-General to bring the missionaries to Calcutta directly under his eye. Their pretext was that in a recent tract some words had appeared which might enrage Muslims. The missionaries apologized for the fact, which was due to a zealous convert interpolating at the press into what he ought merely to have printed. They were required in future to have all their tracts passed in MS. by the government. They therefore started a

mission to Burma, where no such interference was possible. And as open-air preaching at Calcutta was forbidden, they pushed on with a chapel, as the next letter shows.]

103. 1807. Nov. 16.

From WM. CAREY (Calcutta) to FULLER.

Gives an account of general state of things at each station. "The Spirit is a great degree withdrawn from us as respects His converting influences." In N. Jessore, however, there is more enquiring. At Calcutta the congregation is now 40. The new Church there is nearing completion. Speaks of the death of two "friends of the Mission, Mr. H. Caughton of Malda and Mr. Wm. Grant of Malda"—both died at Burhampore. G. left "20,000 rupees to the Baptist Mission, 10,000 to the Translation Fund, and 10,000 to the Evangelical Fund." Carey's "brother's son arrived a few days ago." C. has applied to get his nephew out of the Army. "Felix, Bro. Chater and their families" have their luggage shipped for Rangoon—"May God graciously smile upon this undertaking."

104. 1808. March 21-31.

PRINTED copies of a candid correspondence (18 letters in all) between D. BROWN (on the one side) and MARSHMAN and WARD (on the other), chiefly re the Bible Socy. and especially funds for translations. The correspondence is surrounded and supplemented by *writing* from Marshman to Ryland—"Never to be published unless D.B. makes an attack on the missionaries, etc."—and speaking of "open war" with "Dr. Buchanan and the Xn. Institute" on matters of translation and publication.

[A beginning of the trouble as to translations, not quite settled even to-day. All honour to Chaplain David Brown that with the differences recognized, he yet was active in averting the public troubles above.]

105. 1808. Dec. 3.

From J. BICHENO (Newbury) to FULLER (Kettering).

A covering letter enclosing the "list of subscriptions I have been able to obtain at this place in favour of the translation of the Scriptures." There are about 40 names of subscribers in all, the ministers therein being John Winter, David James, John Perry, Wm. Dryland, John Kitcatt and James Bicheno. Total sum of money—£27 8s. 0d.

(To be continued.)

"The Torments of Hell,"

S. Richardson, 1658.

IN 1769 there appeared an anonymous French work of octavo size entitled *L'enfer détruit, ou examen raisonné du dogme de l'éternité des peines. Ouvrages traduits de l'Anglois* bearing the imprint "A Londres," although in fact published at Amsterdam by M. M. Rey. According to a preliminary *Avertissement* "this estimable work" (the writer meant the first half of the work) is by the author of *La cruauté religieuse,* a treatise which appeared at London in 1761; it is, however, usually considered to be one of the numerous supposititious translations from the English, of which eighteenth century France was so fond, and is attributed by all the bibliographies to the baron D'Holbach, freethinker and friend of Diderot.

Although the running title *L'enfer détruit* is used throughout the book, the second half, occupying over sixty pages (pages 99-160 of the whole), consists of an anonymous *Dissertation critique sur les tourmens de l'enfer . . .* being a translation, according to another *Avertissement,* from a little English work *Of the Torments of Hell,* published at London as long ago as 1658. For some reason not ascertained, Barbier, in his *Dictionnaire des ouvrages anonymes,* II., 114, has attributed this dissertation to one Whitefoot, by whom may be meant the author of *Death's Alarum,* 1657, yet the French translation is undoubtedly from Richardson's work, *A Discourse of the Torments of Hell* (first published in 1658; for later editions see Dr. Whitley's *Baptist Bibliography*), and although it is not strictly a literal one, yet it follows the English original paragraph by paragraph, omitting the references to the Bible; but it translates only pages 1-126 of the 1660 English edition (the one used for comparison), finishing off arbitrarily and omitting the *Many infallible proofs* (pp. 126-194). Whitefoot's *Death's Alarum* is out of the question. The two works together were translated and issued to show "every reasonable man that the dogma of the eternity of the torments rests on no other basis than the interest of those imposters whose profession it is to deceive humanity."

