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Editorial.

MR. H. ERNEST WOOD, J.P., C.C.

Mr. Wood, who was one of the foundation members of the Baptist Historical Society, has completed a year of distinguished service as President of the Baptist Union. He gave himself whole-heartedly to the duties of the office, responding with alacrity to calls from North, South, East and West. Village churches which had only beheld Presidents from afar have now seen one face to face. In the mileage travelled, and the number and variety of the meetings addressed, he has established a record that will remain until the President is an air enthusiast.

Mr. Wood would be the first to acknowledge his indebtedness to his talented younger daughter, who has been his secretary, chauffeur and "official deflator." We are grateful to her for a particularly entertaining and unconventional account of "The Presidential Year from the Driving Wheel."

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EPISCOPAL ORDINATION.

It is well known that the Lambeth conversationalists have encountered two or three particularly difficult rocks. One is concerned with episcopal ordination. Free Church ministries, "manifestly blessed and owned by the Holy Spirit as effective means of grace," are alleged to be invalid. Another standpoint is presented by a resolution before the General Assembly of the American Presbyterian Church, which proposes

> recognition of the ordination of ministers by Churches holding the episcopal system of church government as equally Apostolic, Catholic and Historic with those that hold the Presbyterian system.

Whatever may be the reactions of American episcopalians, this resolution, with its healthy reality, might well be transhipped across the Atlantic.

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AN INNER MISSION.

At their recent Assembly, Congregationalists resolved on an "Inner Mission" to their churches. Some years ago Baptists, particularly in the North, held "Internal Missions." About the same time Dr. Clifford sounded his call to "Personal Evangelism," and more recently the Baptist Union Council called the churches

to a Discipleship Campaign. All the terms point to the feeling that the first need is a revival of the spiritual life of the Church itself. That will not come until the Church is first with members, deacons and ministers: first because they love it and work for it with the devotion of their fathers; first because they believe it greater than any social institution or political club; first because they *know* its message and believe, without the shadow of a doubt, that the power of Christ is the cure for the world's ills. The Congregationalists have issued two small books for the guidance of their churches. The first, *Disciple's Way*, by B. C. Plowright, B.A., B.D. (1/- net.) consists of six Inner Mission addresses, in which he faces frankly some of the problems of Christian living under modern industrial and business conditions. The other, *Our Congregational Churches* (3d. net.), is a "summons" to renewal, and outlines and amplifies an Inner Mission programme for the winter months, commencing in October with "The Church and its Faith," and finishing in March with "Ourselves and our neighbouring Fellowships." We heartily commend both. (Independent Press)

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OUR SOCIETY'S PUBLICATIONS.

Several members took advantage of the recent offer of our existing publications at special prices, with the result that more numbers of the *Transactions* are out of print, and stocks of others are low. Any member who wishes to complete his sets of the *Transactions* or the *Quarterly* should communicate with the Secretary without delay.

Attention is drawn to the offer on page 3 of the cover of this number. *The Works of John Smyth* were issued in two volumes in 1915 through the Cambridge University Press, and Dr. Wheeler Robinson then described their publication as the most important literary event in the record of the Society. This literary memorial, "of a spirit finely touched to fine issues, whose living monument is constituted by the Baptist Churches of to-day," should be in the possession of all our members.

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THE STORY OF THE HUGUENOTS.

We are glad to see that Mr. Henry J. Cowell's valuable brôchure, *The Edict of Nantes and Afterwards* (Lutterworth Press, 3d.), is in its third edition. A list of English authorities on the Huguenots has been added. The generosity of a Fellow of the Huguenot Society of London enables our members to secure a free autographed copy on written application to "Huguenot," c/o Kingsgate Press, 4 Southampton Row, W.C.1.

The Presidential Year from the Driving Wheel.

WHEN it dawned on my family and friends that I really was expected to write this article, they inundated me with suggestions for the title, such as: "The Presidential Year from a Not Usual Angle," "My Censored Diary," "My Wanderings with the President." But I think that the one I have chosen is as good as any! The only suggestion I received for the opening paragraph was: "Writing of the President's journeyings is very much like a hen trying to lay an egg on a moving staircase!" I very much sympathise with the hen, for it is difficult to know where to begin, or what, out of 25,000 miles' wanderings, you would find most interesting.

As you read this masterpiece, please realise that at school nothing terrified me more than having to write an essay.

We started off in the West Country—much to Father's joy, as you will appreciate if you have ploughed through his address. (You would understand my attitude, had you waded through all the drafts; typed, censored, and re-typed them all; and, finally, listened for over fifty minutes to the completed oration!) For part of that tour we had to use our small Sports car. Those who have seen how the President had to be carefully wrapped up after meetings before travelling in a closed car can imagine what precautions had to be taken in an open car. It really was a funny sight! People often turned to look and laugh as we went by, for all that suggested that the huge bundle of rugs, capes and scarves next to me contained anything human was a trilby hat (no, not the "topper"!) perched above it all!

Many all over the country know, to their cost, the amount of luggage entailed in the President's entourage—first and foremost, the hat box containing the famous Top Hat; enough clothing for the climate to be met on a tour of ten days, a fortnight, or three weeks; two big attaché cases containing correspondence and stationery; my portable typewriter; Father's small case containing his notes. (I have often wondered why no one had the presence of mind to cause this case mysteriously to disappear!) All this paraphernalia had to be carefully packed into the back each morning, and unpacked each night. I am afraid that this mode of travel rather took from the dignity of

the High Office, as we must have resembled a moving sky-scraper or a pantechnicon! This amusing, but uncomfortable, procedure mercifully only lasted for ten days, after which we returned with alacrity to the comfort of our Ford V8. (BNO 1, the number of this car, has more than once been translated by humourists as "Baptist Number One" !)

That was a most happy month. Few would object to touring Devon in May, even at the price of attending meetings *ad lib.*

During that tour we came to London to attend a Reception at which the King and Queen and members of the Royal Family were to be present. Later, I drove Mother and Father to St. Paul's Cathedral to the Jubilee Service. I was thrilled with both, and could have stood for hours watching all the notable people in their brightly coloured uniforms, many adorned with the Ribands of different Orders, and an amazing assortment of medals.

Going to the Cathedral was a unique experience. An hour before the Royal party was due to pass, we bowled along in state through gaily decorated streets packed on either side with colossal crowds. Every available window and roof was occupied. One car preceded us—otherwise the roads themselves were deserted, save for cordons of mounted and other police. As we sailed along through the excited and expectant crowds, it gave me a most regal sensation, and I felt that I ought to be bowing to the left and right! Mother and Father said that it was a most impressive service, and were most interested in meeting many famous characters gathered there.

The other excitement of this type was when we three went to the Royal Garden Party at Buckingham Palace. Again I was intrigued with the brightly coloured and gay throng, and sat on as many chairs as I could in the Palace! The grounds were most unpalatial, but very restful. I can imagine how the King loved to stroll over the lawns, with his pet dog, through the trees down to the lake. It was charming to see the way in which Princess Elizabeth ran up to him under the canopy, and, having curtsied, jumped up on his knee and kissed him. There they sat for quite a time, chatting and laughing most happily. I shall always be thankful to the Presidency for giving me an opportunity to see King George.

It has been great fun visiting the villages, many of which I had never even heard of before (Geography having been my weakest subject!). I feel now that I know more than many about our country, and the more I see of it the more I love it. We have also spent about a fortnight touring Scotland. It was in Aberdeen that Father patronised one of the local cinemas on a

Sunday evening, thus shocking his puritanical daughter, who thought it her duty to take a firm stand by absenting herself! But his diversion was quite harmless, as he was taking part in a united evangelical service.

Father often talks about the conservatism of Baptists. He certainly is right there. I do not know much about other denominations, but I am sure they could not beat Baptists for refusing to budge. It does make the Scots blood in me boil to hear of a huge sum, offered for a church building in an important position in a town or city, being turned down because of sentiment. Father always tells me that I entirely lack that quality. Well, if it has that effect, I am glad I do. What is there in the building, anyhow—especially if the church could be moved out from where the population has already departed to new housing areas, where thousands are living with no church of any kind near them? The Roman Catholics will go there instead. They seem to be progressing famously—building compact, attractive little churches all over the country in newly populated areas. If people like us are so short-sighted, can it be wondered at that the Roman Catholics make such headway by keeping up with the times?

Then, there are a ridiculous number of churches which have "split." This means that many small towns have two Baptist churches, with congregations which, if united, would not even fill one of them. I can't help thinking of spoilt, pampered children who, having quarrelled, instead of making up their differences just sulk in a corner, glowering at one another.

(This tirade is the outcome of encouragement to write quite frankly of how things strike an onlooker.)

I could write an article on vestries alone. When you spend nearly every evening of every week (and often the afternoons, too) typing in one, you get to know quite a bit about their eccentricities—to say nothing of atmospheres! When there was not a vestry, I had to type as best I could in the car—and sometimes that was the more desirable course. The trouble then was, especially in a distressed area or a slummy part of a town, that an open-mouthed audience invariably collected! If, however, that was the total extent of their activities, I considered myself let off lightly! Once, when I was seated in the back trying to concentrate on my typing, the front off-side door opened, the horn sounded loud and long, and the culprit disappeared before I could do anything about it! I hope it did not disturb the meeting unduly. (Perhaps they would have been glad of a little diversion—you never know!)

Our hosts and hostesses have always been kindness itself. The "roof over our head" has varied from a young mansion, with four maids and a butler, to a miner's cottage. With my

miner host, I had a most interesting talk concerning his job underground. He told me of the wages some of the men under him received, and I really do not blame them for sometimes going on strike. He was a lay preacher, and, in spite of working underground all day at his precarious occupation, he was full of fun, and, far from being overawed by the President, enjoyed pulling his leg. I was much amused at being consulted as an authority on the question of open-membership.

We were much struck by the cleanliness of many of these homes in these dirty, smutty, industrial areas. It would do a lot of good if more people were to travel through the distressed areas. They would then realise how terrible it is to see works after works closed down and falling into ruin; and to see the crowds of men, young and old, standing about on the street corners with no hope of work. We just hated going past them in our powerful car, and slunk through the streets with our tails between our legs.

I am quite popular at home now, as every time I came back from a tour I brought a new recipe—always most acceptable in a large family. One was of delicious sponge cakes made by a dear old lady in Lancashire. In true northern lavish style, she used a dozen or more eggs for each batch of cakes she made, and then distributed them to the poor of her church. She was considered a fairy godmother in the district. One of her kindly deeds was to make a beautiful cake for an old woman about to celebrate her eightieth birthday. This octogenarian would otherwise have gone without a cake, as she had neither money to buy one nor relatives to make one.

At the Yorkshire Association meetings at Hebden Bridge, I was bullied into the barbaric custom of eating cheese with apple tart! Evidently aware that I was still unconverted, a plot was hatched to make yet another attempt to poison me by sending still more cheese with Christmas cake. That's the way you are treated at Association meetings! (By the way, do not go to Hebden Bridge in a car in wet weather—the streets are cobbled and narrow, steep as the roofs of houses, and full of Devil's Elbows! Otherwise it is a charming spot!!)

On the subject of roads, our worst experience was when we spent three hours in the dark trying to extricate the car from a Gloucestershire lane. Shortly after midnight we succeeded, but, not content with that delay, proceeded to lose our way (going round in small circles), eventually arriving at our hostess's at one o'clock in the morning.

I shall never forget the Association meetings at Ross-on-Wye, where during the luncheon we noticed a dear old man running about making himself most useful. He was almost completely enveloped in a white apron, but above it was a bright,

cheery face, crowned by a shining bald " pate." He was foremost in clearing the tables and was chief washer-up. Later, we learned that he was employed on the railway, and had a week's holiday every year. Of this, he was giving three days to this work.

Many friends most rudely say that it is a miracle to have got through the year without loss of life or endorsement of licence! Once I certainly had an exciting race with four police " cops "! (Father was not with me, although I must say he always was a sport when there was a chance of a race). But when we came to a thirty-mile limit, thinking prudence was the better part of valour, I very obviously slowed down, ostentatiously lowered the window, and still more deliberately waved them on. This greatly delighted them, and they sailed by at about fifty miles per hour, all holding up three fingers in a superior manner. That, however much it may be doubted, was the only *contretemps* we had with the police.

