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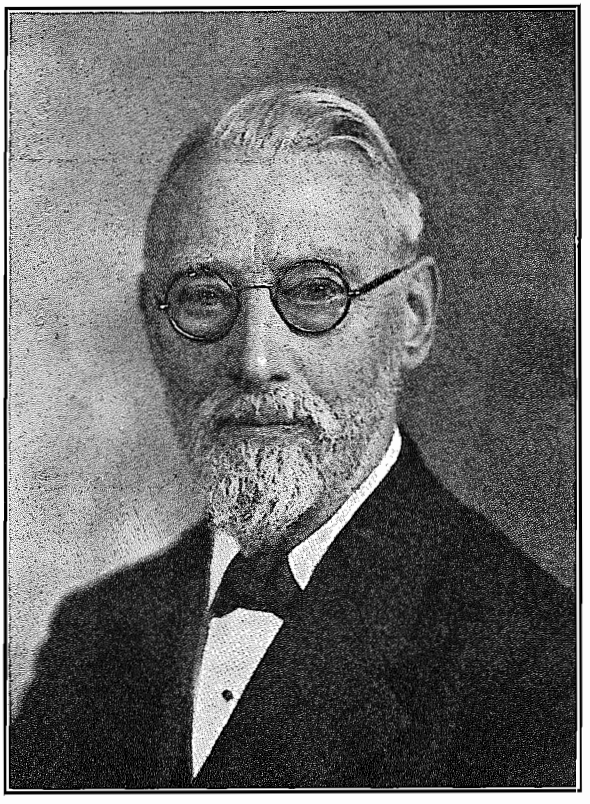

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WILLIAM THOMAS WHITLEY

Honorary Secretary, 1908-1935, of the Baptist Historical Society; Vice-President, 1935.

Baptist Historical Society.

BROTHERLY APPRECIATION.

DEAR DR. WHITLEY,—On the occasion of your much-regretted resignation from the Secretariat of the Baptist Historical Society, we desire on behalf of the whole Society to express our very deep obligation to you for your twenty-seven years of unselfish devotion to the work of the Society. You were its founder, and its existence for more than a quarter of a century is a witness to your untiring labours on its behalf. We all know that you have a unique knowledge of Baptist history, and many of us know your patience and kindliness, your simplicity of purpose and Christian devotion. We have valued your friendship as we have respected your scholarship, and in this particular realm of work the Denomination owes you a debt that it can never repay. It is a gratification to know that so much of your work has been enshrined in *The Baptist Quarterly* for the use of those who write Baptist history in later generations. We are confident that those generations will regard you as the leading authority of our own.

As a very inadequate token of gratitude and regard from the Officers and Committee of the Society, we ask you to accept the small cheque herewith, and to use it for the purchase of some memento of your long and most highly valued work for this Society.

Signed: H. WHEELER ROBINSON, *President.*
SEYMOUR J. PRICE, *Vice-President.*
A. H. CALDER, *Treasurer.*
A. J. KLAIBER, *Assistant Secretary.*

[A fountain opposite the garden door in Chelmsford is the memento.]

A Pilgrimage to Drake's Island.

IT is the custom of the Baptist Historical Society at the time of the Annual Assembly of the Union to organise a trip to some memorable scene of our denominational history. Particularly is this so when the Assembly is held in the provinces. With Plymouth as our venue this year we had what was generally recognised to be one of our most interesting and inspiring trips for many years.

A party of nearly a hundred set out from the Guildhall under the leadership of the Rev. G. C. Matthews, the minister of our Church at Saltash, who from time to time stopped the party at places of historical interest to recount to us their particular associations. Our first halt was at the Old Pig Market, the first known site of Baptist worship in Plymouth. We were then shown the remains of Blackfriars monastery, which dates back to 1383. The surviving building is part of the Refectory, and was erected in the first half of the sixteenth century. After the ejection of the Dominicans, the building came into the hands of the Corporation and was used as a debtors' prison. It was of particular interest to us that in 1672 the Independents met there under Nicholas Sherwell, and that later it was occupied by the Huguenots as a place of congregational assembly. We saw also the Prystin House, close by the Parish Church, where Catherine of Aragon stayed when she first landed in England.

Upon reaching the Barbican, Mr. Matthews handed over his leadership to Dr. Whitley. Standing upon the famous *Mayflower* stone, Dr. Whitley recalled to us the story of the Pilgrim Fathers' venture to New England, and traced the influence of Thomas Helwys upon certain of their number.

From thence we embarked upon what was the main part of our trip. This part of our journey we might justly call a pilgrimage. Motor-boats were waiting to take us to Drake's Island. We were early made acquainted of the uniqueness of this privilege. One keen Plymouth citizen, a member of the George Street Church, told me that he had never previously known of permission being granted for such an organised trip to the island. Although through the years he had been familiar with the sight of this upstanding rock in the centre of Plymouth Sound, never before had he been able to get the opportunity

of setting foot upon it. Thanks be, then, to those through whose influence the authorities had been persuaded to grant us this unusual favour. Moreover, our anticipation was keen because Dr. Whitley had already told us something of the wonderful story of Abraham Cheare—and we, in this long after-time, were to be the first party of his fellow-Baptists to visit the scene of his long incarceration and death. Fittingly, it was agreed that Dr. Wilkinson Riddle, the present minister of George Street, with Dr. Whitley and Mr. Seymour J. Price, the Secretary and Vice-President respectively of the Baptist Historical Society, should be the first to set foot on the island.

Upon landing we were told that apart from entrance into any building we had entire freedom to go where we would. We made our way to a green sward upon the summit, where Dr. Whitley told us in greater detail the heroic story of Abraham Cheare (1626-67/8). In the year 1660 Abraham Cheare was sent to gaol for encouraging religious assembly, and after a few months was set free. Two years later Cheare was again imprisoned, this time in Exeter gaol, for the explicit crime of refusing to conform to the Established Church. Later in the same year, after removal to the Plymouth Guildhall, he was banished for life upon the island, then called St. Nicholas' Island. Here he met the vicar and the lecturer at St. Andrew's, ejected in 1662; also another Baptist, once commander-in-chief in Scotland, General Robert Lilburne. Like Bunyan, Cheare passed many of the lonely hours of prison life in writing. Dr. Whitley read to us some of his poems for children. My memory retains one striking line—"The presence of a gracious Lord doth this a palace make." Moreover, he gave himself to the composition of sacred verse, which made him one of the fathers of congregational song.

The climax of our strange gathering came when Dr. Riddle conducted a brief and simple service in commemoration of his heroic predecessor. With the knowledge that this was probably the first occasion after nearly three hundred years that Cheare's fellow-Baptists had been granted opportunity to pay such sacred tribute, these were deeply impressive moments for us all. After reading one or two very fitting extracts from his letters and poetry and the George Street Records, Dr. Riddle called us to a prayer of proud and thankful remembrance. Those of us whose joy it was to be present will not for a long time forget that simple service.

It was perhaps a little disappointing that no relic of Cheare's incarceration appears to be left upon the island. The dungeons, we were informed, had for fifty years or more been without trace of existence, having probably been filled in. Only a few

government erections could claim the casual visitor's particular interest. None the less, we walked about that tiny island (it could be encircled in ten minutes) feeling that it was ground particularly sacred to us, for there had one of our very own died to win the priceless liberty that we now share. Strangely enough, our party on leaving the island left Dr. Riddle behind. But not as a prisoner! While we went on to Saltash, he was returning to Plymouth by another boat.

The boat trip to Saltash brought interests of another kind. The day was beautifully fine, and we were able to view the panorama of Plymouth and Devonport in beautiful sunshine. As we made our way up the river, Brunel's famous bridge came into view, and we disembarked at the foot of it. And so, in reaching Saltash, the seafaring part of our journey came to an end. But there was still more of interest and pleasure awaiting us. The Rev. G. C. Matthews took charge once again, for we were now on the ground of his own pastoral work. The cause at Saltash dates back to the late eighteenth century, being at first linked with the Church at Plymouth Dock. Mr. Matthews showed us the beach where, on the occasion of the first Baptist preaching in Saltash, Isaiah Birt was stoned and narrowly escaped with his life. It was in 1797 that Isaiah Birt, then minister of Plymouth Dock, entreated William Steadman (afterwards the first Principal of Rawdon College) to become his co-pastor, and enforced his plea by stating: "The meeting-house at Saltash was shut up last Lord's Day, and I have no prospect of supply till you come." We were shown the site of that first meeting-house. A little later we passed the tiny cottage of Mary Newman, the first wife of Francis Drake. Slowly we made our way up the old-world street, narrow and very steep, and on finally reaching the present church we congratulated ourselves that Baptist historians can be mountaineers as well as seafarers.

We had heard of the new life that had come to this historic cause through their present ministry, and were happy to be welcomed with so great a warmth of hospitality. Beside each guest's plate was a posy of primroses, a unique token of kindliness. Very soon we were made to feel at home. Around the tea-tables, and under the chairmanship of Mr. Seymour J. Price, we held the Historical Society's Annual Meeting. The outstanding item in the Secretary's Report was the announcement of the publication of a volume containing a photographic reproduction of "The Mistery of Iniquity," a plea for religious liberty written by Thomas Helwys in 1612. The volume contains also a facsimile reproduction of Helwys' personal appeal to King James, as a result of which he was committed to Newgate

Gaol, from whence he never came out. It was a matter of general regret that this should be the last report from Dr. Whitley as our Secretary. Professor A. J. D. Farrer, in making a presentation as a very small token of our esteem, recalled that Dr. Whitley had, over a period of twenty-eight years, been the Society's first and only Secretary. Far outspanning any other in his wide and accurate knowledge of our Baptist community, he had unsparingly placed all his resources at the service of the Society. Not only has he guided the Society in its manifold publications of material valuable to Baptist historical research, but he has himself been its greatest contributor. Professor Farrer recalled particularly his series of lectures delivered under the Angus Trustees, and thereafter published as *A History of British Baptists*. Other works, very many, may have been mentioned had it been courteous or opportune to do so. But we all knew that our foremost Baptist historian, great not only in the wide range of his work, but what is equally important, in the keenness and accuracy of his research, was laying down his office. And yet the Society is not losing Dr. Whitley. The meeting confirmed the Committee's recommendation of an arrangement which virtually means that the Secretary and the Vice-President exchange offices. So that Dr. Whitley remains in prominent association with the Society as its Vice-President.

Mr. Seymour J. Price, the new Secretary, warned us of the limitations of a very busy man. It would be superfluous to say more than that the Society is aware that in Mr. Price they have a conscientious servant whose worth they know both from his deep interest in, and contributions to, Baptist historical research, and also from the esteem in which he is held through his wider service of the Churches. It was a deeply satisfactory appointment. Mr. Alan Calder, in presenting his first Report as Treasurer, showed the Society to be in a sound financial position, and appealed for an enlarged membership.

We were privileged to have as our guest the Rev. Walter H. Burgess, B.A., President of the Unitarian Historical Society, who spoke of work done in co-operation with Dr. Whitley, and brought to us the greetings of his Society. Our thanks were accorded to the Church at Saltash for their kindly and ample hospitality, and to their minister for his valuable help in arranging and part leadership of the outing, to which Mr. Matthews himself responded.

And so ended what we all felt to be one of the most memorable Historical Society trips for many years.

F. G. HASTINGS.

Baptist Historical Society.

Report for the year 1934, presented at Saltash, 1st May, 1935.

THIS year we meet by waters which have great associations. Some of these we have recalled, starting from the quay which commemorates the voyage of the Pilgrims from Plymouth to New Plymouth, visiting the island which celebrates the great Admiral Drake, and which for us is hallowed by the imprisonment of Abraham Cheare and General Robert Lilburne. We are now assembled in a church due to the enthusiasm of the early B.M.S., which felt that it must preach the gospel at home as well as abroad. Here we recount our work for 1934.

Frequent enquiries come from many quarters; we are glad to help all engaged in research, and could welcome more who will qualify to answer. To one important American correspondent we were able to reveal the importance of the libraries at Rawdon and Bristol, where our own librarian would appreciate more use made of our stores, as well as of those begun by Dr. Gifford.

