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The Baptist Contribution to the One Church.

IT will be observed that, whether deliberately or not, the subject on which the Editor has asked me to write has been given an ambiguous title. It is not clear whether the "One Church" referred to is the Christian community as it now exists, scattered throughout the world and functioning in manifold forms: or whether it is some as yet non-existent Church which is conceived as about to come into being by the re-uniting of its divided branches. The ambiguity is not, however, very important, after all. For, in the first place, the prospect of a re-united Christendom—apart, that is, from some remarkable outpouring of God's Spirit—is exceedingly remote. And also we may take it as certain that, if and when a United Church does come into being, it will not be by the disappearance of everything distinctive in its separated members, but rather by the gathering-up and incorporation in a new form of what is truly vital and worthy in the various denominations. "Christians," says Bunyan, "are like the several flowers in a garden that have upon each of them the dew of heaven, which, being shaken with the wind, they let fall their dew at each other's roots, whereby they are jointly nourished and become nourishers of each other." If that be so, the garden's beauty will be enhanced by variety, rather than uniformity, in the character and scent and colour of the flowers which grace it.

In considering the Baptist contribution to the Church, we recognise at once that there are some things which Baptists possess and believe which are not peculiar to them, but which they hold in common with other Churches. This is, of course, true in regard to our relationship to the State: but it does not end there. For example, there is, so far as I know, no distinctively Baptist doctrine of the Person of Christ, or of the Atonement, or of the Lord's Supper; and the same might be said of many other practices and beliefs which we share with other members of the Christian fellowship. We are apt, indeed, as Denominations, to emphasise our differences from one another. But, in actual fact, the things which we hold in common are far more interesting and more important. Of these, also, we ought to make time to speak. In this paper, however, I necessarily

confine myself to those features of Baptist life which we may fairly claim are in some sense peculiar to us, and which constitute such special contribution as we have to offer to the Church Universal.

The first item in our contribution is *a particular kind of Christian life and character,* or, if you prefer it, a particular Christian "tradition"—meaning by that, not merely doctrines and customs, but a certain quality of life passed on from generation to generation. I should not like to suggest that there is always so distinctive a quality about Baptists that it acts as a kind of hall-mark and makes them recognisable on sight. But I do suggest that the contribution of any Christian community to the Universal Church ought never to be calculated merely in terms of the things which they possess in the way of beliefs or rites, but always primarily in terms of the quality of personal life which they are evoking and fostering. No one who has ever worshipped in King's College Chapel, Cambridge, or, for that matter, in his own parish church, could deny that the Anglican ritual of worship can be a very impressive and inspiring experience. Yet, surely, the finest contribution of Anglicanism to the Church Universal is not its ritual nor its creed, but the gift of such saintly Christians as F. W. Robertson, Josephine Butler, Henry Martyn and Temple Gairdner. Similarly, the greatest contribution of Baptists is the men and women whom they have produced and are producing, whether they be the Denomination's giants whose names are known throughout the world, or the countless humble souls, here and abroad, who are members of our communion and who are sustaining the fabric of its work and witness by their lives. It is safe to say that no other contribution we may make will ever be comparable in importance to this one, of producing men and women bred in a high tradition of Christian Churchmanship and discipleship, and able to take their place as citizens in building up the Kingdom of God.

The question then arises: what constitutes the Baptist tradition in particular? Are there any special features of Baptist life which we can point to as characteristic—any family likeness, so to speak, which we can distinguish in such different members of the Baptist family as, say, John Bunyan, Adoniram Judson and J. G. Oncken? It used to be said of Arnold of Rugby that his boys might be known in any part of the world. Could we say the same of Baptists? Put in that way, the question is indeed difficult, and we might find it very hard to agree among ourselves upon the answer. But I would go so far as to say that I think there are at least three features which are sufficiently common among Baptists, as to make them in some sort characteristic of our tradition. These are our love of liberty, our

experience in self-government, and finally our interest in evangelism. I should not, of course, claim that we have any monopoly of these qualities. But it is surely not accidental that the first claim for freedom in worship ever published in English was put forward by the Baptist, Thomas Helwys, and that we have had among our number such outstanding apostles of liberty as John Bunyan, Roger Williams and John Clifford, to say nothing of many less famous souls who have suffered silently in the same cause. Certainly no people have more determinedly borne witness than Baptists to the truth that the Christian must be free to obey the voice of God as He speaks in the conscience, and that the State has no authority to coerce the Church in matters of religious faith.

It is characteristic, too, of our Baptist tradition to believe not only in the competence of the soul for immediate fellowship with God and responsiveness to His Will, but also in the right (nay! the bounden duty) of the individual to work out the substance of his religious faith and obedience in equal fellowship with his Christian brethren. The Church Meeting may unhappily be a very much neglected institution among Baptists: but even so it stands as a witness to the fact that a body of believing men and women may have experiential contact with the Spirit of God in the ordering of their corporate life, and that, under His guidance and control, they are competent to interpret the mind of Christ without further permission. It would indeed be difficult to overestimate the importance of the contribution made by such worshipping communities to the general life of the nation, as well as to the Church, in furnishing ordinary men and women with the opportunity of bringing their varied gifts into the common stock, and of learning to co-operate for unselfish ends.

Finally, I believe that the zeal for evangelism at home and abroad displayed by such men as William Carey and C. H. Spurgeon is not an isolated phenomenon. The distinctive Baptist doctrine of the Church—according to Dr. Whitley—is that "it must consist wholly of people who have pledged themselves to Christ Jesus to live the life He desires, to win and train more disciples for His service." And the fact that the Baptist community now numbers something like 11,000,000 members in all parts of the world gives ground for thinking that, in this matter of evangelism, the beliefs of our people have inspired some measure of practice. The great names I have mentioned stand for an interest in the spread of the Gospel which, I think, is never wholly absent from our Baptist communion and which is capable, at times, of breaking forth with great power.

Honesty compels me now to admit that the good traits to which I have been calling attention do not form an entirely

convincing picture of the typical Baptist. Some touch of ugliness is said to be necessary in order to lend interest and vitality even to perfection, and candid friends have no difficulty in supplying elements necessary to complete a faithful Baptist portrait. In particular, the zeal of the good Baptist for the principles I have mentioned has often bred a ruggedness of temper which is hard to define, but easy to recognise. Indeed, the Baptist insistence upon liberty, and upon the supreme importance of evangelism, may produce, with perilous ease, a narrowness of outlook and a jealousy of interference which are very unlovable, and from which we may well pray to be delivered. Perhaps one of the strongest arguments for closer co-operation and fellowship between the various Denominations is the fact that we all need such contacts if our own special gifts are to be kept sweet, and if their value is not to be largely impaired by the absence of others which are no less admirable and necessary for the full Christian life and witness.

The second great contribution of Baptists to the One Church is *a particular conception of Christian Discipleship and Church Membership which is expressed and fostered by a special Rite,* namely, that of *Believers' Baptism.* I put it in that way because I want us to recognise that the real gift of the Baptists to the Church Universal is not so much a rite as the kind of outlook and temper which is fostered by that rite, both as truth and as power. The real issue between Baptists and Paedo-Baptists is often grievously misrepresented as being simply a matter of the quantity of water used in the administration of the rite. It is difficult to imagine how any intelligent person could suppose that a great Christian communion could arise upon so trivial a basis. The fact is, of course, that the real distinction between us is upon the question as to who are the fit subjects of Baptism. And the justification of our separate existence as Baptists is that the rite of Believers' Baptism expresses and fosters, as Paedo-Baptism can never do, certain truths which we believe are vital to the life of the Christian Church. Those truths may be briefly summarised as follows:

(1) The personal meaning of Faith and Grace.
(2) The moral change which takes place in conversion.
(3) The spiritual nature of the Church.

In the first place then, Believers' Baptism is vitally important because it stresses the personal meaning of Faith and Grace. Infant Baptism may and does have beautiful meanings of its own, with which no one would wish to quarrel. But history and experience alike show how easily the use of the rite with an infant lends itself to mechanical and quasi-magical conceptions of Faith and Grace which are repugnant to a truly Christian

outlook. Believers' Baptism has, no doubt, its own special temptations, and may easily come to be wrongly regarded as an end in itself, rather than as the beginning of a life of service to Christ. But at least no rite is rooted more securely than this one in New Testament conceptions of God and man and their mutual relationship. Here, at any rate, is visibly set forth the truth that God and men come together through Jesus Christ in a relationship which is wholly personal. On the one hand, the rite demands of the candidate such an individual apprehension of, and assent to, the gracious purpose of God as no one but he can show. On the other hand, Baptism is his way of testifying to the fact that, in the exercise of personal repentance and faith, he has actually met God as Father and experienced His saving power. From both points of view the relationship between God and the believer is seen to be entirely personal, and one in which Faith and Grace are spiritually complementary, the one to the other.

Further, the rite of Believers' Baptism testifies to that identification of the believer with Christ in His filial attitude to God which is of the essence of conversion. The baptism in water, with its double activity of descent and ascent, expresses, with incomparable fidelity, the inward surrender of the heart and will to God through Christ, and it is surely this which constitutes the moral change by which a man enters into his inheritance as a child of God. The baptism of the Spirit, of which the New Testament speaks, is no external outpouring upon a man of quasi-physical power. It is the inward realisation of the Spirit of Christ which comes about by "Dying and rising again" with Him. This is a moral act, or it is nothing. And there is abundant testimony to show that the following of Christ obediently in the waters of baptism, even at the cost of much fear and trembling, does bring to the believer an effective assurance of fellowship with Him in the Spirit of the new life which He imparts.

Finally, there is in Believers' Baptism a constant and much-needed testimony to the spiritual basis upon which the Christian Church rests. It is our way of saying that the Church is neither a social nor a political but a religious community, which is grounded in a spiritual relationship to Christ and answerable finally only to Him. Few people would now think it necessary to deny that some measure of orderly arrangement and continuity are necessary for the health and well-being of the Church, or that an ordered statement of its beliefs is desirable. (Indeed, it would be a great step forward in our relations as Denominations if we all recognised that our main differences do not centre around the desirability of these things, but about the form and relative importance which we respectively assign to them.) Nevertheless,

there will always be room for the affirmation by Believers' Baptism that the real foundation of the Church is not in its orders or creeds or sacraments, but in a personal relationship to God through Christ, and that a Church is nothing unless it is a voluntary association of believing men and women who have accepted the gift of God in Christ, and know themselves called to serve Him as brethren with undivided loyalty and obedience.

Such, then, is the Baptist contribution to the One Church. I would not claim even of this that it is a contribution which is wholly peculiar to ourselves. I rejoice in the fact that, once these convictions of ours are clearly stated, they have about them that air of universality which is one of the marks of truth. Yet it is dangerous to assume that truths will continue of themselves to make their power felt, apart from the co-operation of living minds and consciences through which they may find utterance. And I hazard the opinion that if the truths which I have mentioned are still living and weighty amongst us, the reason is because, to a greater degree, perhaps, than we ourselves are always aware of, the rite which gives our Denomination its distinctive name has kept them alive and powerful, and has prevented them—in Coleridge's phrase—from becoming bedridden in the dormitory of the soul.

My former College Principal, Dr. Wheeler Robinson, to whose stimulus I gladly acknowledge my indebtedness for very much of what I have written, used to tell the story of one Samuel Chandler who had been regretfully admitting the existence among Dissenters of various failings which greatly offended him. Upon being asked, however, by a certain bishop why, then, he did not leave the dissenting people, he replied: "My lord, I would: if I could find a worthier body of people." The story is perhaps worth repeating, not as an incentive to self-complacency, but as a reminder that a true appreciation of one's own heritage is neither a hindrance to self-criticism nor an obstacle in the rendering of real service to the Church of Christ. I should rather say that such appreciation is a necessary condition of the best kind of service. Perhaps the first duty that Baptists owe as individuals to the One Church is to understand, cherish and develop whatever is highest and best in their own particular tradition, and seek in the spirit of humility and love to make it a worthier offering to the Cause of Jesus Christ.

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Salvation by Knowledge.

A STUDY OF THE FOURTH GOSPEL.