One of the most important duties throughout this year has been to cultivate the art of deflation. It has been a strenuous and whole-time job, but with all this experience behind me I now feel qualified for the position of official deflator to the future Presidents of the Baptist Union of Great Britain and Ireland—and they will need it!

CONNIE D. WOOD.

First The Kingdom, The Story of Robert Fletcher Moorshead, by H. V. Larcombe, B.A., B.D. (Carey Press, 3s. 6d. net.)

Fletcher Moorshead was a lovable man whose memory is fragrant to-day wherever he went. Medical Missions were his passion: he never tired of their advocacy. Baptist Medical Missions are his story and his monument; but Mr. Larcombe has done more than write their history. He has revealed the personality of this God-possessed man and shewn how gracious and beautiful a Christian home can be.

The Lamp of Truth, by H. J. Dale (T. and T. Clark, 1s. 6d. net.)

The author, who is minister of the Lymington Baptist Church, is an earnest Bible student. He has acquaintance with modern Biblical scholarship, and in five brief chapters writes illuminatingly of the history and nature of the Book and its abiding worth. This is just the introductory study which thoughtful young people will welcome.

"Regent's," as I knew it.

AS long as I can remember, I had wanted to be a minister and a preacher like my father. And, as he had been a *Stepney* man, I never entertained a thought of any other College for myself than *Regent's*. So when, in 1880, fifty-six years ago, after seven years in illustrious *Blundell's,* and two years' teaching in a boys' school, I was admitted into *Regent's,* I knew how gracious all the stars in their courses had been to me.

The College itself was so satisfying, with its environing park, its ample garden, its domed entrance-hall, its east and west, its dining-room, its stairways and statues, its libraries and paintings and treasures, its immediate football field, and its nearness to the centre of London.

Then the thought of the men who had preceded us, so many of whose portraits adorned our Common Hall, was a constant inspiration—John Pulsford, Alexander McLaren, Samuel Cox, Charles Vince, Luscombe Hull, George Rouse, Vincent Tymms, William Medley, Frederick Goadby and F. B. Meyer, seven of whom were still at that time rendering great service with undiminished power. We knew into what an apostolical succession we were entering.

Then I was soon enabled to realise—even in those days of Joseph Parker and Canon Liddon and Hugh Price Hughes—that we Baptists had London preachers of our own of transcendent personality and power: Spurgeon, of the golden tongue, sovereign, unrivalled; John Clifford, of the trumpet-voice, the clearest-eyed prophet of the new time; and Archibald Brown, a very prince of expositors. Two others, to my reckoning, seemed of the rarest quality and charm, although not known to the multitudes—I mean Charles Stanford and S. A. Tipple. The former I was fortunate enough to hear early in my course, in Dr. Landels' lordly pulpit, whither I saw him led in his blindness by a deacon. His body was in darkness, but his mind was full of light. I was blest that S. A. Tipple was one of my father's most intimate friends. So I was soon one of his rapt listeners in his eclectic congregation in Norwood. His was never, in the strict sense, a great evangelical ministry, but it was spiritual to a very deep degree. I had never before heard a preacher of such insight and intensity, of such refinement and power. It meant a great deal to me to be admitted, for my father's sake, into his friendship. These five, who were so diverse—Tipple, Stanford, Brown, Clifford and Spurgeon—made me aware again what a company of the elect and the mighty we students were joining. They also helped me to catholic appreciations and judgments.

Then, I suppose, we had in Alfred Henry Baynes the most forceful of London's missionary statesmen of that time, the

"builder and maker" of our new Congo enterprise, which I watched from its beginning, and which made the issue of every *Missionary Herald* of those days an exciting event. I had only been in *Regent's* five months when—first of all white men—our Crudgington and Bentley looked upon Stanley Pool from the west. And, one great later day, W. H. Doke, one of our very selves—alas! so soon to fall—together with George Grenfell, piloted us in the *Peace* from Westminster to Chiswick on the first of her trial trips. And again, a little later, Percy Comber, the youngest of the immortal family, joined us in *Regent's* himself. The inauguration of the Congo Mission, with its early staggering toll of dedicated lives, filled all my college years with romance.

Those were the years, too, of the *Revision of the Bible.* The New Testament and the Old were severally completed at the beginning and at the end of my college span. I bought each volume on the very days of their issue, and have nourished my life on them ever since. We were proud and happy that amongst the scholars engaged on both those tasks in the Jerusalem Chamber Baptists held places. We often saw our own Principal, Dr. Angus, going thither or returning.

As to our *Regent's* fellowship itself, we were never less than forty-two, the two being lay students, to the liberal education of the rest. C. M. Hardy and J. H. Shakespeare were the two first senior students of my time—Hardy, of the pretty wit, the ripe wisdom and the perfect gentlehood; and Shakespeare, of the tense personality, the born debater and leader, coming events surely casting their shadows before them. Two of my contemporaries I counted as men almost of genius—Walter Friend, still living, who became the most eminent Congregational preacher of South Africa, and William Austin Grigg, who died in New Zealand from tuberculosis, before he could reveal to more than a very few the force that was in him. My first biographical endeavour was a brief story of him. Life had gone hardly with him, but had helped to make him our deepest-going thinker. He knew his Shakespeare and Carlyle and New Testament by heart. He had once seen Carlyle himself in Chelsea, and had dared to offer him his reverent praise.

Then we had a constellation of Missionary students—Arthur Sowerby and Arthur Jewson, Alfred Teichmann, Andrew Sims, Doke, Tregillus, bearded Philip Davies (of whom I could a great deal tell), Shorrock, Percy Bruce and Percy Comber. That was rather a galaxy, was it not? Only two of them are left. I also hoped for Indian service, but the gates of opportunity closed. More than a fourth of us were designated to the overseas' peoples, which greatly contributed to the thrill of our comradeship.

My own year had, I think, its quite fair share of merit—John Arthur Jones, Blomfield, Carey, Sims, Willis, Morgan and Stembridge. Jones was our senior, so English in wise counsel, so Welsh in pulpit fire; Blomfield, the slogger and academician; Sims, the mathematician, the one man I know who enjoys discussing Einstein; Willis, of the steady-going excellence; Arthur Morgan, the orator; and Stembridge, the humourist, who dared twice in the classroom to make Dr. Angus the victim of harmless practical jokes. We were a decent average year. Five of us captured the senior Greek Testament prize in five successive years.

Of the fellowship of the "House" in Common Hall, what shall I say?—of the set Friday evening debates, and still more of the ever up-bubbling impromptu discussions at our three daily refectory sessions, with no official to overawe us? What jest and what earnest! How men revealed themselves, and how they developed! The most nervous among us, of whom I was undoubtedly the chief, had the chance of acquiring something like confidence and ease. I can never be thankful enough. There could scarcely have been in London at that time any camaraderie more inspiring.

But when I turn from all this to recall and consider our academical conditions, I weep and wail and, as well as I can, I gnash my teeth. We were born too soon. It makes me mad to think of all we missed. For of the golden chances of to-day we had nothing; nothing, in fact, nor in known prospect. No association nor standing with London University! Of all of us theological men, Shakespeare alone contrived to attend classes in University College, and passed on his notes very generously to Blomfield and myself. There was no theological Senatus; no B.D. so much as dreamed of; no Baptist Union Scholarship; and the gates of Oxford and Cambridge still locked for us Free Churchmen. Many of you will scarcely be able to imagine yourselves in such bareness.

As for our Staff, we went twice a week to New College to Dr. Newth for elementary maths.; but for everything else we were dependent on a young tutor and an old. The young was, of course, S. W. Green, who was just at his beginnings. For Greek and for Hebrew we had him in—dare I say?—his adolescent zeal, himself an ideal blend of Hebrew and of Greek, of religion and of culture. The old, the aged, was the Principal, Dr. Angus. How aged he was you may judge from this, that my father, when only eighteen, entered *Stepney* from Mill Hill, and in his fourth *Stepney* year Dr. Angus became its Principal, and through the whole intervening thirty-one years between my father's college life and my own he carried the burden. I salute

him for his steadfastness. I salute him for the many handbooks he published, which helped a multitude of beginners on the road to valuable instruction. They were dull to look at, but packed with worth-while stuff. Also, that he had earned a place amongst the New Testament revisers; also, for the funds he used his wide influence to gain for the endowment of *Regent's;* and, most of all, for the Baptist Library, which his erudition and patience gathered, to which I have so often in my own research work owed incalculable debts.

But by my time he was very aged. His years and his life-long strain made it impossible for him to feel the pulsation of the recent and the contemporary blood-stream. He could not help it that he was dwelling in a vanishing yesterday, whilst we were very conscious of the rush of our own day. The findings of Darwin were penetrating and affecting every sphere of thought. Robertson Smith's Encyclopædia Britannica Article on *Hebrew Language and Literature,* which cost him his Edinburgh Chair, and which was published the very year I entered *Regent's,* faced us with undreamed-of fresh Old Testament investigations. Samuel Cox, one of our very selves, together with Dean Farrar, was thrusting us upon intensely moving re-study of the teachings of Jesus concerning the judgments of the Hereafter. In every realm of enquiry the established axioms and postulates were challenged. It was unreasonable to expec t that our veteran, over-burdened Professor would be able to bring us, under such conditions, much convincing guidance. We had to go exploring truth's mountain-ranges for ourselves. The search was often a very lonely one, but the truths we found became at least our very own.

In vivid recollection of all this I greatly rejoiced when *Regent's* found partial and experimental lodgment in Oxford, and still more when, this last year, it was determined that it should be its single and not far distant home. I cannot but think that the keenest seniors from all our other Baptist Colleges will gravitate thither for their completing courses, and be upborne there on a stream of University life in a city that still has power to exercise its ancient spell.

And I delight that we *Regent's* men of the past are to be privileged to build and furnish the destined Common Hall, which will become the forum of the future fellowship, and will bring to men the most formative forces of their lives. It has, indeed, been of the exceeding mercy of God, and a clear demonstration of His purpose, that Dr. Wheeler Robinson is available to make this great contribution to the equipping of our future Christian leadership.

S. PEARCE CAREY.

Protestantism and Liberty.

THE time has gone by when we could say that any man, or even any body of men, possessed all the truth. The study of religion in a scientific fashion has shown us that men of all nations possess a religious conviction in some form or another, and that there is, to some extent, warrant for what they believe. We cannot say that truth has come to mankind through one channel alone. Truth may come in many ways, and we must study all those ways if we are to know all that there is to be known.

It is well to remember, also, that we ought not to mix up spirit and organisation. Christianity is a wide religion, with implications that affect every department of life. It is not to be confined to one aspect of life. It is not, in the first instance, what a man believes that makes him into a Christian, but rather what he experiences and what his relationship to God is. It is not creed that makes Christianity. A Plymouth Brother may be a Christian and so may the Pope. I say "may" in both cases, because the fact that a man belongs to a church does not, of necessity, carry the conclusion that he is a Christian. What makes a man into a Christian is his submission to the will of Christ and his acceptance of the grace of Christ. And so it is possible for men to be loyal servants of Christ, even though their intellectual interpretations of their faith be poles asunder from each other. It is what they experience rather than the way they interpret what they experience, that makes their religion. I am a Protestant, and, because I am, I refuse to listen to the priest who tells me that it is necessary for me to accept the authority of the Pope before I can be fully Christian. But I am a Christian, and so I refuse to listen to the Protestant who tells me that it is necessary to believe in an infallible Bible before I can be fully a Christian. I am a Christian, and so because of that I accept neither infallible Book, nor infallible Church, nor infallible Pope, but the fact that God has revealed Himself to me through Jesus Christ in the same way as He is doing to hundreds of others, and that He is using me as He is using them, to the limit of our powers, to establish His Kingdom and to do His work in the world.

With that introduction, I can proceed to speak of the subject of Protestantism and Liberty.

I.