Last year we supplied to our guinea subscribers the reprint of Carey's Enquiry, as foreshadowed in last report. This week we are supplying a photographic facsimile of a 1612 book, the first in English to claim full religious liberty, by a Baptist, Thomas Helwys, squire of Broxtowe; it is illustrated with maps and pictures, and introduced by our President. The book is reproduced by the same firm which reprinted Bunyan's *Pilgrim's Progress*, in the same style and size; and it will be sold generally at 10s. 6d.

The Quarterly continues to give modern articles commissioned by Mr. Seymour Price; some deal with great problems always recurring, others appeal to preachers in various relations. Of historical matter there is no lack. Contributions have appeared as to Kent and Surrey, also as to Poland, Madras, Jamaica, Argentine; and account was given of the Congress at Berlin. Thus we have maintained the wide tradition shown in the letters of Isaac Mann, edited by Mr. Hastings. Fresh surprises are always awaiting the student; last July we found that in 1716 a Baptist was governor of Madras, promoting missions in Sumatra and India; last month chance discoveries showed that Andrew Gifford of the Kingsgate Chapel had presented a portrait of Henry VI to the British Museum, where he was sub-librarian, whence it has now passed to the National Portrait Gallery; and that Gifford had led the way in studying

the activities of the Premonstratensian Canons. Would that to-day we had more men of his type in our Society! Many results of other investigations, especially on our own early story, are awaiting publication.

The Society has lost during the year the services of Dr. Blomfield, Dr. Thirtle, and Mr. Blight, to all of whom we owe great debts. The Committee recommends that for the new year Mr. Calder shall continue his care of the treasury, that Mr. Price and Dr. Whitley shall change offices, the former taking over the duties of Secretary, the latter acting as Vice-President. They will jointly complete the current volume of the *Quarterly*, which will be the seventh, closing twenty-eight years of the Society's work. The Committee will welcome younger men, who will take up the mantle, and develope the traditions, perhaps considering new advances.

Submitted on behalf of the Committee,

2nd May, 1935. W. T. WHITLEY,
Hon. Secretary.

FINANCIAL STATEMENT.

(For the Year ended 31st December, 1934.)

INCOME.	£	s.	d.
Balance from 1933	12	19	2
Balance from 1933 for Subscriptions paid in advance	4	3	0
Subscriptions received	103	13	0
Sales of Publications	2	3	2
	£122	18	4

EXPENDITURE						
Printing and publishing *Baptist Quarterly*				74	12	5
Carey *Enquiry*				5	12	0
Codex Sinaiticus—Subscription				5	5	0
Friends' Historical Society—Subscription				0	10	0
Printing, Insurance & Expenses				3	17	2
				£89	16	7
Balance to 1935	£29	16	9			
Ditto—subscriptions paid in advance	3	5	0			
				33	1	9
				£122	18	4

Cash at Bank for Life Members £20 15 8

18*th April*, 1935. A. H. CALDER, *Treasurer.*

Some causes of Accidie in the Ministry.

IT has been our great privilege in recent years to listen to addresses and papers of fine intellectual and spiritual quality on the difficulties and problems presented to the Church and ministry by the modern world. I have no ambition to add another—and inferior—address on a subject which has been dealt with so ably. I have chosen a humbler, though not unrelated, theme—Some Causes of Accidie in the Ministry. The word "accidie" was first made familiar to some of us a generation ago by the Introductory Essay to Bishop Paget's noble book, *The Spirit of Discipline.* It was the mediaeval name for a spiritual fatigue to which monks and other cloistered persons were particularly subject, a certain lassitude and melancholy, a dreary sickness of the soul, which, if it persisted, became one of the Seven Deadly Sins. F. W. Faber, in his valuable *Spiritual Conferences,* does not use the word, but he gives a sympathetic account of the trouble in its more common forms under the heading "Weariness in Well-doing." "We feel," he says, "the immense importance of an effort, but have no heart to make one. . . . It seems to us that we really can go on no longer. Perseverance is hopeless. Nothing has come of the past. Less it likely to come of the future. The present is vacuity." [1] And in a very recent book, *The Religious Crisis,* one of the best and cheapest books on the present situation, Roger Lloyd gives an admirable definition: "If one phrase can describe the sin," he says, "it was, at bottom, loss of faith, not in God, but in any real purpose in living." [2]

Now, the causes of this spiritual condition in the ministry are many. It may be the result of a culpable neglect of the devotional life, or of an incomplete surrender to the will of God, or of common sloth that spreads to the spiritual life. It may come of resentment at the conditions of our work, of thwarted ambition, of wounded pride, of envy of the position of other ministries, of preoccupation with questions of stipend and status with its inevitable injury to the sense of vocation. With these and similar causes I do not propose to deal. I want to confine myself to causes more general and less reprehensible, not to search the heart and probe the conscience but to point to some influences and errors which may have more to do with ministerial despondency than we are apt to think.

1. One wonders, for instance, how much of the restlessness and discontent in the ministry, of which we hear more than enough, is due to a spiritual weariness *which has its source in*

[1] p. 274. [2] p. 154.

the spirit of the age. In a striking analysis of the mood of the present day, Roger Lloyd declares that accidie is the root sin of the post-war world. Almost everywhere there is a sense of disillusionment and frustration, of the paralysis of peaceful purpose and goodwill, of inability to cope with the immense problems of social, national, and international life, and of personal insecurity and aimlessness. Much of this is due, of course, to economic stress, and to the uncertainties of a rapidly changing world. But behind all there is the chaos of morals and faith. "There must be," says Lloyd, "a higher percentage of people to-day in the Western world who find life an empty futility than at any other time for the last five hundred years."[3] Paget pointed out forty years ago that the influence of the time might have much to do with accidie in the life of Christians.[4] And it is obvious that it is very difficult to escape from the atmosphere in which we are living. We are unconsciously affected by it. In a disillusioned age we are prone to be disillusioned too, and our work seems to partake of the general frustration. Our difficulties and problems seem to be insoluble because we see them through the grey mist that pervades the common life. We are not optimistic about the Church and ministry because no one is optimistic about anything. We may never have held the false doctrine of inevitable progress once so widespread, though we may have shared the cheerfulness of outlook that had no other origin. But we may insensibly be carried away from our own moorings in the Christian faith by the general reaction from that doctrine. It is not necessary to pursue the matter further. It is enough to recognise that a very potent cause of this unhappy lassitude may be outside ourselves in the spirit of the time, for to recognise the cause is to go a long way towards loosening its power.

It is not a new thing in the world. History never exactly repeats itself, and our own age has its own peculiar characteristics and difficulties, but this mood is recurrent. Matthew Arnold speaks of the "deep weariness" of the Roman world into which Christianity came, and Roger Lloyd draws a very interesting parallel between that age and our own. To read such a fine historical novel as the Danish Petersen's *The Street of the Sandalmakers,* with its authentic picture of life in the second century, is to understand a little better the dejected spirit of the Christians of the time who are reproved in 2 Peter for asking hopelessly, Where is the promise of His coming? Merejkowski's picture of the fourth century in *The Death of the Gods* makes clear the moral and intellectual strain of a time when, as Edwyn Bevan puts it, "to be stationary seemed

[3] p. 155. [4] *op. cit.,* p. 43.

an achievement."[5] Bernard of Morlaix' great hymn *De contemptu mundi*, with its familiar lines:

The world is very evil,
The times are waxing late,

reflects the pessimism of the middle of the twelfth century, though in a few years there was to be the sudden springtime of St. Francis. But to come down much nearer to our own day. There is no finer book for young ministers to read repeatedly than Phillips Brooks' *Lectures on Preaching*, a golden book. The lectures were delivered in 1877, and could be delivered without alteration, though perhaps with some addition, to-day. Speaking on "The ministry of our age," he says: "The notion of fixed helplessness, of the impossibility of any strong power of a man over his own life, the mitigation of the thought of responsibility which, beginning with the sublime notion of a man's being answerable to God, comes down to think of him only as bound to do his duty to society, then descends to consider him as only liable for the harm which he does himself, and so finally reaches the absolute abandonment of any idea of judgment or accountability whatever—all this is very much more common than we dream. . . . With it come the inevitable consequences of hopelessness and restraint pervading all society and influencing all action, different in different natures, hard and defiant in some, soft and luxurious in others, but in all their various forms unfitting men for the best happiness, or the best growth, or the best usefulness to fellowmen. That is what we find scattered through the society in which we live."[6] It is worth quoting that passage for its own sake, and because it almost exactly describes the tone of the present age as we find it in life and reflected in much current literature. The tide may have gathered strength and swelled in volume, but it was flowing many years before the War, which is sometimes supposed to be the source of all our woes.

This is the world in which, except for the brave decade when the trumpets of hope heralded the birth of social democracy, some of us have been living for a long time. If we have escaped its deepening disillusionment it has been partly through the recognition of such causes as Phillips Brooks pointed out, but even more to the discovery that to hold the Christian faith intelligently, and not by mere tradition, is to be immune.

For my own part, I see no ground for despondency, in spite of the semi-paganism of the age. I do not underestimate the gravity of the task that confronts the Church; and I do not base my confidence on "campaigns" which seem to

[5] *Hellenism and Christianity*, p. 111. [6] p. 222.

me to take little account of the forces that have to be overcome without; or even on the signs of revival within, which, however welcome, are too small to buttress faith, but on deeper considerations—on the nature of man, and the sufficiency of the gospel, and the vitality of the Church. If the gospel is true, then sooner or later, and sooner rather than later because of the failure of all else, men will discover their need of it. But our peril is not only that we may underrate the temper of the time, but, even more, that we may underrate the resources and strength of the Church. It is the fact that the Church is better equipped morally, spiritually, and intellectually, than it was years back for dealing with the facts of modern life. The defenders of Christianity are more honest and more capable than some whose works were put into my own hand when I had need of them. I think, too, one is justified in saying that the intellectual battle with humanism, that old enemy with many faces, is already won; and that materialism as a system of thought is bankrupt. In the end ideas rule the world, and the Christian of to-day has no reason to be dismayed. And as for the vitality of the Church, whether we consider the fierce testing of the industrial depression and its strain on the resources of the Church, or the still-extending triumphs of the mission field, or the lives of a vast multitude of believing men and women, we must, I believe, agree with Lloyd when he says: "The divine principle of energy, operating through sacrificial love, was never in all the history of Christendom so fully revealed in the Church as it is to-day."[7] We must not permit ourselves to be intimidated by statistics, or hustled by fearful souls who tremble for the ark of God. We should rather consider the young generation which is rising around us, healthier-minded because it is freer than the youth of the past. I am convinced that in this generation the Church will have a greater opportunity than she has had for fifty years. I do not minimise the changes that must take place in the methods and orientation of the Church, or the cost of them in the sacrifice of old and dear traditions. It is a question whether or not the Church will have the wisdom, as she has the love, to answer the real calls of the age that is close upon us, and adapt herself to the new conditions. With all her imperfections she has not failed in the past, and I do not believe she will fail. But it is absolutely necessary that we do not share the accidie of the world.

2. To come to more personal causes. I am persuaded that many sincere and earnest ministers suffer from a spiritual despondency which is due to a mistaken reading of their condition. They have not lost faith in the sufficiency of the gospel, or in

[7] *op. cit.*, p. 288.

the resources of the Church. But they have lost faith in themselves as true witnesses for Christ. Keats, in one of his letters, says: "A poet is the most unpoetical of anything in existence, because he has no identity—he is continually in for and filling some other body."[8] This is largely true of the ministry, and the minister feels at times that he is the most unspiritual "of anything in existence." It is not always realised, even by ourselves, how much we who serve in the active ministry live, like the poet, in the imagination; which is not to say that we do not live a true life, because the imagination is the power by which we touch reality. It is not only that our imagination is exercised in our apprehension of the invisible to which we bear witness, or that, on a lower level, in the constant preparation of sermons and addresses we are envisaging in the study the people to whom they are to be delivered. It is that, in the nature of things, we live creatively in the lives of others, in the epics of their loves and hopes and sorrows; we enter so fully into their most spiritual experiences, that it seems sometimes that we have none of our own, that we have no "identity." And this means that there are times and moods when we suspect that our life, like the life of the tree, is all on the outside, and that nothing is left within. In such moods we feel that we are utterly unworthy of our vocation, and that if our people knew the poverty of our own personal life they would cease to respect us as ministers. We may make frantic efforts to recover what we think we have lost, and, failing in that, come to regard our work as, if not hypocritical, yet lacking the final touch of reality in that it does not represent the truth of our own spiritual life.

