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Editorial.

ALEXANDER McLAREN'S BIBLE.

RYLANDS Library will doubtless attract many of our members during the forthcoming Baptist Assembly in Manchester. They should ask the librarian, Dr. Henry Guppy, for Dr. McLaren's annotated Bible, which last year was presented to the Library by the widow of Dr. McLaren's son. Of all the recent additions to Rylands, this small volume has most domestic interest for us. It is interleaved throughout, and was for many years the Doctor's constant companion. His copious annotations indicate that he probably commenced using it during his Southampton pastorate.

DR. JOHN MacNEILL

The Baptist Church has sustained a very heavy loss by the passing of Principal MacNeill, of McMaster University, at the early age of sixty-two. He will be remembered for his twenty-four years' pastorate at Walmer Road, Toronto; for his distinguished presidency of the Baptist World Alliance; for his principalship of McMaster: but among those who were privileged to be at the Albert Hall on Tuesday, July 18th, 1905, for the closing demonstration of the first Baptist World Congress, he will be remembered for a speech. He was then so little known outside his own country that delegates were enquiring, "Who is John MacNeill, who is to give the closing address of the Congress?" That speech gave him international fame.

Thirty-two years have passed, years of war, years of political upheavals, years that could hardly have been more crowded, yet the memory of his eloquence abides. Judge Willis, Herbert Anderson, E. W. Stephens and F. B. Meyer had spoken. Each had risen to the occasion and each had taken his allotted time. Then John MacNeill stood forth and so magnetised the immense audience that no one thought of leaving. Young and old alike were thrilled. Waves of emotion swept over the throng, as, in impassioned tones, the young orator, in speaking of the persistent attempt of the Papacy to fetter the educational system of Canada, uttered those terribly eloquent sentences: "Where did you ever see the serpent of Rome crawl, that it did not leave its trail upon the leaf a glittering slime, and in the field a useless furrow! Moreover, where did you see Rome at work that she did not move with all the subtlety of the serpent?"

THE ENGLISH BIBLE, 1538-1938.

From the beginning of 1935 representative committees have been at work considering proposals for the celebration of the Fourth Centenary of the Reformation in 1938. The commemoration is concerned primarily to focus attention upon the Bible. It was in 1538 that Thomas Cromwell issued the Injunctions ordering the parish clergy to provide "one book of the whole Bible of the largest volume in English, and the same set up in some convenient place within the said Church that ye have care of, whereas your parishioners may most commodiously resort to the same and read it; the charges of which book shall be rateably borne between you the parson and the parishioners aforesaid, that is to say, the one half by you, and the other half by them." (*Spelling modernized*).

The translation of the Bible into English was a decisive event in our national history. The Reformation centred around the Book, but, to our nation's loss, it does not now hold the same place in English life which it held formerly. The time is opportune for a recall to the Book that its spiritual treasures may be discovered anew. It is certain that the Word of God has a message for the problems of this age. We are glad therefore that Dr. Whitley has contributed the first of three articles on "Baptists and the Bible" to this number of the *Baptist Quarterly*. The second on "What Baptists have done for the Bible" will appear in July, and the third on "What Baptists have done with the Bible" in October.

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In connexion with the celebration various volumes dealing with the Bible are being written at the request of the Reformation National Council. *The English Bible under the Tudor Sovereigns* has just been issued. It is written by Dr. Whitley, and published by Marshall, Morgan & Scott, Ltd., in two editions, paper covers, 1s., and cloth, with seven plates specially prepared for the volume, 2s. 6d. A generation ago Dr. Whitley began the direct study of early Bibles, and at least one copy of every first edition has been examined by him. His thoroughness is apparent on every page, and it is obvious that he has delighted to do justice to Thomas Matthews' edition of 1537. The ampler knowledge that we have of Thomas Matthews is almost entirely the result of Dr. Whitley's researches.

We commend this volume most heartily, not only for its immediate purpose, but also for its permanent value to all Bible lovers.

ANDREW FULLER'S LETTERS.

Our member, the Rev. E. A. Payne, has already listed more than 350 of Andrew Fuller's letters. More than a third of these have, he thinks, never been published. There were several in the Isaac Mann Collection (*Baptist Quarterly, Vol. VII*), and many are at Furnival Street. He has also come across quite a number of individual manuscript letters in different places, and would be glad to hear from any of our members who may have letters (address: 19, Furnival Street, Holborn, E.C.4). A modern *Life* of Fuller, worthy to be placed with recent *Lives* of Carey, is overdue. These letters will be invaluable to the author.

NEW MEMBERS.

1937 has witnessed a further welcome addition to the membership roll of the Baptist Historical Society, and the following names should be added to the list published in January.

Libraries and Universities:

The Colgate-Rochester Divinity School, U.S.A.

Personal Members:

Mr. L. H. Alden, J.P.
Dr. S. R. Aldridge, B.A.
Rev. Percy Austin, B.A.
Mr. Cyril W. Black.
Rev. T. W. Chance, M.A., B.D.
Mr. J. W. Christy-Clarke.
Rev. Henry Cook, M.A.
Rev. J. Ivory Cripps, B.A.
Mr. W. H. Dodd.
Rev. E. W. Price Evans, M.A.
Rev. L. A. Fereday.
Mr. E. Stanley Gange, J.P.
Rev. J. O. Hagger, B.D.
Rev. A. H. Hawkins.
Dr. George Howells, M.A.
Mr. H. Jackson.
Rev. H. Motley.
Mr. G. W. Neal, B.Sc.
Sir Adam Nimmo, K.B.E.
Rev. T. Powell, B.A., B.D.
Dr. H. H. Rowley, B.Litt.
Mr. T. H. Seal, J.P.
Mr. H. W. Skirrow.
Mr. R. A. Smith.
Rev. F. C. Spurr.
Mr. J. Starke.
Mr. W. N. Town.
Rev. R. C. Walton, B.A.
Rev. E. Victor Whittle.
Rev. E. W. Wright, B.A., B.D.

Life Member:

Mr. B. B. Granger.

The Future of the White Race.[1]

THIS subject is one which can be approached from many aspects. Whether our special interest is in anthropology, eugenics, world politics or the future of Christianity, it is a problem which must affect our thinking and planning. I propose in these remarks to confine my attention to the future balance of population between the white and other races of mankind and to the dangers which are already arising through the maldistribution of populations. Many people take the fatalistic view that we cannot hope to control or direct the growth and distribution of populations on a world scale, and it is therefore idle to trouble about such large matters. They forget, however, that most of the difficulties under which the world is labouring to-day are not due to the "blind course of Nature," but rather to man's blind and unthinking interference with it by such measures as birth-control here, saving of infant life there, narrow nationalisms with prevention of migration almost everywhere, not to mention wars and the control of epidemic diseases.