I.

IN the Fourth Gospel knowledge is given an importance it has nowhere else in the New Testament. Frequently it is implied that salvation or eternal life comes through knowledge. The reply of Jesus to Pilate, "To this end have I been born . . . that I should bear witness unto the truth" (xviii. 37) sets forth the purpose of the Incarnation as being Revelation. This agrees with the description of Jesus as the "Truth," and the "Light of the World." From viii. 32, "And ye shall know the truth, and the truth shall make you free," it appears that Truth alone suffices to liberate from sin. The words below: "If therefore the Son shall make you free, ye shall be free indeed," attribute the same activity to the Son as to the Truth, implying that the work of the Son is to make known the Truth. The words of Philip in xiv. 8, "Show us the Father and it sufficeth us," represent the Revelation of God as meeting the deepest human need. It is explicitly declared in xvii. 3 that eternal life consists in the knowledge of God: "And this is life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, Jesus Christ." In several passages the teaching of Jesus brings Salvation (cf. vi. 63, xv. 3, xvii. 17, 26). The purpose of the Gospel is declared in xx. 31, "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name." Belief here rests principally upon knowledge of Christ's miracles.

Agreeable to this emphasis upon knowledge is the constant repetition of words stressing the importance of Revelation. Such words are "light," "know," "declare," "bear witness," "see," and "manifest." The new teaching about the Holy Spirit agrees with this emphasis. Here, and nowhere else in the New Testament, He is called the "Spirit of Truth.' The description of His operations agrees with this title. He brings to remembrance the sayings of Christ (xiv. 26), bears witness to Christ (xv. 26), and will guide into all the truth (xvi. 13). His work in the world is to convict it (xvi. 8-14).

The Prologue sets forth the point of view from which the writer presents the whole subsequent narrative. Its interpreta-

tion, therefore, is important; but it involves questions upon which scholars are not agreed. Chief among these is whether "The Word" is to be regarded as expressing Greek or Hebrew religion. If it is Greek it represents Christ as the Divine Reason made explicit. If it is Hebrew it represents the presence and activity of God in Christ in the world. The influence of Greek thought upon this Gospel is undeniable. The Platonic doctrine of "Forms" influences much of its symbolic and allegorical teaching. The Platonic Dialogue was the favourite mode whereby Plato recorded and amplified the teaching of Socrates. Much of Christ's teaching is here given in the form of Dialogue. The enemies of Christ during His earthly ministry are referred to several times as "the Jews." This suggests that its author, though he may have been a Jew by birth, was more in sympathy with Hellenistic thought than with current Judaism, and that he was writing for Gentile readers. On the other hand, recent research has shown that Hebrew teaching probably exercised great influence upon the writer. The Hebrew conception of the Divine Wisdom may be the background of "The Word." If it is, there is significance in the fact that, of all the forms of mediation which Jewish theology then postulated, the writer chose the one which more than any other emphasised the Revelation of God as of supreme importance.

Probably there is in this conception of the "Word" a synthesis of Greek and Hebrew thought. As its meaning is uncertain it seems reasonable to interpret it in the light of the explicit teaching of the Gospel set out above. This clearly represents Christ's saving work as being accomplished by His Revelation of God.

II.

There are, however, a number of passages in the gospel which seem inconsistent with this exclusive emphasis. It is clearly taught that more than knowledge is needed for salvation, as will now be shown.

(*a*) Participation in the Sacraments appears to be essential for salvation, according to the usual interpretation of two passages. These are (1) iii. 5, "Except a man be born of water and the Spirit, he cannot enter into the kingdom of God," which is understood to refer to baptism, and (2) vi. 26-59, where a reference to the Eucharist is found.

(*b*) The demand of Jesus recorded in the Synoptics that His disciples should "follow" Him is echoed in xii. 26. Here the context indicates that conformity to Christ's spirit of self-sacrifice is required. The obligation to follow His example of humility is inculcated by the story of the washing of the disciples'

feet (xiii. 15, 17). Obedience to Christ's commandments is demanded (xv. 10, 12). It is therefore made clear that there are moral conditions which must be fulfilled if salvation is to be experienced.

(*c*) The distinctive feature of the Gospel is its emphasis upon spiritual experience. It is this which gives it a unique place in the thought and life of the Church. This "mysticism" permeates the whole book and it is only necessary to refer to a few examples such as: the necessity for the New Birth (iii. 3, 5) and of cleansing by Christ (xiii. 8); the gift of the living water (iv. 10, 14) and of the Bread of Life (vi. 27); Christ's abiding with His disciples (xiii. 23) and in them (xv. 4) and their abiding in God and in Christ (xvii. 21). These passages represent the relationship of Christ and His disciples as being far more intimate than that merely of a teacher and his pupils.

This Gospel appears then to represent knowledge, the sacraments, morality and spiritual experience as all essential to salvation. It would seem, therefore, that "Salvation by Knowledge" is an inadequate description of the teaching of the Gospel. Are all the four elements of equal importance or can one of them be regarded as primary and the rest as in some sense derivative? The presence of these apparently irreconcilable elements seems to favour some theory of composite authorship or editorial activity. Many such theories have been put forward; but the lack of agreement among scholars with reference to them, and the subjectivity of their methods makes this a precarious mode of explanation. Probably editorial activity was comparatively small and has not seriously affected the main teaching of the original work. Its writer, though probably he utilised a variety of sources, written and oral, has woven them into a homogeneous whole, setting forth throughout his own interpretation of Christianity. Fragments inconsistent with this point of view can be detected; but they are comparatively few and unimportant.

III.

Clement of Alexandria reports a "tradition derived from the early presbyters" to the effect that "Last of all, John perceiving that the bodily [or external] facts had been set forth in the [other] Gospels, at the instance of his disciples and with the inspiration of the Spirit, composed a spiritual [pneumátikon] Gospel." Whatever historical foundation there may be for this tradition it admirably sets forth the purpose of the Gospel, which above all portrays the profoundest spiritual experiences of the presence and power of the Living Christ in the lives of His followers.

This dominant emphasis gives the clue to the meaning of the whole work. From this point of view the three other elements will now be considered.

(1) The fact that a reference to the Sacraments seems to be confined to two sections is significant; for this writer constantly repeats his leading ideas. In neither passage is the reference explicit and definite. In the first (iii. 5) it is confined to three words, "and of water." Prof. K. Lake argues that these words are an interpolation inserted to bring the passage into harmony with later ecclesiastical doctrine and practice. As, however, no ancient Greek manuscript is without them, his arguments, though weighty, must be regarded as inconclusive. The words may not have any reference to baptism. The passage might be translated, "Except a man be born of water and breath, he cannot enter into the kingdom of God." In accordance with the symbolism everywhere found in this Gospel, "water" may then represent the cleansing work of the Holy Spirit, as "breath" represents His revivifying activity. The two aspects of the New Birth—deliverance from the old life and the bestowal of new life—are then depicted, as in Paul's figure of death and resurrection. This interpretation of "water" is confirmed by the explicit comparison of the Holy Spirit to water in vii. 38, 39. Most expositors, both ancient and modern, appear to interpret the discourse on the Bread of Life in chapter vi. 26-66, as having reference to the Eucharist. Nevertheless, this interpretation can be challenged on several grounds, which will now be set forth.

(*a*) The fact that the discourse was delivered before the institution of the Eucharist makes it extremely unlikely that it refers to this. The tradition attributing the institution to the Last Supper is as well authenticated as any Christian tradition, and cannot be challenged by this one Gospel written long after the others. If Jesus spoke these words in reference to the Eucharist before He instituted the rite He gave teaching which He knew none of His hearers could possibly understand, and which would offend their reason and moral sense; for the clue to its meaning was hidden from the most earnest and spiritual of them. This seems to represent Jesus as needlessly causing them to stumble. The teaching in parables in the Synoptics, though it might perplex many, would not offend the reason and conscience of any. The interpretation of the parables was possible to all who exercised their spiritual faculties and were in harmony with God's will. The comprehension of this teaching in John vi. was impossible until the clue was given later at the Last Supper. Only a small proportion of those who heard it in Galilee were present then, so the actual result was to perplex and alienate far more than it enlightened. It is incredible that Jesus, who so sternly denounced

those who placed a stumbling-block in the way of others, should have so acted. This difficulty is felt by many who support the Sacramentarian interpretation. An attempt to evade it is made by attributing a chronological error to the author and placing the discourse at the time of the institution. If the author could err so flagrantly, it seems impossible to rely on his historicity in any instance and it is difficult to believe he had recourse to the evidence of an eye-witness. More serious than the impugning of the chronological accuracy of the writer is the impression this theory gives of his misunderstanding of the character of Jesus. If he could represent Him as acting in such a way can he have had any real insight into His character?

(*b*) Another objection to the Eucharistic interpretation is that it involves sacramentarianism of an extreme type. If the words, "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves." (vi. 53) refer to the Eucharist, then they represent the observance of this rite as absolutely essential to salvation. When the Gospel was written Christians were suffering persecution. Many converts would be martyred before their period as catechumens was accomplished. Some of these would by their very fidelity to Christ be deprived of the opportunity of ever receiving the Sacrament. If the above words refer to this rite they represent Jesus as teaching that such martyrs would be deprived of the reward of their sacrifice. This interpretation also means that members of the Society of Friends and of the Salvation Army and a multitude of other sincere Christians who do not observe the Sacrament are thereby excluded from Salvation. Facts of experience prove that members of these communions possess and express in their lives the Life Eternal in rich measure. This interpretation, therefore, exposes the Gospel to the charge of error on the very matter which it above all emphasises—the universal experience of Christian believers.

If the words in vi. 58, "he that eateth this bread shall live for ever," and vi. 54 refer to participation in the Eucharist, they set forth a non-moral view of religion which appears quasi-magical. For nowhere in the discourse are moral conditions specified—the mere act of eating and drinking brings eternal life, independently of the attitude of the participant. The writer would never run the risk of such a ruinous error being made. Paul, knowing the danger of crude sacramentarianism, safeguarded his teaching by a stern warning that those who partook unworthily would bring judgment upon themselves. The author of the Gospel would have done likewise if he had had the Eucharist in view here. When he wrote, the Mystery religions were probably the most influential of living pagan religions in the

Hellenistic world. A feature of some of these cults was a sacramental meal at which immortality was thought to be mediated by feeding upon the Deity. As the Gospel was written for Hellenistic readers its author would not appear to give any countenance to such errors.

(*c*) It is unlikely that he would omit all reference to the Institution of the Eucharist if he regarded its observance as essential to salvation. The Gospel would then need to be supplemented by one of the other Gospels or by tradition. The work as it stands would be unintelligible, as it contains nothing to explain the Sacramentarian significance of this discourse. If the Gospel was intended merely to supplement other sources of information it would not repeat so much of what the Synoptics contain. Where it omits incidents which they record, a dogmatic reason can frequently be detected and one may be present here. The substitution of the story of Jesus washing the disciples' feet, and the exhortation based upon it, may indicate that to the author's mind the true Sacrament of Communion with Christ was imitating His Spirit rather than any ritual ceremony. As many of the most practical and deeply spiritual Christians find the most intimate communion with Christ independently of the Sacraments and, in consequence, attach little importance to these, so it may have been in the case of the author of this Gospel. The reason why from early times and until now the Sacramental interpretation has been accepted almost universally is that the ritual and ceremonial elements in religion always appeal to most people more strongly than the mystical. The theories and practice of the Mystery religions exercised a powerful influence on the development of Christian doctrine after the close of the first century A.D. This Gospel was published probably about 100 A.D. The Sacraments soon became the leading features of the worship of the Church and so affected the interpretation of this discourse.