In 1823 Trust published in English a work of eighty-four pages entitled, *Hell Destroyed. Now first translated from the*

French of D'Alembert without any mutilations. This is a faithful translation, page by page, of *L'enfer détruit;* at the end the translator makes a note to the effect that he suspects the first half of the work not to have been a translation from the English at all (that was "a fiction frequently used by the school from whence it sprung"), but that on the other hand he has seen a bookseller's note which said that in *The Phoenix* (two volumes of 1707, "purporting to be a reprint of curious and scarce pamphlets on theology") a dissertation was mentioned, "that he thinks must be the original of the second part of this work." "Although we have been at pains to translate it from the French, there is little doubt, but it was originally written in English, about the middle of the seventeenth century . . ." Thus Richardson re-appears in English in a new dress. The British Museum catalogue, like Barbier, erroneously transfers Richardson's authorship to "John Whitefoot."

F. BECKWITH.

The University Library, Leeds.

James Jones's Coffee-House.

ISAAC MARLOW in 1698 resumed his campaign against the singing of hymns, and published a small octavo, hitherto known only by one copy at the Bodleian. Another has just been lent to the Society by the Rev. Frank Thompson, of Hove, to whom our thanks are due. The incidental gleanings throw welcome light on Baptist affairs in London then. Previous happenings may be easily summarised.

Isaac was sent in the year of the plague to Hereford, and about 1666, when he was sixteen years old, he was baptized there; his brother Joseph also joined the Baptists, but all other members of the family belonged to the Church of England. Isaac went to Amsterdam, where he married Esther Leader, daughter of John Leader from the General Baptist Church at Horsleydown. This church soon called a young tailor from Winslow, Benjamin Keach. He in 1672 married a Calvinist, and founded a Particular Baptist church on Goat Yard. Soon he was the centre of an enthusiastic group, of whom George Barret worked both sides of the river, at Rotherhithe and Stratford. When the Marlows returned to England, Isaac settled down with Barret and his friends at Mile End Green.

Before Keach was quite at the front, the leader in Southwark was James Jones, who shepherded the church founded

in January, 1641-42, by Munden and Skippard. It had outgrown a warehouse on Pickleherring Wharf, and a baker's; Jones owned a coffee-house in St. Olaves, which became headquarters. In 1656 he had given a bond to be of good behaviour; in 1672 he took a licence to preach in his own house; three years later he joined a dozen other London ministers in a letter to Gifford at Bristol; in 1681 a spy reported that with four helpers he had three places of meeting. His church belonged to the L.B.A. of that day. He was often prosecuted, but was bold enough to defend himself and publish a guide as to the legal procedure. Yet he suffered so severely that when James published his Declaration of Indulgence in 1687 he wrote and thanked him. This apparently damaged his influence among Baptists, though it may be that he died soon. The certainty is that he was never heard of afterwards. His church seems to have melted into Keach's.

Here comes in news from Marlow. The coffee-house continued as a Baptist centre, where Elders and Ministers of the Baptized Profession met every week. Though there was another such centre, this appears to be the more important, and is evidently the same group that in 1715 met at the Hannover coffee-house in the city, then at the British; the minutes of this later period are in our library. It is thus seen to be much earlier than the society founded in 1723/4 for Particular Baptists only, the present Baptist Board.

At Jones's coffee-house the ministers were often appealed to for advice; even to-day we constantly find that a Fraternal is invited to do business, and to counsel outsiders. And Marlow both objected to two advices they had given, and to their setting up a kind of papal authority. That they approved of singing was the first occasion of his writing; and in this matter he was fighting a losing battle. He felt it more serious that from the Episcopal Church, through the General Baptists, they were using the laying on of hands. At first this was after baptism, on the analogy of many cases recorded by Luke; but now it was to appoint a minister, on the analogy of Timothy. He argued this, and knew quite enough to point out that in Galatia the believers voted by show of hands, not laid hands on the minister. On both these usages he feared superstition might creep in, as though grace were transferred by succession.