Now I do not suggest that any one is worthy of so high a vocation as ours, but I do seriously suggest that all this may be utterly mistaken. One is reminded of the old story of Wilberforce, who lived in the sufferings and for the redemption of the slaves, and the very evangelical lady who was anxious about his soul. "Madam," he exclaimed, "I had forgotten that I had a soul." The anecdote has often been quoted as a quite unnecessary warning against too great an absorption in the welfare of others. It is rather a proof, if proof were needed, of the spiritual stature of Wilberforce. Have we not the highest Authority for believing that whoso would save his soul must lose it? But may not this fear lest we have spent our spiritual life in our work be due to a misapprehension of the nature of the spiritual life? It is not something secret and private that can be isolated from our work and activities. It is our whole life as persons, imagination, mind, heart, and will.

[8] *Forman*, II, p. 173.

And if our life is enlarged and enriched by those activities, if we grow in understanding, sympathy, and love, through our identification with the infinitely varied lives around us, what is that but spiritual enlargement, enrichment, and growth? An intensely individual consciousness is not necessarily a sign of spiritual vitality. It is as we find our centre outside ourselves that our personality is realised. The higher the personality the more universal it becomes, and the highest of all was that of the Son of Man, who included all men in the vast circle of His life. And to us is this privilege given that, by the very conditions of our ministry, we are called into this larger experience. To lose "identity" in this sense is, most profoundly, to find it. Provided that we are really fulfilling our ministry and going forth from ourselves into the lives of those we serve, our concern for our own life is misplaced. We shall discover when our own testing comes, and we have to face trial, temptation, and sorrow in our own experience, that our faith and courage, and our realisation of God, are equal to the strain. Our "spiritual life" is far richer and deeper than our introspection would suggest. To lament this "cost" of the ministry is to miss the point and, perhaps, the blessing.

Yet, of course, there is the inner life of devotion, and closely connected with the misgiving to which I have just referred there is often a sense of frustration in prayer which is very discouraging. I am assuming that prayer and meditation have their necessary place in our life. Of the inevitable weariness and spiritual deadness that come of the neglect of these there is no need to speak. Without prayer which is the realisation of God in an act of self-committal, without meditation which is the lifting of the mind to Him in adoring thought, it is not conceivable that the ministry can be anything else but the most spiritually destructive and disappointing of all vocations. It is better to break stones by the highway than to attempt the ministry without a constant and conscious dependence on God. And yet, is not this the secret and depressing trouble of many a sincere and humble minister, that though he may speak earnestly and even with rapture—such is the influence of a worshipping people—of the joys of mystic communion with God, he himself is painfully conscious that he knows little or nothing of them? He comes nearest to experiencing the power and intimacy of prayer not when he is alone in his study but when leading the congregation in the great act of common worship. There, in the sanctuary, when he bears the needs of his people upon his heart, and his own personal life is merged in the life which is theirs and his, he may pass through the veil that hangs between this world of time and the eternal

loveliness. But when he is alone again the vision fades, and he seeks in vain to recapture the glow and ecstasy, and mourns the coldness of his own devotional life, even if he does not come to question—and this is possible—the truth of his experience in the common prayer. Much of this particular trouble would disappear if we thankfully and frankly recognised that it is true for the minister as for others that there is a power in the fellowship of worship which goes beyond the merely private experience of prayer. It is part of that enlargement and enrichment of personality through identity with others of which I have spoken. It is no indication of the poverty of our devotional life that it does not repeat an experience which depends for its intensity, and almost for its nature, on the corporate adoration. To expect it to do so is to invite a disappointment which may have serious results.

What makes the disappointment more common and the peril greater is the widespread prevalence of mystic ideas of prayer. The revived interest in the mystics which marked the closing years of the nineteenth century was significant in many ways, and contributed greatly to the widening of the horizons of Christian people. We owe to it some of the finest religious literature of recent years, from the profound writings of von Hügel to that pearl among devotional books, Evelyn Underhill's *The Golden Sequence.* On the other hand, it was one of the earliest signs of that flight from reason which has not a little to do with the present chaos, and it is mainly responsible for the all-too-familiar appeal to an undefined " religious experience " which is the last refuge of the hazy-minded apologist. One deplorable result of the vogue of mysticism was that multitudes of half-educated people cultivated a religious quietism in which thought was at a minimum, and misty emotion took its place. Religion became almost wholly subjective, and the great objective facts of the Christian faith were comparatively, and often entirely, neglected. " Immanence " was the magic word that opened the cavern of unearned wealth. Much of the devotional literature which is still read is characterised by the vagueness and shallowness of that period. One has only to compare it with the religious classics, Augustine's *Confessions,* Baxter's *Saint's Rest,* Taylor's *Holy Living and Dying,* Law's *Serious Call,* or Traherne's most glorious *Centuries of Meditation,* to realise what poverty can overtake a religion when it substitutes feeling and sentiment for thought and reality. No wonder that so many are ready to welcome the robust reaction of Barthianism, though as a theology it has all the limitations of a reaction.

But this revived interest in mysticism did more than call into existence an anaemic army of pseudo-mystics, it set a

standard by which many devout Christians began to measure their own devotional attainments. The "mystic union"; or some rapture, however brief, of unmediated vision; or, at least, a foretaste of peace unutterable, became the test of prayer's achievement, and the prize most earnestly to be sought. Now there are several things that need saying about the "mystic experience." In the *first* place, there is nothing peculiarly Christian about it. The true mystics are of all religions, and even, if we accept, as I think we should, Middleton Murry's account of his own experience, which is not unique, of no definable religion at all.[9] In the *second* place, though the apostle Paul and, in a less degree, the fourth evangelist were mystics, there is nothing in the teaching of Christ or in the New Testament that even remotely suggests that the mystic experience should be the conscious quest of the Christian, or the proof of his progress in the divine life; and there is nothing in the least resembling the directions given in books on mysticism as to the steps and stages through which the seeker after God mounts through the "Dark Night of the Soul" to the Beatific Vision. And, in the *third* place, the true mystic is born, not made. He is as rare as any other kind of genius, and it is nothing short of disastrous to make his experience in any sense a norm of ours. And, to do them justice, the great Christian mystics are wise and humble enough to disclaim any sort of spiritual superiority over their fellows who do not share their visions. "Visions," says St. Bonaventura, "neither make nor reveal the saint; otherwise Balaam would have been a saint, and the ass which saw the angel."[10]

The point of all this is that when we read, without criticism, devotional books written along mystical lines as so many are, and when we try to cultivate a mystical devotional life as many do, where there is not self-deception, in most cases there is disappointment, a sense of something wanting and unattained. Because of the absence of the glow and vision we are apt to disparage our seasons of quiet prayer and meditation. They become a routine and a weariness, with consequences easy to foresee and far too common. Does not the restlessness, the worldly anxiety, the fear and the fever of many a ministerial life point to something wrong at the centre, and is not that wrong thing often a disappointment in the devotional life due to accepting too unquestioningly the mystical standards?

> Then of the THEE IN ME who works behind
> The Veil, I lifted up my hands to find
> A Lamp amid the Darkness; and I heard,
> As from Without—"THE ME WITHIN THEE BLIND."

[9] Vide his *God*, pp. 34ff. [10] Inge, *Christian Mysticism*, p. 16 (note).

I am very far from suggesting that there are no special experiences of God in the lives of us common men, no hours of vision, no seasons of revelation. But they come not of our seeking but of the grace of God, and they may come not only in the time of prayer and meditation but in the busiest day; or in an experience of joy or trial when a window may suddenly open upon the infinite; or when, like Elisha, we are listening to music; or when the beauty of some natural scene invades the soul. We may even know hours when the whole visible creation is translucent with the uncreated Beauty. To each his gift. But the frequency or rarity of such experiences is no test of the reality of our devotional life. There was no greater saint in the nineteenth century than Thomas Erskine, of Linlathen, and his *Life and Letters* is a treasury of devotional reading. In his old age, Principal Shairp had a conversation with him which he thus records: "He spoke of the awful silence of God, how it sometimes became oppressive, and the heart longed to hear, in answer to its cry, some audible voice. Then he quoted that word, 'Be not silent to me, O Lord; lest if Thou be silent to me I become like them that go down into the pit'; and then I know he added, 'But it has not always been silence to me. I have had one revelation; it is now, I am sorry to say, a matter of memory with me. It was not a revelation of anything that was new to me. After it I did not know anything which I did not know before. But it was a joy for which one might bear any sorrow.'"[12] *One* revelation in the life of a great saint who lived in the very atmosphere of prayer and heaven! Should we be discouraged or grow weary of our prayers because we fare no worse, perhaps even better, than he? If God gives us such joy, it is well. If He withholds it, it is still well. "Why," asked Merut in the Indian myth, "why do I want presents from Rama? Rama is always in my heart." We should be abundantly satisfied if our prayer and meditation assures us of what we believe, keeps God in the centre of our thought, and so puts quietness into our soul.

> The eye sinks inward, and the heart lies plain,
> And what we mean we say, and what we would, we know.
> A man becomes aware of his life's flow,
> And hears its winding murmur, and he sees
> The meadows where it glides, the sun, the breeze.
> And there arrives a lull in the hot race
> Where he doth for ever chase
> That flying and elusive shadow, rest.
> An air of coolness plays upon his face,
> And an unwonted calm pervades his breast.
> And then he thinks he knows

[11] Rubaiyat 34. [12] Letters, II., p. 377.

The hills where his life rose,
The sea where it goes.[13]

In prayer, as in life, we live by faith, and if it please God that now and again faith becomes vision, let us praise Him for the gift. But vision or no vision, let us continue in prayer, remembering that what hides God is not darkness but excess of light.

The quotation of a passage from Matthew Arnold suggests one more fruitful source of spiritual fatigue. The accidie or depression that overtakes a minister is sometimes due to his failure to cultivate *all* his powers. Most modern lectures on preaching deal with the minister's reading, and warn him against the danger of reading only or mainly with a view to his sermons. Many of us know how this habit can interfere with the right use and profit of the Bible. It is a danger difficult to avoid, particularly in the minister's early years. And yet it is true then, as it is always true, as the faithful lecturers point out, that the best preparation, not only for the sermon but for the whole work of the ministry, is the preparation of the man himself. They have in mind, as a rule, the devotional life of the minister. But I would urge that this is not nearly sufficient, or rather, that it is perilous to separate the devotional life from other necessary activities of the spirit. The exhaustion that overwhelms many a minister and makes his work a joyless labour, in spite of his desperate attempts to maintain his devotional life, is often due to his coming to the end of his mental resources. Men are sometimes warned against cultivating intellectual interests at the expense of their soul's welfare. The opposite warning is more frequently needed. Our spiritual life cannot be split up into compartments like this without loss. We need to study for the sake of a full spiritual experience. Theology, philosophy, science, history, literature, are nourishment we require. It is not a matter of becoming authorities on these or kindred subjects, though in the present day their importance to the minister's work cannot be exaggerated, and as Dr. Whitehead says: "So far as concerns religious problems, simple solutions are bogus solutions. It is written that he who runs may read. But it is not said that he provides the writing."[14] It is, for most of us, the simple fact that not to cultivate the powers exercised in such studies is, sooner or later, to experience the weariness of spirit that takes all delight out of work and life. Incidentally, it may be remarked that the finest answer to a godless Humanism is a noble and Christian Humanism which claims all knowledge and art for Christ. But more especially, I urge, we need to cultivate the imagination which is the genius

[13] Arnold, *The Buried Life* (Poems 263). [14] *Adventures of Ideas*, p. 207.