If the Sacramental interpretation is rejected how is the discourse to be explained? It is a dramatic and symbolic representation of the process of salvation—the act of believing, and the spiritual experience which is its outcome. In verse 40 we read: "For this is the will of my Father, that everyone that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last day." With this should be compared verse 54: "He that eateth My flesh and drinketh My blood hath eternal life; and I will raise him up at the last day." Here the same effects are attributed to eating and drinking as to vision and faith. This indicates that they are alternative expressions for the same spiritual activity. Eating the flesh is a dramatic and symbolic way of describing the act of faith whereby the quickening power of God's revelation in the Incarnate

Son is appropriated. Drinking His blood means assimilating by faith the redemptive efficacy of His Death. This use of eating as a figure for appropriating the contents of a divine Revelation has parallels in Ezekiel iii. 1, 3, Jeremiah xv. 16, and Revelation x. 9, 10. As the last of these would probably be familiar to the original readers of the Gospel it would afford a clue to the meaning of the words. (Revelation was written earlier than the Gospel and in the same neighbourhood.) The figure of eating and drinking to represent believing in Christ is used to emphasise the important fact that saving faith is not merely holding an opinion but also an act of the will laying hold of the Life in Christ. Several times in the discourse there occurs with slight modifications Christ's promise, " I will raise him up at the last day " (verses 39, 40, 44, 54). The repetition of these words emphasises the fact that it is the direct action of Christ, not any mechanical efficacy of the Sacrament, that brings eternal life. The explanation of the discourse is suggested in verse 63, " The *words* that I have spoken unto you are spirit and are life." Here Christ's teaching is declared to be the Divine Reality (cf. iv. 24) which imparts life to those who believe. In this way Jesus becomes the Bread of Life to them. It may be objected against this interpretation that those who listened to the discourse would find it almost as unintelligible if this was its meaning as if it referred to the Eucharist. This is not so, however. Christ's reiterated insistence on the need for and sufficiency of believing, and the familiarity of many of his hearers with the passages in the prophets referred to, would render it possible for the sincere and spiritual-minded to comprehend His meaning. That many were perplexed is in agreement with what the Synoptics tell us of the effect of Christ's parables. His disciples did not always understand them, although Jesus implied that they ought to have been able to. This discourse, like the Synoptic parables, was designed to stimulate and test the spiritual capacity of Christ's hearers; but this is very different from Christ giving teaching which none of them could possibly make any meaning of.

To sum up this discussion of the teaching of the Gospel with reference to the Sacraments, it is denied that there is a single passage where a reference to either Sacrament need be postulated.

(2) The moral teaching of the Gospel must now be considered. There are few specific ethical precepts. Instead we find fundamental moral principles insisted upon. Such qualities would be the natural and inevitable outcome of living in Union with Christ. Their presence alone would demonstrate the reality of this Union. In this case the spiritual experience is primary and productive of moral character.

(3) There remains, then, to consider the relationship between

Knowledge and Spiritual Experience in mediating Salvation. Frequently in the Gospel spiritual experience is connected with the teaching of Christ (*e.g.*, vi. 63, 68, viii. 32, xv. 3, xvii. 17, xvii. 26). The last of these passages is especially important: "I made known unto them Thy name and will make it known, that the love wherewith Thou lovedst me may be in them and I in them." Here the Divine Indwelling which brings Salvation is mediated by knowledge.

This shows in what sense the title "Salvation by Knowledge" adequately sets forth the message of the Gospel. Salvation comes through Union with Christ. Belief in Him as the Christ, the Revealer of God, is the way to Union with Him. This belief depends upon a knowledge of His words and deeds as these are illuminated by the Spirit of Truth. Knowledge as "intellectual" or factual leads to the "Knowledge" of Personal Communion which brings Salvation, and is itself Salvation. It is this type of knowledge—what we should call "mystical experience," which is declared to be eternal life in xvii. 3. "And this is life eternal, that they should know Thee the only true God, and Him whom Thou didst send, Jesus Christ."

IV.

APPENDIX.

THE GOSPEL'S UNIQUE VALUE IN THE LIGHT OF MODERN THOUGHT.

One of the most influential schools of modern religious thought bases religious faith upon experience and reconstructs Christian doctrine from this standpoint. There is a danger of subjectivism and excessive individualism in this method. The evidence and content of modern experience need to be supplemented by a historical foundation. Faith must be rooted in historic happenings. Its strength and fulness depends upon the synthesis and reconciliation of the two elements of history and experience.

This Gospel has a unique value now because it provides such a synthesis as no other book in the New Testament does. It is in harmony with the modern approach; for it sets forth the religion of spiritual experience, as has been shown above. Its message is, however, firmly rooted in the historic facts of the Life, Death and Resurrection of Jesus Christ, which it makes the foundation of faith. Can we, in view of the present position of critical scholarship in reference to the Gospel, claim that it is a historic record? Its canons of historical accuracy may not

conform to ours; but it is not necessary that they should in order that we may maintain that the account it gives of the life and teaching of Jesus is sufficiently accurate to form the basis of religious faith. Although the problem of its authorship seems far from a solution that will command the consent of a majority of critical scholars, there has emerged, as a result of the discussions concerning it, ample evidence that its author had recourse to primitive and authentic traditions of the life of Jesus, including, in all probability, the record of an eye-witness of part of His ministry. He shows by the comments he makes upon certain sayings and incidents that he did not feel at liberty to modify freely his sources in the interests of edification. For some of these comments seem inappropriate, and if he was freely composing he would surely have found some more suitable expression for his ideas.

In the Gospel, then, we have a genuine portrait of the life of Jesus sufficiently accurate to form the basis of our faith. What the Gospel does for us is to interpret the significance of this Life for our personal religious experience. Its message of "Salvation by Knowledge" needs to be emphasised now: the Christian faith which saves us rests upon a knowledge of Christ's Life, Death and Resurrection, forming the basis of a faith that unites us to Him and so gives us personal "knowledge" of His Grace and Glory in our own experience.

T. C. WARRINER.

LIBERTY was a theme studied and a prize fought for, 1638-1667. So Prof. Haller has republished at New York nineteen pamphlets written in that period. One is by the Lord Brooke who attended the worship of Separatists in Southwark, and defended them in Parliament. Another, more familiar to us, is by Roger Williams. A third, by Richard Overton, applies the doctrine in politics, and shows how the Levellers aimed at equality in Church and State; every man his own king, priest, and prophet; Parliament responsible to the people. Baptists were two centuries ahead of average thinking.

Love Letters of Samuel Pearce.

IN an unpromising-looking packet of old scripts, recently sent to me, I found to my considerable delight five love-letters of Samuel Pearce. If only they could have come to light twenty-five years ago, they would have enlivened my Memoir of this Saint. For Saint men reckoned him, but Saint of a lovable order. Reflecting on the spell he had cast on men during his so brief three-and-thirty years, they called him "the Seraphic," for the *warmth* of his holiness, and they talked of his "*endearing* saintliness." Of what "endearingness" he was capable, these discovered letters will help to tell. They will enhance what he once wrote: "O my Sarah, had I as much proof of my love to Christ as I have of my love to you, I should prize it above rubies."

The merriment that sparkles in the letters is, also, a great joy, and assures me afresh that in that inner circle of the zealots, including Fuller and Ryland and Sutcliff and Pearce and Carey, there could at times be heard the sounds of pure and ringing laughter.

And this sustains and illustrates anew my conviction that all the world's greatest preachers have been endowed with a quick sense of humour. That Pearce was a preacher of the first magnitude, let William Jay sufficiently attest, who wrote, "When I have endeavoured to form an image of our Lord as a preacher, Pearce has oftener presented himself to my mind than any other." So I am not surprised to find him, like his Master, specially sensitive to the quaint and amusing aspects of things as well as to life's pain. He was intensely human. In no other man's preaching that Carey knew was there so "warm an appeal to the heart."

Perhaps, too, Pearce's powers of animal magnetism, confessed in one of these letters, played a little, though unconscious, part in his extraordinary influence over his audiences.

The lady of his admiration and devotion was well-fitted to become a minister's wife. For her mother had been the daughter of a noteworthy Baptist scholar and minister; and her father, Joshua Hopkins, a capable business-man of Alcester, twenty miles due south of Birmingham, was also its most zealous Baptist deacon; and in his widowerhood Sarah had learned to be his kindest companion and comfort.

The Baptist layman of Birmingham, whom we know best to-day, was Thomas Potts, who goaded Carey to the writing of his *Enquiry*, and contributed £10 towards its cost. In one of these letters we see Pearce nursing Mr. Potts' baby, whilst he despatches the nursemaid to light the fires in the house which he is impatiently making ready for his bride. Indeed, these letters make many homely things vivid.

* * * *

[An early and rather formal letter.]

Inattention and Presumption are extremes into which many a respectful and affectionate friend apparently falls, but between both I am persuaded every friendly heart would desire to steer. Shall I tell my dear Sarah, I said to myself, that through divine goodness I arrived here this morning in safety, and found all well? Perhaps she may think I presume too much on the permission granted me to write to her, in scribbling again, before I visit the dear atmosphere in which she breathes. I would not for the world expose myself to her censure for a forward impertinence. Had I not better decline? But may not my silence be deemed a mark of inattention? "Surely," she may say, "with all the regard he professes for me, he might at least have let me know when he arrived." Now what should I do in this strait? I resolved to throw myself on her clemency, and venture once more to charge the post with a testimony that in all my thoughts my dear Miss Hopkins is uppermost, and that over my affections she supremely presides. Adieu!

* * * *

Birmingham, October 8th, 1790.

After a very fatiguing journey, made more trying by a violent cold caught after preaching last Lord's Day, I hailed the pleasing sight of the hills and dales and plains of Warwickshire. The first sight suspended the fatigue I felt. "Every hour," said I, "brings me some miles nearer Birmingham. Every turn of the wheel, every step of the horses, brings me nearer Alcester, and hastens, I hope, my longed-for interview with my lovely friend."

I have almost forgot my indisposition in the pleasing prospect before me on Wednesday next. But I fear the moments of bliss will be still retarded. Mr. Harwood (a noble deacon of "Cannon Street") called on me just now to say that he thinks of accompanying Mrs. Harwood and Mrs. Maddock there the same day, and I believe he wishes so to dispose the order of the journey as to make me his fellow-traveller. I told him I could not engage to go with him, unless he would engage to set off early in the morning. But, as he is not positively determined about going at all, he made no determinate reply. "Surely, my dear

Johnny! the wings of love must not be attached to thy bulky frame, although a friendly one!" Methinks, he pats me on the shoulder, and says, "Go, fly to the presence of thy charming friend," dismisses me with a smile, and loses sight of me in a moment.

My hand so trembles for want of rest that I fear this will be hardly intelligible. If so, I will explain all, when I see you, intreat your forgiveness, and assure you in person that every day makes you more dear to your much obliged and very affectionate

SAML. PEARCE.

* * * *

Birmingham, November 26th, 1790.

Again I enter on the pleasurable employment of addressing my dear, very dear friend. Who would be ignorant willingly of the sacred sweets of friendship?

"Poor is the master of a friendless world."

My highest earthly bliss I derive from my friendly intercourse with *you*, my Sarah! Never more suspect "your letters uninteresting." It gives me pain that you should imagine I estimate them at so low a rate. Need I again repeat the happiness they impart, or rather repeat my attempts to express that happiness? No. I will only intreat that you will not reckon their value to *me* at the price put on them by your own *humility*.

From my soul I thank you for the felicity your letter of this day has brought me. I cannot any longer refrain from making known my gratitude.

Shall I be so very impertinent as to complain of one omission? You have not informed me the state of your health, or whether the pains in your side are abated or not. But, perhaps I forgot to make the enquiry; if so, the apologies must be mine, and the pleasure of exercising forgiveness, yours.

I feel a peculiar pleasure in being the messenger of joy to my dear Sarah by informing her that she may banish her painful anticipations arising from Mrs. Harwood's late complaint, as through great mercy it has entirely left her, and her hearing is as quick as ever. Yes, my love, you may now talk as many secrets as you please. There is no longer that mighty obstacle in the way. I do not wonder at your pain, for surely it must be a most unpleasant thing to meet a *female* friend (especially after so long an absence) without being able to enjoy the pleasures of private intercourse. Oh, what an embargo both on mind and tongue!