Therefore Marlow hit out against the assumption of authority that he saw growing. In 1689 a conference of 101 Baptist churches in London had established a common fund, for sustentation, itineration, education. This was managed by nine London merchants, of whom he was one, and his brother-in-law, John Leader, was another. But the ministers at Jones's coffee-house were in a position " to infect our People with their

Corruptions and, if they aim at it, to lick themselves by degrees into a kind of Episcopal Presbiterian Discipline." Indeed, he feared that their proceedings, "if not rightly understood, may unwarily betray the independancy of our Churches into the Hands of Universal Officers or Superintendents over them."

The particular ten whom he named as setting up their "New Kind of Prerogative Court at Jones's Coffee-House," were Hercules Collins of Wapping, Benjamin Keach of Horsleydown, Richard Adams of Devonshire Square, Leonard Harrison of Limehouse, Joseph Stennet, the Seventh-day minister (of Pinners' Hall?), Richard Allen of Turners' Hall, John Piggott of Hart Street, Jeremiah Bass, "a singer," Benjamin Dennis of Stratford, and Thomas Harrison of Petty France, who was son of Marlow's co-treasurer, Edward. Against these he quoted William Kiffin of Devonshire Square, Robert Steed of Newgate Street, John Scot of Richmond, Hugh Smith, a minister, and Luke Leader, "who have under their hands confirmed my charge of a Contrived Lye on Mr. Collins." It is not surprising that when leading Baptists were thus divided on a moral issue, the influence of the denomination waned. At least this express challenge of authority arrogated by pastors in conference did delay its growth; the subject can easily be studied, and does deserve some systematic attention.

Marlow had apparently made his fortune by 1700, when he left London for Leominster. The benefactions of his family there, and the accumulation of documents augmented by Joseph Thomas, form other stories.

Faith in Action, by A. J. Nixon, B.A., B.D., Ph.D. (Kingsgate Press, 2s. net.)

We welcome this little volume from the pen of Dr. Nixon, who has already published *Priest and Prophet* and *Understanding the Bible.* He relates the Christian faith to some of the facts of life—fatigue, panic, fear, care, suffering, happiness, patience, works, the inevitable—his underlying idea being that Faith is something that is held to be used; that it has "relevance" for the lives of ordinary men and women; that it can be applied to the multiplicity of concerns which, for such people, make up Life. He has therefore given us just the book to place in the hands of wayfaring men and women: it will help them to face life with all its multitudinous demands and all its pressing and baffling problems.

Ryland's Poetical Letter.

IN 1764 the Midland Association met at Birmingham. John Collett Ryland, of Northampton, attended the meetings, and wrote an account for his friend William Christian, who for over half a century had been minister of the church at Shepshed and Rempston, and still had six months to live. He had several helpers, including William Guy for nine years. In October a new Association was planned, which met first at Kettering in Whitweek, 1765; two years later, both Northampton and Shepshed joined this, destined to be famous as the Northamptonshire, whence arose the B.M.S. Ryland kept a school, as to whose boys he left pungent remarks. His own lad, John, at this time eleven years old, got hold of his father's letter, and turned it into doggerel. The proud father had it put into type, and a copy is in the Angus Library. It is probably more interesting than the official minutes, which may be seen at the British Museum.

My Dear Brother Christian, whom much I esteem,
As one whom the Lord by his Blood did Redeem;
As you when we parted desired that I
Would write very soon and so now I comply.
And for once I have taken a fancy to send
A few rambling lines to you, my dear Friend,
If my verse be but awkward, my friendship is true,
Nor need I make any excuses to you.
To my Friend, Mr. Guy, I have briefly sent word,
That I got safely home, through the care of the Lord.
To his name be all honour, and glory, and Praise
Whose providence graciously prospers our ways.
My Friends at Northampton in health I all found,
With manifold Blessings encompass'd around.
I was glad of a pleasant Church meeting to hear,
Although I regretted that I was not there.
By the power of God's Spirit, five persons reveal'd,
And told how he wounded, and then how he heal'd;
One woman especial, Brother Chorus's Sister,
Spoke choicely indeed, for the Lord did assist her:
But poor Thomas Tilly could hardly go on,
Satan told him he'd Die as soon as he'd done:

He trembled and Quak'd every word that he said
And in earnest expected to tumble down dead.
Charles Tilworth, poor Lad, tho' propos'd was not there
I heard he was kidnapp'd by Giant despair:
But we hope that his heart will be better in tune,
To speak, with five more, the beginning of June.
May their tongues be untied, that they boldly may tell
How the arm of Jehovah redeem'd them from Hell!
How he sought them, and found them, far going astray,
And taught them to Travel in Zion's right way.
O! what a blessed day is approaching, dear Brother,
When I trust we in glory shall meet one another.
What singing, what shouting, what heavenly greeting,
Will be at that general triumphant Church-meeting!
When all the Lord's chosen together shall join
To tell of the wonders of mercy divine.
Not Idleness, Business, or length of the way,
Shall keep from that Meeting one member away.
Temptations and Trials no more shall be known,
Nor Satan, nor Sin shall then make us to groan.
Doubts, fears, nor distress, shall our souls then invade
Nor scoffs of the World longer make us afraid.
No Parties, no quarrels, the saints then divide
They'll be free from all shyness and free from all Pride.
Well met shall be all, both the great and the small—
For I may shake hands with the Blessed St. Paul.
Each strange dispensation, now well understood,
We then shall see clearly all work'd for our good.
What merciful dealings we then shall be told;
What wisdom, what goodness we then shall behold,
When each tale is ended, how will they all sing;
The loud sounding Chorus will make Heaven ring.
But O it seems long to that blessed day
And I'm often discourag'd because of the way!
We must travel, you know, as we go to Mount Zion,
O'er mountains of Leopards, by the den of the Lion;
And though they're all chain'd, and Christ over them rules,
Yet their horrible roaring frights Children and Fools.
Such short-sighted creatures as you and I be,
Can often the Lions—but not the Chain see:
And to see but their shadow, if Christ be not there,
Is enough to make anyone tremble for fear.
However our Saviour has broken their Head
And promis'd that I on the Dragon shall tread.
O that he would give me more courage and faith,
To believe, and rely on whatever he saith;

In his strength to resist all the armies of Hell,
With the sword of the spirit their might to repel,
Like the brave Sons of God at my Saviour's command,
To fight 'till my sword shall cleave fast to my hand.
But the worst of all is, that, from want of faith, I
Am apt to take fright, like a coward, and fly:
And none but my Captain, with shame, I may say,
But would long since have hang'd me, or turn'd me away:
But his patience is boundless, and boundless his Grace,
And still doth he bear with a rebel so base!
God grant that his goodness my soul may excite,
With firmness and courage in order to fight.
To consider what persons we now ought to be,
May the foresight of Glory constrain you and me.
Sons of God! Heirs of heaven! the purchase of Blood!
Forbid it dear Lord! we should wallow in mud,
Leave the earth to the moles, we are bound to the skies,
There's nothing deserves our affection besides.
Still to pray hard for me, my Dear Brother, cease not,
Alas! you can't think what a heart I have got:
So stubborn, so stupid, so carnal, so cold;
The half of its wickedness cannot be told!
Above all things deceitful, and desp'rately bad—
Good Lord, 'tis enough to make John Ryland mad!
Thou only canst know it—thou only canst mend it!
O search it, and wash it, and break it, and cleanse it!
But I shall rhyme on 'till you surely be tir'd,
My Paper is fill'd, and my time is expired.
May God bless you all, and may you increase
In love and in holiness, knowledge and peace,
To your Aunt, Mrs. Barnes, Mrs. Wales, Mrs. Pratt,
The lady whose house we all breakfasted at;
The good man, whose namesake, without food or lights
In the sea-monster's belly liv'd three days and three nights:
To every one else to Christ Jesus a Friend,
My Christian respects I most cordially send;
And pray God to prosper his Gospel, and bring
All his people to own the Lord Jesus as King.
Farewell! and believe me, there's none in this Island
That wishes you better than I do. John Ryland.

These lines which the Post-man to you will convey,
Were wrote at Northampton, the seventh of May,
In one thousand seven hundred sixty and four—
Since I left you at Sheepshead, six days and no more.

Reviews.

Calvinism and Evangelism, by Dr. W. T. Whitley. (Kingsgate Press, 1s. 6d. net.)