of the ministry. There is no power so easily lost, and the loss of which is more tragic. We should read good fiction, not as mere relaxation but as part of our spiritual culture. (For refreshment there is, from the minister's point of view, a good deal to be said for detective stories. Among other admirable qualities, they are cheerful oases in the deserts of scepticism, where so many clever but dismal young authors are extolling the gritty barrenness of sand. For in them virtue, if not always rewarded, is vindicated, and wickedness is always found out and punished.) But the great novels from Cervantes' *Don Quixote* down to Dostoievsky's *The Brothers Karamazov* and on to Morgan's *The Fountain,* expand the horizons of the minister, and give him a more abundant entrance into the life of humanity. But most of all we should read poetry, the best of the past and the present. "The devil can do many things," wrote Francis Thompson, "but the devil cannot write poetry." [15] It is no accident that the great prophets of Israel were poets, and that the greater the poet the greater the prophet. The failure of many interpreters, not only of the prophets but of our Lord Himself, who was the greatest of all, has been a failure of poetic imagination, for which no scholarship can compensate. Middleton Murry is right so far when he says of Christ: "The essence of Christianity is the utterance of a pure and morally great poetic nature; and in this order like must be attuned to like." [16] The poets, in virtue of their divine endowment of vision and language, illumine life and the universe as no philosopher or scientist can do. And to no people in the world has God given so rich a heritage of poetry as He has given to us. Ours is "the tongue that Shakespeare spake," and in him the dreaming soul of the world found its mightiest prophet. Thomas Erskine knew Shakespeare only less well than he knew the Bible.[17] Robertson of Brighton learnt the "Inferno" of Dante off by heart, made a special study of Wordsworth, but gave to Shakespeare the attention due to one he regarded as "all but omniscient."[18] There is no study that will better repay the minister than the serious study of our greatest treasure next to the Bible. No doubt modern psychology can teach us much about human nature, though psycho-analysis is far more likely to betray than to bless. But, even apart from other things, the man who knows his Bible and Shakespeare will know more about men and women than he will learn from any textbook. Here is human life itself, with its tremendous background of mystery, as realised by the greatest imagination, save one, that ever tabernacled in mortal flesh.

[15] Shelley, p. 69. [16] "Pure Poetry," in *Countries of the Mind,* 2 Series.
[17] Letters, II., p. 367. [18] Life and Letters, I., p. 353.

Shakespeare is peerless, but he has great company. There is Milton, a mighty spirit in revolt. There is Keats, who died before his time, but who was of Shakespeare's tribe. It is a spiritual education of special value to a minister to read and study his great letters, and so learn how God tunes a poet for his work.

There is Wordsworth, whose *Prelude* should be studied line by line. There are the great poets of the nineteenth century, who kept its soul alive. But Wordsworth, apart from his supreme and abiding value as one of the world's greatest poets, is unexpectedly related to one of the most distinctive features of modern poetry and life. Professor Garrod says of him: "Wordsworth's poetry is essentially mystical. But whereas the mysticism of other men consists commonly in their effort to escape from the senses, the mysticism of Wordsworth is grounded and rooted, actually, *in* the senses." [19] Now, both for good and ill, modern literature and the modern life it mirrors is insistent on the rights of the sensuous life as part of the indivisible nature of man. But here, as elsewhere, the poets have vision. Meredith, who ranks with the moderns, in *Earth and Man,* and *The Woods of Westermain,* is emphatic that man can only attain the spiritual by doing justice to the physical life. Bridges, a great poet of a very different order, assures us that:

> This spiritual elation and response to Nature
> Is Man's generic mark,

and this response is by what he calls "sensuous intuition." [20] Masefield can only describe the conversion of Saul Kane in terms of the transfiguration of the world of sense.[21] It is not what our fathers would have emphasised, though Traherne did it in the seventeenth century. Abercrombie, in *The Eternal Wedding,* finds in sexual love, sublimated to its highest, the revelation of spirit:

> God known in ecstasy of love,
> Wedding Himself to utterance of Himself.

Binyon, in *The Sirens,* which has been called the greatest Ode since Wordsworth, sees the spirit that is in man answering to the Spirit that is in the universe, and turning *all* experience, mental and physical, to its high mysterious purpose.[23] And there are others, who are singing to-day like birds before sunrise and whose presence among us is God's pledge for to-morrow, for the poets are His harbingers. Surely all this is excitingly relevant to the life and thought of any man who

[19] *Wordsworth,* p. 105. [20] *Test. Beauty,* I., line 209 (318).
[21] *Everlasting Mercy* (Poems), pp. 125ff.
[22] *Poems,* p. 263. [23] *Poems* (lyric), pp. 323ff.

would understand, and speak to, the soul of this generation. The poets are its true interpreters. We should read poetry to keep alive our imagination, and our insight, and our hope. Before I was admitted to College I had, according to the "Midland" rule, to preach "trial sermons" before selected congregations. On one of these occasions I stayed with the minister. I have not forgotten how, in a break in the conversation, he suddenly rose and from a dark corner of his bookshelf produced a Shelley. "My people do not know and might not understand," he said almost apologetically, 'but I love Shelley, and find him very helpful." There is no cause to be apologetic about any poet, nor should we think of poetry as relaxation, or as an escape from the world of reality. Our highest powers are exercised in the study of it, or we get nothing. And, if there is escape, it is into the world of reality from a world that often deceives us as much by its shadows as by its light.

I have dealt with three or four common causes of accidie in the ministry. There are others, such as forgetting that the ultimate responsibility for the world is not ours but God's, and that the Almighty, if I may quote Francis Thompson again, is not "a constitutional Deity, with certain state-grants of worship, but no influence over political affairs." [24] But perhaps you will permit me to close with a personal word, which will not be irrelevant to my subject. When a man has been a long time in the ministry there are many things he regrets. He knows he has made many mistakes. He knows, too, that many more were unnoticed by him, and are therefore unremembered. It is of God's mercy that it is so. God puts His hand over most of our errors and hides them, lest we should be discouraged too much. But I regret most the stern and harsh judgments I passed in my earlier years. Perhaps youth is always apt to be hard in its condemnations, and indeed there were some one cannot regret. None the less, such things become a painful memory. As one grows older one grows more merciful, and, realising far more of the tragedy of sin and folly, and especially of folly, one has learnt much of the mysterious depths and strange and frequent beauty of human souls. In the beginning one sometimes wondered why God loved the world. In the end it seems the most natural thing for Him to do, He being Himself and the world what it is. The world of men is worth loving and worth redeeming. With the increase of objects of love, life increases in joy and interest. And without the love that can forgive everything, even as God has forgiven us, none of the things of which I have spoken can save us from the ultimate doubt.

B. G. COLLINS.

[24] *Shelley*, p. 71.

Worship and Life in the New Testament.

AMONG the many problems which the Free Church is facing to-day, considerable attention has been given to those connected with worship. It is commonly felt that the forms of our worship need adapting to meet the requirements and satisfy the spiritual aspirations of men and women in the modern world. Without entering into the question of the necessity or advisability of this, let us remind ourselves of one fundamental fact. Whatever charge of bareness or even at times of crudeness may be brought against our Free Church worship, we must not forget that that worship arose as the definite expression of a fundamental conception of the religious life. The type of worship which our Nonconformist forefathers developed, and which was congenial to them, was in accordance with the new discoveries which they made concerning God's approach to man and man's approach to God. Indeed, we might go further and say that their worship was the expression of that discovery.

According to Paul the fellowship of the Lord's Table is a proclamation of the Lord's death—"Ye do show the Lord's death." Even so, our worship with all its simple dignity is a proclamation of an inner life and direct communion which are sacred to us.

But this, after all, is only an illustration of the general truth that a genuine spiritual life requires to find expression in an act of worship. The activity of service alone can never satisfy. An ineradicable longing for the living God is in the human soul. Worship is a necessary element of religious life and vitality.

I suppose we should all be ready to admit this general truth. Yet, strangely enough, we have been inclined to forget it in our approach to the life of the New Testament period. The New Testament has often been regarded merely as a body of writings, the universal validity and power of whose message has tended to obscure the importance of particular conditions and temporary events as necessary for its origin and influential upon its formation. Consequently, the chief emphasis has been upon the outstanding personalities which appear in its pages. Undoubtedly Peter, Paul and John did play a prominent part in the formation of early Christian life and thought. Yet it is important for us to remember that not even these mighty characters could express in themselves all the life of the move-

ment to which they were attached. Behind these men was a host of converts, men and women of all classes and nationalities. Of these we hear but little in the New Testament, yet they were the main body of the Church. Their habits and their thoughts must have exerted considerable influence upon the Christian life of their times.

Most of these unknown Christians were the humble folk of their day. Mark tells us that "the common people heard Him gladly," and many of those would be in the early Church. Paul admits that "not many wise men after the flesh, not many mighty, not many noble are called." Such men and women as these had neither time nor talent to travel about for the propagation of the faith. They had their daily occupations. They had their home duties and social functions. Yet, at least once a week, they would contrive to let these slip, they would put aside all such duties and meet with fellow-Christians for worship. This it was that distinguished them from the world of their day. They were different from others because they worshipped in the name of Christ.

It is true, of course, that their manner of life also separated them sharply from the pagan world in which they lived. Indeed, their conduct was such that it deeply impressed that ancient world—no unworthy or easy achievement! But this conduct had its source and inspiration in worship. There they learned more of Christ and of the way of life which He taught; there, in fellowship with one another, they gained confidence and guidance for their daily witness; there they were reminded again of what God had done, and were uplifted by the presence of the risen Lord.

If the purest form of worship was to be found in caring for orphans and widows, and in keeping yourself unspotted from the world (i.e. as Dr. Moffatt says "in acts of charity and chastity") then we may be certain that these two acts—"the two features of early Christian ethics which impressed the contemporary world"—found their inspiration and strength in that worship. It is certainly significant that when Pliny desired to send a description of the Christians to the Emperor Trajan he should send what is chiefly a description of their worship. He discovered it was their custom "on a fixed day to assemble before daylight and sing by turns a hymn to Christ as a God; and that they bound themselves with an oath, not for any crime, but not to commit theft or robbery or adultery, not to break their word, and not to deny a deposit when demanded."

All this simply means that the strong spiritual life which an acceptance of the gospel message created had to find its expression not merely in deeds of service, but also in the

fellowship of worship. Here was the centre and hub of early Christian life. From this sphere of worship many of the New Testament writings sprang and to it many of them were directed.

During recent years considerable attention has been given to this life which forms the background of the whole New Testament, and to the strong influence which the practical needs and problems of that life exerted upon the formation of the New Testament writings. This is the great service which the "Formgeschichte" school of thought has rendered us. The attempt has been made to place the New Testament back into the progression of life and thought in which it arose, i.e. to discover for each element in those writings its "Sitz im Leben." Important for us now is this fact, that out of all this study the importance and influence of the habits of worship has been revealed. A. B. Macdonald in his book *Christian Worship in the Primitive Church* writes: ". . . as we read the New Testament afresh with minds alert for trace of the worship, we become increasingly aware that though it is not often mentioned, yet it is everywhere present behind the writers, giving form and colour and vitality to their modes of expression and thought; and ere long we reach the conclusion that their frequent silence regarding their worship must be due in great measure to the largeness of the place it filled in their lives."

The truth of these words may be seen perhaps most clearly in regard to Paul's epistles. One may indeed well ask whether Paul's writings are not addresses spoken to Christian communities rather than letters. There is ample evidence for this in the epistles themselves.

First of all, it is certain that Paul always addressed his epistles to the local community and not to an individual. He wrote "to the Church of God which is at Corinth," "to the Churches of Galatia," "to all the saints in Christ Jesus which are at Philippi," &c. The one letter which he wrote to an individual and which concerned a purely private affair, was nevertheless addressed to "Philemon . . . and to the Church in thy house." Furthermore, Paul evidently intended his epistles to be read aloud at the gatherings of the Christians. He tells the Colossians "when this letter is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the epistle from Laodicea." And in writing to the Thessalonians he is emphatic that all shall hear. "I charge you by the Lord that this epistle be read unto all the holy brethren." We note that the word he uses means "to read aloud."