Let us first try to sum up the changes during the last century or two in a few figures. It is estimated that in the year 1770 there were 155 million persons of European stock in the world, and that now there are 750 million. One hundred years ago there were about 260 million of them, of whom 20 million lived in America, about 120,000 in Australia, a few in Asia and the rest in Europe. Now there are 200 millions in America, 8 millions in Australia, 4 in Africa and the rest, about 540 millions, in Europe. The world population being now round about 2,200 millions, the white race forms roughly one-third, and Europe's population one-quarter of the whole.

During the last hundred years, whilst the white race has increased nearly threefold, the rest of mankind has probably not increased at all, or may even have slightly decreased. In Europe births have exceeded deaths in every year since 1770, except 1916, 1917 and 1918. The increase has been maintained, in spite of the falling birth-rate since 1880, by the fall in death-rates and the consequent lengthening of life brought about by advances in the standard of living and in the art and science of medicine. The saving of life has been greatest in infancy and childhood,

[1] Opening remarks to a discussion at the Baptist Universities' Society on October 5th, 1936.

and for Europeans the number of years one may expect to live has been nearly doubled in 150 years. Thus in Sweden in 1770 the mean expectation of life was thirty-five years; now it is sixty-two or sixty-three. In England and Wales a hundred years ago an infant could expect to live forty years from birth, but the expectation is now sixty-one, and the same applies to white people in the United States of America. To put it in another way, whereas a century ago only one-third of the infants born in England would have reached the age of sixty according to the death-rates at that time, now nearly two-thirds can anticipate reaching that age.

What further improvement in longevity can we anticipate? In New Zealand the expectation of life of women has now reached sixty-eight years. On the other hand, the expectation of life of those who have attained their sixtieth year has changed very little in this country in a century, and it is therefore argued that even if every infant were to survive to sixty the total expectation of life is never likely to exceed seventy-five years. At the rate we have to live at present that is probably true, and there seems little prospect that the wear and tear on our arteries will grow less. The death-rate of people over sixty in Norway is only about two-thirds of that in England, however, and at these ages the rates in many European countries compare favourably with our own. We are forced to the conclusion, nevertheless, that, short of some revolutionary discovery, not much further improvement in longevity of the white race can be looked for. That being so, it is inevitable that, owing to the recent accumulation of older people in the population of Europe and depletion of the young by the falling birth-rate and slaughter of the War, we shall very shortly be faced with a rising death-rate when measured on the basis of the population as a whole, that is to say a rising "crude death-rate," in the language of the statisticians. To sum up the matter very tersely, the advances in hygiene, education and standard of living which have been pulling down the mortality of the white race during the last three-quarters of a century have enabled the white population to increase greatly, but now we can look for little further total increase by those means, and indeed must face some degree of paying back of the temporary advantages which have been gained in the matter of numbers.

This would not be a cause for concern, perhaps, were it not that the remaining two-thirds of mankind are now entering upon their period of falling mortality through the spread of knowledge from the whites, and the coming century may be expected, short of cataclysmic wars or epidemics, to produce a similar increase in population to that which the white race has experienced in

the last century. And what would that mean? Let us take a look at what is already happening in India. At the end of last century the population of British India was under 300 millions, and in 1921 it was about 320 millions. In the last fifteen years it has increased by 50 millions, and at the census of 1941 is expected to exceed 400, notwithstanding that the death-rate is still twice as great as in England. As the death-rate is brought lower and the social evils of child marriage and the ban on the remarriage of widows are removed the rate of increase is likely to become greater still. The serious problem for India which this raises is now recognised in that country, for economists estimate the limits of food production in India to be only sufficient to feed 440 millions. At the All-India Population Conference in Lucknow early in 1936, the Vice Chancellor of that University stated the problem in these words: "The inordinate increase of population produces such an amount of pressure on the food supply that the standard of living falls continually . . ." and he went on to say that the outlet by migration was practically closed to the people of India, since most countries are unwilling to admit Indians in any appreciable numbers. Professor Muckerjee, who occupies the Chair of Economics at Lucknow, expressed the view that the solution must be found mainly in birth-control. "Modern education, medicine and public hygiene have reached the Indian village and, as these spread more, birth-control will shock people less and an adaptive fertility will relieve the present heavy population pressure."

Speaking from the slight knowledge of the East which I have, I shall be surprised if birth-control becomes an effective factor in the Indian villages within the next half-century, however, and I anticipate that a very considerable reduction in mortality will occur before that begins to operate. The infant mortality rate is at present 180 per 1,000, or three times ours, and the expectation of life is twenty-seven years only, or less than half ours, so there is prospect of considerable improvement there. India's population increase during the next half-century is, therefore, likely to become a serious world problem. In Asiatic countries there is as yet no sign of any fall in the birth-rate save in Japan, where people are being driven to a limitation of families because openings for emigration from that over-crowded country are now so small. Korea and Manchuria have proved a disappointment as outlets for her population. But Japan has been imbibing Western ideas for a considerable time, and what is now beginning to happen there with regard to birth-control cannot be expected to exercise a serious influence in India and China for a long time. With regard to the Black race, although the increase in Africa may be unimportant, the coloured

population of North America has increased from some eight to thirty-two millions during the last hundred years. The present rate of increase is slight, however, owing to a low birth-rate.

So far I have said little about the effects of family limitation upon the white population of Europe and America. I have tried to make it clear that the further lengthening of life is not likely to help very much in maintaining the numbers of white people, and one may say that the future of the white race depends upon the course of its birth-rate. What that course is going to be no one can foretell, but its future lies in its own hands. The rate began to fall in North-West Europe about 1875 and it is now less than half what it was before that date. During the preceding centuries it was regarded as fixed and immutable, round about 35 per 1,000 living. Now it is about 15 per 1,000. The net reproduction rate, as Kuczynski has called it, was 1.3 in North-West Europe fifty years ago—that is to say, 100 mothers were then producing 130 future mothers, after allowing for the girls who would not survive to the age of motherhood. At present the rate is only 0.76, or 100 mothers are only producing 76 future mothers. This means that if the present birth-rate continues the population of North-West Europe will fall by one quarter every thirty years as soon as the temporary excess of old people has passed on. In most of the countries concerned the fall has not yet commenced, but unless immigration increases it is expected to start within the next ten or fifteen years. The white population of the United States of America and Australia is in little better position; it is no longer reproducing itself at the lower end of the age scale, but is still increasing by immigration and the effects of a falling death-rate. In Southern Europe, that is to say in Italy, Spain and Portugal, the birth-rate has not yet fallen so low and an excess of births over deaths is likely to continue for some time. In Russia and Eastern Europe there is at present a fairly high birth-rate.