The very foundation of the Christian religion is an individual experience of Christ. I do not deny or under-estimate the value of the religious institution. I do not suggest that if the institution of the Church were abolished it would be easy for men as

individuals to have an experience of God. Without the organisation of the Church, I am sure that the number of men and women with an experience of Christ would be few. In this world, and in any other world, so far as we can see, there needs to be the combination of organisation and individual liberty if there is to be fruitful work and service. The one without the other is doomed to failure. In some of our Protestant Churches we have individualism gone mad. They are so sure of the little bit of truth that they hold that they tear themselves out of the heritage of the whole body of truth that has come down with the Christian Church. They are so sure that what they think is true that they will listen to nobody else. That is rank heresy, and alien to the whole spirit of Christ. But in the same way, to elevate organism above experience, to say that the Church must be one in thought as well as in experience, to assert that inside the Church of Rome alone is there a full Christian discipleship, is just as false as it is foolish. Religion is always original. A man securely holds nothing that he has not experienced. The Church may give it to him, but he has to hold it for himself if it is to be his, and if it is to be of any benefit to him. And the mistake that the Church of Rome makes is that it tends to emphasise the value of holding a truth because the Church gives it to you, without at the same time demanding that the man himself shall have vital experience of the truth for himself. Even though the Roman Church possessed all the truth, which I should deny, for it to say that the possession of that truth, apart from the personal appropriation of it by men, is necessary, would be to run counter to every true idea of religion. It is a man's contact with God that makes him a religious man, and not his intellectual interpretation of that contact or his acceptance of a certain creed. For a church to say that men must believe that God acted in a certain way and that the Person of Christ is of a certain sort; for a church to say that it is to be accepted that Christ is of two natures in one person, man in the one and God in the other, fallible in the one and infallible in the other, that those two natures never mix or affect each other, that is to say, that the acceptance of the Christian faith depends upon our willingness to swear to the truth of a creed that nine men out of ten do not believe, and only one man out of a thousand understands, is to mix up substance and shadow, and to mistake a theory for a truth. It is personal experience of God that makes a man into a Christian. It may be that the Church mediates that experience. It may be that when a man tries to analyse that experience and to explain it, he does so in terms that the Church has given to him. That does not affect the fact that the experience must be his own. If it is not his own, it is of no use. Unless he knows God he is

not a Christian, be he as strict as you like in his observance of the ordinances of the Church, and be he as certain as you like that the creeds of the Church are correct. It is his knowledge of God, and not his way of expressing that knowledge, that makes him into a child of God.

Now that that interpretation of the facts would be true to the New Testament is clear, I think, to any one who knows Jesus and Paul. Paul was reared in a religion that made a tyranny of tradition. And all through his letters he was emphasising the truth of an experience as against the value of a tradition. He was set free from tradition, and by being set free from it he was given the power to enter into newness of life. The first thing that struck Paul was his liberty, liberty in the sense that he had been delivered from sin, and liberty also in the sense that he had been set free from the tyranny of a religious system which did not allow a man to think for himself or to mould the expression of his faith so as to meet new conditions and new problems. Paul was conscious that he had met Christ, and that meeting of Christ by Paul was the start of the Christian Church as a separate fact in the world. Apart from that experience, Christianity might have ended as a sect of the Jewish faith. In the providence of God, it did not end there. God saw fit to reveal Himself to Paul, and that meant for Paul the remarkable discovery that it is the actual meeting of Christ on the road of life that makes a man into a Christian man. It is not what he takes from his fathers. It is not his willingness to accept the creeds of the Church. It is his knowledge of God and his meeting of God. When he had that, Paul could go on to say that every other man must have it as well. That was religion in its universal sense. The experience which all men should have might be the same sort of experience, but all men must have it. They could not take the truth of it on the authority of somebody else. It was the common property of men and women of every sect and age and society, but each had to possess his own property. No submission to a rite should be demanded before a man was allowed to enter the Church. Only the fact that the man has met Christ should be made clear. That is the *sine qua non* of the Christian Church. Christian freedom does not mean that we must have something that nobody else has. It is the need to have for yourself what others also have for themselves. A Free Church is not a church in which men can say what they like; it is a church in which every man recognises the right of every other to go to God for himself. We may all have an experience of God which, in its essentials, is the same. That does not affect the fact that the experience must be our own, that we cannot impart it to anybody else, that we cannot receive

it from anybody else, that we cannot profess to believe it on the authority of anybody else. The faith of the Church of Christ starts with that personal attachment of men to Christ.

But when you have said that, you must immediately say that to Paul and to Jesus liberty means the deliverance of the man from evil. A significance far deeper than the fact that the knowledge of Christ frees a man from the power of tradition is the fact that it frees him from the power of sin. Before he became a man of Christ, Paul had been waging a battle against sin. And he had been waging it in a particular way. By a system of laws and prohibitions he had tried to cast sin out of his heart. He had not been able to do it. Even when he was trying to do it, he could not. And then he discovered that what he could not do by the law of sin and death he was able to do by the power of Christ. He did not win the battle so long as his faith was Jewish. As soon as he met Christ the battle was won. The entrance of Christ the Crucified into his heart meant the end of his bondage to sin. Christ is the liberator of the soul because He has saved men from the power of sin. But again it must be stressed that Christ saves a man who enters into the knowledge of Christ. It is no automatic business, as though Christ secured so much power when He died on the Cross, and that power can be imparted to any number of men according to the dictates of the Church. There is not a reserve of grace handed over to the Church which the Church has the right to give out as and when required. That is what the Church of Rome says, only it does not say it in quite such a crude way as that. It is necessary for every man who enters into the possession of the saving grace of Christ to enter also into the knowledge of Christ. To know the liberation it is needful to know the Liberator. That is, the salvation of Christ is a personal salvation.

There is a third element in this religious liberty, and that is that the Christian has the right of direct access to the throne of God. It is for every man to co-operate in the work of God. It is for every man also to present the message of grace to others. And it is for every man to know that the way to the throne of grace is open for him by himself. Nobody stands between God and the sinner, not priest, not Church, not angels, not saints, not Mary, not even Christ. For the truth given to us in the New Testament is not that Christ stands between God and man, but rather that He stands on the side of God facing man. It is open for every man to go to God for himself and to tell his own needs. It is not for a Church to say how God will act. God does not work according to the dictates of a Church. He is not like an earthly constitutional monarch, bound by the decrees of his servants or the constitution. God's action is free, in that He

can act according to His own purpose of love. His actions are not confined to the decrees of the Church or the Church's rationalisations. It is God who gives the Church its message. It is not the Church that tells God how He must act and on what terms He must forgive. The way to God is open for all the sons of God to tread, so long as they tread it in humility and trust. The discovery of the nearness and the love of God for all His children is, I should say, the greatest discovery of the Christian faith. God is no longer distant. He is no longer terrible. He is near and He is love. We must hold that against the world. We must hold it against the Church, if the Church dares to say by word or by implication that there is no chance for us to reach the ear of God unless we reach it through the power or merits of the Church or the saints of the Church.

II.

Religion covers the whole of life, and one of the chief departments of it is that department which we define by the term morals or conduct. Generally, by liberty the ordinary man means the right to act and move in the world without interference from other people. That is, he means social liberty in some way. And in that department of life, the Protestant faith has things to say that are of fundamental importance. They have always been of importance, but they are of especial importance to-day, when democracy is being attacked in so many parts of the world in so many subtle ways. Let me say one or two things in this section by way of introduction.

First, democracy does not mean the right of all the people in the State to stand on the same level in declaring public policy. You cannot settle matters of morals or matters of State merely by counting heads. Some heads are better than others. To say that the voice of the people is the voice of God is not true. It is not even sensible. There are certain men who have always been disregarded when the opinion of the nation has been asked for. The opinion of the lunatic and that of the criminal has been disregarded. It has always been said that only the opinion of the adult person should be asked for, even though there may be great differences as to what we mean by adult.

Further, democracy does not mean the right of men to do what they like without being interfered with by anybody else. It has always been seen that we must be ready to give up some of our liberties that might be pleasant for the sake of the whole. We have, for example, to be ready to give up motoring without a light at night because it is for the well-being of the nation at large that we should. There can be freedom for all to act as citizens only so long as all of us are ready to confine our actions

in such a way that we do not interfere more than is necessary with anybody else. Only with a limited liberty for all can there be real liberty for any. Democracy, if it means anything, means the education of all those citizens who are capable of benefiting from it in the art of political government, and the acceptance of their will in deciding upon the policy of the country at large.

Democracy is safe in the world to-day only as we further the principles of Protestantism. We have often been told that when we got rid of religion we should usher in a world of real freedom. But that is not the case. There have been two great examples of countries that have tried to abolish religion and to get rid of the idea of God. The Revolution in France did not succeed very well, and France went back. But during that Revolution there was not much freedom for anybody. There was not even freedom for the revolutionaries. And in Russia to-day, where there is an attempt to build up a nation on scientific lines without God, there is little liberty. Communism as it is practised in Russia is the deliberate governing of a great number by a few. The bitterness and the severity are little better than in the case of the Tsarist regime. The only difference is that the few are different from the few that were before. There is not liberty in Russia, either politically or intellectually.

But it might be said that you have in Germany an example of where liberty has given way to violence in a Protestant country. That may be true. But you will further notice that in Germany, so far as the ruling classes are concerned, everything that we mean by the Protestant witness has been lost. There has been a recrudescence of pre-Christian, let alone pre-Reformation, thinking and acting. The Nazi regime has come in defiance of Protestantism, and not as a result of it. Protestantism, with its emphasis upon the duty of every man to do his part in the work of the State, with its emphasis upon the duty of each man to have his own private contacts with God, with its criticism of the doctrine that only through the medium of the priest can a man find his way to the throne of grace, is the faith that teaches that we cannot do other than train sturdy fighters for liberty and individualism. Our whole history shows that that is so. The end of the Roman Church in nearly every country has meant the establishing of free democracies. Protestantism believes in the individual man, in his reason and in his political ability. Catholicism has an implicit faith in the power of the trained man and treats others as children who need to submit all the time to trained guidance. The power of resistance against the attacks that are being made to-day against political liberty is to be found in more and more of the Protestant witness. It is the fact that man is a child of God that makes him capable of holding

the political rights that he has won. Even the Rationalists of England, whose thinking is often of a very high order, and who stress the fact that in any State there ought to be the right for every man to practise his own religion without fear or hindrance, even they are moved in that direction by a Christian atmosphere they have absorbed without knowing it. The Rationalist who was brought up without the influence of religion would not have such a high conception of the worth of the individual man. But Romanism is trained in oligarchy. That faith has remained practically unchanged in its credal presentation for fifteen hundred years, even though the thought forms of men have altered so much that the creeds of the Church are no longer intelligible to the ordinary man. According to the Roman Church, our thinking in the field of religion has to be governed by experts. And if that is the case, then our thinking will of necessity be governed in other spheres also. To limit thought in one realm is of necessity to weaken it in every other realm. It is only in a Protestant State that you have the soil suitable for rearing the plant of democracy. For a democratic people believes two things. It believes first that the ordinary man can get to the root of every matter of importance if it is explained to him. Though he may not be able to understand the technicalities of it, he can understand the principles of it. Second, it believes that ways of living and thinking must be re-fashioned to suit new conditions of life. Man grows, and as he grows, so his political forms must change and his creed must change.

But now what is this liberty in a democratic State? I suppose that it means the right to fashion ways of living together that shall be for the well-being of all the citizens, and that all the citizens shall have the right to give expression to their desires in fashioning those ways of living. There must be a pooling of thought on the part of all if there is to be a State governed for the good of all. If the Christian religion stresses the importance of the individual man before God, it also stresses the importance of the individual man in the State. The State exists for the benefit of the individual. Its good is to be judged by his good. The form of the State can be altered to suit his requirements. Only so long as man grows and progresses can the State be said to be fulfilling its function. To the extent that any one man is prohibited through no fault of his own from adding his quota to the well-being of the State as a whole, to that extent the world is poorer and less Christian. The precise form of the State shall be that which will give the greatest scope to the individual man to live out his life at its highest and best.