Paul, then, intended his letters to be read publicly in the

Christian communities. Such being the case, it is surely of importance that he dictated those letters, for this means that they will contain all the spontaneity and characteristics of the spoken word. This, as a matter of fact, is just what an examination of Paul's style makes clear. The letters are not literary compositions carefully written. They are the living words which came to the lips of a passionately spiritual and deeply thoughtful man.

So Paul speaks with a definite Christian community in mind, and hence we may draw the conclusion that he speaks as if he were present in that community. The letters form, as it were, a substitute for the absent Paul. Consequently, what Paul would have said, had he been present, the phrases he would have used in prayer or preaching, may be expected to appear in his epistles. The atmosphere of worship is the atmosphere of the epistles. The realisation of this background will afford us an increased understanding of Paul's epistles, and these epistles in turn will supply evidence for the Christian worship. Indeed, from the structure of the epistles we can gain a clearer picture of the forms by which these early disciples worshipped.

The first fact of which this reminds us is that the kind of worship which is reflected in 1 Cor. xiv. could not have been normal. This chapter deals rather with the excesses and extravagances which inevitably arose among the Christians as ideas and customs from the Hellenistic world filtered into their life. But we have to remember that habits which are mentioned in the New Testament were not necessarily common. Indeed, the fact of their mention may rather be proof that they were unusual. No writer of the New Testament ever set out deliberately to describe the Christian life of his times. Paul especially writes concerning pressing problems and to individual communities. The practices which he rebukes were in all probability confined to one community or to a few neighbouring communities. The extravagances are mentioned because rebuke and counsel was necessary. But we are much more interested in the general life of worship, and that was more important and influential.

This general life of worship must have been much less sensational than the practices which are directly mentioned. It was influenced less by the emotional excesses of the Hellenistic world. It was based rather upon the simple worship of the Jewish synagogue, a worship which was familiar to nearly all the converts to Christianity, whether they were Jews or the more earnest pagans, who already had learned "to fear God." This manner of worship did not readily lend itself to abuse, and so does not need mention in the New Testament.

Nevertheless, this must have been the common type of worship.

It is certain that this is the type of worship which is reflected in Paul's epistles, if these epistles are regarded in the manner suggested above. Let us look more closely at the structure of the epistles in order to gain some picture of that worship.

We think, first of all, of the greeting with which Paul opens each letter. "Grace to you and peace from God the Father and from our Lord Jesus Christ." The customary manner of opening a letter in the Greek world was with the simple word "greeting." Paul can hardly have adopted such an epistolary custom in his long phrase, although there may be an echo of the Greek Χαίρειν in his Χάρις. The word "peace" suggests the common Jewish salutation "peace be unto you." This was a spoken salutation not merely between individuals but also between an individual and a community. So we can well imagine that such a phrase would naturally rise to the lips of Paul as he faced a gathering of Christian people in the large room of a house, only he deepens its religious meaning and makes it definitely Christian by his added phrase "from God the Father and our Lord Jesus Christ."

Now such an apparently unimportant change as the addition of that name was not without significance. It is surprising how frequently the phrase "in the name of Christ" was attached to Christian activities. In Col. iii. 17 we read, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." I would suggest that this verse is to be regarded as applying to worship. The preceding verse certainly deals with worship, for in it Paul speaks of "the word of Christ," of "teaching, and admonishing one another," of "psalms and hymns and spiritual songs," and of "singing in your hearts to the Lord." These were certainly the activities of worship. Then the phrase "in word and deed" could be a comprehensive expression for all the activities of worship, i.e. the vocal activities—preaching, praying, prophesying, speaking with tongues, &c., and the ceremonies—baptism and eucharist. So Paul expects the Colossians to perform every act of worship "in the name of Christ."

As a matter of fact, we know from other passages of the New Testament that many parts of worship were done in the Name, e.g. the Christians assembled, baptised, anointed with oil, prophesied, spoke with tongues and prayed "in the name of Jesus." For all these activities references can be cited.

But why all this emphasis on the phrase "in the name"?

It is because that phrase originally meant much more than we mean by it. It will convey much more meaning to us if we translate it—as we are justified in doing—thus: "Under invocation of the name," and if we remember that in the ancient world invocation of the divine name signified the presence of the Divine. So we can understand why Paul was anxious that every part of the worship should be accompanied by an invocation of the name of Christ. Thereby the presence of the living Lord was realised in all the worship. And that is why he opens his worship with the name of Christ, so that at the beginning the presence of the Lord might be there.

And after the greeting, prayer! So we find it in the epistles. How frequently Paul begins "I thank my God," or words to that effect, and then continues to utter some prayer on behalf of the community to which he is writing. How exalted is the language of these opening sentences! As we read, for example, 1 Cor. i. 4-9, or 2 Cor. i. 3-4, or Phil. i. 9-11, we can almost hear the Apostle lifting up his voice in prayer within the fellowship of Christian people. As these sentences fell on the ears of the listeners, the same silence would come to them as came when Paul was with them and led them in prayer.

Again, we think of the many Old Testament quotations which Paul uses—and uses as authorities in the confidence that they will be authoritative too, for his hearers. Surely this presumes a reading of the Old Testament on the part of the Christians. But since rolls were expensive, very few would themselves possess a copy; but the Church could conceivably possess a part or even the whole of the Old Testament. So it would be read week by week—especially those parts which seemed to refer to Christ and which the evangelists use in telling the story of His passion and death.

Again, we think of the psalms, hymns, spiritual songs which Paul mentions. Is there an echo of these in such verses as Ephesians v. 14?

> Awake thou that sleepest
> Arise from the dead,
> Christ shall give thee light.

Similar are the words in 1 Timothy iii. 16: "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Or, for that matter, did the seer on Patmos hear in heaven such praises as he was accustomed to hear among his fellow Christians? "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honour and glory and blessing." "Blessing and honour and

glory and power be unto Him that sitteth upon the throne and unto the Lamb for ever and ever."

More of these common elements of Christian worship are also revealed in the exhortations with which Paul closes his epistles. Many of these exhortations were the common property of that ancient world. Fine moral maxims and clear illustrations were used by Christian teachers when they desired to stimulate the moral life of their brethren.

And so we come to the closing blessing, "the grace of our Lord Jesus Christ be with you," or as it is expanded in 2 Corinthians, "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." A blessing which we find so appropriate in worship can hardly have had any other source than that of worship. So Paul ends the fellowship for the day by the pronouncement of the Divine name and the imparting of the Divine blessing to the people.

As we look back now over the type of worship which thus emerges from the epistles and which must have been the background of these epistles, we are compelled to notice its quiet forms and customs. All this is reminiscent of the sober, simple worship of the Synagogue with its prayers, psalms, lessons, creed, exhortations, and blessings. Simple men and women came together in quiet ways, and in all the naturalness of truly humble and reverent souls they approached God and heard His word to them. The excesses and extravagances were abnormal, the outcome often of perverted notions concerning the activity of the Spirit. This simple worship was the common order of the Christian faith.

It was this kind of worship, together with the breaking of bread, that formed the centre of the Christian life. This was the highest expression of their spiritual nature and this was also the source of their power for witness and service.

Whenever we speak or think of the golden age of the Church, of the magnificent service which was then rendered to the world, of the enthusiasm, courage and steadfastness of the early followers of Christ, let us remember this background of quiet worship, so rich in spiritual power because so pervaded with the presence of the living Lord. Above all, let us remember it especially as we seek to approach our own problems of life and worship.

L. G. CHAMPION.

Anders Wiberg:

A Baptist Pioneer in Sweden.

ONE of the most important reasons for the significant success of Baptist work in Sweden is unquestionably the fact that during its earliest and most trying time it was led by men of considerable education and of noble Christian character. One of these men who more than any other contributed to the sound and successful development of the Swedish Baptist work was the Rev. Anders Wiberg.

Wiberg was born near the city of Hudiksvall in the province of Halsingland, Sweden, on the 17th July, 1816. He was of peasant lineage, but showed an early desire and aptitude for study, and therefore his mother, who had early been left a widow, decided that he should receive a training which would prepare him to become a clergyman in the State Church. After preparatory courses in the schools of his native district, he proceeded in the year 1833 to the High School (Gymnasium) at Gävle, whence he graduated two years later and matriculated as a student of the University of Uppsala. But being poor, and unable to obtain the necessary financial assistance from home, he was compelled to suspend his studies for longer or shorter periods, during which he acted as a private tutor in order to secure the means for continuing his University course.

It was during this time that Wiberg came under the influence of the religious revival which was then spreading over Sweden. This revival was largely influenced by an English Methodist missionary, George Scott, who had been sent to Sweden by the Wesleyan Missionary Society. Wiberg came into contact with Scott and was awakened to a concern for his soul's salvation, although he did not immediately reach a definite decision for Christ.

After working with Scott for some time, and after the latter had been compelled to leave Sweden in 1842 on account of the prevalent religious intolerance, Wiberg returned to Uppsala to complete his preparation for the Church. A short time after resuming his studies at the University he came to a full assurance of sins forgiven, mainly through reading Johann Ardt's *True Christianity*. He experienced the peace of God, and a new period of his life began. He received his diploma in the following years and was ordained in the Cathedral of Uppsala on the 11th June, 1843. After his ordination, Wiberg

held several charges in his home province. His work was crowned with large success, and those who had experienced a religious awakening gathered about him and looked upon him as their leader.

But it was not long before the ecclesiastical powers found reasons to interfere with his work. He refused to admit to the Holy Communion such persons as he knew had no experience of God's saving grace and were living in open sin. But according to the policy of the Swedish State Church and the opinion of its authorities, he had no right to impose such restrictions. The conflict brought him great distress of conscience. He discontinued his ministerial duties for a time, and returned to Uppsala in order to obtain the additional degree necessary to qualify for holding the higher offices in the Church. He passed his examination in March, 1847, and went back to his work in his home province, but soon again found himself in difficulties on account of his persistent refusal to admit ungodly persons to Holy Communion. He then decided to apply for leave of absence from his duties. In the meantime, however, he continued his work among the believers until he finally arrived at the conviction that it was impossible for him to remain a clergyman in the State Church. He therefore sent in his resignation, and was discharged from his office in the spring of 1851.

At this time Baptist thoughts and ideas had begun to gain ground in Sweden. The earliest church of the denomination, organised in 1848, had been subjected to such severe persecution that it had been rendered incapable of doing any work whatsoever. Its founder was the Baptist pioneer, F. O. Nilsson, who, because of his Baptist convictions, was exiled from Sweden in 1851. The Baptist thoughts had nevertheless found acceptance, and the seed which had been sown was soon to produce a rich harvest. When at this time Wiberg first heard of the Baptist faith, he considered it a dangerous heresy, and contemplated writing a book for its refutation.

It then came about that he, in company with a friend, made a journey to Hamburg. Whilst there he came into association with the Rev. J. G. Oncken and Rev. Julius Köbner. He argued with them regarding the Baptist doctrines, which he naturally considered contrary to the teaching of the Scripture, and he considered himself victorious in the discussion. On his departure from Hamburg, however, he received from Mr. Oncken some tracts and pamphlets dealing with the question of baptism. Through the reading of these his faith in infant baptism was disturbed, and he came back to Sweden with another view than that which he had formerly held. He now began to study Baptist literature in earnest, and after some months published a

noteworthy book on the doctrine of baptism. This treatise, which he had originally intended to prepare in defence of infant baptism, is now one of the standard works in Baptist literature.

After having completed his great work on baptism and before publishing it, he decided to visit America and to receive believers' baptism there or on the journey. In the summer of 1852 he started on his journey. The ship stopped for a few days at Copenhagen, Denmark, where the exiled Baptist preacher, F. O. Nilsson, was pastor, and Wiberg visited him and asked to be baptised. His request was granted by the Baptist Church at Copenhagen, and on the 23rd July, 1852, he was baptised by Nilsson in the waters of the Baltic Sea. This marked the beginning of another new period in his life.

Having been baptised and accepted into membership with the Baptist denomination, Wiberg continued his journey to America. Nilsson supplied him with a letter of recommendation to the pastor of the Baptist Mariners' Church in New York, the Rev. I. R. Steward, and thus began his connection with this Church, which later came to mean so much to the Swedish Baptists. Since Wiberg had become a member of this Church, Mr. Steward secured employment for him as a colporteur and missionary among the immigrants in New York, under the auspices of the American Baptist Publication Society. After three years of service in this capacity, during which time he also busied himself with literary work, the Society appointed him a missionary to work in Sweden, preaching the gospel and distributing Christian literature. Is the autumn of 1855 he returned to his native country to enter upon the evangelical work which has meant so much to the Baptist cause in Sweden.