With regard to the future, it will not be possible to raise the reproduction rate to any appreciable extent by reduction in the mortality of women, which is now very small before middle age, nor by a higher marriage rate, nor by earlier marriage. It can only be appreciably raised by a general desire for larger families, and of this there is little prospect. Failing this the countries of North-West Europe and North America must, unless they alter their immigration policy, look forward to a declining population and all that must involve. It seems to be a common belief that a reduction of five or ten millions in the population of England would be good for unemployment, but I believe that to be a complete fallacy and that, on the contrary, in order to reach such an adjustment we should have

to pass through more severe trade depression than we have ever experienced. Our manufacturing trades depend for their prosperity on an increasing output and not an ever-diminishing demand for the article they are producing. But we must keep away from economics in this discussion. The difficulties which face North-West Europe are not likely to be overcome by the provision of family or marriage allowances, although these may encourage a slight increase in the birth-rate. Eventually they must be overcome by alterations in migration policy.

For some time Southern and Eastern Europeans will continue to increase and from some countries such as Italy an outlet will be needed for the surplus population. No outlet on a large enough scale is likely to be found by new colonisation, short of a large development of the Australian continent. In 1914 there were only some 20,000 Germans in all the German colonies, and Italy has only succeeded so far in settling a few thousand Italians in her African colonies. But both Italy and Poland anticipate increases of about ten millions before their populations become stationary. Immigration barriers between one group of whites and another will probably have to be removed in order to solve that problem. At present the British colonies and Dominions and the United States of America are practically closed to Southern and Eastern Europeans, and so are most of the countries in North-West Europe. The only nationals who can find admittance to the British Dominions or North America in any appreciable numbers are North-West Europeans, that is to say, from just those countries which are or soon will be unwilling to part with their nationals. The population problems which will arise between one part of the white race and another during the next half-century—declining populations in one set of countries and surplus in another set—certainly can be met by a policy such as France has been pursuing since the War, the admission and rapid naturalisation of other Europeans, thus maintaining her own population and at the same time relieving pressure elsewhere. Narrow nationalistic policies such as are being pursued elsewhere in Europe and America, efforts to keep the birth-rate up just where the problem of over-population is becoming acute and prevention of immigration where it would be beneficial, can only lead to suffering if not to war. Would that the white races would get together and plan a sane policy for the future welfare, not only of the whites, but of all the races of mankind alike.

As to how the problem of India and Japan, and perhaps of China's growing population now in excess of 440 millions, are to be met in the future, whether by virtually forcing them to choose between famine or wars of expansion or birth-control

as we are doing to Japan, or by opening the fast-closed doors of certain parts of the British Empire which are as yet undeveloped, or by embarking upon an even broader policy of racial admixture, these are questions I must present to you with large marks of interrogation.

PERCY STOCKS.

The First Generation, by Ernest A. Payne, B.A., B.D., B.Litt. (Carey Press, 2s. net.)

The new Editorial Secretary of the Baptist Missionary Society has a flair for history and the capacity to make it vivid. These attractive essays are based upon a careful study of contemporary records and of much unpublished material, with the result that the personalities of the Society's early leaders become real. Inevitably Carey and his big four—Fuller, Ryland, Sutcliff and Pearce—are there, but, in addition, fifteen portraits of less well-known men and women are skilfully repainted. Deacons Thomas Potts and Thomas King, Secretary John Dyer, Professor John Mack, shrewd and saintly Hannah Marshman, live again and challenge the consecration of this generation.

Mr. Payne is to be congratulated on a volume which is of such historical value that none of our members should fail to add it to his library.

Baptists and the Bible.

1. WHAT THE BIBLE HAS DONE FOR THEM.

FIRST, it has called them into being.

In Apostolic days, there was no doubt that the followers of Christ devoted themselves to His service in the act of baptism. And so long as the Bible was available to new peoples in their own tongues, there was no lack of new believers, who kept up the custom. Latins at Carthage, Syrians at Edessa, Armenians by the Black Sea, Copts up the Nile, all practised the baptism of believers. The Greeks, who had the Word of God in their own language, during centuries trained their catechumens for the great eves of Christmas, Easter, Pentecost, when they dedicated themselves in baptism. When they evangelised the Russians, and gave them the Slavonic Bible, again there were mass-baptisms of converts in their rivers. It was Western Europe, where the Roman missionaries did not translate the Bible, and where they did christen infants to save them from endless torture, which dropped gradually the baptism of believers.

As the Middle Ages closed, new versions of the Bible began to appear. John Huss revised the old Bohemian, and a New Testament was in print by 1475. Nine years earlier, the Waldensians had their German Bible at Strassburg. As the brethren inheriting the pious tradition of the past fed their souls with this rich food, some of them noticed how the Testament had nothing to say about infant christening, but much about believers' baptism. Gradually the importance of this became evident, and by 1526 the Anabaptists were known widely. We can trace the connection readily between the English Bible and English Baptists.

Our island was far behind the continent in having the Word of God available. Wycliffe's Bible was forbidden to ordinary readers; the earliest printed versions had to be machined abroad and smuggled in. Only in 1537 did the king license versions, only next year did he order that a Bible be placed in every Church, for people to read at will. Even so, there were ups and downs, and not till 1560 was a family Bible published which made its way into the home, where people could read, think, discuss, without being guided by ministers. A negro has said that unless someone "explains" the Bible, it is sure to make

Baptists. Now the Genevan Bible had abundant explanations, by followers of Calvin, whose attention was given to quite other points. The long custom of infant christening had engrained itself, and had fashioned theology, as a note on 1 Cor. vii. 14 shows :—

"They that are borne of either of the parents faithful, are also counted members of Christ's Church, because of the promes, Act. ii. 39." Nearly the only comment on a passage mentioning baptism is on Matthew xxviii. 19; and it seems somewhat humorous to us: "Men may not teach their own doctrine, but whatsoever Christ hath taught them."

Elizabeth burned some Dutchmen for heresy. They were Anabaptists into the bargain, and were so called. It would be natural for someone to ask why they "baptised again"; and so the question was raised in English circles. Once the answer was given, "Because they find nothing in the Bible about infant baptism, and they do baptise a man who acknowledges Christ as his Lord," then Englishmen could search the Scriptures for themselves, and reach the conclusion that infant baptism was simply a tradition of man, which made the word of God of no effect in this matter. English Baptists came into existence through the English Bible, when the Bible speaks for itself. It is an amusing coincidence that when King James ordered the new revision to have no note or comment, the Authorised version appeared in 1611, and the very next year a Baptist church appeared in London.

The second thing that the Bible has done for Baptists, is to focus their attention on two fundamental duties, which precede and follow baptism: Win disciples; Train them. Baptists are a perpetual nuisance to statesmen in Rumania, because they will propagate their views; they might be tolerated if they would be quiet, but they will preach, and preach even though their hearers are members in good standing within the Established Church. If Baptists ever slacken in this duty, Nemesis overtakes them, the churches shrink and die. It is no accident that the B.M.S. was first of the modern societies, or that the founder of the Bible Society was a Baptist. It is unfortunate that we are not so obedient to the second order, to teach whatever the Lord bade. Yet at least, while other denominations pay great attention to creeds, right thinking, Baptists have paid more to covenants, right doing.