I told you in my last that by the power of animal magnetism I had raised some hands. I have since tried, and not once failed

in the attempt. I have been, since I wrote you, studying the anatomy of the hand under Mr. Blount, and last Tuesday evening Mr. Blount and I raised both the hands of a Miss Olney—the most accomplished and agreeable female that I know *in Birmingham.* We kept one up nearly two hours, and found we had every finger at our command. Last night I did the same with Mrs. Harwood's and Miss Turner's, to their no small surprise. Yet, proficient as I am in the art of handraising, I confess I am not capable of applying my art to the removal of any complaint much deeper than the skin. I think I could remove a swelling or disperse a slight tumour. But to cure deafness or blindness, or to work miracles of any sort, I make no pretensions, nor am acquainted with any science to which I can annex such efficacy.

Perhaps you'll think Mr. Blount and me very conceited, when I tell you that we think ourselves better operators than many of those who have paid Holloway for learning. But I must cease to boast lest I should leave my magnetising powers behind me when I leave Birmingham next week to visit Alcester.

Alcester! A name dear to my heart! A place dear to my eyes! How this throbbing heart shall beat as it approaches to thee! Sacred be thy walls—walls which encircle the friend of my heart. "For her sake," these lips say, "let their inhabitants be blessed; let no evil come nigh their dwellings." Oh, how I rejoice in the approaches of the longed-for period when these eyes shall see and these arms embrace my earthly all! But, as you justly observe, pain mingles with all our joys. "Tell Miss Sarah," said Mr. Harwood a short time since, "that we shall all be there by one o'clock." "I'll tell her that *you* will be there by one o'clock, if you please," said I, "for I hope to be there at a much earlier hour." "What!" returned my friend, "will you leave us to find the way by ourselves? Have you not friendship enough to see us there in safety! Well! Go, if it will be more agreeable, but your absence will exclude pleasure from *me* all the way." He spoke—he spoke with affection—he almost spoke with tears. Could I help feeling? I must have been composed of adamant, if I had been insensible to the language of heartfelt affection, united with bodily infirmity. "I have done," I replied, "my time and attendance are at your service." Will my Sarah think that my respect for her should have conquered the pleadings of aged friendship? No, I hear her say, "Mr. Harwood is both my friend and yours. You did right to deny yourself to gratify him."

But I'll tell my Sarah what I hope to do. It surely will be by no means unfriendly to endeavour to get him in the chaise an hour or two the sooner, and, having seen him safe within three or four miles of Alcester, to obtain leave to announce his coming;

then put spurs to my horse, and fly to the presence of my charming correspondent.

What d'ye think? Will it be a rainy day next Wednesday? "Oh, Oh, no doubt of that," say you. Do you know, I almost wish it may, for then the same friendship in Mr. Harwood which now asks for my company will cheerfully dispense with it and say "Get out of the weather as fast as you can." I'll be bound such orders shall be quickly obeyed.

Believe me, with great respect and warm affection to be your own,

S. PEARCE.

* * * *

January 8th, 1791.

I am seated by a snug fire in a snug parlour in a snug house in St. Paul's Square, where I have spent above two-thirds of this day overlooking the papering of the sitting-room, which is now just completed.

Whose name should I first inscribe within these walls but yours, my Sarah? And, though I have not yet received an answer to my last, cannot forbid the impulse which bids me (from a fireside shortly to be your own) tell you with what pleasure I shall look forward to this day four weeks, when my own dear, dear Sarah shall grace *this habitation.*

Everything seems comfortable around. The fire burns so bright as tho' it meant to indulge me with a lively smile, whilst it hailed the approach of the day when it should give warmth and comfort to its longed-for Mistress.

But, ah, I am not made for solitude. I already wish the tedious days were past, and I was actually in the enjoyment of that which now I hope for. Were but my dear Sarah by my side, everything would look as comfortable again—the fire give more generous warmth and the taper a clearer light. Oh, you'd laugh at my saying how *comfortable* things are, were you but capable of taking a peep at my candlestick. It consists of an old rusty canister, its mouth stopt with paper, and in the centre of the paper a penny candle, for which I just now sent to a huckster's shop.

But I assure you everything seems to promise readiness for your reception a week earlier than you intend to honour Birmingham with your presence.

The upholsterer I almost made swear by the word of a Christian that he would have all his part ready in and up in three weeks. Crockery ware is already waiting for the signal to come. Papering has been done to-day, and the painting will be finished to-morrow. The furniture is to be here on Monday or Tuesday

next. *Crocks, Kettles, Heaters,* etc., are bespoke. Indeed, instead of asking you to procrastinate, I might (as to the convenience of it) request your society a week earlier—but I forbear.

How you would have enjoyed to have seen me this morning getting ready for the workmen! I have been these three weeks disappointed in a woman to clean the house. Had it not at least been dusted, it would have been imprudent to have it papered or painted. But nobody could I get, and so I rose early this morning and, with a broom of straw and by the help of a fire shovel, got the floors in tolerable order. But the house was damp, it wanted fires. This I thought would be a difficult job for me. So home I ran, sent Mrs. Potts's child's maid to the house, and I nursed the while. She having lighted fires in most of the rooms, I tended them, and I assure you kept them in much better order than we do when in your parlour.

Here I shall take my leave in full expectation of a letter by to-morrow's post, which I shall answer as soon as received.

Thursday afternoon, 3 o'clock.

No letter yet! Why does not my dear Sarah indulge me? I won't complain. I know she would not be unkind. Soon I hope there will be no more occasion to lament her literary silence. A mode of communication much more speedy and infinitely more agreeable will supersede this anxious correspondence.

I am seated by the side of my snug fire again. I already feel this house a home, and cannot but flatter myself that when my Sarah sees it she will feel the same. . . . I have to go to Moseley to preach [in Mr. Harwood's own house, which he had had licensed for the purpose]. Hope to hear from you to-morrow at furthest. Adieu.

* * * *

Friday noon.

Returned from Moseley, I reassume the seat where I first began this letter, hoping that a few hours will convince me that you have not forgot how much joy a line from you affords to your poor Peter. We quite enjoyed the last evening. With glasses of generous Port, mixed with currant, we drank to the health of all friends at Alcester, and particularly of Miss S. Hopkins! "May she and . . . long live happy together!" Oh, with what ardour I said Amen and Amen!

I did hope to see you, and Alcester for your sake, next Wednesday. But I imagine I shall be detained in order to prepare for the reception of the servant, and to receive some furniture immediately wanted. However, it is possible that this may be completed by Tuesday evening. . . . . I'm almost ashamed to send this scribble, written with so bad a pen and worse ink. I almost fear it will puzzle you to interpret it. But, bad

as it is, I commit it to your candour, having not time to copy it, as three Sermons are to be prepared for the Sabbath, though I fear you'll say it's a bad sample from *Paul's Square.*

'Tis Friday *evening,* and again I sit down disappointed. Since dinner I have been in the utmost impatience, enquiring again and again and again twice told, for a letter from you. But still my Sarah is dumb. Why so backward to gratify a heart proud of being deemed your own? But I have *one* consoling thought. Surely my last (written and sent on Monday) must have *miscarried,* and my friend is probably now as much blaming my negligence as I am lamenting her silence. However, I'll wait over to-morrow's post. I cannot think my letter (if received) will go longer unanswered, and, if then I do not hear from you, shall be assured of the miscarriage of the former, and despatch this to convince you the neglect lay not with me. I am just going to the House of God.

* * * *

Saturday evening, 7.

Never did I need more the supports of philosophy than when I enquired for a letter this afternoon, and was repeatedly answered "No." But never did my hands receive nor eyes peruse an epistle with so much delight as the dear messenger of joy which I have since received from you. How mine (written the 3rd of January) should not reach you till the 6th is a mystery; but my surprise is lost in joy, my friend, my Sarah! Conceive and accept the gratitude which cannot be expressed. Oh, were I at your writing-desk, I would embrace the quill employed to remove my anxieties and augment my delights.

* * * *

They were married on February 2nd, 1791, and their love kept deepening through the tense brief years, till Pearce's death in 1799. He had yearned to go to India to Carey, but all his brethren insisted that his advocacy of the Mission was indispensable at home. So he climbed his Mt. Moriah and remained. In 1817, however, his eldest son went thither in his father's place, and did a great day's work in Calcutta in the Mission Press. And five years later his daughter Anna followed her brother to Calcutta to be one of the pioneer teachers of Indian girls. There Carey's youngest son, Jonathan, wooed and wedded her, and my father, Jonathan Pearce Carey, was their second child.

S. PEARCE CAREY.

The Workshop of God.

THE task of the prophet in all ages is to interpret the events of human life. He is the seer to whom is revealed the inner significance of ordinary happenings. He discerns the presence of God beneath the temporary and trivial. He gazes upon the web of history as it emerges from the loom of time, a web woven from the words and deeds of individuals and the rise and fall of institutions, and his gaze pierces through to the pattern there being formed. To his insight it is clear that things do not merely happen. They are made by God to contribute to His own divine ends.

To every man is granted at certain moments this prophetic vision. No life is so poor that it is entirely devoid of experiences which challenge unbelief and demand some faith in the supernatural. In the most hardened sceptic the spiritual eye is not so blinded that it does not at times catch a glimpse of the tassels of the robe of God. Every man is compelled at one time or another to confess that God has intervened in his life or in the world's history.

The prophet, however, never thinks of the intervention of God, for to him God is ever active, ever present. Of God alone can it be said that He "shall neither slumber nor sleep." God is the only workman for whom the evening siren never sounds. It is the prophet's supreme task to convince men that "History is the Workshop of God."

The artist does not seek simply to put upon his canvas the copy of a landscape which is there for everyone to see. It is his endeavour to express also the impression which it made upon him, to produce a permanent record of the emotion aroused in him at the moment of inspiration.

So is it with the prophet, but he is concerned with history, and in the depths of his soul there is a profound realisation of the living God. The history of the nations is his landscape and he paints upon a large canvas. Across that landscape there is a broad shaft of light streaming, lighting up every significant feature. He is convinced that it is the light of revelation, proceeding from God Himself. This conviction arouses in him feelings of adoration and high resolves. These he longs to incorporate in his picture so that others may be in like manner inspired.

Thus the prophet ponders the facts of history and then interprets their meaning to mankind. Without denying man's freedom of choice he shows how God uses men and turns evil into a means of achieving His gracious purposes. To show this is no easy task.

It is equally true that Nature also is the workshop of God. To set forth this is the peculiar province of the religious poet, and his task is easier than that of the prophet. The stars in their courses obey the will of God. Their procession across the heavens is so regular that we may well believe that the laws of their motion are ordained by God. As with the stars, so with the whole universe apart from the life of sentient beings; in those realms in which freedom of choice and action is unknown, the Creator can work unhindered by man's sinfulness. The activity of God in the realm of history is as real as it is in the realm of Nature, but is not so readily recognised. The prophet needs a very keen spiritual eye.

" No prophet, no revealer, ever comes before the fulness of time, or until the necessary conditions are at hand." So wrote Söderblom in his book, *The Nature of Revelation.* Until his death in 1931 Söderblom was Primate of Sweden. It was a conviction of his that the fact of a living God can be proved by an appeal to history. In the hour of crisis God does raise up a man to meet it in His name, and long before his appearance prepares the way for his coming.

The patient researches of scholars, ancient and modern, has abundantly vindicated the assertion of Paul, that " when the fulness of the time came, God sent forth His Son." The Hebrew faith, the *pax Romana,* the Greek language, the long-sated lust and weariness of the ancient world, as well as the spiritual aspirations of the noblest men, all contributed to produce a world ready and waiting for the Gospel of Christ.

The great French scholar of the Reformation, D'Aubigné, has collected an impressive array of evidence to establish his thesis that there was a man sent from God whose name was Martin Luther. That God is the God of history was one of the author's fundamental principles. The sixteenth century was as weary of Romanism as was the ancient world of Paganism. It also aspired to a more satisfying religion. Thus was it prepared for the work of Luther. This does not mean that God planned the Papal corruptions in order to pave the way for the Reformation, but that He allowed the necessary conditions for reform to arise before He found the man willing and able to achieve it.