While Wiberg was living in America, Baptist views had made some advance in Sweden and a few small churches had been formed. These lacked real leadership, and their need was met by Wiberg's return. He at once took charge of the Baptist church in Stockholm, and become the true leader of the work throughout the whole country. He was untiring in his zeal as a preacher and in his care of the churches; he wrote books in defence of the Baptist faith, and was active in every enterprise for the advancement of the cause of Christ. Shortly after his return to Sweden he started a paper which became an effective instrument in the furtherance of the interests to which he was devoted. The work continued to grow from year to year; new churches were organised; and the Baptist movement soon became so important a factor in the religious life of the nation that the authorities had to take it into account and put a stop to the persecution which had heretofore been carried on in the land.

In the year 1857 Wiberg called together a general conference of delegates from the different churches in the country, and a Union of Baptist Churches was constituted. In the following year he issued invitations on behalf of the denomination to the English and German Baptists to send representatives to the second annual conference of the Swedish Baptist denomination. In response to this invitation the Baptist Union of England sent Dr. Edward Steane and the Rev. Howard Hinton to the conference, and the German Baptists sent the Rev. J. G. Oncken and the Rev. Julius Köbner. These visits came to mean much for the further development of Baptist work in the land and for the cause of religious liberty.

In 1860 Wiberg made a journey to England in order to gather funds for a church building in Stockholm. Through his persevering efforts, assisted by recommendations from Dr. Steane and others, he was successful in this enterprise. The money which he collected made possible the erection of the first Baptist church building in Stockholm.

Wiberg had scarcely returned from his journey to England when he began to make plans for a voyage to the United States. On his initiative, the Baptist Conference of 1861 had accepted a proposal to establish a training school for ministers, but in order to achieve this purpose money and teachers were necessary, and neither could be found in the land. But Wiberg rested his hope on the American Baptists. He started for the States in 1863 in order to raise funds and find teachers for the proposed training school and in other respects to promote the Baptist cause in Sweden. Though times were then very hard in America owing to the Civil War, he succeeded in his endeavours. The American Baptist Missionary Union (now the American Baptist Foreign Mission Society) decided to accept financial responsibility for the Swedish Baptist Mission, which the American Baptist Publication Society had hitherto carried. The funds for the new training school and for sustaining a number of evangelists were guaranteed by the Union. Wiberg found also in the States a Swedish man, who was destined by God to be the leader of the new Seminary and a "chosen vessel" to promote the cause of God in his native land. His name was K. O. Broady. Having served as an officer in the Swedish Navy, he had emigrated to America, and had studied at Madison University whence he graduated in 1861. Thereafter he served with great distinction as an officer in the Union Army during the Civil War and attained the rank of colonel. After the War he became the pastor of a small Baptist Church. Wiberg recognised in Broady a man with the qualities needed in the leader of the new Seminary, and Broady accepted the call to be its principal. In

1866 the two men returned to Sweden, and the Baptists' Conference of that year decided to establish the "Bethel Seminary," with Broady at its head. This decision was one of the most momentous which the Swedish Baptists ever reached.

With unflagging zeal and energy Wiberg now gave himself to missionary work in his native land. The churches grew in number, and the Baptist faith gained respect in an increasing degree from year to year. The Bethel Seminary produced trained Church leaders and missionary workers, and Wiberg continued to exercise wide influence both within and without the denomination, not least through his literary activities. In 1874 he made another journey to England and remained there about two years, during which time he collected a considerable sum of money for another church building in Stockholm. His success was chiefly due to the wholehearted support and recommendation of C. H. Spurgeon.

The later years of his life were passed by Wiberg in the southern part of Stockholm, where a second Baptist church had been organised, whose pastor he became and remained until his death. In 1887 his earthly life came to an end. It had been a career of inestimable blessing. He had laboured beyond most men, and had lived to see far-reaching results of his work. When he came to Sweden in 1855 as a missionary worker for the American Publication Society there were but a few hundred Baptists in the land. When he died Sweden had 473 Baptist churches with 31,849 members. In the Sunday Schools were enrolled 31,273 scholars, and the ministers numbered 506. In this development no one had played a more important part than Anders Wiberg. He was "God's chosen vessel" for his time.

Wiberg was a well-balanced Christian, a man of sterling qualities, a trained theologian, and a fervent and gifted missionary worker. He will always be remembered as one of apostolic stature by those who have learned to know the great work which under God he was permitted to perform.

N. J. NORDSTRÖM.

The Glasshouse Yard Minute Book, 1682-1740.

LESS than a mile from the site of its old meeting-place, "in an alley darkened by the frowning walls of the Charterhouse," there recently came to light the Minute Book of the Glasshouse Yard Church for the years 1682 to 1740. It has been secured for the Angus Library of Regent's Park College, and its careful study may be expected to throw a number of interesting and important sidelights on the Baptist life of London during the last years of the seventeenth century and the first half of the eighteenth. The Glasshouse Yard Church has maintained its existence, amid many changes, for more than two hundred and fifty years, being to-day located in Winchmore Hill, but until the discovery of this Minute Book it was not known that detailed records existed earlier than 1740.

The find consists of a substantial folio volume of five hundred and fifty pages, in good condition. On the fly-leaf it is described as "The Church Book for Goswell Street, September 1680," but the earliest entries in it are dated May, 1682. There are Minutes of Church Meetings held at fairly frequent intervals from then until July, 1740, and duly signed by the men present. In addition—and these are among the most valuable pages in view of present-day discussions—there are accounts of general gatherings of several London Baptist groups in the years 1692, 1697 and 1737, and also letters addressed to the Glasshouse Yard Church by its associates in the years 1715 and 1728.

The Glasshouse Yard meeting-house belonged to a company of General Baptists. Dr. Whitley suggests that they were first gathered together, not many years after the Restoration, by Francis Smith, a prominent Baptist bookseller. Smith did not die until 1691, but his signature does not anywhere occur in this Minute Book. The various General Baptist Churches in London were very closely linked together in the seventeenth century, so closely, indeed, that they described themselves as the different parts of one congregation. The records here preserved of general gatherings refer to sections meeting at White's Alley in Moorfields (here were the descendants of the original Baptist Church formed in Amsterdam in 1609 and transplanted to London in 1612; four volumes of its Minutes, beginning

1681, are now in the Guildhall Library), at Rupert Street in Goodman's Fields, at the dockhead at Shad Thames, at Duke Street "in the parke Southwark," at Hart Street, Covent Garden, and at Glasshouse Yard in Goswell Street. In 1692 the others dissociated themselves from the group at Covent Garden because the latter were receiving at the Communion Table some who had not submitted to the Laying on of Hands. These General Baptists took as their standard of profession and practice "the six principles of the Christian Religion mentioned Heb. 6, 1 & 2." Each section might discipline its own members except in cases of special complexity, when the help of the others was sought. The various Elders worked on a plan similar to a modern Methodist circuit. Elders and Deacons were appointed "by the general consent of the whole." Yearly, "for the preservation of a cordial union," there was a Communion Service at which all the parts met together; "only whereas many of our Brethren which belong to Goodman's Fields Meeting differ from the other parts in the manner of the Lord's Supper, it is agreed that they may have their liberty to absent from this general yearly meeting if they please."

Before their full value can be known these records will require careful study and comparison with other contemporary sources. A few points regarding the Glasshouse Yard Minutes may be noted at once however. Those between 1682 and 1684 are usually signed first by John Dewbury, who was clearly the presiding Elder. Between 1686 and 1690 the name of Francis Stanley frequently heads the list; he was a leading Northamptonshire General Baptist, who exercised a wide ministry in the Midlands, and it is interesting to find him in a position of authority in this London Church. In 1687 Thomas Kerby was ordained as Elder at Glasshouse Yard, Francis Stanley preaching a special sermon for the occasion, and Kerby's signature is the first to almost all the Minutes from then until 1726—that is, for the long period of thirty-nine years, covering the reigns of James II, William and Mary, Anne, and George I. Two years before the last entry to which he put his name, in 1724, another Elder had been appointed to be Kerby's junior colleague, one Joseph Morris, who, like a number of his contemporaries, had received part of his ministerial training in Holland. Morris continued to be the leader of the Church till 1755, long after another Minute Book had had to be secured.

A first reading of this book does not yield many echoes of the important political changes of the years. On April 18th, 1687, James II.'s Declaration of Indulgence led to the members informing Justice Smyth "that a people called Anabaptists did meet at the meeting-house in Glasshouse Yard," and during the

reign of Queen Anne they joined in the thanksgiving days ordered by Royal Proclamation for Marlborough's victories, but in the main it was purely denominational and domestic business that engaged them. Members were strictly disciplined—for failing to attend the services, for moral lapses, for becoming "unequally yoked with unbelievers," for getting into debt, and so on. There were theological controversies. In 1697 William Russell, the King's chemist, and one of the leading members of the Church, broke away with a number of others and set up "an unwarrentable and sizmactickall meeting," after charging Thomas Kerby and his friends—absolutely falsely as they declared—with sympathy with the opinions of Matthew Caffin. A generation later one of the members was disciplined for suggesting that Joseph Morris was tainted with Arianism. Two letters from the other Churches to the Glasshouse Yard group admonished the latter for their lack of unity.

The Glasshouse Yard Church was one of those helped by Captain Pierce Johns, and his bequests in 1699 caused a number of disputes. In 1702 the meeting-house was altered, and in 1707 and again in 1726 discussions took place regarding the charges for the use of the burial ground, which was becoming crowded. In 1729 collections at the doors at the services were given up in favour of subscriptions. Next year the question of singing in public worship was debated, and it was finally agreed that "when singing the praises of God is used in this church, it shall be done after the rest of the service." Delegates were appointed to the meeting of the Dissenting Deputies, who sought to care for the civil rights of Nonconformists, as early as 1733.

Between the pages of this Minute Book are one or two interesting letters. There is, for example, one to Thomas Kerby telling of the promising beginnings made in Virginia and appealing for financial help. Another comes from the "administrator and other of the relations of one Sarah Carter deceased, spinster and parishioner of the town of Daventry in the County of Northton, who was refused interment as well as Christian Buriall in the Churchyard of the said town of Daventry for the space of Twelvemonth by Mr. William Taylor, Vicar of the said Parish," and asks for help in fighting for their rights in the courts. The following choice and touching specimen of the art of the begging letter is worth quoting in full:—

Nov. ye 23rd. 1723

Kind and Loveing Brethren,

I return you many thanks with the rest of the Church for what Kindness I have Received, and should be Glad if

Any Kind Member had any small matter of Cloathing to bestow on a Poor Member, should be very Thankfull for ye same. Being reduced to a very Low Ebb which makes me forced sometimes to abscond the Holy Sacrament because of my poverty and apperell.

Still I hope to remain
A Faithfull Brother but through mercy
John Cooper

And here this old Minute Book must be left for the time being.

ERNEST A. PAYNE.

THE SOUTHWARK MONTHLY MEETING of Friends had a remarkable case of marriage to consider in 1667, and the entries have just been published in the *Journal* of the Friends' Historical Society. A man was a member of the Baptist Church in Southwark, known from 1624, and now after 300 years in Church Street, Deptford. He married a Friend. He changed his mind, and appealed to his church to declare the marriage null, because he was a believer, and she an unbeliever. The Elder, Henry Clayton, and the church, agreed. The man then married a member of his church. The Friends asked for a conference, held in Tooley Street on the 13th day of the second month 1667. Clayton acknowledged the man a knave, and the first wife as bad or worse; but justified the separation: he declined to say whether the second wife knew all the facts. The Friends appealed to the London Association of General Baptists. Five leading Elders disowned Clayton and said that such practices were beside their principles, signing a lengthy opinion on the 22nd day of the fourth month. The case led to a debate in the Assembly next year, and a resolution on the 4th day of the third month 1668, which governed General Baptist marriage customs for more than a century. It led to Clayton retiring from the Eldership, in which he was followed by Benjamin Keach, who was ordained that same year.