A third thing the Bible has done for us is to nourish private devotion. In this we are not peculiar or exceptional or specially devout; but the Bible is our characteristic book. Maggie Tulliver found her help in the *Imitation of Christ;* Lancelot Andrewes drew on the writings of centuries; Bunyan's Christian

had only the one scroll. In the days, not so long ago, when people carried their books to church, the Episcopalian took a prayer-book and a hymn-book, Baptists took Bibles. A dear old saint, whose eyesight was failing, had to get a companion to read to her; the companion was greatly puzzled when her devout search for good books was not valued, and when her old lady wanted nothing but the Bible itself.

Again, the Bible has fashioned our public worship. England owes much to Cranmer, who sought and winnowed, and brought together a number of beautiful prayers for common use; it owes him this, that morning and evening the worshippers say three or four psalms, hear fine passages from both Testaments. Baptists have laid aside his selections from the masters of prayer, believing rather in prayer directly springing from the experience of the worshippers; they have followed Cranmer in using the Bible. At least, they used to. To-day we are in grave danger of having the New Testament displaced in the morning by an address to children, even if hardly any are present; and having only one short lesson at night, because people don't want long services. Is the abandonment of this custom one of the causes contributing to a steady shrinkage?

The Bible has guided us in our organisation. The growth of centuries had evolved a most elaborate system; when the Tudor reformers had simplified much there still remained curates, vicars, rectors, archdeacons, canons, deans, bishops and archbishops. Baptists could find no such names in the Bible, nor easily people who under other names answered to them. It was easy to find pastors and teachers, bishops, elders, deacons; and after a great deal of discussion, Baptists settled down to have local officers called Elders or Pastors, and Deacons; with travelling officers like Paul called Superintendents or Messengers. They recognised what had to be done—Win, Teach; and they set their officers to see to these essentials, with deacons to manage business like the Seven at Jerusalem. It is true that as Baptists have grown, and fresh needs have arisen, other officers have been found necessary; but caretakers, organists, secretaries, committees, recorders, treasurers, presidents, have not often come to lord it over God's heritage, nor to claim that they hold office by Divine Right, so that there can be no true Church without them. The Bible has plain warnings against domineering, and a plain promise that where the Spirit of God is, there is liberty.

Once again; the Bible has largely guided Baptist thinking. For centuries we were shut out from universities and the ancient schools, and were thrown on our own resources. The one text-book available was the Bible, and this was used for all purposes. It is easy to see one or two ludicrous results, that the

geography of Palestine might be better known than that of England, that the names and dates of the kings of Israel and Judah were committed to memory, &c., &c. But it meant that even in literature, the finest English was embedded in the memory, and a style was fashioned that has made Bunyan a classic for the world. It meant that there was no mistake as to what was most worth while in life; the visible is temporary, the unseen is permanent; treasures that do not rust or rot are in heaven. Men whose thinking is rooted thus, may not be leaders in philosophy or poetry, but they have a wisdom available which concentrates on things worth while. The range may be narrow—though it need not be—but at least it is deep-rooted.

Such are some of the things that the Bible has done for Baptists. In return, we may ask what Baptists have done for the Bible.

W. T. WHITLEY

God Speaks to this Generation (Student Christian Movement Press, 2s. 6d. net.)

"Birmingham, 1937" was one in a lengthening series of Quadrennial Conferences of the Student Christian Movement which began with "Liverpool, 1896," and thirty-seven different nationalities were represented. The programme contained three main sections, (a) "God speaks through the world," (b) "God's Good news," (c) "God speaks to us." The main addresses only are recorded in this volume, but they are quite sufficiently disturbing, for the speakers were ruthless in confronting the Conference with the unpleasant realities of our time. The volume will repay careful thought, and its value is increased by "Questions for Discussion," which could profitably be considered by Study Groups.

Some Baptist Hymnists.

PART II.

[NOTE. It will add to the interest if readers turn to the hymns in books named. *B.C.H. Rvd.* is *Baptist Church Hymnal Revised; P. and H.* is *Psalms and Hymns.*]

EIGHTEENTH CENTURY—*Concluded.*

A FEW other prominent writers of this period are worthy of note.

3. SAMUEL STENNETT.

Duffield states that " for more than a century the succession of Stennetts enriched the ministry of the Baptist denomination in England."[1] A grandson of the Joseph Stennett already named was born in 1727 in the city of Exeter, where his father was pastor. When the lad—Samuel—was ten years old, the family removed to London. Here the father settled as minister of a Seventh Day Baptist chapel, in Little Wild Street, Lincolns Inn Fields, remaining there for thirty years. Samuel gave early evidence of possessing remarkable abilities. After a thorough course of training he became assistant-pastor until the father's death, when he was appointed his successor.

In course of time he proved himself to be a scholar and thinker; a keen controversialist; a linguist proficient in Latin, Greek and other languages; having also an extensive knowledge of oriental literature. His writings revealed him as a man of cultured mind, with power of original thought, and skill of writing with grace and purity of diction. After his death, his works were published in three volumes, with a Biography from which particulars of his career here given have been taken. In Rippon's *Register* he is thus described:

> " To the strength of natural faculties, vigour of imagination, and acuteness of judgment, he had added, from his earliest years, so close an attention to reflection and study that there was scarcely a topic in science or literature, in religion, or even politics, but he seemed to have investigated."

While pursuing his ministry and literary work, he resided for some years in Hatton Garden, afterwards removing to Muswell Hill, then a pleasant rural retreat, where he died in

[1] See *English Hymns*, page 35.

1795. Most of his hymns were contributed to Dr. Rippon's Selection, 1787; two of them,

On Jordan's stormy banks I stand,

and

Majestic sweetness sits enthroned,

attained wide popularity. Four others appearing in the Baptist *Psalms and Hymns* began:

Come, every pious heart,
How charming is the place,
How various, and how new,
Where two or three with sweet accord.

Dr. Hatfield quotes six verses from one of Samuel Stennett's best hymns, of which the first two and the last two are printed here.

To God, the universal King,
Let all mankind their tribute bring;
All that have breath! your voices raise,
In songs of never-ceasing praise.

The spacious earth on which we tread,
And wider heavens stretched o'er our head,
A large and solemn temple frame,
To celebrate its Builder's fame.

* * * *

The listening earth with rapture hears
Th' harmonious music of the spheres;
And all her tribes the notes repeat,
That God is wise, and good, and great.

But man, endowed with nobler powers,
His God in nobler strains adores;
His is the gift to know the song,
As well as sing with tuneful tongue.

4. Robert Robinson. Two Great Hymns.

About the middle of this century two great hymns appeared, the author of which was Rev. Robert Robinson, of Cambridge, whose dates were 1735-1790. They are generally acknowledged as belonging to the front rank of sacred verse; and, from early days up to the present time, have been included in Hymn Collections of Britain and America. Their importance justifies a lengthened notice of the author.

One was first entitled, "A Christmas Hymn," beginning,

Mighty God, while angels bless Thee.