Further, it follows as a necessary part of the Christian ethic that each man must think for the other man. It is a

violation of the Christian ethic for any one of us to think of our own well-being, or even of our own rights, to such an extent that we interfere with the well-being of another or even endanger his peace of mind. The classic example of that sort of thing appears in Paul's reply to the Corinthians with regard to the eating of food that had been offered to idols. Meat offered to them was no different from what it was before. But there were some weak brothers for whom Christ died, and for them he would act. He would think of the weak brother. That is the law of the Christian. It has important implications so far as Christian ethics are concerned. We must so act that we have in our minds at all times the well-being of the whole. We must be prepared to give up what we think is our right rather than that a weak brother should be harmed in his life. To do what you think is right without considering the effect of your action on the other man is a defiance of that love that lies at the heart of the gospel. Much Christianity is based upon the absolutes. Certain things are right and certain things are wrong. They are right or wrong in all circumstances. But there should also be included in any view of an action, when we are trying to assess its moral worth, its effects upon others, upon their faith, their happiness and their character. It may be difficult for the individual Christian to estimate the rightness of any particular action of his. He has always to take into account two facts. The first is that there is little in this world that is inherently wrong. What makes a thing wrong generally is why you do it and what you intend to get from it. That is not always the case, but it is generally the case. It is the whole circumstance and the whole life of ourselves and the other people whom our actions affect which decides whether an action is or is not right. The second thing we have to remember is the necessary limitation of our liberty, because there are certain courses of action that might put the spiritual life of another in danger. Our liberty in Christ does not give us the right to do what we want to do. It rather gives us the right to do what we think is good for the well-being of our brothers. The ultimate well-being of all is the ideal of the Christian faith, and many of our so-called rights will have to be held in check if we remember that.

That being so, it follows that we are allowed to experiment in forms of political life so long as the liberty of all to live to their best is preserved. No particular form of political thought is of necessity more Christian than any other. The term "Christian" cannot be applied to theories that are often more or less technical. We are allowed to experiment so long as two things are preserved. The first is that we must see to it that full scope for living is given to all, and that no man is prevented

from adding his quota to the common stock by any accidents of birth or bad environment or education. It is for the Christian conscience to alter the methods of society so that such accidents are reduced to a minimum. And second, we must see to it that we do not miss the reality for the dream. In our new experiments we must not forget the gains of the past. Man has not been through travail of soul for nothing, and without learning something of value. It is for him to remember that before he destroys a thing that many accept he must put something that is at least as valuable in its place. The iconoclast who does nothing but destroy will simply leave a ruin of a world.

There is one point where individual liberty is in a difficult position. How far is it the duty and the right of the individual Christian to oppose the expressed will of the State on the ground that the will of the State clashes with his own conscience? That is, how far has the individual Christian the right to set himself up as a critic of the actions of his State and to refuse to go along with them? How far has he the right to be a conscientious objector or a passive resister? That is an important matter in ethics. And I should say that the Protestant, with his emphasis upon the liberty of man to approach God for himself, must also give to the individual the right to live out what God tells him to do, even though that may clash with the declared will of the State. If God can tell a man what to do for himself it is the duty of the man to carry it out. That is so, even if it is against the will of the people. I should say all Christians would declare their conviction that there are occasions when the conscience of the individual must be respected. They may differ about the details. One man might say, for example, that it is his duty to stand out against a war that his country has declared, either because he objects to that war or because he objects to all war. Another might stand out against a particular tax. The point is not in the detail. The point is that the individual personality, where it is intelligent and honest, must not be violated. Even where it is wrong, it must be respected. It is for the man himself to do all he can to ensure that he does not mix up his inclinations with his convictions, and that he does not say that he has a conscientious objection to doing what he does not want to do or is afraid of doing. For it must be realised that few men have the right to have conscientious objections to anything. Before a man has the right to have ethical originality he must at least be up to the standard of the majority of his contemporaries.

III.

Now we come to what is perhaps the most difficult part of the matter, at least so far as our relations with Roman Catholics

are concerned—the liberty of the Christian to think through his faith and to interpret it in terms of the thought forms of his own day. In any case, if religion is to be understood, it must be interpreted in the thought forms of the day. That has always been the case. It always will be the case. The preaching of any Church is what must be really studied if we are to know in what way the religion is interpreted. Whatever the written creeds of the Roman Church or any other Church may be, they are of meaning only to theologians. They are the only people who really understand them, even if they do. The ordinary man takes no notice of them. He might say, if he were asked, that they are necessary to faith, but he would say that because he has been taught it. That that is the case with the Protestant bodies also can be proved by the fact that there are so many of them, all professing faith in the verbal inspiration of the Bible, and yet differing completely in their interpretation of the Book. If there were an infallible Book there should be an infallible interpreter and an infallible interpretation. If salvation is dependent upon our faith in the Bible, we should at least know, beyond all shadow of doubt, what the Bible means. The fact is, of course, that with all parties creed counts for little. It is the reality of the Christian life that counts.

But now it is necessary to go a little further. It is a wise thing for a Church to define its faith in terms of creed. In fact, it is a necessary thing to do. Religion means a certain attitude to the problems of the world and a certain intellectual approach to life. That attitude must be defined, and in being defined the Christian attitude is shown as against the non-Christian attitude. Christianity is separated off from other ways of thinking. But that also means that creeds must change with every new discovery of the nature of the world. It is alien to the genius of the Christian religion that dead forms of thought should be laid upon the Church, because those forms have been fashioned by certain honoured fathers of the Church. The Church has often had to face the criticism that it has set its face against science. The criticism has a certain amount of truth in it. But at the same time it must be remembered that the first task of the Church is not to train accurate thinkers, but good livers. And the danger has faced the Church all the time that new ways of thinking and new experiments in the art of living should go together. It was dangerous experiments in living rather than new ideas in the world of intellect that the Church set its face against. The faith had to be defended against pagan society, and if to do that sometimes new thought was opposed, it cannot really be wondered at. But at the same time, the Church has often mixed up faith as an experience with faith as an inter-

pretation of an experience. The experience must be demanded by the Church. Without it, there is no Christianity. But if we are to go by the authority of our Lord and the New Testament, we have the right, and the duty, to interpret that experience in the most living form that we know, to make it real and impressive to the men of our own day.

In this branch of the subject of Christian liberty, the following points call for mention.

First, there are certain facts that are implicit to any man who calls himself a Christian. He believes in God and His goodness. He believes that Christ is the revelation of the Father. He believes in the forgiveness of sins. He believes in immortality. He believes in the reality of the Holy Spirit of God. He believes in many more truths. But *they* are essentials. A man may feel that he has much to learn about all of them, and he may feel that he has the right to keep an open mind with regard to the philosophical interpretation of them, but unless he accepts them as truths it is hard to see how he can really call himself a Christian. They are prerequisites. The Christian Church, in all its branches, is a Church of religious people. It is based upon religious convictions and not upon ethical ideas. What makes us Christian is primarily what we believe and not what we do. We are Christians because our hope is in Christ.

Second, even in the exploring of the outworks of Christian thinking we should remember that others besides ourselves think, and that they must be given credit for honesty. Nothing has done more harm to the life of the Church than the arrogance with which certain thinkers have presented their conclusions as though they were to be taken as final. It takes all sorts of Christians to make a Church. And it will take all the Christians of all the world to unfold all the riches of God in Christ. It is for all of us to pursue our studies with sympathy for other students, and for us to present our conclusions with humility, because in any case we can possess only part of the truth. We must be ready to find our conclusions rejected by other men. And they may be rejected by others because we are wrong. The Church has often been condemned for persecuting the original thinker. I have often heard a man who said that the Church would not listen to him because it lacked courage and vision. But I have more than once found that the man was far inferior to those whom he was condemning. Other things being equal, a man without training in mathematics is hardly likely to make a real contribution to mathematical science. And other things being equal, a man who has not been through an intellectual discipline of a severe type is hardly likely to make any contribution to the intellectual understanding of the nature of God. We must know

at least as much as our fathers before we presume to know more.

Third, we believe in the reality of the living spirit of God who will lead all His children into the truth. We believe, that is, in the reality of a corporate inspiration. And we believe in the reality of a corporate witness. All the prophets of God were, of necessity, isolated individuals, but they had all fed in more or less degree upon the religion of their fathers. And if we tear ourselves out of the company of the believers in God, we shall hardly make a discovery about Him that will be worth making. It will either be old or it will not be true. Much as we may deplore the lack of inspiration in the Church, we shall not be inspired if we leave the Church. We believe in the community of saints, and that God speaks to and through that community. We believe also that what He has said to that community must be taken notice of before He is likely to say anything new. Because we reject some of the creeds of the past it does not follow that a creedless attitude to religion is safe. Because we do not believe in an infallible Bible or Pope, that does not mean that the men and the writings of the past are rejected by us. We should be ready to go as far as they take us. We must be ready to listen to the voice of the past and equally ready to follow the Spirit as He leads us into the future. We must be ready to listen to the voice of the united Church. And we must be ready to listen to the voice of the lonely prophet, as he tells what he has seen and heard. There needs to be much love over this sort of thing, and much wisdom. For here again, it is important that we shall follow the truth, but even more important that we shall keep the unity of the Church in the bond of peace. It is not an intellectual attitude to the world nor an intellectual approach to the facts of our faith that is the chief feature about us, but rather a common experience of the grace of God and love for all the saints. We may have intellectual unity and no power. For love might not be there, nor the experience of God. The Christian has the right to go wherever his thinking takes him, so long as his thinking does not take him away from God or from the love of his brethren. Within that realm he can wander at his will.

H. J. FLOWERS.

The Baptist Union Vice-Presidency.

The welcome election of Mr. H. L. Taylor draws attention to the frequency with which laymen are now elected to the denomination's highest position. In the twenty years from 1898 to 1917, the Presidents were 12 pastors, 4 college principals, 1 secretary, 3 laymen. The succeeding twenty years have witnessed a remarkable change—7 pastors, 2 college principals, 2 secretaries, 9 laymen. It may be questioned if this decline in the proportion of pastors is in the best interests of the denomination. Various circumstances have contributed to the change; three are outstanding.

(*a*) *The quality of the laymen.*—Throughout the second half of the nineteenth century our denomination produced laymen who rendered distinguished service. Names such as Morton Peto, E. B. Underhill, Joseph Brooke, Edward Mounsey, A. T. Bowser, A. H. Baynes, Henry Wood and others readily occur to the mind. But we should search the denominational annals in vain for laymen who, in ability and devotion, excelled the nine who have been elected to the Presidency in the last two decades. Herbert Marnham, John Chown, T. R. Glover, T. S. Penny, A. R. Doggart, Arthur Newton, Alfred Ellis, H. Ernest Wood, H. L. Taylor—preachers, statesmen, scholars, committee-men, diaconal experts, it is good that they have been honoured.

(*b*) *The increase in the personal membership vote.*—In the main the Vice-President is elected by the votes of (i) pastors, (ii) churches, (iii) personal members. Nos. 1 and 2 have remained fairly constant in the last twenty years, but the votes of personal members have doubled, from over 1,100 to over 2,200. The officers of the Union deserve heartiest thanks for their zeal in securing this increase, which is valuable both on financial grounds and because it reveals the widespread confidence Baptists have in their Union. But personal members are overwhelmingly "lay," and although doubtless they cast their votes with wise discretion, it is possible that their preponderance tends to the advantage of the lay candidates.

(*c*) *The method of election.*—It would be idle to suggest that the alternative vote is universally popular. It is not easy to understand, and it appears to give an undue value to the second, third, fourth and other choices. It has the advantage that one ballot settles the matter; but it is disconcerting to realise that the candidate who is No. 1 at the end of the first count may be near the bottom when the second, third and fourth class votes have been transferred. Any better system almost certainly would involve two ballots.

S. J. P.

Luther Rice.

A DESCENDANT of William the Conqueror, and a near kinsman of the sixth President of the United States, John Quincy Adams, lies buried close by the country road that winds around the graveyard of a Baptist church located in the pine-woods of South Carolina. Many others, related by blood to this man, are worthy of mention. Among them are Samuel Morse, the inventor of the telegraph; Henry Wadsworth Longfellow, the poet; Gamaliel Bradford, the biographer; Julia Ward Howe, the authoress of "The Battle Hymn of the Republic"; Frances E. Willard, the leader of American womanhood in the promotion of temperance reform, and Clara Barton, the founder of the American Red Cross. They alike descended from Goodman Edmund Rice, who migrated from England in 1634, settling in Sudbury, Massachusetts. There are thousands of living Americans who trace their ancestry to this Massachusetts pioneer, and among them are many of the most distinguished names in the annals of America. Meriting a foremost place in any list of religious leaders in the Western World is the name of Luther Rice, "a minister of Christ, of the Baptist Denomination." Born in Northboro', Massachusetts, March 25, 1783, his body for nearly a century has rested under the soughing pines that surround the Pine Pleasant Baptist Church. He died September 25, 1836.