John Drinkwater is also among the prophets, for in his drama on Abraham Lincoln, he shows how the hour sent forth

the man. There was a time in America when the people were bewildered, and liberty and law were in danger. Then " from fifty fameless years in quiet Illinois was sent

A word that still the Atlantic hears,
And Lincoln was the lord of his event."

God is a living God. Scholar, historian, dramatist, each perceives in his own way the hand of God in the diversity of human affairs. The prophet sees farther than we ordinary people do, and assures us that God is at work in the world. He declares to us that " History is the Workshop of God."

S. W. HARTNOLL.

THOMAS WESLEY FRECKLETON, in 1855, was pastor of a church in Longton, Staffs, which was extremely uncertain in its theological bearings. For five years it responded to overtures from the New Connexion, but there were strained relations with Wileman, and in 1858 it declared itself Free Baptist. Freckleton was energetic enough, for a week before Christmas he engaged the Town Hall for a lecture on Atheism and Secularism as contrasted with Theism and Christianity. It was a worthy theme, and he dealt with it for three hours, and at eleven in the evening invited discussion. Nearby, at Newcastle, was a Presbyterian church holding Unitarian views based on Scripture. He was persuaded to take charge of this, on a stipend of £78; but his ministry lasted only 1860 and 1861. His Baptist church seems not to have survived his departure, and the New Connexion ceased to take note of it.

Centenary of the "Lone Star Mission."[1]

IN the few days you can spend with us we want, if possible, that you should catch the thrill of this great occasion; that you should sense something of the marvellous way the Spirit of God has been working in India. If we set forth facts and figures, statistics and charts, pictures and reports, it is only that we may make vivid in a concrete way the actual condition of the Telugu Churches to-day.

MASS MOVEMENT.

In any recital of the achievements of the past or in any estimate of the conditions of to-day there is one supremely important fact that must be kept in mind. Too many visitors from the homeland, even some who have come officially, have failed completely to realise this important fact. It is difficult to state this fact briefly and concisely. It takes time to grasp its full significance and varied implications. Stated boldly the fact is this:—The mass movement in the Telugu Mission, the great ingathering of the last sixty years, has taken place from within a group or class of people who, by the religious, social, economic and moral standards and customs of the country, have been relegated to a condition of oppression and servitude, almost impossible to comprehend except by long actual contact with the devilish system itself. I believe it is not too much to say that neither in the jungles of the darkest Africa, among the pagan black men, nor even under the conditions of actual physical slavery itself, can such a state of social, economic, mental and spiritual bondage be found, as has been the lot of the Untouchables of India.

It is not possible, not necessary, at this time to present arguments in support of this statement. It is enough to remind you that under this caste system the outcaste man must not live in the village proper. He must not enter the village temple to worship, his children are denied admittance to the village school and he is not allowed to draw water from the village well. He

[1] Opening Address delivered January 1st, 1936, at the Centennial Celebration, Ongole, South India, which was attended by the President and Secretary of the Baptist World Alliance, delegates from the American Baptist Foreign Mission Society, the Woman's A.B.F.M.S., and representatives of many mission bodies working in India and Burma.

is made to suffer every sort of indignity and abuse; and, should he raise his hand or voice in protest or rebellion, he is unmercifully beaten. Such has been the lot of the Pariah through all these years.

HINDUISM AND HOME RULE.

Mr. Gandhi came to the difficult conclusion that Hinduism would never be fit for home rule until it cleaned the house. It could not demand justice or even its rights from a foreign ruler until it was willing to give both justice and full rights to a very large portion of its own community. Mr. Gandhi soon found that he had taken up a far more unpopular cause than home rule and, unquestionably, he has lost a large number of followers among the more orthodox, who opposed this effort to remove untouchability.

Mr. B. R. Ambedkar, a Doctor of Science and of Philosophy, founder of the Untouchable Classes Welfare League and the acknowledged leader of the depressed classes, being their representative at the Round Table Conferences in London, has recently declared himself as convinced that the outcaste groups will never receive equality of status within Hinduism, and as for himself, he is determined not to die a Hindu. This declaration from such a well-known leader has caused a storm of comment and may result in some further removal of the almost unbearable oppression.

This, however, is the dark side of the picture. It is presented only that the bright side may appear the brighter. This great group before you this morning is the living and visible evidence, together with many thousands more who are in the villages, of the truth of 1 Corinthians i. 27, 28: "God chose the weak things of the world that He might put to shame the things that are strong; and the base things of the world, and the things that are despised did God choose, yea, and the things that are not that He might bring to nought the things that are." It is the manifestation of the power of the Spirit of the Living God at work in the hearts of men, no matter what their condition or inheritance.

CHRISTIAN COMMUNITY.

In the 350 or more Baptist Churches in our Mission area there are approximately 112,000[2] baptised Christians representing a Baptist community of at least 300,000. The statistical report of the Andhra Christian Council shows a Protestant Telugu Christian community of over 880,000, of whom 118,700 have been added in the last three years.

[2] The Canadian Mission to the Telugus has also a membership of approximately 30,000 and a proportionate Baptist community.

The significant fact is that the bulk of this community is from the outcaste groups. The ingathering from the Sudras is of recent origin and still proportionately small.

The conversion to Christianity has by no means removed all of the outcastes' troubles—in many cases it has for a time only enhanced them. Old customs have had to be given up, such as carrion eating and the beating of tom-toms at the Hindu festivals. The refusal to take their customary and hereditary service of beating the tom-toms has brought much persecution and suffering; but a firm stand from the beginning has again and again brought the Hindus to a recognition of the new status of the outcaste groups and, slowly but surely, the Christians have won from their caste neighbours a new respect and regard.

On the whole, it must be said that Christianity has brought no very great economic change to the mass of the village outcastes.

In some areas much land has been obtained for their use and a growing number are gradually becoming somewhat independent. Far more important than these economic aspects is this important fact, which I want you to remember this morning, namely that God, through the power of His Spirit, is raising up, throughout the Telugu land, a self-respecting, self-supporting and self-governing church of Christ. Old habits, old superstitions, old idolatrous customs are being left off. In place of the old cringeing fear is coming an attitude of manliness and self-respect. Changed lives are witnessing for Christ.

Result of Mass Movement.

In hundreds of hamlets stealing, lying, drinking and general inefficiency are giving way to honesty, sobriety and dependability. Two brief quotations from J. W. Pickett's remarkable survey of the Christian Mass Movement in India will illustrate this point. He says:

"In many villages where the conversion of groups of untouchables led to severe persecution, because it was foreseen that they would no longer be content with their bondage, public sentiment has become reconciled to their deliverance and has accepted as masons, carpenters, tailors, farmers, even as teachers and ministers of religion, men who were previously condemned to work only as sweepers, leather workers or coolies."

Again, we find this testimony of an old Sudra leader:

"When the people of these villages see the Christian preachers and teachers and know what wise and good men they are, and then look at the degraded and ignorant outcastes of their villages, they say a religion that can take outcastes and make

them like these men of God should be good for Sudras and everybody."

In our Baptist group we find nearly 2,000 school teachers. With the exception of about 300, all these teachers are working in the village schools situated in the outcaste pallems (villages). These hundreds of young men and women have been educated in the boarding schools of our Mission stations. Having passed the eighth standard and, more frequently of late, the high school, they take two years of normal training, after which they return as teachers to their villages. They become not only the school teachers, but also the religious and spiritual guides of the little community. All honour and credit is due to these hundreds of faithful young people who, in the midst of poverty, dirt and disease, are fighting against the ignorance and superstition and antagonism of an Indian village.

Together with these teachers there are about 750 evangelistic workers, pastors, preachers and Bible women, who faithfully, and I believe heroically, are day by day striving to lead their people into the fuller life in Christ—many of these in the self-support fields, living and working amid social conditions which can only drag them and their people down, with little mental or spiritual stimulus, bearing much abuse and opposition, yet faithfully preaching the Gospel and leading their people in Christian development and growth.

These earnest workers are building in hundreds of villages the Church of Christ—a Church which is constantly growing stronger and more stable and more influential. It is these humble men and women who, together with the thousands of simple but faithful Christians, are keeping the light of the Gospel shining in countless outcaste hamlets. Too often in recounting the fruits of Christianity we forget this great host of teachers and preachers in the villages.

In many of the larger villages and in the towns, second and third generation Christians in increasing numbers are entering into the social and economic life of the community. Government schools as well as our own schools are being staffed with Christian teachers. Many young men and also women are graduated from college, some with post-graduate degrees, and taking their places as professors in high schools, training schools and colleges.

The lines of work being entered into by many others are rapidly increasing in their variety and importance. The list includes doctors, nurses, compounders, educational officers and school inspectors, tahsildars, revenue inspectors, forest guards and rangers; police constables and officers, Public Works Department inspectors, overseers and engineers, lawyers, railway

employees such as signal officers, ticket inspectors and station masters. This by no means exhausts the list, but gives some idea of the fields opening to those who are able to enter.

INCREASED INFLUENCE.

In many places more and more are taking up some business line as shoemaking, carpentry and tailoring. Others are opening shops as merchants or becoming agents for various lines such as automobiles, selling petrol and managing bus routes. This socially and economically independent group is growing daily and is making its influence felt in every large centre.

We, the missionaries of the American Baptist Telugu Mission, present to you to-day the fruit of one hundred years. Look into the faces massed before you and out into the grass-thatched, cactus-rimmed outcaste hamlets of a thousand villages, and see what God hath wrought. Listen in the quiet of evening twilight and you will hear the murmur of prayer and evensong ascending with the blue smoke from the hearth-fires of countless Christian homes.

W. J. LONGLEY.

DERBY.—At the Friar Gate Presbyterian Church, Ferdinando Shaw was minister from 1698 till 1745, and he kept a model register of baptisms. Once he had the privilege of baptizing a believer (probably by sprinkling), and he recorded that on 27th October, 1716, he baptized Sarah, daughter of Job Kinton, aged about 23 years, who, being born of Baptist parents at Burton-on-Trent, had not been baptized in her infancy. In the spring of 1690, David Crosley had found this church at Derby, and had been sadly disappointed in his hope of worship with them. The next Sunday he was at Lichfield, where he found Particular Baptists, differing as widely from the Presbyterians as Saul from Demas. But of Burton-on-Trent he has no word.

The Life and Letters of John Parker.

DURING my ministry at Birchcliffe, Hebden Bridge, I became the possessor of a book which is inscribed as follows: "Henry Hollingrake's book. A.D. 1806, a gift of Mr. Fawcett" (its author). The church at Birchcliffe had been founded by Dan Taylor in 1763, and after a period of training in "The London Academy," Henry Hollinrake became its pastor in 1806: so the book represents the kindly thought of a neighbouring minister—Particular Baptist though he was—for the newly-settled minister of the mother Church of the General Baptist New Connexion. Thus the friendly relationship which John Fawcett had enjoyed with Dan Taylor was continued in the case of his successor. The book is entitled "Letters to His Friends, by the Rev. John Parker, late minister of the gospel at Wainsgate in Wadsworth, near Halifax, with a Sketch of his Life and Character by John Fawcett, A.M." The book was published in Leeds in 1794. John Parker passed away in 1793, so the Memoir was soon written, despite the busy life of its author, which may be inferred from his own words: "My other engagements are so numerous and so pressing as to render it almost impossible for me to examine, digest and correct the little pieces which my worthy friend committed to my care before his death, with a request that such of them as might appear to be useful might be published. He gave me full liberty to suppress, to alter or improve anything in these papers as I thought proper." A reference to this busy life of Dr. Fawcett is contained in one of the letters to him from John Parker: "I am glad to hear of your safe return from London, and that your health is so far restored that your once feeble body is able to bear so much fatigue. I wonder how you can preach so often, amidst such perpetual hurry, both at home and abroad." Referring to himself in the third person, our author continues: "Having been intimately acquainted with Mr. Parker for almost thirty years, he is not unwilling to have it known that he derived the most solid advantage from this intimacy, and that in the removal of this good man he has lost one of the dearest and most valuable friends he had in this world. He hopes that what is now communicated to the public will excite both ministers, and men in private stations, to follow the good example which the deceased has left us."