Rev. Garrett Horder, a notable and discriminating hymnologist, pronounced it to be "one of the most vigorous and distinctive hymns in the English tongue." An interesting story of its origin is related by Dr. Belcher in his *Historical Sketches of Hymns and their Writers*, dated 1859.

It was composed for the use of Benjamin Williams, deacon of the Baptist Church at Reading, who, when a boy, was a favourite of Robinson. One day the poet took the boy into his lap, and under the influence of that affectionate feeling which a child's love inspires, he wrote—

> Mighty God, while angels bless Thee,
> May an infant lisp Thy name?
> Lord of men as well as angels,
> Thou art every creature's theme.

So far the poet's mind seems to have been influenced by the child he was holding. But a warm glow of religious feeling was awakened within him, and the second stanza was one of remarkable fervour and power—

> Lord of every land and nation,
> Ancient of eternal days,
> Sounded through the whole creation,
> Be Thy just and lawful praise.

After completing the whole hymn, he read it to the child and put it playfully into his hand. Well do we remember the deep feeling with which Deacon Williams described to us the scene, as we sat with him by his own fireside.

Although Dr. Belcher in his book seems, at times, to draw upon his imagination for his facts, yet here so circumstantial are the details that the incident may be accepted as true. It is paralleled by other instances of hymns born in an inspired hour, and the use of the words in line two, "May an infant lisp Thy name?" confirms it. The word "infant" is now generally changed to "mortal," and "lisp" to "sing."

As to the second hymn, the official records of the Cambridge Church contain the following entry in a list that Mr. Robinson supplied, giving the titles of his various works.

> Mr. Wheatley, of Norwich, published a hymn beginning, "Come, Thou fount of every blessing," since reprinted in the hymn-books of Messrs. Madan, Wesley, Gifford, &c., 1758.[2]

The controversy concerning the authorship of this hymn started by Daniel Sedgwick, who, for flimsy reasons, claimed Lady Huntingdon as its writer, is now looked upon as a curious instance of mistaken supposition. Usually, the hymn is printed in three eight-lined stanzas. The late Mr. W. T. Brooke, a tireless searcher into the original texts of hymns, points out that this "abbreviated form seems disjointed." He discovered what he affirms to be the first and complete version, consisting of six verses. Readers of this article may care to compare the

[2] See page 94 in *Select Works of Robert Robinson,* Bunyan Library, II.

ordinary form—found in the *B.C.H.* (*Rvd.*), No. 425, or in other books—with the additions now given.

Verse 1 remains, though two or three lines have been changed from the original.

Verse 2 commences—

Sorrowing shall I be in spirit
Till released from flesh and sin,
Yet from what I do inherit
Here Thy praises I'll begin;
Here, I'll raise my Ebenezer, etc.

Verse 3 opens with the four lines,

Jesus sought me when a stranger,

ending—

How His kindness yet pursues me,
Mortal tongue can never tell,
Clothed in flesh, till death shall loose me
I cannot proclaim it well.

Verse 4 is the same as verse 3 in the *B.C.H.* (*Rvd.*). Then follows—

5 Oh! that day when freed from sinning,
I shall see Thy lovely face,
Clothèd then in blood-washed linen
How I'll sing Thy boundless grace;
Come, my Lord, no longer tarry,
Take my ransomed soul away,
Send Thine angel host to carry
Me to realms of endless day.

6 If Thou ever didst discover
Unto me the promised land,
Let me now the stream pass over,
On the heavenly Canaan stand;
Now destroy whate'er opposes,
Into Thine embrace I'd fly,
Speak the word Thou didst to Moses,
Bid me, Lord, come up and die.

Mr. Brooke's comment is: "There can be no question as to the superiority of this fuller form, in which the hymn is a coherent whole." He discovered this version in a volume of Wesleyan hymn tracts, dating from 1747 to 1762, where, at the end, it is written in MS. with two other sets of verses, one from Whitefield's Collection, the other by James Allen.[3] He does not prove, however, that this is Robinson's own version. The lines may have been added to the original by an unknown writer.

ROBERT ROBINSON. Biographical Details.

The facts of Robert Robinson's career are found in three Biographies. The first, issued a few years after his death, was

[3] Verse 4, "Oh! that day," etc., also appears in the Angel Alley Collection, 1759.

by George Dyer, a member of his congregation and, at one time, a student under his guidance. The second, issued in 1804, was from the pen of Benjamin Flower, father of Sarah Flower Adams, and Editor of *The Cambridge Intelligencer,* also an attendant upon Mr. Robinson's ministry. The third, published in 1861, was a Memoir by Rev. Wm. Robinson, of Cambridge.

Briefly summarised, these facts are: born in Swaffham of poor parents; pupil in a "Latin School" in that place, and later in an endowed Grammar School at Mildenhall, where the master pronounced him to be "a youth of large capacity, uncommon genius, and of refined taste"; apprenticed in London, proving himself to be an omnivorous reader, studying early and late day by day; converted while listening to a sermon by Whitefield; after a long spiritual struggle, "found full and free forgiveness through the precious blood of Jesus Christ, Dec. 10th, 1755." Removing back to Mildenhall, he preached in churches of Norfolk and Cambridgeshire. At length, called to be Minister at Cambridge, married, preached on trial for two years, then, in 1761, was ordained as Minister, remaining in that office until the day of his death.

As to his character, his great love of children should be noted. An amusing account is preserved of his playful conversation with the little son of a friend in Hitchin. As the boy sprang upon his knee, Mr. Robinson began: "Well, Ebenezer, so you have taken your old seat; but how is it my other knee is unfurnished? Where's Michael?" This is mentioned because it throws light upon the story just quoted of his writing,

> Mighty God, while angels bless Thee,

for a small boy's Christmas Hymn. He was eccentric, but his was the eccentricity of genius. A passionate lover of liberty and charity, he was broad in his sympathies; but there was little foundation for the accusations some have made that he was unorthodox in his religious opinions and held Unitarian beliefs. His sermons on "A plea for the divinity of our Lord Jesus Christ," and "The death of Jesus Christ obtained the remission of sins," combined with his own published statements as to his evangelical beliefs, make his position clear. His literary and intellectual powers are displayed in upwards of thirty volumes evidencing historical acumen and deep learning. He also achieved fame as one of the great preachers of his age. Robert Hall, his successor at Cambridge, composed a noble inscription for Robinson's Memorial Tablet, describing him as,

> The intrepid champion of liberty civil and religious, endowed with a genius brilliant and penetrating, united to an indefatigable industry; his mind was richly furnished with

an inexhaustible variety of knowledge; his eloquence was the delight of every public assembly, and his conversation the charm of every private circle. In him, the erudition of the scholar, the discrimination of the historian, and the boldness of the reformer were united in an eminent degree with the virtues which adorn the man and the Christian.