A Priestley Portrait.

IN a most interesting article on "A Portrait of Joseph Priestley and some of its associations" in the *Proceedings of the Leeds Philosophical and Literary Society, Scientific Section*, II, xii., 549-59, Mr. W. C. Walker, M.Sc., of University College, London, tells the story of how he traced an unpublished portrait of Dr. J. Priestley, painted about 1763, to its present whereabouts and then back through the nineteenth century to its eighteenth century origin. The story forms an interesting by-path in Baptist history.

Priestley himself, most probably, gave the picture to his sister Martha (Mrs. Crouch), for it was taken by this lady to Park House, Gildersome, in 1787 when she went as housekeeper to William Hudson, one of the illustrious family of Gildersome Baptists. She stayed there till her death in 1812. A little earlier in the same year 1812, however, Ellen Priestley of Liverpool married James Bilbrough of Gildersome, and it was at the invitation of William Hudson (third of that name), a bachelor, that the couple settled down at Park House. Mrs. Bilbrough who survived till 1865 lived at Park House all her life, and the portrait hung in the dining-room all the while. It remained in the Bilbrough family after the connection with Park House had been severed. In 1860 it was lent to the Royal Society for exhibition, but by this time the name of the artist had been lost. Mr. Walker provides a long discussion on the identity of the artist. It is surely a source of satisfaction to admirers of Priestley that the portrait was for so long kept in the family and is still in their hands.

The Hudson family is described and its connection with the Baptist Church explained in some detail in the course of the article and an elaborate (but designedly incomplete) genealogical tree is provided. Priestley's interest in Tommas, minister at Gildersome, is described and the marriage of Ashworth, the successor of Tommas, to a Priestley is mentioned. Photographs of Park House are provided and an "eye-view" of Gildersome made in 1739 is reproduced.

After consulting certain family documents of the Bilbroughs (kindly loaned to me for the purpose), I am able to confirm Mr. Walker's facts; though according to this source Brooks Priestley's dates are properly 1756-1816.

F.B.

Andrew Fuller and James Deakin, 1803.

JAMES DEAKIN was the first deacon of the first Baptist church in Scotland organised on the English model. The Scotch Baptists, organised about 1767 by M'Lean, all formed one connexion, with unpaid Elders; without an Elder to administer, the Lord's Supper was not observed. In Glasgow the Elder was James Watt, a doctor, whose work was wide and effective. In 1801 there was a separation, and a second church was formed, when John Taylor, Elder of the new Pen church in Paisley, ordained as pastor a graduate of the university, James Lister, with Deakin as deacon. Andrew Fuller approved the articles of faith and order, but when he came to Glasgow next year for the B.M.S., found that he was not welcome to preach under their auspices unless he approved all their proceedings—which he declined to do, as not a candidate for their pulpit.

In Liverpool the original church of the seventeenth century had on the death of Samuel Medley in 1799 given birth to three new groups. One of these called Peter Aitken, of Accrington, and on his death in 1801 turned its attention to Lister, who settled in 1803; in a long pastorate he saw successive chapels on Lime Street and Myrtle Street.

Haldane's society for the propagation of the gospel had sent out David MacVicar, who became Baptist, and built up a congregation at Bellanoch, near the Crinan Canal.

Fuller's letters refer to these events.

KETTERING,
April 5th, 1803.

DEAR BROTHER DEAKIN,

Your letter arriving just after our Church Meeting, I have not been able to lay it before the church, and as I am setting off a 3 weeks' journey to-morrow morning I shall not be able to obtain an answer from them for some time. Add to this, as they are utterly unacquainted with the removal of Mr. Lister, I think your brethren had better in this case accept of my answer instead of theirs. I will read the letter to them.

It grieves me that your connexion with us should occasion a separation with any who are the friends of Christ, especially as our distance is too great to be able to make you amends. If you think it desirable to be connected with your former brethren

and to drop your connexion with us, we should still esteem you and never refuse you our pulpit or Table, or rather the Table of the Lord. Do that which you think is right and most for your good.

Respecting Mr. L[ister]'s removal, he wrote me some months ago informing me of the separation of the members and of his despairing to stop at Glasgow. He also spoke of being under some previous engagement some time to visit Liverpool. I understood this to be an engagement prior to his being your pastor, but am not certain. I answered his letter by expressing my concern at what had taken place, and at his determination to leave his post, telling him that if he came into England he would find troubles in all places, and such perhaps as he had not been used to—that the people at Liverpool, I apprehended, were not of his sentiments—that they already had a minister (a Mr. Hassel), and it would be dishonourable for him to visit them, to unsettle them—that if he *must* leave Glasgow and come to England I should think his services would be more suited to Newcastle, where I knew there was a church, and a Mr. Fyshwick, who wished for a minister who should be able to take the charge of instructing four young men, not as missionaries, but as ministers for that dark part of the kingdom.

Such I well remember was the substance of my answer to him; but I never wrote to Mr. Fyshwick or any other person about him. I did nothing to persuade him to leave, but the contrary. I question whether all you have heard of his being invited to Liverpool and Newcastle were any more than my writing to him as above, which he might repeat to some amongst you. I cannot be certain, but I doubt whether he received any invitation for either of those places. Or if he did that it was after he had declared his determination to remove. We are not connected with the people he has gone to at Liverpool; they have separated on account of doctrine from the church in that place with which we are in connexion.

We always reckon it dishonourable for a church to tempt the pastor of another to remove where there is not just cause, as you know, and where such things are done should refuse giving him a *letter of recommendation,* which is ordinarily expected between churches in communion where a removal is favourable, both on the part of the pastor and people.

I cannot take upon me to judge, and I am persuaded our church would say the same, between Mr. Lister and you. There are cases in which removals are lawful. Mr. Carey was the beloved pastor of the church at Leicester and his loss was deeply felt; yet they did not dissuade him, but submitted to it as to the Will of God. I was thinking when I read your

letter, they might have said: "Surely Christ does not approve of pulling down one church to build up another!" Yet I cannot say that Mr. L[ister]'s case was similar to that of Mr. Carey. I wish much that Mr. Lister had stood his ground. I hope he may yet do *well* for Christ somewhere, but that had been doing *better*. Yet seeing he is removed, if I can do him good, or any other people by recommending him, I shall think I am serving the interest of Christ. You will present my brotherly love to the church, and to Bro. Begg, and to Mrs. Deakin, and all who love our Lord Jesus Christ in sincerity.

Grace be with you!

Your affectionate brother,

A. FULLER.

P.S.—I am told your old friend Mr. Edmonds, of Bond Street, is become an Arminian; I mean in the esteem of a part of his church; that they have on this account separated and taken the New Jerusalem Chapel. I am going to Birmingham the 18th inst.

Query: Would it not have been better if I had preached for you when at Glasgow—and if you had approved of me, invited me to the Table? If not there had been nothing the matter. Is it not strange that I could be admitted without any confession, or professed union into Mr. Ewing's pulpit, but where I was *rearer* of a sentiment, there I could not? Had I gone amongst you in that way, without any formal union and merely as a stranger of whom you hoped well, perhaps the brethren at Paisley and others at Glasgow would not have separated. But I may be mistaken in them. I am grieved to have been the occasion of division among you.

KETTERING,

February 25th, 1804.

MY DEAR BRETHREN,

I heard with concern of the dismission of Brother Begg [of Edinburgh], and of another separation of members with him; but knew not the cause. I do not know how it is, but there is something about the Baptists in your country that seems to tend to *divide* and *scatter*, on almost every difference that occurs. Thereby their enemies are furnished with reproach, and even good people of other denominations are prejudiced against their baptism. It is remarkable that in all the primitive churches, though we read of many disorders and some great errors, yet there is no account that I recollect of a single separation unless it were of individuals for some pernicious doctrine or wicked practice. I mean no reflection on any of you who are left, nor

indeed on any in particular; but on the general practice (for such it is become), of dividing on almost every difference. In order to enjoy and walk in Christian fellowship, it is not enough to be united as Baptists, nor yet in the mere *theory* of Christian doctrines; you must love each other for Christ's sake; and bear and forbear in innumerable instances, without thinking of parting any more than man and wife. I have been now nearly 22 years pastor of the Church at K—— and though we have excluded many for misconduct, there has not been a single separation, on account of such things as divide you. No member with us thinks of separating. If one or more think different in a case of discipline, or the like, from the majority of the Church, they are heard patiently and candidly, and frequently by conversing we come to be of one mind; but if not, the lesser number submits to the greater, and they agree to forbear with each other. Thus we think we fulfil the Divine direction of "*submitting* one to another in the fear of God." If every one will have his own will and way, there is an end to Christian fellowship. Bear with me my dear brethren while I thus write: all is for love to you.

With respect to your question about administering the Lord's Supper as *disciples of Jesus,* I should not be able, I own, to prove it sinful. But as the administration of it by an elder is the general practice and cannot be wrong, that is to be preferred. To do otherwise would not only draw upon you many reflections from other Christians, but might tend to divide you among yourselves. If, therefore, there be a person which the Church thinks suitable, though perhaps not "eminently so," I should say, let him be your elder. And with respect to his ordination, if there were any Minister connected with you within reach, it would be lovely and proper to invite him on the occasion; but if not, I do not think a church should omit it on that account. Every church, I conceive, is competent to appoint and ordain its own officers. Have a meeting of fasting and prayer—and if you had presbyters or elders, he should be ordained by the laying on of their hands—but as you have not, let the members of the Church lay hands on him, while one of their most aged brethren prays over and lays his hands upon him. In some such manner I suppose Mr. Barclay, of Kilwinning (the person perhaps to whom you allude) has lately been ordained over 12 members.

I would add, however, that if I were the Elder so ordained amongst you, conscious to myself that I was not "eminently" suited to the office and fearing lest I should be at any future time a hindrance to the gospel, I would say to the Church to this effect: "I am not insensible, my brethren, of the good

opinion which your choice of me implies; and I am willing so long as no one more suitable can be found, to do you all the good I can; but as I do not consider myself as eminently qualified for preaching the gospel, should you hereafter be able to find another to whom God has given greater gifts, only treat me in a respectful and brotherly manner on the occasion, and I trust I shall cheerfully give place to him, for the sake of promoting the cause of Christ and your good."

In such a case an Elder who should have conducted himself worthily need not be deposed from his office, but a colleague admitted. Such an Elder, if the Lord bless him, may grow in gifts and there may be no occasion for which I have mentioned; but yet were I in his place I would make such a proposal. His humility, if it be genuine, will not sink but raise him in the esteem of his brethren.

I shall think of Mr. M'Viccars, and if I can do him any good, I will. My health is comfortably restored. I lately saw a member of the Church at Liverpool, where Mr. Lister preaches, and enquired into the measures which they took to obtain him. He said that their late Minister, who died with them and who was acquainted with Mr. Lister (his name I think was Aikman), strongly recommended Mr. L. to be his successor—that they wrote Mr. L. (I think he said) *before* he was chosen your pastor, that he then declined, that they never applied to him after, nor he to them, till your connection was dissolved, when he informed them he should comply with their former request so far as to pay them a visit. This, so near as I can remember, was his statement. He assured me that they had acted in that business with the strictest honour.

With a tender concern for your best interests,
I am, My dear Brethren,
Affectionately yours,
A. FULLER.

P.S.—I would not have a *public* ordination, but merely a meeting of the church; tho if a few individuals who love you were admitted as spectators, it would do no harm.

KETTERING,
April 24th, 1804.

MY DEAR BRETHREN,

I feel much for Brother D[eakin]'s scruples and for you on their account. His tenderness of conscience endears him to me and I hope will do the same to you, though at present you may feel the inconvenience. A man who possesses and acts on such principles is worthy of the highest esteem even though in some things he should be mistaken.