"It is a distinct principle with Baptists," says one of our leading scholars, "that they acknowledge no human authority and subscribe to no human creed. For all these things, Baptists of every name and order go back to the New Testament." Perhaps this accounts for the fact that American Baptists have failed to cherish the memory of their epoch-making spirits, who not only led American Baptists to higher achievements but who made also notable contributions to American culture. This does explain in part the neglect of a just recognition of the ministry of Luther Rice by the denomination he served so faithfully.

The Lutherans have their Martin Luther; the Presbyterians have their John Knox; the Methodists their John Wesley, and the Christian Scientists their Mary Baker Eddy. Popularising the striking events in the life of the leader whose memory the particular religious group seeks to honour, they gratify a craving that is natural and universal, the craving that finds its satisfaction in hero-worship. Baptist history is rich in martyrs, but their names, as well as their martyrdom, have been forgotten. They have had leaders with apostolic zeal and courage whose works remain, but their spiritual descendants do not cherish their memory. A few there were who combined in a single life the

ministry of the prophet and the statesman. These inaugurated movements which have become permanent elements in the political and religious progress of America. If we ignore them, we do ourselves and our generation irreparable harm; for if we forget them we cannot understand aright our past; we are unable therefore correctly to interpret our present, and thereby we doom ourselves to be incompetent as we face the future. If we cannot rightly orient ourselves, we are sadly unfitted to point the way for those whom we would lead.

Spirituality is the very essence of evangelical religion. It is found wherever reverent students of the Scriptures strive to order their lives in harmony with the teachings of Christ. However, it flourishes only where three favouring conditions are provided: (1) Religious liberty, making possible the preaching of the gospel unhindered by any external restraint; (2) The dynamic of a passionate solicitude for the spiritual welfare of others, inspiring group action through the Revival, which is the concerted proclamation of the gospel, characterised by earnest pleadings with the unsaved to renounce sin and to find spiritual security, or salvation, through a personal trust in Jesus Christ as Saviour and Lord; (3) The organisation of local Christian groups, who share this experience of grace, who therefore seek to promote spirituality in themselves and in others, and who accept the obligation to proclaim the Lordship of Christ throughout the world; and this organisation, to be effective, must be upon a scale commensurate with its spiritual aims and its world-wide objectives. The conditions essential to the maintenance and the extension of spirituality are religious liberty, evangelical fervour leading to co-operative action, and the creation of effective Christian organisations for the world-wide establishment of the evangelical faith. American Baptists, favoured by these conditions, have, within the comparatively brief period of one hundred and fifty years, grown from a membership of 35,101 in 1784 to 9,813,326 in 1934.

Human instrumentalities played an important part in the creation of these favourable conditions, and surely the men who led in their establishment merit every honour a grateful, spiritually-minded people can bestow upon them. Three names command the highest appreciation, because of their creative leadership. These are Roger Williams, Shubal Stearns and Luther Rice. The first led in the establishment of religious liberty; the second introduced among Baptists the Revival as the implement for promoting vital religion, and the third safeguarded the results of the revival movements by creating organisations, varying in their objectives, that elicited, combined and directed the energies of American Baptists in establishing and perpetuating

their interpretation of the Christian religion throughout the world. The epoch-makers of American Baptists are Roger Williams, the Liberator; Shubal Stearns, the Reinvigorator; and Luther Rice, the Pioneer Organiser.

The Baptists of America are celebrating this year the Tercentenary of Roger Williams, who three hundred years ago was banished from Massachusetts for his espousal of the principle of religious liberty. Dr. George W. Truett, of Dallas, Texas, the President of the Baptist World Alliance, and Dr. J. H. Rushbrooke, of London, England, the General Secretary of the Alliance, were the principal speakers at the Roger Williams Tercentenary, held at the Crozer Theological Seminary, Chester, Pennsylvania, last June. Preparations are being made to observe the one hundredth anniversary of the death of Luther Rice on September 25, 1936. The Luther Rice Centennial Commission has been formed, with headquarters in Washington, D.C., to give direction to this celebration. It is hoped that Baptists throughout the world may become interested in this man, who was the pioneer in the organisation of American Baptists, and to whose statesman-like leadership they are indebted for the existence of the denominational agencies, through which they have gained numerical leadership among the evangelical bodies in the United States.

A study of the movements in Christian history that stress spirituality reveals a common origin in the renewed and reverent study of the New Testament, and a common ground of danger which again and again has weakened, and in the end often has rendered ineffective, the movement itself. The failure to create an organisation, or to provide an adequate support for the organisation when created, tells the story of the defeat of the worthy aims that inspired the followers of John Wyclif, the Pacifistic Anabaptists, the Pietists of Germany and many other similar groups, that with laudable zeal endeavoured to propagate the mystical type of Christian piety. American Baptists did not escape this danger.

One hundred years after the establishment of religious liberty in Rhode Island there were, in the American Colonies, only fifty-one Baptist churches, with less than three thousand members, and these churches were divided into six or more denominations, and, excepting one group in and near Philadelphia, had no form of union for the furtherance of co-operative action. The Revival, known as the Great Awakening, beginning in 1720, spread through the Colonies, and continued in some area of the country for more than half a century. The year that Luther Rice was born, 1783, there were less than 10,000 Baptists in the whole country outside of the Southern colonies, where, due to the introduction of the

Revival by Shubal Stearns in 1755, Baptist churches had multiplied, and the membership in that section had increased to more than 20,000.

However, religious liberty and the evangelistic fervour that accompanied the revivals of the period could not give the Baptists, as compared with other evangelical bodies, a place of leadership. This could be attained only through the creation of a new and effective organisation, in harmony with the genius and the principles of American Baptists. In Luther Rice was found the prophet and the statesman, who was able to make clear and compelling the will of Christ and to outline a national programme for world evangelisation in which every phase of religious activity was fully recognised. Concerning him, the distinguished church historian, William Heth Whitsitt, has said: "The coming of Luther Rice was the most important event in Baptist history in the nineteenth century. He was the magician of American Baptist life."

Luther Rice was born to frustration. The ninth child and the youngest son of Captain Amos and Sarah Graves Rice, he planned to spend his life on his father's farm, near the village of Northboro', Massachusetts, expecting to care for his parents during their declining years. His conversion in 1802 aroused in him the desire to establish family worship and to make religion a regular topic of conversation in the home. This greatly incensed his unregenerated Congregationalist father. Concerning this incident, Luther Rice wrote: "When it pleased God to make me see, and feel, and manifest the reality and life of religion, he (my father) could not bear with it in me. This state of things effectively uprooted the fond anticipation I had indulged of possessing the home and taking care of my parents . . . and thus what might have constituted a material barrier in the way of my devoting my life to the sacred service of the ministry was entirely removed!"

Luther Rice was frustrated in his purpose to be a New England Congregational minister by his call to the foreign mission work. He was frustrated in his plan to present to the heathen of India the interpretation of the Christian faith as it was held by the evangelical Congregationalists of Massachusetts through his becoming convinced that infant baptism was contrary to the teachings of the New Testament, and that the only Scriptural form of faith-baptism was immersion. Mr. and Mrs. Adoniram Judson, fellow-missionaries sent out by American Congregationalists, were received into the fellowship of the Baptist Church in Calcutta, September 6, 1812, and on November 1, 1812, Luther Rice took the same step. He was frustrated in his determination to labour as a foreign missionary, being persuaded that it was his duty to return to America for the purpose

of organising the Baptists for their support of the Judsons. He was frustrated in his expectation, after a short sojourn in the United States, to be associated with Adoniram Judson in Burma, by the insistence of his brethren in the United States that he, and he alone, could secure the financial support needed by the missionary and educational enterprises then being fostered by the denomination. He was frustrated in the carrying out of the magnificent programme he had evolved for American Baptists, and to which he gave his strength, his worldly possessions, and at last his life. His last ten years on earth were spent in the most arduous, unrelenting effort to save Columbian College, an institution of which he was the founder, from closing its doors. This school of learning survives as the George Washington University, but its control has passed into other than Baptist hands. Luther Rice was frustrated in all of his undertakings. His last years were darkened by unmerited criticism, by false charges as to the use of funds entrusted to him, and by the enmity of prominent denominational leaders, who sought to destroy his well-deserved place in the confidence and the affections of his brethren.

A century has elapsed. To-day the name of Luther Rice stands untarnished. The men who investigated the charges made against him were unanimous in affirming him to be an honourable, self-sacrificing servant of God, who assumed financial obligations for the work of the Kingdom greater than he should have attempted.

The return of Luther Rice in 1813 from India, converted on the foreign field to Baptist doctrines, principles and practices, electrified the whole denomination. Immediately he set to work to raise funds for the support of the Judsons. On foot, by horseback, and in sulky, he went up and down the land. In eleven months, he reports that he had "travelled 6,600 miles in populous and in dreary portions of the country, through wilderness and over rivers, across mountains and valleys, in heat and cold, by day and night, in weariness, painfulness, fastings, and loneliness, but not a moment lost for want of health; no painful calamity has befallen my lot; no peril has closed upon me, nor has fear been permitted to prey upon my spirits nor even inquietude to disturb my peace." Eloquent, persuasive, inspired by the vision of a hundred thousand Baptists organised to extend the Redeemer's kingdom, he challenged American Baptists to expect great things from God and to attempt great things for God. His work made possible the first organisation of Baptists on a national scale, the General Convention of the Baptist Denomination in the United States for Foreign Missions, which was formed at Philadelphia in 1814. He invested his own funds in the

Columbian Star, the first Baptist periodical to have a nation-wide circulation, and turned over all of its profits to the cause of missions. He founded Columbian College in Washington City, the nation's capital. He was active in the organisation, and in addition to his many other duties became the financial agent of the Baptist General Tract Society, formed February 25, 1824, in Washington, D.C. This Society, now known as the American Baptist Publication Society, has been faithful to its original object "to disseminate evangelical truth and to inculcate sound morals."

The greatest achievement of Luther Rice was the binding into a spiritual union the widely scattered Baptist churches, and the imparting to Baptist ministers and laymen his passion for world evangelism, for an educated ministerial leadership and for a thoroughly Christianised culture. No other man of his day could have accomplished as much as did he, within the decade 1814 to 1824. He was the master spirit among American Baptists. He introduced on a national scale the type of organisation, voluntary in principle, and missionary in purpose, that, grounded upon religious liberty, garnered the fruits of the revival by eliciting, combining and directing the energies of the entire denomination in the sacred, co-operative endeavour to strengthen and to extend the Redeemer's Kingdom at home and abroad. Inspired by his example of unselfish devotion, many young men went from his presence quickened to do their part in uniting the Baptist churches throughout all the States of the American Union for more effective service. They founded colleges, published religious papers and magazines, organised State Baptist Conventions and laid wide and deep the foundations upon which our Baptist institutions and agencies now rest.

An evaluation of the worth of this man, who saved American Baptists from the disintegrating influences that always accompany a lack of organisation, is given in the words inscribed upon the marble slab that covers his grave and expresses the considered judgment of his South Carolina Baptist contemporaries:

Following is the epitaph as it appears:

Born		Died
March 25th	Beneath this marble	Sept. 25th
A.D. 1783	are deposited the remains of	A.D. 1836

ELDER LUTHER RICE

A minister of Christ, of the Baptist Denomination.
He was a native of Northboro', Massachusetts
And departed this life in Edgefield District, S.C.
In the death of this distinguished servant of the Lord,
"is a great man fallen in Israel."