5. Samuel Medley.

Two men of the North next claim our attention. One is Samuel Medley, chiefly known as author of

Awake, my soul, in joyful lays,

No. 163 in *B.C.H.* (*Rvd.*). Born in 1738, he came of a good stock, his father being a Tutor and Schoolmaster (a friend of Sir Isaac Newton), who gave his son a sound education. The lad loved the sea, joined the Navy, rose to the position of Master's Mate, but retired after being severely wounded in a naval battle in 1759. Converted under the influence of his mother's father, helped by the preaching of George Whitefield and Dr. Gifford, he was baptised, joined Dr. Gifford's Church, married, took a post as Tutor in a Soho school, and became a preacher. He was called to a pastorate first in Watford, then in Liverpool, where under his ministry the cause so flourished that new premises had to be built.

In Liverpool he wrote verses to illustrate his sermons, but instead of following the usual custom of giving out two lines at a time for the congregation to sing, he had the hymns printed as leaflets. From 1786 to 1790 this plan held the field. Later, three editions of his compositions were published.

He was an earnest pastor, greatly beloved, but most of his hymns are now forgotten. They were only prose in rhyme.

Awake, my soul, etc.,

and

Mortals awake, with angels join,

are exceptions considered by Mr. Horder to be "of great spirit and much lyric force." Some readers may recall four other of Medley's productions included in our own *Psalms and Hymns* collection—

Father of mercies, God of love,
Hear, gracious God, a sinner's cry,
Now in a song of grateful praise,

and

Oh, what amazing words of grace.

6. Dr. John Fawcett. Blest be the tie.

The second man of the North was Dr. John Fawcett, of Wainsgate and Hebden Bridge, a man held in high honour

among Baptists of his day. From his Biography by Rev. John Parker, we learn that he was born in 1731 at Bradford, Yorkshire. When an apprentice sixteen years of age, he heard George Whitefield preach from John iii. 14. Henceforth, he became a devoted follower of Jesus Christ. In 1763 the Bradford Church of which he was a member sent him forth to preach, and he entered upon the pastorate at Wainsgate. Fourteen years later a new building was erected at Hebden Bridge, where he laboured until his Home-call in 1817. At his residence, Brearley Hall, and afterwards at Ewood Hall near by, he trained students. As an author he produced *The Devotional Family Bible* and several other prose works, *Poetic Essays,* and a book of 166 original hymns. The spirit of the man may be judged by two or three sentences culled from the preface to the latter volume, dated 1782: "I blush to think of these plain verses falling into the hands of persons of an elevated genius, and refined taste. To such, I know they will appear flat, dull and unentertaining. . . . If it may be conducive, under divine blessing, to warm the heart or assist the devotion of any humble Christian in the closet, the family, or the house of God, I shall therein sincerely rejoice, whatever censure I may incur from the polite world."

Renowned for his character and learning, he was invited to become Principal of Bristol College, but declined the call; but his ardent desire to promote the efficient training of ministers led him to found The Northern Education Society, known now as Rawdon College.

Generally, his hymns were of average quality. Those most widely used were:

> How precious is the Book Divine,
> Infinite excellence is Thine,
> Praise to Thee, Thou great Creator (in part only),
> Thus far my God hath led me on,

and

> Thy way, O God, is in the sea.

The circumstances leading to the writing of his chief hymn,

> Blest be the tie that binds (*B.C.H. Rvd.* No. 457),

are not related in his Biography, but, as Canon Julian observes: "Failing direct evidence, the most that can be said is that internal evidence in the hymn itself lends countenance to the statement that it was composed under the circumstances given." Therefore, whether or not historical, the story as related by the fertile Dr. Belcher, with a few verbal changes, is here quoted for what it is worth.

When at Wainsgate, Dr. Fawcett was called to succeed Dr. Gill in London. Feeling drawn to accept, he preached his

farewell sermon. "Six or seven wagons were loaded with the furniture, books, etc. All this time the members of his poor church were almost broken-hearted, . . . men, women, and children clung around him and his family in perfect agony of soul. The last wagon was being loaded, when the good man and his wife sat down on the packing cases to weep. The devoted wife exclaimed, "Oh, John, John, I cannot bear this!" "Nor I either," said Fawcett; "nor will we go; unload the wagons, and put everything where it was before!" The people cried for joy. A letter was sent to London stating that it was impossible for him to come. And the good man buckled on his armour for renewed labours.

7. Dr. John Ryland.

One of the outstanding figures of this century was that of John Ryland, who lived from 1753 to 1825. As theologian, scholar, preacher, author, and administrator, he was pre-eminent. His father, John Collett Ryland, was minister, first at Warwick, then at Northampton. A man of learning, a past-master of the Hebrew and Greek tongues, he devoted his abilities to the thorough education of his children.

John's earliest knowledge of the Bible, however, was gained from his mother. From his own testimony we are enabled to see them both in the Warwick homestead. He sits at her knee before a parlour chimney-place, surrounded by Dutch tiles illustrating Bible incidents. He listens intently as she tells the stories pictured on the tiles, thus awaking in her small son a love for Scripture history.

The father, who eked out a meagre salary by fees from students trained in the Manse, must have used severer modes when teaching his children. Witness his amazing statement concerning the lad, dated August, 1764, when John was eleven years and seven months old.

> "He has read Genesis in Hebrew five times through; he read through the Greek Testament before nine years old. He can read Horace and Virgil. He has read through Telemachus in French";

adding Pope's Homer, Dryden's Virgil, and Rollin's Ancient History as having been devoured by the youthful prodigy, besides other literature giving him a surprising knowledge of Pagan mythology! No wonder, therefore, that the gifted youth became a great scholar!

Later, we learn of his being converted and baptised; earnestly entering into church activities; training for the ministry under his father's guidance; and being approved by the

Church members as a preacher in 1771, when barely eighteen years of age.

During the next decade he taught in school; constantly preaching in Northampton and nearby villages; pursuing his classical and theological studies, till in 1781 he was ordained as Assistant-Pastor. Five years after, when the father removed to London, the son was chosen as sole Minister. His labours as a notable preacher and author, as a founder of the B.M.S. and, at a later date, its Secretary, as Pastor of the Church in Broadmead, Bristol, and President of Bristol Baptist College from 1793 to the day of his death, are familiar to students of Baptist history.

With all his learning and intellectual gifts, Dr. Ryland was a humble-minded and devout Christian. This is manifest in his hymns, especially in,

O Lord, I would delight in Thee. (*P. and H.*, No. 498.)

Of this he wrote: "I recollect deeper feelings of mind in composing this hymn than perhaps I ever felt in making any other." His simplicity and tenderness were revealed in the verses written at the request of Andrew Fuller's wife for her six-year-old daughter who lay at the point of death. The first two lines are,

Lord, teach a little child to pray,
Thy grace betimes impart.
(*P. and H.* No. 950).