Dr. Whitley continues to place us in his debt by his careful and illuminating researches into ecclesiastical history. Addressing himself to the difficulty of reconciling evangelism with the theological conception of election he traces the course of Calvinism in England. He emphasises, on the one hand, the strength of Calvinism, with special reference to the Baptist tradition, and, on the other, very definite evangelism and missionary activity. He remarks upon the slowness with which some minds draw conclusions from their beliefs, and how often a theoretical creed lags behind the practical life. His knowledge of the byways of English church life is amazing, and he gives the impression that he is only briefly touching movements and tendencies which he could illustrate in great detail. The present little volume is a most important contribution to Baptist thought, and in a closing chapter Dr. Whitley suggests some of the modern approaches to the problem. He ventures the opinion that the intellectual difficulties which have proved insoluble for generations, the difficulties of reconciling freedom with fore-ordination, may be resolved in the wider views of modern knowledge.

Congregational Hymn-Singing in England, by W. T. Whitley. (J. M. Dent & Sons, 5s.)

If you are not acquainted with the debt we owe to the Church for the cultivation and development of music, buy this book and read it carefully; and if you happen to know all about it, which is unlikely, this book will refresh your memory and add to your understanding. Dr. Whitley enters upon a new rôle with a book of this kind, in which his theological learning and historical powers frequently reach a high level. The subject is handled with the care of a historian and the grace of an artist. The closing chapter on "Recent thought and tendency in congregational singing" by Dr. Thiman ought to be in the hands of every responsible person in the ordering of the worship of God in His house of prayer and praise. Is there not an urgent

need in our own times to find an order of worship where the singing is ever an act of praise, and the praying is the united voice of the people speaking unto the Lord?

The Testament of Glory and other Johannine Studies, by Gwilym O. Griffith. (Student Christian Movement Press, 3s. 6d. net.)

Fortunately Mr. Griffith did not finish with Mazzini when he wrote his *Life,* for illustrations from him are found on the third and last pages of these delightful studies. The author modestly suggests that the studies are hardly more than disconnected sketches, and hints at the desire " to fill them out and work them into some sort of unity." We hope the " wanting opportunity " will soon be found, but meanwhile we are grateful for this wonderfully suggestive volume. The main essay deals with the Gospel, " a memorial poem, a prose poem, a Testament of Glory," a book that " we must not interpret as if it had its beginnings in philosophic or mystic thought; it began with a human attachment which came to be lit up by a great glory, a glory which St. John beheld and wanted all mankind to behold together." Mr. Griffith describes St. John as an artist in portraiture with the ability to convey a character in a single spoken line or reveal it in a simple symbolic act. He himself has something of the same gift.

The second study, equally revealing but much shorter, is on " St. John Himself," and two Johannine Notes close the book, one on the Elect Lady and the other on the well-beloved Gaius. Any deacon wishing to show appreciation to his minister for a sermon above the average in helpfulness would find this book a welcome and acceptable gift. Sermons from St. John's Gospel would probably result but they should be worth hearing.

Christ on the Road, by F. Townley Lord, D.D. (Marshall, Morgan & Scott, Ltd., 2s. 6d.)

" The Road " has become a popular phrase in Christian exposition. It reminds us of Stanley Jones' *Christ of the Indian Road* which inspired, or perhaps more accurately was the excuse for, so many addresses on " Christ of the *London* Road " (or the road of the particular town in which the speaker dwelt). The phrase is a good one and has the added virtue of being true to the New Testament and to life. Running through the New Testament there are several well-laid and well-travelled roads—Jericho, Bethany, Emmaus, Samaria, Damascus, Galilee. Dr. Lord traverses them with intimate sympathy, but he does not walk in footprints already there. He uses his own eyes and

makes his own track, so that the ancient highways of Palestine become vivid, and we find that, in thought and experience, they have much to say concerning the modern road with its conflict, opportunity, discovery and influence. The wrapper of the book justly claims that "travellers on life's dusty road will find in these studies the charm and stimulus of Christ's companionship."

London's Oldest Baptist Church, by E. F. Kevan. (Kingsgate Press.)