In the case of John Parker, we have another instance of the influence of the Methodist Revival, for as John Fawcett had been converted by Whitefield, and Dan Taylor was one of Wesley's preachers, John Parker was led to Christ by Grimshaw, the Rector of Haworth, and friend and colleague of Whitefield and

Wesley. This is yet another instance of the debt that both Baptist causes and ministers owed to the fervent evangelist of Haworth and to his preaching in private houses through the whole neighbourhood. There were at least five dissenting congregations whose ministers, and many of whose members, were the fruits of his labours. We notice that the line of division was not so much between Church and Chapel as between Evangelical and Non-Evangelical, and history continues to repeat itself in our own time.

Maybe we have imagined that it is a modern discovery—or at least a modern emphasis—that conversion should take place in the early 'teens. Some words of Dr. Fawcett will correct any such impression: "It is worthy of remark that those who have made the most considerable advancement in piety have, through the power of divine grace, been brought to set out in their religious course betimes; and generally speaking, those on whom God has put most honour and whom He has made the brightest ornaments in His Church below, have feared and served Him in their youth. Many instances might be mentioned to illustrate this observation. A considerable inducement, one would think, to engage young persons to hearken to the counsel of the wisest of men, 'Remember now thy Creator in the days of thy youth.'" At the age of fourteen John Parker's delicate health prevented him from taking part in the activities and diversions of those of his own age—or even from attendance at worship. He spent much time indoors and had considerable leisure to read, and the Bible became his constant companion. He came under a deep sense of sin, but had no idea of salvation by Jesus Christ. He cried to God for forgiveness and for guidance, and yet found no immediate relief. Sometimes he was inclined to despair. Finally the person with whom he resided urged him to go and hear the Rev. W. Grimshaw, of Haworth, and promised to secure a horse for him to ride on if he would but go. He at length complied: "And it pleased the Almighty so to illuminate his benighted mind by the discourse he heard that day, that I think he never sank into his former despondency."

At this time, John Parker had sufficiently recovered his health to be able to attend service at the Church of England in which he had been reared. He was disappointed, and his experience is again best described by Dr. Fawcett, for it is of him that we wish to hear as well as of his friend. "But while he desired to hear of complete salvation by grace through Jesus Christ, he found that the prevailing and fashionable mode of preaching was to lead men to trust in their own righteousness and to depend for acceptance with God not on the Atonement of the Redeemer, but on their own sincere obedience; or if they had failed in that, on

their repentance and purpose of amendment. This disquieted him much." Nor did an interview with the various clergy remove his perplexity. "It was about this time, I think, that he began to hear that judicious, steady and eminent minister of Jesus Christ, the late Mr. Alvery Jackson, of Barnoldswick." He left the Established Church with great reluctance, but by degrees his prejudices against Dissenters were overcome, "as he found Mr. Jackson's preaching and manner of life conformable to the sacred Scriptures, for which he had a most serious regard." After a time he joined the "Society" of which Mr. Jackson was the minister. His reading of the Bible, his prayers and his fellowship with Christian people, enabled him to make swift progress in Christian experience. Mr. Jackson, "a man of great reading and very considerable abilities," was delighted with the company of the young Christian, and took great pains to instruct him, hoping that he might become a useful servant of Christ. At the age of twenty-eight Mr. Parker was literally compelled by the Church, in spite of his hesitation and modesty, to take part in public preaching. For ten years he laboured successfully in this way, and was the means of starting a cause at Bolland. In 1763 Mr. Jackson died, and John Parker, already for some time "a teaching elder" of the Church, was called to succeed him as the pastor at Barnoldswick, and served with acceptance in that capacity for twenty-five years, until ill-health compelled his resignation. Two interesting sidelights on ministerial co-operation are associated with the decision to resign owing to ill-health. In a letter to "J. A.," in 1785, he writes: "I therefore ask you, and desire you to ask the brethren present at the general meeting, whether you think it is my duty to resign my charge, or to struggle on till I expire in the conflict?" Their reply was to advise him to secure an assistant, but this was impossible, owing to financial stringency. Later on, when a successor had been serving for a short time, John Parker writes the Rev. William Crabtree (founder of the first church in Bradford, at Westgate) as follows: "The labours of Mr. W. meet with general acceptance in our congregation, yet as the salary is not sufficient for the support of his growing family, he is not likely to settle here. I believe, if you could inform him of any other place more promising in point of income, he would think himself very much obliged to you. May the Chief Shepherd kindly provide both for him and his little flock!" John Parker himself had not been entirely dependent upon the support of the Church. Dr. Fawcett tells us that "He had a small plot of land at Lees, where he resided, which furnished him with the means of keeping two or three cows; and through prudence, industry and economy, together with some tokens of kindness from his distant friends, his

wants and those of his family were comfortably supplied during this period of enforced leisure." After two or three years of rest, and of this more open and active life, he was sufficiently restored to take up the work at Wainsgate in 1790, where he died in 1793 in his sixty-ninth year. During the latter part of this period he was nearly blind. His knowledge of Scripture, however, and his wonderful memory, made it possible for him still to preach on Sundays. The last time he took the service, a few days before his decease, he preached from Phil. i. 21: "For me to live is Christ, and to die is gain." The interment took place at Barnoldswick, and Dr. Fawcett based the funeral sermon on Acts xx. 25. A great concourse of people assembled to take their final leave of a man so much and so generally respected. Dr. Fawcett quotes from the tribute of a friend a passage which sums up his most estimable qualities: "A faithful and affectionate friend indeed. One whose tenderness of disposition and sagacity of judgment rendered him highly valuable; and whose intimate intercourse with Heaven made an interest in his prayers justly estimable." Also that in the sermons, letters and conversation of his deceased friend there was "An evident display of strong natural abilities, as well as eminent piety, and that amidst all the disadvantages attending the want of a liberal education and an obscure situation in life, he displayed a fertility of invention, a vigour of mind and a justness of thought which made his compositions highly respectable." We are reminded by Dr. Fawcett that: "Several of the letters in this collection were written when the writer could hardly see the pen in his hand. He formed the characters large and wrote on, as we say, by guess." The last letter in the series is dated four weeks before his decease. His letters, "Many of which were never intended for publication, are the simple, unstudied, unadorned language of his heart, a heart warm with love to the Redeemer, glowing with the most disinterested friendship and benevolence, and ardently breathing after the salvation of immortal souls." Dr. Fawcett says the publication of such a volume is little suited to the taste of the age: "It will not engage the attention of those who read only for amusement. The polite scholar and the learned critic, should it fall into their hands, will throw it aside as unworthy of their perusal and beneath their notice." This impression of Dr. Fawcett was fully justified. In his "Memoirs" his son says: "This work has never attracted that attention from the public which its intrinsic value gave reason to expect." Over against this popular indifference, Dr. Fawcett adds: "The writer of these letters had little learning but what he had obtained from a certain ancient and neglected book called the Bible."

As to the *manner* of John Parker's preaching, a remark of

Dr. Johnson, concerning Dr. Watts, is regarded by Dr. Fawcett as applicable to John Parker. "He did not endeavour to assist his eloquence by any gesticulations, for, as no corporeal actions have any correspondence with theological truth, he did not see how they could enforce it." What is more to the point is a reference to the *quality* of the preaching: "It cannot be supposed that his abilities in the pulpit always shone with the same degree of splendour. He had his dark, as well as his lucid, intervals, but when he was under a favourable gale, and his subject peculiarly interesting, who could hear him without astonishment? It was a feast divine to sit under the sound of his voice at such seasons —a torrent of sacred eloquence, issuing from the fervour of his mind, seemed to carry away the hearts of his hearers before it. Who could resist the wisdom or the energy with which he spoke?"

It is instructive to consider the *subject matter* of his preaching, for we are comparing notes between his time and our own. "The strain of Mr. Parker's preaching was experimental and practical. He laboured most assiduously and constantly to inform the ignorant, to quicken and arouse the 'secure,' to direct the humble inquirer, to comfort the mourner, to exalt the Divine Redeemer as the author of eternal salvation, and to promote that vital and practical holiness without which no man shall see the Lord. He testified to all the nature, the necessity, the importance and the proper fruits of repentance towards God and faith towards our Lord Jesus Christ. He dwelt on the obligations under which the subjects of Christ's kingdom lie to obey His laws, to wear His yoke, and be conformed to His example." With his loyalty to truth as he conceived it, John Parker combined a toleration of the views of others not always attributed to the age in which he lived. "Though he was steady in his own religious sentiments, and held fast what he looked upon to be the truth, yet he was very 'candid' to those who differed from him in doctrine or practice, leaving them the same liberty to think and judge for themselves, which he knew he had a right to take." His position Dr. Fawcett describes as that of "A moderate Calvinism," and again we may be surprised, for it is so "moderate" that we hardly recognise it as "Calvinism," having in mind some varieties with which we have come in contact. Briefly, Mr. Parker's system was as follows, in Dr. Fawcett's own words: "He thought it clearly revealed in the Scripture that man, created after the image of God, is now sunk into a state of depravity, guilt, bondage, helplessness and misery, that his recovery from that state is owing to the purpose and love of God; that there is full salvation in the Cross of Jesus Christ, the Eternal Son of God, Who by His death gives life everlasting to

all of every nation and condition who believe in Him and receive Him; that the Holy Spirit applies the salvation of Jesus by quickening, renewing and sanctifying the polluted sinner. And that, in consequence of this, he brings forth fruit to God and walks in the ways of holiness, till, at length, through the riches of divine grace alone, he is brought to the possession of eternal glory." In a letter to J. A., John Parker thus speaks: "The Saviour in whom we trust and whom we recommend to others is infinitely and unspeakably precious," and urges his brother minister—a junior—in these terms: 'Tell them to give Him the first and chief place in their hearts, to hold Him fast, and never let Him go. Tell them that this will make their days easy, their lives useful, their end blessed and their future state happy for ever.'"

Whilst passing through the crisis which led to his retirement from active work for a period, feeling that his own time may be short, he writes urgently: "Cry aloud and spare not, publish it wherever you go, that God is good to Israel, that He cries to the perishing sons of men, 'Look unto Me and be saved all the ends of the earth.'" It is interesting to observe the way he writes about the work of preaching to John Fawcett himself. "When I take my pen in hand to write to you, I give you the advice which I need myself. You always take it kindly, for you believe the old man means well, though his manner be somewhat blunt and his address unpolished. I wish you well with my whole heart in every relation in which you stand, and that your life and labour may be lasting blessings to the Church of God. I recommend it to you to preach often to yourself and sometimes to your people, 'Keep yourselves from idols.' Read much, think closely, pray hard and preach fervently, and, as near as you can, practise what you recommend to others; and wherein you fall short, lie down in the dust and weep over your imperfections." (John Parker's frequent posture for prayer was to lie prostrate as the most humble attitude before his Maker.)

He shares his discouragements with his friend: "My hearers seldom object in words to what I advance, but many of them reserve this liberty to themselves—to do as they like." This experience of disappointment becomes still more painful in a letter in which he confides in his brother minister, James Hartley, the founder of the Church at Haworth: "It is a trying time in the church here. But it would be too tedious to tell you all here. I think sin and Satan would destroy us if they could. Were it not for the former, I should not fear the latter. For were sin to have no place among us, I would write upon the Church's door—'Satan, I defy thee.'" The perplexity of human nature troubled him greatly, as we shall gather from a

paragraph contained in a letter to his brother minister, William Crabtree: "In your next sermon, try if you can answer that question, 'What is man?' He is such a mystery as quite confounds all my powers of investigation. He pretends to religion, he owns himself a sinner; and yet the rebel seems to think that religion should neither change his mind nor mend his manners; but only entertain his ears, tip his tongue and cover his deceit. And yet he is so wise in his own eyes and so good in his own esteem that he will not bear to be told either of his sin or his danger, nor bear to be informed that unless he be converted and become a new creature he cannot enter the Kingdom."

The pastoral work of John Parker is beautifully described by Dr. Fawcett when he says that the pastor has now met again: "Those whom he watched over with tender and faithful care, whose sorrow it was his endeavour to soothe, and whose joy in God's salvation it was the delight of his heart to promote."