THAN HE

Perhaps no American has done
more for the great Missionary
Enterprise.
It is thought the first American
Foreign Mission, on which he
went
to India, associated with Judson
and others, originated with him.
And if the Burmans have cause
of gratitude toward Judson,
for a
faithful vision of God's Word,
so they will thro' generations
to come,
"arise up and call Rice
blessed,"
for it was his eloquent appeals
for the Heathen, on his return
to America which raised our
Baptist churches to adopt the
Burman Mission, and sustain
Judson in his arduous toils.
No Baptist has done more
for the cause of education.
He founded "Columbian College
in the District of Columbia,"
which he benevolently intended
by its central position,
to diffuse knowledge,
both literary and religious,
through these United States.
And if for want of deserved
patronage, that unfortunate
Institution,
which was the special
subject of his prayers and toils
for the last fifteen years
of his life, fail to fulfil the
high purpose of its founder,
yet the spirit of
education
awakened by his labours,
shall accomplish his
noble aim.

LUTHER RICE

With portly person and commanding presence
Combined a strong and brilliant intellect.
As a theologian he was orthodox,
A scholar, his education was liberal.
He was an eloquent and powerful preacher,
A self-denying and indefatigable philanthropist.
His frailties with his dust are entombed,
And upon the walls of Zion his virtues engraved.

By order of the Baptist Convention, for the State of
South Carolina
this Monument is
erected
to his memory.

American Baptists honour themselves in setting aside September 25, 1936, as a day to be observed in memory of Luther Rice.

RUFUS WASHINGTON WEAVER.

Henry Dunster.

HENRY Dunster is too little known. He was M.A. of Magdalene College in Cambridge, and in 1640 went to Massachusetts. The settlers aimed at a learned clergy and a lettered people. Within seven years of landing they decided to have a college, and set apart a site at a new town named Cambridge. John Harvard had bequeathed £850 and 400 books, so that the General Court decided the college should be named after him. Dunster was at once chosen the first President, having a great reputation for Hebrew, Greek and Latin, besides being a fine preacher and an attractive man. He brought the ideals of Protestantism, classical scholarship, a gentleman's education; and he was heartily followed. A charter was planned, imposing no religious test or oath. As revised in 1650 it stated the objects to be advanced in literature, arts and sciences, the education of youth in these things, the education of youth (both English and Indian) in knowledge and godliness. And so a second college was started for the natives who did win degrees. For Dunster naturally transplanted the Cambridge plan of colleges within the university. His enterprise won wide support; endowments were gathered in England, several buildings arose. He revised the uncouth Bay Psalmbook, and started printing.

Then came tragedy. John Clarke was a London doctor who had settled on Rhode Island two years before Dunster emigrated. There he had built up a Baptist Church, and as one of his members had moved to Lynn, in Massachusetts, he came with two other members to pay a pastoral visit. They were holding a service in his house on Sunday morning when the constable arrested them all, and compelled them to attend the public afternoon service. On July 31st, 1651, they were tried at Boston; two were fined, Clarke was "well whipped." This led Dunster to attend to the four points which Clarke had offered to discuss publicly, and presently he forbore to present an infant of his own for baptism. The young minister of Cambridge went to talk the matter over, and came away with the fear that infant baptism was an invention of men, so that he might not with a good conscience baptize children. Others were horrified, and when Dunster bore testimony in some sermons against the administration of baptism to any infant whatsoever, the commotion was such that he resigned in October, 1654, and his place was filled within a month. It was the turning point, and bigotry was henceforth the policy of Massachusetts, whatever the charter said.

The personal tragedy was as bad. Dunster did not go to Rhode Island and found a second college. He retired to Plymouth Colony and faded into insignificance at Scituate. It is an American instance how university men, convinced of Baptist principles, cannot associate with "unlearned and ignorant" laymen: in England John Tombes was another glaring case. When Paul was turned out of Jerusalem he started evangelising both colonists and natives.

W. T. WHITLEY.

John Cooper.

JOHN COOPER in 1813 was one of a Methodist congregation which hired the ancient General Baptist meeting house at Nantwich, founded in the days of King William by Samuel Acton, a tobacconist, who became leader in three counties. The Baptist church had had no Elder since Isaac Kimber went to London as editor of the *Morning Chronicle*, and it had died out. The Barton preachers won Cooper to be Baptist, and recovered the building, in which a new church was installed, with nine members, and himself as pastor. He soon won adherents at Tarporley, and by 1820 there were twenty members, using also Particular Baptist premises at Brassey Green and Wheelock Heath. Richard Wright, a Unitarian General Baptist, indefatigable as a home missionary, visited the Potteries and started a great work. He won Cooper to change his views again, so that in 1825 the *Christian Reformer* described his church as Unitarian General Baptist; he lectured on Hereditary depravity, the Trinity, Eternity of hell torments, Existence of the devil; and itinerated to Knowle Bank, Red Street, Burslem, Tunstall, taking £10 from the Unitarian Fund. He is not to be confused with Thomas Cooper of Hanley and Newcastle, a more prominent worker in the same cause at the same time. The Nantwich church joined the General Baptist Assembly in 1824, and Cooper went three years later to the Presbyterian church at Coseley. Thomas Foster followed at Nantwich; as he was of the same type the New Connexion disclaimed the church in 1833. Seven years later Cooper went to the former New Connexion Church at Long Sutton, whereupon the Connexion at once formed a new church there. The latter came into the Baptist Union normally; the earlier in 1916.

W. T. W.

Baptist Historical Society.

1. ANNUAL MEETING AT THE BIBLE HOUSE.

THIS year our Society prefaced its Annual Meeting, held by courtesy of the British and Foreign Bible Society at their Headquarters on Thursday, April 30th, by a tour of Bible House. We were welcomed on behalf of the Bible Society by the Rev. John A. Patten, who in a few happy words prepared us for the pride we were soon to feel in our Baptist contribution to Bible translation. Just as the QUARTERLY has now for many years had its historical and its modern side, so this tour combined the wonder of deeds done long ago with the busy efficient marvels of an up-to-date Publishing House.

Gathering together in the Library, we began, characteristically enough, by glancing at the last pages of the Story we were about to peruse. The Rev. E. W. Smith, who is in charge of what is probably a unique collection of Scriptures, told us that the Library contained 19,200 copies of the Bible or some part of it, written or printed in no less than 980 different languages or dialects. A few of the languages are now dead; and we were soon aware of a curious contrast which should obviously supply a band of many preachers with a moral, though exactly what the moral is I have been unable to decide. Early Missionary enterprise among the American Indians produced copies of the Scriptures in various dialects, some of which we saw, and noted with particular interest one in a language now dead, though comparatively recently the mother tongue of thousands of those Red people. Yet the oldest Scripture we saw, and one of the oldest in the world, a strip of papyrus containing some verses from the Gospel of John, was written in Coptic, a language still in use as the sacred tongue of the ancient Egyptian Church. This tiny fragment of papyrus, dating from the fourth century, had been buried for thirteen hundred years in an Egyptian cemetery. It was a fragile relic, speaking eloquently of great days of the Church, it was written in the century of Athanasius and Arius; when it was the new copy of the Gospel in some Egyptian church or school the Council of Nicaea was a recent event, and men were still arguing the pros and cons of the Arian controversy as the current topic of the day.

In the same case was an interesting example of a Palimpsest MS., Codex Zacynthius containing fragments of St. Luke. Dating from the eighth century, this MS., as a close ally of Codex

Sinaiticus, represents the close of the great work of the School of Alexandria and that most important and influential text of the New Testament which it produced. Codex Zacynthius has many western readings, but I did not hear anyone skilled enough to point one out!

Naturally enough the English Bible is more fully represented in the Library, and after having paused to note the beautiful writing of a Latin Bible, we were reminded of the story of "How we got our Bible." A MS. of Wyclif's Version; a modern copy of the treasure of Bristol College Library, Tyndale's Version; a copy of the first complete printed English Bible by Coverdale and a fine copy of the "Great He Bible," were vivid reminders of the sacrifice and devotion that have gone to the production of the Scriptures in our own tongue. The well-known story was a reminder to us all that in the modern work of the British and Foreign Bible Society and in the translating work of the many British Missionary Societies, we are but paying a small part of the debt we owe to those heroic and scholarly men of by-gone days.

We were shown that Baptists have played a worthy part in this work. As we gathered round the table and listened to the story of their work, illustrated before us, we were humbly glad to stand in such a succession. It was fascinating to have in a few brief minutes a living example of the scholarly search for truth, as we listened to the "pundits" discussing, correcting, supplementing one another over the stories that lay behind those little volumes spread out before us. That truly epoch-making volume, Carey's Bengali New Testament, began the discussion. Published in 1801, three years before the Bible Society was founded, it inspired another Baptist, one Joseph Hughes, of Battersea, who not only helped in the formation of the Society, but became one of its first secretaries. The Rev. S. Pearce Carey waxed justly eloquent on the work of Carey and his colleagues in Bible translation. Did not Carey give God's Word "or, at least, most precious portions thereof, in thirty-four languages," and was not Marshman's Chinese Bible before us? Dr. Whitley then pointed out that up to the year 1800 there were versions of the Scriptures in about thirty-seven different tongues, mostly by then dead languages, and within the next generation Baptists alone had doubled the number. Baptists had not, however, waited until the nineteenth century to show their interest in the work of Bible translation. It was an early feature of our story, and one of our sixteenth century leaders, Henry Jessey, had urged upon the Authorities of the Commonwealth the desirability of revising the Authorised Version. Was he not prepared to help to do it himself? Before we turned from these far-off, but not forgotten

things, it was a treat to hear Modern Historical Scholarship in the person of Dr. Whitley, for once establish an ancient tale as "Gospel Truth," content in the process merely to demolish a modern fairy tale. A question brought from him the story of Chamberlain and the Bible Reading circle at Colchester which went on for twenty years and inspired Thomas Matthew with the desire to translate the Scriptures into English. We heard how the work was done in Holland, and how strangely the proof reader, a Roman Catholic priest named Rogers, was converted by his proof reading, but more strangely has been falsely credited with being the translator of the first version to be licensed to be read in England.

After these excursions into history we were escorted over the business side of the premises, and saw how modern business knowledge and skill have been brought into the work of disseminating the Scriptures. Thus the generations link up with one another in a common love and service, till at length "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

GERALD C. MATTHEWS.

II. REPORT FOR THE YEAR 1935.

Last year's Baptist Assembly was held at Plymouth, and this presented the Society with the opportunity of arranging an excursion of unique interest. After visiting historic sites in Plymouth, members and their friends, numbering about one hundred, embarked at the Mayflower Stone for Drake's Island. Here a service in memory of Abraham Cheare, of George Street, who was imprisoned and died on the Island, was conducted by Dr. T. Wilkinson Riddle, the present minister of George Street. Dr. Riddle rightly declared that "the occasion was distinctly a historic one, for ever since Abraham Cheare lay in the gloomy dungeons of the Island, no service under Baptist auspices had been held there." Dr. Whitley also took part in the celebration, telling of Cheare's love of verse-making, and characteristically suggesting that there was some good in imprisonment because "if John Bunyan had not been in prison he would have been just a local evangelist and never been heard of."

Leaving the Island, our modern pilgrims went by motor launch to Saltash, where the local church generously entertained the Society to tea. At the Annual Meeting the members regretfully received the resignation, on health grounds, of Dr. Whitley, who for the long period of twenty-seven years had given honoured and honourable service as the Society's Secretary. Dr.

Whitley and the Baptist Historical Society have been synonymous terms. The seven volumes of the TRANSACTIONS, and the seven volumes of the QUARTERLY, contain contributions from his pen which will be of permanent value; he has written the Standard History of British Baptists and other works; he has been ever ready to place his knowledge at the disposal of the Society's members and to inspire and guide younger students. Very gladly the members elected him Vice-President. Later in the year the Committee regretfully received his request to be relieved of the joint-editorship of the QUARTERLY, to which, however, he hoped to continue as a contributor. Mr. Price, who at the Annual Meeting retired from the Vice-Presidency and was elected Secretary, has been appointed sole editor of the QUARTERLY. Dr. Lord continues his supervision of the Reviews.

The reprint of Thomas Helwys' *Mistery of Iniquity* has been circulated to our honorary members and sold to the public. Letters of appreciation of the Society's enterprise in making this rare book available have been received from librarians and others, at home and abroad.