The Church now worshipipng at Church Hill, Walthamstow, has celebrated the tercentenary of its foundation in a permanent and valuable way by the publication of its history, ably compiled by the present minister, Ernest F. Kevan. Several members of the Independent congregation gathered under the pastorate of Henry Jacob and later that of John Lathorp, "being convinced that baptism was not to be administered to infants, but such only as professed faith in Christ, desired that they might be dismissed from that communion, and allowed to form a distinct congregation." This was the beginning of London's first Baptist Church, formed in Wapping in 1633. Among its earliest members were some who suffered imprisonment for their faith, and Mr. Kevan's survey shows that the sturdy spirit of the beginning was maintained through the succeeding years. He shows clearly the importance of this early church, and speaks with pride of its great men. The list is indeed an imposing one. Collins, John Spilsbury, William Kiffin, John Norcott, Abraham Booth, Samuel Wilson, Joseph Gutteridge, Charles Stovel, William and Alfred Bowser. This book is a model of what such a survey should be; it is written against the background of historic movements, it throws many a sidelight on Baptist church life during the three centuries, it emphasizes the permanent elements in our Baptist heritage. The Walthamstow Church is to be congratulated not only on its splendid record, but also on its able pastor and historian.

N.B.—The Church is holding special meetings, September 9-17, 1933. These should attract all Baptists; while Free Churches of all shades may well attend.

The Society is supplying a copy of this work to all its Guinea Subscribers.

Annual Meeting of the Society.

THE visit of the members to Edinburgh from Glasgow on May 4th was a pleasant interlude in a helpful and inspiring week. It is good to have a break even in a good thing, and the fact that nearly double the expected number turned up at the Queen Street Station, praying and beseeching Father Whitley for a train ticket, shows that many people thought so too. In all 111 embarked on the "Flying Scotsman," the last twenty being passed through the barrier without tickets—after a little more or less friendly altercation with the collector. He clearly admired our thirst for knowledge. Three members of the Committee squared things up in the corridor with the aid of Mr. Klaiber's hat, who very kindly declined to accept the price of a new one, even though his own was freely used as a till.

On arriving at Edinburgh, the members in groups and stages were guided by Dr. James Scott and representatives of the Edinburgh Baptist Association to the Scottish National War Memorial, which is erected on the summit of the Castle Rock; and none would envy the man who cannot be thrilled by all he sees. When we paused in the climb up the Mound, and saw Edinburgh once more, with its gardens and public buildings, the Scott Memorial beside Princes Street with its shops and past wealth; all of which are wrapped in traditions of their own, made us feel that it was good to be alive. The writer will not attempt to describe the War Memorial itself. One can only say that it is the finest in this land, fittingly and nobly portraying as it does, every branch of the services at home and abroad, from the men who laid down their lives to the very rats who acted as guides to the sappers in the trenches.

Having spent a few all-too-short moments in witnessing the magnificent panorama, the party descended the hill and made the best of its way to Holyrood. It seemed a long walk but full of interest from start to finish. The interior of St. Giles looked as peaceful as ever with its lovely stained glass windows; though one had visions of Jennie Geddes hurling the hassock at the head of the unfortunate clergyman in 1638, who dared to use the service prescribed for the Anglican Church! A little further down and across the road, we saw the house where that brave, but harsh and narrow, old hero (John Knox—who

never feared the face of man) used to live, and go to his church next door; where in the days of his greatest physical weakness, he was assisted into the pulpit and "bate the cushions into blathers" as he passionately exhorted the Scottish people to stand firm against those who would oppress them.

At the Tolbooth we paused to mark the site where the Baptists of 1653 met on alternate Sundays. Their other meeting-place was at Leith, where the army was garrisoned, and where in that same year they edited a Confession of Faith drawn up in London nine years earlier. In the Canongate kirkyard lies buried Sir William Sinclair, who founded a Baptist church on his domains at Keiss in 1750, and died eighteen years later in Edinburgh.

One can ever sympathise with the Scottish love of flats, particularly in towns, when it is realised that they truly served as the poor man's castle in the post-Reformation days and prevented the various factions among the nobility from wreaking their will upon him with quite the same cruelty and licence as happened all too frequently in the lonely country-side. Even the "common stair" with its gloom and mud must have been a haven of refuge for many.