His devotion to the work is gathered from a reference in a letter written whilst a serious epidemic prevailed in the district (1783): "A fever prevails of which some have died and others are still languishing. I have visited seven or eight in one day. I have hitherto escaped the infection, though the offensive smell has sometimes overcome me. But I am willing to venture health and life when duty calls. The dangerous disorder is still spreading." His demeanour and tactfulness are thus described with appreciation by Dr. Fawcett: "He did not assume an air of austerity or moroseness, but on the contrary, he was mild, gentle, affable and cheerful in conversation. He had the peculiar felicity of gaining the attention of the company into which he happened to come to such hints of advice, instruction or admonition as he thought most likely to do them good. And he had the art of doing this without exciting their disgust or kindling their resentment." In visiting, he took an interest in the children and servants, giving helpful advice and remembering each need in suitable prayer. "The great ends he had in view in his preaching he also sought to promote by his friendly visits, and thus he seconded in the parlour what he advanced in the pulpit."

An impressive testimony is paid to his devotional life and its effect upon his public and private prayers as a minister. "In the gift of prayer Mr. Parker excelled most men I ever knew. Those who united with him in that exercise, whether in public, or in private families, cannot easily forget the spirituality, the humility, the propriety and the fervour of his language at the Throne of Grace. In his addresses to God his soul seemed to expand and delight itself, as in its proper element. He needed not written forms of devotion to assist him, but prayed like one

who was accustomed to familiar intercourse with his Maker. The reason why he excelled in this happy talent was, as I always thought, his being so much habituated to devotional exercises in private, when from day to day he poured out his soul before God for himself, for his friends whose cases he particularly remembered, for the whole church and for all men."

In the same letter we find examples of the way his concern embraced each member of the household. "Please to give my respects to your industrious companion in life and tell her that amidst all her domestic cares and labours I hope that she, with Mary, is pursuing the good part, which shall not be taken from her." "Give my love to your son, and tell him I hope he is aspiring after useful knowledge, lively faith, heart-religion, elevated devotion, a holy life and an everlasting heaven. I forget not your daughters. May they be wise virgins, the comfort and joy of their parents, the ornaments of the family, and as corner-stones polished after the similitude of a palace." At this point we may fittingly include another message to the wife of John Fawcett: "Be pleased to give my respects to your spouse, and tell her I earnestly desire her happiness, and consequently her progress in holiness. Tell her to try, in the midst of her children, to be as meek as Moses, as patient as Job, and as prayerful as Hannah."

That it was from his prayer-life that the vision came and the urge to declare it is evident from a sentence or two in his letter to his friend the Rev. W. C.: "When it is well with me in the closet, I long to tell to others what I see and feel." The practice of carrying on a ministry of the Word from house to house is also described by Dr. Fawcett: "So long as he had strength and health to do it, he not only preached publicly on the Lord's Day, but more privately from house to house, where he might have an opportunity of addressing those who neglected public ordinances."

It may seem strange to us to be reminded that men who lived in the age that we associate with the Methodist Revival, and who were the children of it, should have to yearn so earnestly for revival! "Our present prospects in Church and State (in 1779) are overshadowed with a heavy gloom. Our public affairs appear to be in a sad way. My heart fails me with fear. But God can make darkness light before us and crooked things straight." Or again: "My poor heart sighs and sinks for want of more success. One end for which I have desired to live a little longer is to see a revival of vital religion, to see the power of godliness govern the hearts and adorn the lives of those with whom I have to do." In another letter: "The deadness and degeneracy of this age are indeed lamentable. I fear religion has much forsaken the closet and is far from the hearts of many." Three years later he writes

in the same desponding tone: "I fear the righteous are both few and feeble in this our day. May the Lord arise and have mercy on Zion. May He send forth faithful, spiritual and affectionate labourers, who, with seeing eyes and feeling hearts, shall not only watch over and feed the flock of Christ, but with yearning love alarm and allure the wanderers and gather them into the fold of the Good Shepherd."

A few references to the Christian life in the manner of the time indicate the qualities appreciated in those days, and some of the truths which received emphasis. Naturally, it begins with the new birth. This is described in a poem from which a few lines are selected:

I may myself a Christian deem,
And such to other men may seem,
And yet my heart be unrenewed,
My sinful passions unsubdued.

Mercy divine will not delay,
When broken-hearted sinners pray,
The humble cry is heard in Heaven.
And the repenting soul forgiven.

Some interesting things are said in praise of "Humility." Writing to "J.A.," John Parker concludes a passage of earnest good wishes with this desire: "In particular, may you be clothed with humility—this offspring of grace, this earnest of glory. Humility is the best companion in the parlour and the pulpit, at home and abroad, in prosperity and adversity. It will do us good even on a dying bed. It is a good preparative for every duty and a defence against temptation and unbelief." He further praises the same virtue in a letter to a "Few Young Persons." His manner of address is self-revealing: "I speak freely to you because my heart loves you, my soul prays for you, while with dim eyes, pained limbs, and a trembling hand I write to you. May the good Lord evermore preserve you from those dangerous snares to which you are exposed. May you be helped to keep your hearts pure, your hands clean, your love and zeal fervent, your consciences clear, your characters fair and your garments unspotted while you pass this defiling world." And on "humility" his advice runs into verse:

Be clothed with humility,
That dress divinely fair;
It far excels those costly robes
Which earthly princes wear.

There is a very earnest warning against "Lukewarmness" in a beautiful letter to "Three Young Persons." "I would beg leave of you to take heed of that evil of evils, a lukewarm spirit in the concerns of religion. This, alas, like a pernicious plague,

spreads and prevails among the professing followers of the Redeemer and threatens to diffuse its infection through the whole household of faith. Lukewarmness stands connected with that fashionable mode of attending divine ordinances which is now so common. I mean with a careless, unconcerned air and with wandering or drowsy eyes. The appearance of so much unconcernedness spoils the beauty of spiritual worship, affects our fellow-worshippers and damps the spirit of the poor minister, or makes him as fretful as poor Jonah when he had lost his gourd." Mr. Parker suggests prayer and obedience to the Divine promptings as a remedy: "frequent recourse by humble faith to the all-compassionate, altogether lovely and loving Jesus," and an ever-present appreciation of the sacrifice He made on our behalf.

Another fault to be avoided is "Loitering." "Loitering, I believe, would be the certain way to fill my mind with doubts, my days with trouble and my end with darkness; from all which may you and I be delivered. It is better to be worn out with labour than eaten out with rust." After this, we are not surprised to find an eloquent tribute to "Godly Zeal," in the form of a poem from which we select a few of the twenty-one verses.

'Tis she the saints awake doth keep,
But wanting her, the virgins sleep;
Her absence from the church I mourn,
And earnest long for her return.

Kindle, O Lord, in me the flame
Of holy zeal for thy great name.
For want of this I hourly mourn;
O let me for thy glory burn!

Why should I loiter in the way
Which leads to everlasting day?
Help me with ardour to pursue
The noble prize I have in view.

In a letter to a young Christian, "Miss A," he writes: "This converse with Heaven will be a happy expedient to fortify you against temptation, to preserve your feet from falling, and to keep your heart warm and your hands strong in the work and way of the Lord, to which at this early period of life you have been enabled to devote yourself."

In a state of depression the writer says: "You may call me Jonah if you please. I am so full of weaknesses and contradictions that if ever you see me in Heaven surely it will fill you with wonder." A word of comfort in bereavement sent to Mrs. Priestly on the loss of her husband arrests us by its beauty. She is to find comfort in the fact that "He hath closed his eyes in peace, quitted the field with honour and left behind him the

precious savour of a good name in the church, the family and the world. May you be helped to steer towards the same happy shore and your dear bereaved children be your companions in the blessed voyage. Let not your heart be troubled for nothing but sin can really hurt the submissive soul. For though the ties of nature will have no place in a future world, yet the closest ties and better bonds of Christian love will wax stronger and stronger and be maintained with unutterable and everlasting delight."

We expect a minister in that day, as well as this, to emphasise the work of the Holy Spirit. In view of his own rebellious heart and disturbing conscience he reasons: "It is well indeed that the promise of the Spirit shines in the firmament of the gospel as a star of the first magnitude. This is the Shekinah of the New Testament Church. I therefore mourn that this almighty agent is so much forgotten and so often grieved by myself and others. Because of this our souls are lean and our churches languish. That this very important truth may be more regarded by us all is the unfeigned desire of your poor and unworthy brother, J.P." (To James Hartley, the founder of the church at Haworth.)

In his introduction, Dr. Fawcett thinks that some will criticise the frequent references to death and the after-life. We call it "other-worldliness," but Fawcett's name for this outlook is "Heavenly-mindedness," and he gives us the Scriptural authority for it. Our review of this correspondence would not be complete without some illustration of this much-mentioned topic. He says that "When we change worlds, we shall not change masters, nor even the nature of our employment." Mr. Parker had his own conception of the effect of preaching on this theme. To William Crabtree he writes in 1781: "Were I to tell you all the feelings of my anxious heart I should fill a volume instead of a letter. I must leave what remains to the next world. I have heard of a better country than this in which we now live, where sin and Satan cannot enter. Brother, make haste towards it, and take your wife, your children and as many as are willing to go along with you. For I am persuaded that the intelligence given us of the good land is certainly true; and it grieves me to see so little attention paid to it. While I am telling my neighbours of it from time to time some seem not at all to believe the report, others hear it with as much indifference as if it were a cunningly devised fable; some actually fall asleep while the tidings are sounding in their ears." But let us see his picture of that future life for ourselves, with its triumphs and its manifest effects. This time it is a letter to his younger colleague in the ministry—"J.A." "True Christian love may suffer a declension, but shall never see death. It will outlive our tears, surmount our discouragements, and reign

triumphant in our happy souls for ever. May the present foretastes and future hopes of it cement our hearts, lighten our burdens, sweeten all our comforts, brighten our darkest hours, and exhilarate our motion in duty's ways, till, in the strength of grace, we reach the happy goal. In the meantime, may the love of God be so shed abroad in our hearts as to diffuse its light and heat in all our ministrations."

Nevertheless, even for John Parker the dark portal which leads to that happy existence had sometimes its terrifying aspect. Writing to Dr. Fawcett he pleads: "Dear Brother, beg one smile for me at that solemn hour, for I dread the thought of dying in the dark." He had his desire, as J.F. describes it, "The very night before that in which he expired he was remarkably cheerful in the company of a few of his friends, whom he endeavoured to encourage in the way of holiness, and to establish in the truth as it is in Jesus. The following day he wished to be alone, that his meditations on approaching glory might not be interrupted. Death to him had lost its terrors, and appeared with a mild and gentle aspect. The last enemy he could welcome as his friend. It had long been his desire, with submission to the Divine will, that he might finish his labours and his life nearly together. And God was graciously pleased to grant his request. When he had discharged the duties of the very day on which he expired, he went to rest and entered into the joy of his Lord. He silently fell asleep in his Saviour's arms, and had a quick transition from this world to another. Who can forbear on such an occasion to say "Life, take thy chance, but O for such an end."

To conclude, the Methodist revival was, in some measure, a reaction from academic preaching—learned arguments about the existence of God, and moral essays on right conduct—and from religious exercises which had little relation to the heart of the professor and still less expression in his life. It was a return to vital experience of fellowship with God and a life inspired and governed by man's relationship with Him. In this movement John Parker was an "Isaac" sort of man, following in the wake of the pioneers, assimilating their ideals and consolidating their gains.

Surely the notion that the preachers of that time relied on the motive of fear to the extent that is sometimes credited to them is not borne out by the perusal of this biography and the study of this correspondence. On the other hand, if this method was used, it was not the main factor in producing results. What did count was a man for whom God was the great Reality, the centre of thought, feeling and will, the source and sustainer of "the life which is life indeed" here, and its glory and crown for ever.

J. H. J. PLUMBRIDGE.

A Transfer of Membership, 1771.