Let me entreat both him and you to consider whether, in requiring *express* authority from Scripture for every particular relating to the formation and organisation of Christian churches, you do not require what God has not been pleased to give us; and whether many things of this kind be *divine institutions in the same sense as the Jewish ceremonial was, and as Baptism and the Supper still are?* If they be, might we not have expected to find them somewhere instituted and enjoined as they are? Should we not have had a *pattern* like that of Moses for making the Tabernacle? But all that we have on these subjects is incidentally introduced in the Acts and the epistles. This, indeed, is sufficient to mark the outlines or general principles of all our proceedings, but that seems to be nearly all. A great deal is left to be filled in by reference and analogy, which is not the use in positive institutions. The principles upon which the apostles proceeded in forming and organising Christian churches appear to me, not those by which Moses built the Tabernacle or Solomon the Temple, in which every minutia was prescribed and no room left for discretion, but rather those by which the seventy elders were chosen. They appear all along to have acted from *the nature and fitness of things.* They did not choose deacons till they felt the want of them, Acts vi., and enforced the measure not by saying these offices are a part of the model which we received from Christ, but: "It is not *reason* that we should leave the word of God and serve tables." They were inspired, I allow, in all their measures, but it was not with that kind of inspiration which expressly revealed that thus and thus they shoud act, but that which furnished them with *holy wisdom* to judge of the fitness of things as they occured. Now in such a system of things far less regard is paid to modes and forms than in cases of positive institutions. The general character of the O.T. church is that of an army going forth to battle. The former had to go through a vast variety of forms and punctilious observances, all tending to impress the principle of implicit obedience to the word of command, yet are not required to be so attentive to the mechanical as to the mental; not so much to a minute attention to forms as to the *spirit* and *design* of them. If Christ has clearly revealed His will in any case, or if apostlic example will clearly bear us out, we are safe to follow it; but where it is not so we must be contented with *general principles.*

With respect to the case in hand, I would submit to your consideration and that of Brother D[eakin] the following things:—

1. A church certainly has power to *judge* those that are within itself. 1 Cor. v. 12. But the power of deposing would

seem to imply that of appointing. I believe they have never been known to be separated in practice. In all those societies or churches where the people do not invest, they are now at liberty, I believe, to judge.

2. The concern which the apostles and elders had in ordination might be, not on acount of their presence and the imposition of their hands, being necessary to its *validity*, but merely to direct the churches, which were then in an infant state, *that they might do everything in a proper way.* If a number of churches were formed in Hindostan, some one or more of the missionaries would certainly be present in setting them in order and ordaining elders over them, because it would not only be lonely, but they would not be able to conduct it properly without them. But it would not follow that their presence and assistance rendered the whole *valid.* If they were sufficiently acquainted with Christianity to do all with propriety and it were inconvenient for the missionaries to attend, though it would be a matter of regret on both sides, yet the validity of it would not be thereby affected. The ordinations of which mention is made in the N.T. and in which apostles, or other persons deputed by them were concerned, have every appearance of their presence being necessary for *direction* rather than for *validity.* Paul and Barnabas ordained elders over the churches which had been raised by their preaching, Acts xiv. 23. Timothy was left at Ephesus (1 Tim. i. 3) for what? To do that which if done without him would not have been valid; or that which would not have otherwise been done right? He was left there to "charge some that they preached no other doctrine," but if the Ephesian teachers had been of themselves attached to the truth, we cannot doubt but that Timothy would have been well pleased to be excused. Titus was left in Crete to "*set in order* things which were wanting, and to ordain elders" (Titus i. 5). Wherefore? Surely not because their being *in order* of their own accord would have been invalid! The reason of Timothy and Titus being employed in ordaining elders was to prevent improper characters intruding themselves upon the churches. Hence the qualifications of both bishops and deacons are laid down (1 Tim. iii) and a charge given to "lay hands suddenly on no man, so as to be partaken of other men's sins," i.e. not to concur in the ordination of any man of whose character there had not been a sufficient trial. This *reason* still exists to prove the general propriety of the elders of other churches uniting in an ordination. But this is a very different thing from its being necessary to its *validity.* If the person ordained be not only well known in his own church, but is ordained *with the hearty concurrence of the elder or elders* of other churches, and

who would have cheerfully been there if it had been within their reach, he has everything, I conceive, that ought to satisfy him.

3. If a church have no power to invest with office [or so much] as to judge without the concurrence of the elders of other churches, our presbyterian brethren are ri[ght so far as] I see, in objecting to congregational church go[vernment], and we are wrong in maintaining it.

4. If a church be not competent to appoint [its own] officers, it will be difficult if not impossible to say who [is competent;] Apostles and Evangelists we have none: And as to the presbytery or elders, it would be very difficult to prove them to be the elders of *other churches.* Paul, we know, was one of them (compare 1 Tim. v. 14 with 2 Tim. i.). The rest might be the elders of the church of which Ti[mothy was] a member. I think the spirit of the apostolic prac[tice was for] the Elders of sister churches to be present and ap[prove the] ordinations; and it is brotherly, and useful in m[any cases,] but I am not able to prove it to be literally lai[d down in the] New Testament.

5. The passage you refer to (Acts xiii. 1-3) proves [that if] the laying on of hands was not confined to the [presbytery,] it is ascribed to the same persons as "fasted and[prayed," and] was done by them. Or if it were admitted [that the] church laid hands on Paul and Barnabas *by their elders;* yet as they would do it in behalf of the whole, it was properly a church-act.

6. Supposing the laying on of hands by the elder or elders of other churches to be necessary, it is so only to express their concurrence. The hand is only the sign of the heart. Now, Brother D[eakin] has the thing signified though not the sign. If he esteem me as a brother and an elder, he knows he had my hearty concurrence. I would not reason thus in positive institutions, but in cases like this I conceive it to be just. If the *spirit* or *design* of things be preserved, all is right. Where Christians were together they saluted with a holy kiss, but when at a distance they saluted by letter. (2 Cor. xiii.)

My Christian love to Brother D[eakin] and to you all.

I am, Your affectionate brother,

A. FULLER.

[Part of this letter has been carefully cut out, presumably for the sake of an autograph on the back: the words in square brackets are mere conjectural restorations.]

Reviews.

The Anabaptists, Their contribution to our Protestant Heritage, by R. J. Smithson, B.Th., Ph.D. (James Clarke & Co., Ltd., 5s. net.)

For three hundred years this inoffensive people was regarded with horror because of one episode of a few months at Münster. The actual misdeeds of a few hundred people there, less shocking in themselves than the vengeance taken on them, or than many sieges in the Thirty Years' War, have fouled the mind of the average reader, who has imagined that all Anabaptists were tarred with the same brush. It was useless to tell him that within a year, a great congress of Anabaptists repudiated the men of Münster; and that in a short time the whole community was avowedly Pacifist.

Still less does the average man know that the Anabaptists have an unbroken history from 1523, that they have plenty of records, and fine old hymn-books; and that to-day they may be met both in their original homes, Switzerland, Holland and Germany, but also in France, Russia, Canada, the United States, Mexico and Paraguay. A people of such tenacity of life, with such tenacity of conviction, is a people that deserves study.

Dr. Smithson does not profess to tell the full story of the Anabaptists and of the Church's indebtedness to them. That has yet to be written. But the story so far known is full of interest, and has attracted Communists, Socialists, Pacifists, who discern a kinship—even though to many of them it is tainted by being mixed up with religion! The purpose of the Scottish student is to estimate their governing principles, to recognise what was common to the groups which arose in Central Europe. They had no spectacular head; their policy hardly allowed any one to stand out; as against leaders of the calibre of Zwingli, Luther, Calvin, they could set only Denck, Hubmaier, Marbeck, Hutter, Menno. There is a most valuable chapter on their character and principles, the very core of the work; we could have welcomed an expansion, with definite illustrations. For concrete facts are still needed to smother the legend that Anabaptists were anarchists, polygamists, adventists.

The whole system of their real faith and order is here reviewed under seventeen heads. The result is to show that they were and are essentially evangelical; that they believe firmly in the freedom of the will; the responsibility of each man for following the inner light and interpreting the Scriptures; in precise obedience to Christ as to taking no oath, never fighting.

At one time they were the majority of all the evangelicals in the Netherlands; but the awful persecutions of Alva both reduced their numbers, and brought to the front other bodies

who did not believe in passive resistance, but who fought—strange to say, the people who blamed Jan of Leyden for fighting did not blame William of Orange and all his Calvinist supporters. Calvin they regarded as gravely mistaken when he sided with Luther on the bondage of the will.

Dr. Smithson has produced a book of real service to those who want an up-to-date study. We hope that he will continue his researches and face two questions which are hardly touched on in this volume but which press for solution: One, the relation between the Anabaptists and the so-called anti-hierarchical sects of the Middle Ages—whether or in what ways the Anabaptists were indebted to the latter as their spiritual forerunners. This investigation involves a careful, critical comparison of the information discoverable concerning both in extant contemporary documents or local legends. Two, the relation, if any, between Continental Anabaptists and English Baptists, involving a similar enquiry.

The author has abstained from pointing his moral. But even since he published, Europe has been scandalised by the vast warlike preparation of some rulers and their refusal to believe in peaceful negotiation. We saw in 1914 that non-religious Socialists promptly abandoned their principle of no war. The events of the next few years made Europe a most difficult home for all Anabaptists—Mennonites or Hutterites, as they often call themselves. And now the tendency is to leave Europe, which America regards as bewitched with war. Have not the humble Anabaptists their age-long message for the world to-day?

Two errors of the press have escaped notice on p. 26. "*Petrobrusians*" should be "*Petrobrusianos*," and "*Cluniacens*" should be "*Cluniacensis*."

A Handbook to the Baptist Church Hymnal (*Revised*). By Carey Bonner and W. T. Whitley. (Psalms and Hymns Trust, 2s. 6d. net.)

For ministers, choirmasters and organists this little book will add considerably to the value of the Revised Baptist Church Hymnal. Biographical notes on the authors of hymns and of tunes, a classification of hymn-writers according to their period, indexes of Bible characters, places and texts supply valuable information. The editors suggest a selection of hymns for the seasons and the major events of the ecclesiastical year, and Dr. Wheeler Robinson contributes a classification based on such topics as the Life of Man, the Revelation of God, the New Life in the Holy Spirit, the Praise and Worship of God. The sub-divisions of these topics are in themselves most suggestive, and

might well serve not only as a guide in hymn selection but also as a guide to preaching. There is a chapter headed, "The Church's Growth in Devotion." The skill with which this theme is handled suggests the amazing erudition of Dr. Whitley, and its necessary brevity does not prevent the author from illuminating many a hymn by a deft reference to the circumstances of its origin. The practical value of this book is nowhere shown more than in the opening chapter, with its suggestions for variety in worship in relation to the introduction of new tunes and the development of hymn-services.

Epochs in the Life of the Apostle John, by the late A. T. Robertson, of Louisville. (Oliphants, $2.)

Professor Robertson's last book! He has done much for exact scholarship in New Testament study; but this does not bristle with Greek. His own judgment is valued so well, that an eleven-page bibliography of other writers was hardly needed, and might have been replaced by an index. Indeed, we would rather have had his own opinions than constant summaries of what others have thought. On some points he did not make up his mind finally; but he practically takes the Sunday-School view that John was the disciple whom Jesus loved, that when relieved from the personality of Peter, he settled in Ephesus, evangelised and guided the neighbourhood, wrote his epistle and two notes, interpreted the work of Jesus in his Gospel, was banished to Patmos and there saw the Revelation. All these points are discussed fully and repeatedly. There is nothing about John's influence on the next generation, Papias, Ignatius, &c.; or on the developments due to Marcion and Montanus: the title of the volume does not promise these, but does well describe its scope.

The Employment Exchange Service of Great Britain, by T. S. Chegwidden and G. Myrddin-Evans. (Macmillan, 14s. net.)

In a foreword, Mr. Winston Churchill reminds us that twenty-two years have passed since the first Employment Exchanges were established. This study of them was written at the request of Industrial Relations Counsellors, Incorporated, of New York, and it is likely for many years to remain the standard work on the subject. Our particular interest at the moment is that the joint author, Mr. G. Myrddin-Evans, is the secretary of our Bloomsbury Central Church. In a forthcoming issue we hope to have an article on Unemployment Insurance, and further reference to this volume will then be made, but meanwhile we heartily commend it to all students of economic and social affairs.