Daniel Sedgwick, the Hymnologist, reprinted ninety-nine of Dr. Ryland's hymns, prefacing the collection by a short Biography of the author. In addition to the two just named, the following are still found in certain collections:

When the Saviour dwelt below. (*B.C.H. Rvd.* No. 103.)
In all my Lord's appointed ways. (For Baptisms, *P. and H.* No. 706).
Sovereign Ruler of the skies. (*P. and H.* No. 508).
Rejoice, the Saviour reigns. (Missionary, *P. and H.* No. 204.)
Let us sing the King Messiah. (Missionary, *B.C.H. Rvd.* No. 526.)

8. Minor Hymnists.

"Time would fail me to tell" of Edmund Jones, author of

Come, humble sinner, in whose breast,

a hymn once popular among Nonconformist churches; of John Fellows, a man much addicted to verse-writing, who brought out a volume of Baptismal hymns; of Robert Keene, author of

How firm a foundation, ye saints of the Lord;

of Dr. John Rippon, compiler of hymnbooks; or of Joseph

Swain, Samuel Pearce, William Gadsby, and a host of lesser known hymnists who flourished in this century. Although pious men, their hymnic efforts have not survived; partly because the theological phrases used by them are now out of date, or their hymns were turgid and lacked poetic simplicity and grace, or were too introspective in character.

In the next article, hymnists of the nineteenth century will receive notice.

CAREY BONNER.

THE IMPORTANCE OF PUNCTUALITY. Method is the very hinge of business; and there is no method without Punctuality. Punctuality is important, because it promotes the peace and good temper of a family: the want of it not only infringes on necessary duty, but sometimes excludes this duty. The calmness of mind which it produces is another advantage of Punctuality: a disorderly man is always in a hurry; he has no time to speak to you, because he is going elsewhere; and when he gets there, he is too late for his business; or he must hurry away to another before he can finish it. Punctuality gives weight to character. "Such a man has made an appointment, then I know he will keep it." And this generates Punctuality in you; for, like other virtues, it propagates itself. Servants and children must be punctual where their leader is so. Appointments, indeed, become debts. I owe you Punctuality, if I have made an appointment with you; and have no right to throw away your time, if I do my own.

The original states that the foregoing was revised by JAMES UPTON, Minister of the Gospel, Church Street, Blackfriars Road (1785-1834), and particularly recommended to all Christians, with reference to their early, devout, and regular attendance on the worship of God.

Our Public Worship.

WE may differ in opinion as to whether there are definite signs of a revival of religion amongst us to-day; but we should all agree that a rallying to the worship of God in the assemblies of His people would be the best proof that a real spiritual revival was at hand. Of that there is no great sign as yet. "The sympathetic conditions" says Dr. Cadman, "which a religious revival presupposes, in which it originates, by which its results are conserved, are created by the breathings of God's saints". The Church must be a worshipping, before she becomes a witnessing, Church. The Promise is to the twos and threes, gathered together, and not to individuals who choose to follow their varying moods, and the inclinations and preferences of their own minds.

The worship of God is the highest function of the Christian Church. In worship the Fellowship of Believers reaches its noblest heights. Lord Haldane was wont to say, that in Education the "Eternities" matter most, life's unchanging background of undying realities. Worship counts most of all in the life and witness of the Church, since that life comes and flows from hidden sources which lie behind the shifting scene of human activities. As Churches we may be willing to strive in many directions for the Kingdom of God and His righteousness: the wheels of organization may run with regularity; endless experiments may be attempted: but, without the Worship of God, the river of the Church's life will become a mere trickling stream losing itself in the desert sands.

It has been truly said that Christian worship is an end in itself, much more a giving than a receiving. "What shall I render unto the Lord for all His benefits toward me?" "Bring an offering" and come into the House of the Lord. The offering need be no more than the adoration of the contrite and worshipping heart. To "arrive" was enough: that the feet were standing within the gates of the sanctuary was gladness enough. The soul was "halted" on the threshold of the Divine glory and majesty, well lost in wonder and praise. The place itself was holy ground. Worship was what the spirit of man needed, his rightful attitude once he realized the setting of his mortal life, and was awake to the immensities of the "large place" wherein it pleased God he should dwell.

Worship, of course, has its far-reaching results, its fruits, its moral cleansing and correcting: its subduing and uplifting influence. Worship often fills a hungry soul with good things, and stirs the selfish life to a sense of gratitude. It leaves a man possessing nothing, and rich only towards God. He begins to see his nakedness, and that he is wretched, and poor, and blind. As I once heard an Anglican Bishop tell, with memorable alliterativeness, how the "pride of life" had been cast out of his egotistical personality:—the pride of place, the pride of grace, the pride of face, the pride of race. This river from the Throne of God has power to cleanse the life, as the tides of ocean cleanse the foul shores of the world. "Worship," says Dr. Burnet, "is God's great way of working His marvels of liberation and renewal. It will do what no amount of effort without it, however conscientious, could ever do. Our Deliverances come by being brought and kept face to face with the splendour of God, and His many-coloured grace."

These spiritual effects of worship should lead us to set great store by the assembling of ourselves together. The conduct of worship, its various portions and parts, is of the utmost importance. If worship be like poetry, "the problem of putting the Infinite into the finite", no particular order or mode of worship can meet our varied needs. Here, as often elsewhere, the letter may have a deadening effect, the spirit alone giving life. It is well to realize that the whole service, from beginning to end, should be worship. The Sermon is not to be considered a kind of climax, that for which we have come, and upon which the inspiration or otherwise of the Service depends. Like all else, the Sermon is also an offering: its chief end is to glorify God, though it be a man speaking to men. As ministers of the Word of God, we should oftener realize the joy of preaching, if the Sermon lay less heavily on heart and mind. The joy of the Lord would be our strength and even our song!

The complaint is sometimes made that our Free Church Services are lacking in a due Spirit of reverence. If so, this can only be the result of failure in our attitude and response to the opportunities of worship, not in any real degree to the absence of external appeal in our visible surroundings. Some no doubt feel that there are elements of richness and colour, what might be called "the high lights" of worship, never experienced in our more simple services. Some seek the more elaborate forms of worship, and are helped in their devotions by extraneous aids, and outward appeals to aesthetic taste. But we are apt to identify reverence with impressiveness, and

to confuse the emotions and the senses. The utmost simplicity and the deepest reverence may go hand in hand. There is no more spiritual effect in elaborate, than in simple, services. It is not the form of worship that matters supremely, but the spirit. "I seek divine simplicity in him who handles divine things." If reverence be lacking, it is lacking in the heart of the worshipper. "When they were awake, they saw His glory." We cannot err if we seek simplicity in even a greater degree; for simplicity and nobility are born friends. Our Lord's words are conclusive: "God is a spirit, and they that worship Him must worship Him in spirit and in truth: for the Father seeketh such to worship Him."