In addition to articles on modern problems, the BAPTIST QUARTERLY has been enriched by reprints of letters, minute books and other records. Of particular interest were the Glasshouse Yard Minute Book, 1682/1740, and the letters which passed between Andrew Fuller and James Deakin.

Enquiries from churches and individuals have been received, and in all cases the information needed has been supplied. The Society's officers are glad to help those engaged in research, and they would welcome correspondence not only from students in our Theological Colleges, but also from Baptist students in other Schools and Universities. One such student, who was making a study of Baptist History in connection with a History course, was helped.

The year has seen a welcome increase in membership. The officers invite the members to co-operate with them in securing a large addition during the current year, so that the activities of the Society may be extended and its publications increased.

SEYMOUR J. PRICE.

III. FINANCIAL STATEMENT.

(*For the year ended 31st December,* 1935.)

INCOME

Balance from 1934			29 16 9
— do. — for Subscriptions paid in advance			3 5 0
Subscriptions received			82 18 6
Sales of Publications			2 19 3
„ „ "Mistery of Iniquity"			30 13 4
Bank Balance re Life Members			20 15 8
			£170 8 6

EXPENDITURE

Printing and Publishing Baptist Quarterly			76 11 0
Friend's Historical Society— Subscription			10 0
Printing, Insurance and Expenses			1 17 8
Photo and Block of former Secretary			1 4 3
"Mistery of Iniquity"—Helwys:			
Circulars and Advertising ...	11 13 8		
On account of Printing ...	63 2 0		
			74 15 8
Balance to 1936	12 6 11		
do. Subscriptions paid in advance ...	3 3 0		
			15 9 11
			£170 8 6

Balance of printing account outstanding—£52 : 13 : 6.

A. H. CALDER, *Treasurer.*

30*th April,* 1936.

A Yorkshire Manuscript of 1687.

William Mitchell's "Difference betwixt Egypt and Canaan."

IN a volume entitled *Some records of "Ye Chapell of Marsden,"* published at Huddersfield in 1910 and compiled by the vicar at that time, Rev. A. R. Barrett, some account is given of the "treasures of Marsden church," and an entire chapter is devoted to one of these treasures, namely, "An Old Quaker Tract," to quote the author's chapter heading. Through the kindness of the present vicar, Rev. A. V. Sellé, A.K.C., I have been allowed to consult this tract and make the following report on it. It will be the object of this article, first to give a detailed description of the manuscript, for such the "tract" is, and then to indicate its very interesting Baptist associations.

Description.—The tract is a paper manuscript of 112 pages and measures four inches by approximately six inches and a quarter (101 x 160 mm.); the paper has at some period in its career probably suffered from slight dampness (the old Marsden chapel was not innocent of this defect) with the result that the edges of the leaves are very brittle, the top right-hand corners, indeed, having come away altogether on many leaves, without, however, seriously interfering with the text. Otherwise the manuscript is in fairly good condition, and is securely stitched in a binding which comprises part of a leaf of some mediæval Latin vellum MS., the outer face of which is black with age and use. The tract is written in a clear, legible hand typical of the late seventeenth century, but whose the script is, I cannot say; I am inclined to think the book is a copy and not the original MS., but reasons for this opinion will be given later. It has no set title as in a modern book, but in the author's address "to the reader" it is clearly named "A discovery of the soul's travel out or from Egypt to Canaan . . . " and at the beginning of the text proper it is styled "The difference betwixt Egypt and Canaan. The severall steps the soul takes in this weary Journeying. . . ."

The format of the book suggests that it was possibly intended for publication: it is provided with two prefaces, one to the reader, and one to "all Christian friends," and in addition each page has the catch-word at the bottom right-hand corner,

customary in printed works of the period; it is not impossible, on the other hand, that in these things the writer was merely imitating a printed book, and it may be doubted whether it ever really found its way into print at all, the fact remaining that no printed copy has been traced. There is no record of one in the catalogue of the British Museum Library. In his *Baptist Bibliography*, Dr. Whitley has this entry for William Mitchell under the year 1687: "The difference and passage betwixt Egypt and Canaan, or the several steps which the soul takes in its tedious journey," with an added note that it was "written in York Castle whence he was released a few days before the Declaration." But no location of a copy is given, and no indication is made whether the work is printed or manuscript. Dr. Whitley has kindly indicated to me the source of his information, and as a matter of fact he is referring to another copy of the work in question; a manuscript with the title as given by Dr. Whitley was owned by Rev. G. Mitchell, of Bacup, some eighty years ago, and was lent by him to Rev. H. Dowson, who referred to it in his book published in 1853, "*The centenary: a history of the first Baptist church, Bradford . . .*"[1] It has not been possible to ascertain the present whereabouts of this copy, but that it is not the same as the Marsden tract may be inferred from the fact that the preface in G. Mitchell's copy is said[2] to have been signed by William Mitchell, the author, "from York Castle, April 1687," a statement which is nowhere found in the Marsden MS. Unfortunately, it has not been possible to discover how the church at Marsden acquired its copy.[3] It will be noticed that there is also a difference in the wording of the title of the book. As in addition the writing is so very regular and the text has no erasures, corrections or irregularities of any kind, the assumption is induced that the Marsden MS. is a transcript of the original, which, presumably, was the copy owned by G. Mitchell. It is possible that originally a number of copies were made for circulation over this area.

The first five leaves are unnumbered and contain prefatory matter. On the recto of the first leaf (the verso is blank) is the inscription, in part obliterated where the paper has worn away, "Josi . . . [as?] Marshall his booke 1687," together with the

[1] At pp. 93, 94. Compare J. Horsfall Turner, *Halifax Books and Authors* (1906), p. 37. Turner curiously seems to imply that this MS. (he took his information from Dowson's book) was dated 1700.

[2] Dowson, *loc. cit.* Barrett, *op. cit.*, having no date to go by, suggested the outside limits of 1660 and 1687 for the date of its composition.

[3] It may be that it came with a collection of papers of a similar kind presented to the church in 1841 (cf. Barrett, *op. cit.* 41), but this is mere conjecture.

following curious quotation, written vertically along the page, which Mr. Barrett traced to the text of the Codex Bezae:

> " not in
> Luke ye 6th.
> that is on ye same day (Jesus) seeing
> a serton man working on ye
> Sabboth day s. unto him O
> man if yu. didst know indeed
> what yu. dost yu. weart happy
> but if yu. knowest not
> yu. art cursed and a trans
> a transgressor of ye Law."

This is in a script different from that employed in the rest of the book. Sheet two contains the two-page address " To the Reader " signed " William Mitchell, a Preacher of the Gospell." On sheet three begins an address " To all Christian Friends," which continues as far as the verso of sheet five. After that come the ninety-nine numbered pages of the text of the work, followed by three pages which are blank, except for a few figures scribbled on the last. As noted already, there are slight mutilations at the corners of certain pages due to the action of damp: the text is cut into slightly at pages 15-34 and 88-98, and the first two of the unnumbered preliminary sheets have suffered damage.

The Author.—As mentioned above, the address to the reader is signed William Mitchell, to which are added the descriptions " Preacher of the Gospell " and Minister of the Gospell." Mr. Barrett built up his theory of Mitchell's identity from internal evidence alone, and unfortunately this evidence is not very extensive; he propounded the Quaker theory on the basis mainly of the following reason which Mitchell gave, among others, for writing the tract, " my being in bonds and deprived of my Liberty in the publick Ministry, not having Liberty to speak that publickly to the world which God spake internally in and to my Spirit." Two facts are deduced from this in favour of a Quaker origin. It was the Quaker sect which suffered hardship for its faith more than any other religious body among Nonconformists during the latter half of the seventeenth century, for one thing; and secondly, it was the same body which believed so intensely in the religion of the Spirit. Further, Mitchell " denounces the doctrine and customs of the Church," says Mr. Barrett, " and in a lesser degree, those of orthodox Nonconformity," the title of the tract sufficiently indicating its purpose. Mr. Barrett recognised that his theory was by no means proved, but concluded with the confident assumption that if not formally a Quaker, Mitchell was at any rate saturated with the peculiar doctrines of the Friends. The one serious objection to the theory was, of course,

that Mitchell uses the word "Minister," and this status is confirmed by an exhortation to the members of a little flock of which he had some kind of oversight.

But from abundant external evidence there can be no doubt that we are dealing with William Mitchell (1662-1705), the pioneer Baptist in the West Riding of Yorkshire. It is clearly unnecessary to trace his biography in any detail here; in indicating a few facts relevant to this note it will be enough merely to summarise what has hitherto been accepted as Mitchell's position as a Baptist.[4] He was christened in April 5th, 1662, the son of Edward Mitchell, of Heptonstall. When about eighteen years old he felt the stirrings of conscience and was converted, and "about the twenty-third year of his age," wrote[5] his co-worker in preaching, David Crosley, "he began to preach in the capacity of an itinerant," attracting large crowds of hearers. By the February of 1686/7 he was a prisoner in York Castle, having incurred, not for the first time, the penalties of the Conventicle Act; previously he had been arrested at Goodshaw Chapel, but now he was taken to York from near Bradford. Through the influence of Sir Walter Calverley he was released a few days before the Declaration of Indulgence was proclaimed. Shortly after his release, the joint efforts of Mitchell and his cousin Crosley began, and those efforts were so effective that by 1691 they were serving a loose confederacy of some twenty or more meeting houses spread over a compass of about forty miles.[6] As yet they were not more than itinerant preachers, they were not pastors, and, it is asserted, they were not yet Baptists.[6] In 1692 the Rossendale church building was erected at Bacup[7]

[4] A short account of him will be found in J. Horsfall Turner, *Halifax Books and Authors* (1906), pp. 36, 37. *The Baptists of Yorkshire* (1912) contains a good account of the labours of Mitchell and Crosley, founded on the fuller story as given in Overend's *History of the Ebenezer Baptist Church, Bacup* (1912), a work indispensable for Mitchell's biography. Further documents are in *Baptists of North-West England* (1913), pp. 71-99.

[5] Crosley's preface to Mitchell's *Jachin and Boaz*, published posthumously in 1707, and reprinted by Dr. W. E. Blomfield in *Trans. Baptist Hist. Soc.*, III. (1912-13), pp. 65ff. and 154ff.

[6] Overend, *op. cit.*, 57. Barrett, *op. cit.* inferred that the tract was written for a particular congregation.

[7] Dr. Whitley sends the following note on Bacup. "The Bacup building was put in trust, April, 1692, 'first for the purpose of a schoolhouse. Second for the use of Mr. David Crosley and Mr. William Mitchell, both from Yorkshire . . . to pray, preach and worship in.' It was apparently the first building *not being domestic* so to be used. But it was primarily a schoolhouse. It was subject to the rent of a penny a year to the lady of the manor. In October, 1747, it was broken open, to be used in the morning by Henry Lord, a hyper-Calvinist Baptist, and in the afternoon by the curate of Goodshaw. This joint-user continued till

through the influence of these two, and on the tenth day of the sixth month Crosley was baptised at Bromsgrove. Proper church organisation was adopted by the Rossendale church in 1694, but although Mitchell is known to have come over to the Baptist cause by 1696 (his letters printed by Overend show this), the church did not become Baptist for some years yet. Late in the year 1699 Mitchell was dismissed from office at Bacup, and thereafter, for the last few years of his life, he laboured principally at Rawdon. He died in February, 1705. To his influence the early Baptist causes in the West Riding owe an incalculable debt; that debt is fully confessed in the Rawdon church book.[8] But for our particular purpose it is sufficient to observe that in 1687, when he wrote the tract under review, he was still quite a young man, only just twenty-five years old. He was a strong Protestant dissenter: was he yet a Baptist?