Wending our way from Holyrood we eventually came to Marshall Street where, through the kindness of Mr. Douglas Stewart's church and the Edinburgh Baptist Association, we were generously provided with tea, and spent an hour in pleasant intercourse with such veterans as Percival Waugh. The writer was called on to express the thanks of the meeting, after which the business was transacted. We then returned to the Waverley Station having just had time to see the commanding site purchased by Messrs. Woolworth's in Princes Street!—and surely a sign of the times.

Our numbers as a denomination in Scotland may not be large, but we would appear to possess an influence out of all proportion to our strength. It is perhaps as well to remember in the present connection that it was a Roman Catholic historian who said that "the Baptist was the most logical of Protestants," and certainly if we are true to God and true to ourselves, we have nothing of which we need be afraid.

J. LESLIE CHOWN.

Annual Report.

Last year we met as the guests of the Metropolitan Tabernacle in London; this year we are in the northern capital. Our hosts belong to a church founded in 1846, whose first pastor was Francis Johnstone, trained at Bradford, and

then a leader in the Baptist Union of that day. He had called attention to the fact that in fifty years, Baptists in Scotland had increased from 400 to 5,500, and he headed a forward movement; to-day there are more than 22,500. The Society is glad to be entertained by a church which has had such leaders as Johnstone, Wylie, Thomas Stewart, and Holms Coats.

Many churches are learning to take a pride in their history, and many brief memorials are now being published, telling of jubilees, centenaries, and more distant origins. Other churches offer us careful accounts of their beginnings, in the hope that a few centuries hence, explorers will find materials carefully conserved in typescript. Far the most interesting event this coming year will be the tercentenary of the church founded in Wapping, now in Walthamstow. As this is the oldest Free Church in London, the oldest Particular Baptist Church in the world, there will be very special celebrations next September; and this year our subscribers of one guinea may expect an account of this historic ancestor, which has been prepared with great pains by its present pastor.

For 1932, however, we distributed only one such extra; a study of Calvinism and Evangelism, especially in Baptist circles, which shows how the doctrines of Paul, Augustine, Luther and Calvin, have actually been the mainstay of great missionary enterprise. Appreciations of this brochure have come from leaders in Geneva, Paris, Marburg, Halle and Athens, as well as within Britain.

Our *Quarterly* has profited by sixteen contributors on the modern side, enlisted by Mr. Seymour Price, whose work in this direction deserves all praise; his programme for the current year, preparing for the Spurgeon Centenary, is equally attractive. On the historical side, great thanks are due to the Rev. F. G. Hastings of Aberystwyth. He found in the National Library of Wales two hundred letters gathered by Isaac Mann, a leader who died just over a century ago. Mr. Hastings has with great care summarised each letter, and has calendared all in order of time. Such a mass of first-hand material has not been available for a long time, and it may not all be published even this year. Other studies have been of Leeds, of Bow, of Baptist Academies. Dr. Townley Lord is glad to review books by Baptists or bearing on Baptist life; if we had more space available, he could deal with other aspects of literature; and space depends on the number of subscribers.

Our library is in the care of Professor F. E. Robinson, in the tower of the Baptist college at Bristol. He would be glad to hear more frequently from enquirers, or to facilitate research there. Your officers have been asked to help in the

re-arrangement of the library of the Baptist Union in London; and they are arranging there a show case, in which may be displayed some of its treasures; our own Bible of 1613, used by the founders of the New Connexion, will be lent for the purpose.

H. WHEELER ROBINSON,
President.

FINANCIAL STATEMENT.

Income.

Balance from 1931	£4	16	5
Subscriptions for 1932	99	0	0
Subscriptions paid in advance ...	9	15	0
Sales of publications	1	8	2
Total receipts ...	£114	19	7

Expenditure.

Printing and publishing the *Baptist Quarterly*	£74	19	3
Library; card index and insurance		14	6
Annual meeting, April, 1932 ...	6	6	6
Postage, stationery, &c.	2	17	6
Friends' Historical Society ...		5	0
Stamps on cheques		4	0
Total expenses ...	£85	6	9
Balance carried to 1933	£29	12	10
Deposit account, by life subscriptions	£20	13	8

F. J. BLIGHT,
Treasurer.