TO the Church of Christ of the Baptist Denomination meeting in Grafton Street, London, under the pastoral care of the Revd. Mr. Benjamin Messer,
We, the Church of Christ, of the same faith and order, meeting at Reading in the County of Berks, under the pastoral care of Thos. Davis,
Sendeth Christian Salutation.
Dearly Beloved in the Lord,

As God in His Providence hath removed from us our sister Eliz. Giles and situated her near you, and as she have signified a desire of joining in Gospel Fellowship with you, this is to certify that she was baptized on Profession of Faith in Christ Jesus, and joined with us as a member in full communion, and so stands with us in that relation at this time; and as nothing hath appeared to us while she continued at Reading, but her life and conversation was agreeable to the Gospel of Christ, we therefore recommend her to you, to be watched over in the Lord, not doubting but she will continue the same thro' Divine Grace while under your care as a Church; our desire is that you will receive her in the Lord, and so conclude with our desires that the God of all Grace, Mercy and Peace, may surround you with His Divine Perfections as a wall of fire, and be the Glory in the midst of you, that you may be as a garden enclosed, a spring shut up, and a fountain sealed, and that He may dwell in the midst of you as in a fragrant mountain of myrrh, and a sweet hill of frankincense, that the bright day of Gospel Grace may shine in upon many souls, to your abundant joy, and that all shadows of darkness, afflictions, trials and temptation may be swallowed up at last in an open Day of Glory, that the refreshing streams, from that bounteous river of God's matchless love, may enrich both pastor and people, that the name of the little City where you are fellow citizens, may be the Lord is there, that you may glorify God as a Church in this time state and be glorified with Jesus to all Eternity, is the unfeigned prayer of us your Brethren in the faith and fellowship of the Gospel of Christ, amen.

Signed at our Church Meeting this 23 Day of June 1771
By us in Behalf of the whole,

Wm. Mattinglor.	John Mundy.
Robt. Mills.	John Hall.
Richard Coates.	Rt. Collier.
Thos. Buckney.	Js. Winch.
Wm. Deunell.	M. Porter.
Thos. Davis.	Stepn. Mundy.

Reviews.

Jesus, Paul and the Jews, by James Parkes, Ph.D. (Student Christian Movement Press, 4s. 6d. net.)

Dr. Parkes is well known as an authority on the interpretation of Judaism in its relation to Christianity. His aim in this timely volume is to present " a fairer and therefore more attractive picture of Judaism than is traditional in Christianity," and thus to make it possible for the two great religions to be allies rather than opponents. Both Judaism and Christianity, he declares, stand with their backs to the wall in a world which, when not indifferent to spiritual values, is hostile to positive and absolutist conceptions of truth. Dr. Parkes quotes a responsible leader of the German Christian Student Movement who pointed out publicly that " even if converted, the Jew could not escape Hell, because the curse they invoked on themselves was eternal; but that knowing the mercifulness of God we might just hope that for their conversion they would receive only a *mitis damnatio* —a mitigation of the pains." Such an attitude, we may hope, is extreme and exceptional, but none can deny the urgent need for the clarification of the real relations between earnest Jews and earnest Christians.

It is all to the good, therefore, that Dr. Parkes should bring out a point which is often overlooked, viz. that Pharisaism made valuable contributions to Judaism which are not apparent if we confine ourselves to the well-known denunciations in the Gospels. Dr. Parkes' scholarship is unimpeachable when he declares that the teaching of many of the noblest Pharisees had close affinities with that of Jesus. He reminds us that in the conflict between the schools of Shammai and Hillel in the first century the victory lay with the latter school, always less severe and more liberal in its attitude to life and the Law.

Yet the author's anxiety to do full justice to Judaism at its best leads him into statements which are highly controversial. Is it not altogether too humanistic an explanation of Jesus to say that from the Pharisees " He got not only many of His methods and phrases, but His fundamental conceptions of God and man " ? Whatever may have been the Pharisaic attitude in its noblest exponents, we cannot ignore in the Gospel record the very strong critical attitude of Jesus towards the weakness of

contemporary religion. Dr. Parkes would explain this as due to tendencies in those who recorded His ministry; they unconsciously allowed their judgment to be coloured, and conveyed an impression which was fundamentally at variance with the real attitude of Jesus. This leads Dr. Parkes to the view that Jesus Himself neither rejected Judaism nor the Jews. "Nothing," he states, "in the teaching of Jesus made necessary the separation between Judaism and Christianity." Such statements make us wonder whether Dr. Parkes, in his anxiety to be fair at all costs to the best in Judaism, is not rather tending to undervalue the significant newness of the Christian religion. And his treatment of Paul leaves us wondering whether the Epistle to the Romans receives adequate appreciation. How challenging Dr. Parkes' study is will be seen from the last paragraph in the book, which concludes, "Schism has been the lasting tragedy of the history of the Christian Church; but no schism has cut so deep into its spiritual life as that schism by which, while it kept His teaching, it abandoned the religion of its Founder."

Dr. Parkes is (we fancy) intentionally provocative; but it is good to be challenged by one who combines such scholarship, the desire to be fair, and an eagerness to bridge the gulf between those who build their religion on the Old Testament, and those who build their religion on Old and New Testaments together. His treatment of the question has the merit of sending us back to a closer examination of the New Testament.

F. T. L.

Religion and Learning, by Olive M. Griffiths (Cambridge University Press, 12s. 6d. net.)

This volume, which deals competently with the Arian movement of the eighteenth century, is of more than passing interest to the student of Baptist history, as many of the original General Baptist churches lapsed into Unitarianism. Miss Griffiths declares her purpose to be to examine "within a limited period in the history of one movement the influence of contemporary thought upon the changes and developments of theology and religious opinion." She restricts herself to the English Presbyterians from 1662 to the foundation of the Unitarian Movement at the end of the eighteenth century, and under her guidance we see the complex influences through which early Presbyterianism in large measure shed Calvinism for Arminianism, ultimately arriving at the Unitarian position.

The book is divided into four sections, (1) The need and possibility of development after 1662, (2) Formative influence, (3) Development of Presbyterian thought in the eighteenth century, (4) Conclusion. In a valuable chapter on the social effects

of the Clarendon Code, we learn that the wealthier Presbyterians were not so adversely affected by the Penal Laws as might be expected. "Occasional conformity, although they regretted the necessity, was far less difficult for the Presbyterians than for any other dissenting sect, for they never lost their regret and affection for the Established Church." Denied admission to Oxford and Cambridge, they turned to the Scottish Universities and the Universities of Holland, at Utrecht and Leyden. At home and abroad new tendencies in thought faced them, and Miss Griffiths traces the breakdown of Aristotelianism, the relations between the Will and the Intellect, Contemporary Materialism, and finally the evolution of a theology which passed from Arianism to Socinianism and ultimately to Unitarianism. The concluding chapter on Early Nineteenth Century Unitarianism is a penetrating discussion of the problems which faced the new Movement, and probably it is true to say that the "failure of the Unitarians to assimilate the newest developments of thought was certainly due in part to their struggle for existence."

By her painstaking research Miss Griffiths has produced a well-documented volume, which is of value not only for its discussion of eighteenth-century Presbyterianism, but as a study in the development of Christian thought.

Mary Tudor, by Beatrice White (Macmillan and Co., Ltd., 15s. net.)

Our age has sought to "debunk" the Victorians and exalt the Tudors and Stuarts. There was room for a readjustment of values, but now there is danger of the process going too far. Mary Tudor is one to whom the years are proving kind. "Bloody Mary" has been largely forgotten as her life has been more fully understood. In this volume her sombre story is unfolded in the light of her bleak childhood, her persecuted and humiliated adolescence, her suffering and harassed maturity. We think of her with pity as we recall that she was Spanish on her mother's side, brought up in the sensual atmosphere of Henry VIII's establishment, unhappy in her marriage, and bitterly disappointed in her childlessness. Little wonder that she followed the austere example of her mother, Catharine of Aragon, and maintained an uncompromising devotion to Rome. Miss White recognises the defects of this woman, who was to go down to posterity unwept, unhonoured and unsung, but against these she rightly sets forth "her many admirable qualities, her absolute sincerity, her fine integrity, her high courage . . ." Even in her burnings the Queen considered herself God's agent. The book is well illustrated, and its many character studies and records based on State Papers make it a valuable record of the times.

We honour Mary's steadfast adherence to her inherited faith and ideals—but she did send over 300 Protestants to the stake in four years, and at her death England was at a lower ebb than it had been for centuries.

Richard Cromwell, by Robert W. Ramsey (Longmans, Green and Co., 10s. 6d. net.)

Richard Cromwell was no Oliver, not even a faint reflection of him, and six months in the Protector's chair was sufficient for him and the country. His name hardly lives in our national story—school historians dismiss him in few lines—yet there was greatness in his answer to his friends at the moment of crisis, "I will have no blood spilt for me," an answer that might well be commended to twentieth-century dictators.

His life falls naturally into well marked divisions. The years of preparation; the fleeting splendour of the Protectorate; the twenty years of exile; and the closing years in England when, as Mr. Clarke, he lived a life of seclusion, devoted to simple pleasures and acts of kindness, but marred by lawsuits between himself and his daughters. All are dealt with adequately in this work, for which the author has drawn upon the mass of unpublished letters and papers included in the Tangye collection, now in the London Museum or preserved by members of the family. We were already indebted to him for his volumes on Henry Cromwell and Cromwell's Family Circle. This further volume, with its clear picture of Richard, of whom little had been written, confirms his position as one of the leading authorities on the Cromwell family.

Do The Ten Commandments Stand To-day? by J. Parton Milum, B.Sc., Ph.D. (Epworth Press, 3s. 6d. net.)

This is a welcome addition to the excellent "God and Life Series," now being published by the Methodist Church. In ten comparatively brief chapters Dr. Milum interprets the Commandments in their application to modern life, each chapter ending with a summary in which the vital message for this age is clearly outlined. An epilogue, "How does God speak?" is suggestive, and the book is one that will appeal to thoughtful laymen as well as to ministers.

The Church in the Hop Garden, by John Stanley, F.R.Hist.S. (Kingsgate Press, 5s. net.)

This book is obviously a labour of love, its pages full of the elements of romance, drama and tragedy. It represents the fruit of forty years' toil and industry, "spade work, first hand and original," as the author claims. It is no dry-as-dust history, but

a chatty account of a typical country church which has maintained its witness through the centuries, evangelised its district, opened Mission stations, and produced sturdy men and women who have have been unwavering in support of their Bethel. "The Church in the Hop Garden" is the Longworth-Coate Baptist Meeting, on the borders of Berkshire and Oxfordshire, and as we read the records we almost feel the bracing breezes from the neighbouring Cotswolds blowing across the pages. Mr. Stanley tells the story as one that is typical of all ancient dissenting communities, and gives intimate sketches of twenty-four ministers and many laymen. In considerable detail he traces the existence of the fellowship back to the days of the Lollards, and supports his suggestions with quotations from State Papers and other appropriate authorities. The Stennetts, Colletts, and others famous in Baptist history, figure prominently; the outstanding war service of the author, in connection with the Romney Street, Westminster, Church, receives well-merited recognition; and the two hundred and fifty pages contain much information of denominational men and events of the past forty years.

The author is aged and sick, and his work was completed under the handicap of physical disabilities. It is not surprising, therefore, that there are minor inaccuracies, which suggest that the book must be quoted with caution. Three errors are mentioned on an errata slip, and a few of the others must be indicated that students may know their general nature. On page ten, Abraham Booth is given a posthumous doctorate; the men mentioned on page 121 as members of Dr. Joseph Stennett's "fashionable congregation" at Wild Street were spread over a considerably longer period than Stennett's pastorate. He died in 1758, and one of the number, Joseph Hughes, was born eleven years later. On page 166, Isaiah Burt should be Birt; on pages 192, 198, etc., Charles Stovel is spelt Stovell; on page 235, it is stated that F. E. Blackaby was Secretary of the Gloucester and Hereford Association, and it is implied that his secretariat lasted seventeen years, whereas he was Secretary of the Oxfordshire Association, and for a somewhat shorter period; and on page 236, in W. G. Watkins' career, Swanick should be Swansea.