JOSIAS MARSHALL.—Who was Josias Marshall, to whom the tract belonged in 1687? It seems certain that he was that same Josias Marshall who, with six others, petitioned in 1689 for permission to hold a "publick meeting place for Protestant Dissenters" at the "dwelling house of John Moore of Rawden."[9] Included among the petitioners are two other Marshalls, Jeremiah and John; evidently the family was of some importance in Nonconformist circles at Rawdon.[10] And John Moore, Baptist before 1700, was himself a fellow-labourer with Mitchell.[11] In the following year Josias Marshall and four others

Lord left the district, then the Church of England had the sole use till they built their first place in Bacup, 1788. Baptists had put up their own meeting-house in 1746, and built a new chapel in 1812. Then they began a Sunday School, and once again used the 'Old Schoolhouse,' till they erected a new one in 1825. The ancient edifice served for a Mechanics' Institute in 1839, but was wearing out, so was sold for demolition; it surprised many of that generation to learn that Baptists had had the right to use it for preaching, ever since 1692."

[8] The Rawdon tribute to Mitchell, contained in the first few pages of the Church Book, is too long to quote in full: but it ends with a reference to his death as "a smarting stroke to us, For in him wee lost a minister orthodox in his principles, pious in his life, and indefatigable in his Labours . . ."

[9] The record as printed in *The Baptists of Yorkshire* (p. 114) is dated from Leeds, January 16, 1689, and reference is made to the original preserved in the Sessions Rolls at the West Riding County Hall, Wakefield. But a precisely similar application as printed in J. Horsfall Turner's *Nonconformity in Idle* (1876), p. 25, is dated from Barnsley, August 1689.

[10] It is interesting to know that the Rawdon church book (MS.) in its early part is largely the work of John Marshall. The name Marshall occurs frequently in records of contemporary nonconformity in the whole district of Rawdon, Yeadon, etc.

[11] *The Baptists of Yorkshire,* p. 82. See especially Overend, *op. cit.*

applied for a licence for a barn in the occupation of "Thos. Beeston of Ashold" (i.e. Esholt) in the parish of Otley.[12] Thus in this little book we may find a link with a group of Baptist pioneers at work in the neighbourhood of Rawdon in those stirring days. And a number of questions arise which can never be answered. Were Mitchell and Josias Marshall intimate friends, as it would appear? Did Marshall get his copy of *The Difference* from Mitchell himself? If not, how did he get it? And how has the book fared all these intervening years?

TITLE.—The fuller title of the work as given in the address "To the Reader" is "A discovery of the Soul's Travel out or from Egypt to Canaan, or from selfe and bondage, first to the flesh of Christ for Justification and Liberty, then from the flesh of Christ to the Knowledge and enjoyment of Him in and after the Spirit, and so a passing on from one dispensation to another, as the Lord is pleased to remove the Cloud off the Tabernacle, Isai.: 10, 24 . . . " with the text from Isaiah quoted in full.

The idea of a pilgrimage of the soul was not new in 1687, of course: for one thing, the possibility of an influence by Bunyan immediately suggests itself. It will be evident from the extracts that follow that there is none of the charm of the *Pilgrim's Progress* about Mitchell's work; if there is any influence derived from Bunyan it is from his other and more formidable books. It is curious that an almost identical title had been used some forty years before by William Rabisha in his little book (it, too, had ninety odd pages) published in 1649, entitled "Adam unvail'd, and seen with open face: or, Israel's right way from Egypt to Canaan lately discovered." The extent of the influence of this book, if any, it has not been possible to determine. Nor can I say whether Francis Taylor's "Grapes from Canaan. . . " ("a short, divine poem") published in 1658, or the anonymous book, "The soul's pilgrimage to heavenly Jerusalem" issued in 1650, had any influence.

PREFACE.—"Now Christian Reader, the Form and shew of godliness is become even a common, formall, and customary thing, but the truth, life, and power of godliness and true Religion, as Truths are in Jesus, is most excellent and rare, and that which is hard to bee found: and when we are seeking after it, for the most part we are seeking the living among the dead, and are for seeking Christ for the most part among the strict zealous Scribes and Pharisees, and not among the poor Publicans and sinners, but rather are seeking in the streets and in the broad ways and are saying to the watch-men of the City of Hypocrisy,

[12] *The Nonconformist Register (Northowram or Coley Register)*, by Oliver Heywood and T. Dickenson, 1644-1752, edited by J. Horsfall Turner (1881), p. 149. Quoted also in Turner's *Nonconformity in Idle*, p. 26.

Saw ye not him whom our souls love, but he is not to be found here; all our prayers and requirings upon this account is but like the praying of Baal's Prophets, no voice is heard, nor answer from God. No, if wee will find Jesus wee must pass from these, for they have not heard his voice nor seen his shape, neither have they his word abiding in them, and so have not the tongue of the Learned to speak a word in season to him that is weary: but Jesus is among the Lillies and dwells among them till the day dawn and shadows flee away; hee is among the poor and needy and is helping them, opening their blind eyes, unstopping their deafe ears, cleansing filthy souls like lepers, raising the dead, causing the lame to walk, and is doing that inwardly and spiritually which Moses and Aaron did externally and outwardly."

Mitchell gives eight reasons for writing his tract. First, "because of light, life, grace, and love received . . . " and then because a candle should not be put under a bed or a bushel. Third, as previously mentioned, "my being in bonds and deprived of my Liberty . . . [&c.] " Fourth, his longing desire after the good of poor souls desiring greatly their conversion to the truth, "their drawing to Christ by the powerfull draught of the Father's love and so be brought into the Lord's banquetting house, to enjoy the blessed banner of his love and to be satisfied with the fatness of God's house and be made to drink joyfully of the River of his good pleasure, which, saith David, maketh glad the City of our God . . . " Fifth, "my desire to have fellowship with you in the Gospell of Christ." Sixth, "because it's my delight to make known the wonderful works of the Lord . . . " Seventh, because the fathers are to make known to the children the wonders of the Lord (and Mitchell was twenty-five!). Lastly, "I would have all acquainted truly with the workings and dealings of the great God and learn to fear and serve him . . . "

"Now dear Christian Reader, I desire thee to read with an impartial spirit and understanding heart, and consider and understand what thou reads; and when thou finds me speaking so much against forms, men's works, and doings, wisdom, righteousness, zeal and devotion to the flesh, casting it all into the dust, where it ought to be, even under our feet, at present (it may be) it will dash thy spirit; but consider that all these works and forms declared against, are but of the flesh and of the fallen nature, which are corrupted by Satan."

F. BECKWITH.

(*To be concluded.*)

Reviews.

St. Paul, The Man and the Teacher, by C. A. Anderson Scott, D.D. (Cambridge University Press, 5s. net.)

Dr. Anderson Scott's claim to be a reliable and inspiring interpreter of Paul has already been demonstrated in his previous publications, but this latest study from his pen will do much to bring the main factors in Paul's life and teaching before the layman as well as the New Testament scholar. The arrangement of his book is attractive. He begins by an outline study of Paul's life, goes on to a most useful summary of Paul's teaching, and devotes the third section of the book to a convenient grouping of the relevant passages from the Acts and the epistles. He gives full attention to the factors which produced the rich and varied ministry of the apostle. His section on the character of Paul, though brief, will repay careful reading. He draws attention to the extraordinary change effected in Paul by his conversion. The characteristics of Paul the Pharisee were completely reversed. The earlier period, when Paul may be described as " self-satisfied, ambitious, inconsiderate of others, intolerant, and ruthless even to cruelty," is contrasted with the apostle's later life. " Self-satisfaction has given place to continuous humility before God, dependence on self to dependence on God. The proud claim of the Pharisee is abandoned. The attitude of the Publican is adopted. Ambition for self gives place to ambition for Christ and His Church."

Dr. Anderson Scott is not blind to defects in Paul's character, but whatever failings he may have had he was " certainly marked by many fine and noble qualities." It is interesting to note that Dr. Anderson Scott inclines to the view that the Epistles of the Captivity were composed not in Rome, but during some Asiatic imprisonment, perhaps in Ephesus. This originality of view is demonstrated also in his treatment of Pauline teaching. The section, " What Christ has done," will be found challenging by many who adopt the traditional views of the sacrificial work of Christ. It is gratifying to notice that Dr. Anderson Scott has no room for any ultimate dualism in Pauline anthropology. " Following the Hebrew tradition, Paul conceives of man as made up of body and soul, not, as in Greek thought, soul enclosed or imprisoned in body." This book, both in arrangement and range of treatment, will form an admirable handbook for all who desire to pursue their studies of Paul under wise and well-informed leadership.

F. TOWNLEY LORD.

Carey, by S. Pearce Carey, M.A. (Marshall, Morgan Scott Ltd., 1s. net.)

Mr. Pearce Carey has written an admirable account of his distinguished ancestor in this concise biography. He has steered clear of the danger of repeating in précis form his larger "Life." This is a new portrait, in which Carey lives again, made vivid by many a vigorous phrase. It is etched with the skill of one who seems almost to have lived with Carey, as he has studied exhaustively all the available material, and made pilgrimage to places identified with different phases of Carey's life.

The book conveys more forcefully than ever the impression of Carey's greatness. It is the story of an ordinary man who became extraordinary, and indeed achieved the impossible through his commitment to the purpose of God for him. "The despised shoe-maker became India's first European Professor of Sanskrit." And much more. For Carey amazes us to the point of stupefaction by the number of things he did supremely well.

The adventurous spirit of youth could have no better introduction to a great man than by way of this stimulating book, and those who are already familiar with biographies of Carey have something to learn from it.

W. TAYLOR BOWIE.

Concerning the Ministry, by John Oman, D.D. (Student Christian Movement Press, 7s. 6d. net.)

Of the making of books concerning the ministry there is no end; it is a pity that some had a beginning. They follow well worn tracks on such subjects as preparation, texts, style, power, and the like, *ad lib.*, and can be of little inspiration to their readers. But here is a book of different calibre; and any member of our Society who wishes to give a volume to his minister, or, better still, to all the ministers in his County Association, will find it admirable for the purpose. And if the minister is willing to profit from Dr. Oman's rich store of wisdom and counsel, he will be more equal to the heavy claims of pulpit and pastorate. The learned author modestly suggests that the twenty-two chapters were "quiet talks, with freedom to wander into by-paths, and were the last effort of the week, when teacher and taught had had more than enough of serious lecturing," but they reveal the same powers of insight and creative thinking as his more formal books.

Dr. Oman presents an exalted conception of the ministry, and has some good words to say of the Churches, as when he quotes an outsider who said of Dr. Oman's old Church, "They have their faults, but, after all, the word of every man among

them is as good as his bond; and the women are better than the men." In reading the book I found myself marking many passages: "You should be like your most efficient lay brethren in learning well your own particular job and being a master in it." "There is a new catchword which calls you to be life-changers. But you had better begin by being life-understanders." "It is not theories of the Atonement that matter, but knowing that the more we are sensitive to sin, the more in Christ we find peace." "Width of reading is of little use without breadth of mind." "Once you esteem yourselves phenomenally busy men there is the possibility some day of taking the fluttering of the washing on the clothes-line of self-importance for eagle's wings soaring in the empyrean." "Of the love of God I am not sure that you should ever preach generally." I have said nothing of Dr. Oman's many literary allusions and pleasant stories, but perhaps these quotations illustrate best the fine quality of the volume.

A First Church History, by Vera E. Walker (Student Christian Movement Press, 6s. net.)

The preface describes this as a first simple history of the Christian Church in all the centuries and in all countries, intended for all persons over twelve years of age. It is admirably suited for the purpose, competent, concise and vital. The authoress is studiously fairminded in her judgments, but doubtless she found that the allocation of space presented problems not easily solved. An illustrated time chart adds to the value of the book, which should find a place in all school libraries. The work is also published in two volumes, parts I. and II., at 2s. 6d. each.

Vital Preaching, by Sidney M. Berry, M.A., D.D. (Independent Press, 3s. 6d. net.)

Here we have the Warrack Lectures on Preaching for 1936, delivered to the theological students at Aberdeen and Glasgow. Dr. Berry's five themes are the preacher, the sermon, the study, the congregation and the sanctuary, and within this limited compass he has produced a volume full of practical wisdom and knowledge. He recognises that the times are out of joint for the preacher, but is confident that "there is a greater place for the preacher to fill in the world of to-day and to-morrow than most contemporary judgments would allow." The students who heard these lectures could not fail to receive a loftier vision of their vocation; the preacher toiling in the midst of the years who reads them will find uplift and refreshment.