Worship calls for preparation of mind and heart on the part of those who would lead it. The minister's part is a paramount one, and his contribution to the spiritual atmosphere of the service is often of decisive influence. This rare and beautiful thing, this "breath" or spirit of worship, may not be taken for granted, because our people are in their places in the Sanctuary. We, who minister in holy things, take it with us. It is already a "presence" in our hearts: we have bought our costly perfume, and breaking the box, the odour of the ointment fills the room. The minister must assume the onus of this preparation, for the people to whom he ministers come, for the most part, with minds preoccupied, and after a rush of household duties which cannot be delayed or postponed. They must needs be captured for this hour of worship, as they *are*, and led to the quiet waters of contemplation and prayer. It is just this consciousness, on the part of the minister, of their frailties and needs that makes him a true guide and helper. There are the green pastures of the Masters of Devotion upon which we can nourish our souls by way of preparation; but perhaps, a sympathetic knowledge of our people's needs and circumstances is even more helpful, and a greater stimulus in enabling us to make articulate what they find it difficult either to think or utter. We are there not only speak *to* them, but even more, to speak *for* them.

And what of some of the other portions and parts of our weekly worship? Some ministers seek a certain unity in hymns and reading, while others aim at variety throughout the Service. We shall all agree that music can play a great and important part in worship; but music focussed in the Choir may have a separating and dividing influence in our worship. There may be an "Amen" corner. Choirs are not separate Guilds with special privileges, but a part of the praising fellowship, whose service is to lead us and help us in our praise, so that the

congregation may become its own Choir. "Let all the people praise Thee, O Lord."

In the reading of the Scriptures there is given us a rare opportunity, not, I think, sufficiently realized by many ministers. The Book of books would seem to possess a "Voice" of its own—like the sound of many waters rolling evermore. "My words they are spirit and life." Time is never misspent when we give careful preparation to the reading of the Word of God. It lies there on the pulpit desk, as the symbol of the Spirit's might, "living and active and sharper than any two-edged sword . . . quick to discern the thoughts and intents of the heart." We may say of it, as David said of Goliath's sword: "There is none like it: give it me." If we cannot bring a "hush" from its reading, there is something wrong with our reading!

Some ministers find that a brief period of silence is an aid to reverent worship.

> "As in life's best hours we hear
> By the Spirit's finer ear
> His low voice within us. . . .
> His the primal language, His
> The eternal silences."

"There was silence and I heard a voice." But often, even short interludes of Silence seem to irk some congregations: and bring only a rather bewildering sense of vacancy. Most congregations, however, can be led to believe that in the silence there may be a "listening and in the space a power." There are times when the minister is aware of a lack of responsiveness on the part of the people. He is not "getting there," and a few seconds even of silent prayer and meditation may prove a blessed corrective of the vagrant mind, leading the whole congregation captive to the Throne of the Heavenly grace.

The Sacrament of the Lord's Supper should mark the summit of our Christian Worship. But in many of our churches the Communion often seems a brief service, added on to what has gone before. There is the impression that with the pronouncement of the benediction prior to the Communion, what we really came for is now over! But the Communion is surely the *climax* of our adoration and worship. It would be well for our Churches to give the Communion of the Lord's Supper a new and heightened importance. We tend overmuch to rely on the attraction of the pulpit, and forget that heart-hunger, which is more widespread than we imagine, for fellowship with the Soul's Redeemer. In the silence of the

Holy Table men and women touch the living Lord more closely, more nearly and are made whole again. The late Dr. Parkes Cadman tells of how he and his people entered upon a fresh realization of the importance of the place of the Communion in worship. "In the restraint, yet also the freedom of our Protestant faith, we have endeavoured to make the bi-monthly Communion service the culmination of our devotion. It has become the most influential means of grace we enjoy, and its observance on Good Friday is the surpassing event of our organization as a part of the priesthood in the Body of which Christ is the Head."

ALLAN M. RITCHIE.

THOMAS HAMERSLEY in 1651/2 joined in a letter to Cromwell, published by Nickolls. He signed on behalf of a Baptist church at Berry Hill, which, by Professor Mawer of the Place-Name Society, is at last identified as a mile-and-a-half from Stone in Staffordshire. Though Thomas joined the Friends, his family remained Baptist. John signed the Brief Confession of 1660, and the Humble Representation of 1661 that he and his friends disapproved of Venner's Fifth-Monarchy insurrection. The church changed its name to Stone. One of its members, George White, went to London, and about 1689 became Elder of the 1624 church, then at Dockhead. The church was disturbed as to some new teaching in the south, asked explanations, and received only a shuffling answer which characterised the Assembly's policy for several years. So the Stone church ceased to correspond. Doctor John Hammersley emigrated to Albermarle Sound, on the Perquimans river at the north of Carolina, where he did good work till at least 1742. His friends resumed correspondence with the orthodox General Baptists in 1702, and secured a gift of books to the Carolina settlers, then the sending of Ingram from Southwark to be Elder at a new Stone or Stono and of Isaac Chanler from Covent Garden to the Ashley river. In 1739 Haywood was ordained and sent; in 1758 Daniel Wheeler; in 1772 Philip Dobel. But at the English Stone, even Samuel Acton failed to keep the church alive.

W.T.W.

The Transcendence of Jesus Christ.

FROM the beginning the Church has always made Christ the living centre of its faith. Again and again it repeats the Master's own word, "What think ye of Christ? Whose Son is He?" To every generation the question comes afresh as a challenge to thought. Nothing else, says the Church, is so deeply important. For it is on the view we take of Christ that everything turns—our view of God, of man, of the meaning of life, of, in fact, everything that relates to the meaning of things. Hence for the Church the crucial point in all theology is really Christology, because what we think of God is determined by what we think of Christ.

Any book, therefore, that calls us to face up once more to our doctrine of Christ is well worth our study, and when the book quite obviously shows a first-hand acquaintance with all the complexities of the problem we feel that our debt to the author is very real.

Such a book has recently been published by one of our own ministers. It is entitled, *The Transcendence of Jesus Christ—A Study of the unique features of His Person, with special reference to the Fourth Gospel,* and the author is the Rev. F. Cawley, B.A., B.D., Ph.D.

I.

Dr. Cawley has had an interesting career. He was trained at Spurgeon's College and went out to India for the B.M.S. in 1912, where he remained for ten years. In 1922 he went to Port of Spain in Trinidad, and in 1926 entered the home ministry, settling at Falkirk in Scotland. In 1935 he came to Denmark Place, and there he is now exercising a happy ministry.

It was during his pastorate at Falkirk that Dr. Cawley began his academic career. He took his B.A., B.D. from London and thereafter went on to post-graduate work at Edinburgh, receiving at the end of it his Ph.D. for a thesis which he has now made the basis of his book.

It is interesting to observe the marks of his Scottish residence on Dr. Cawley's work. Apart from the debt he expresses to the Theological Faculty at Edinburgh, there is the fact that he leans heavily on Mackintosh, Denney and Forsyth. And even more striking is the use of such Scotticisms as "a placed minister" (meaning a minister in regular charge), and "thirled" (meaning

bound or securely fastened). This is all the more remarkable in that Dr. Cawley is not himself a Scotsman. Clearly, he is able to adapt himself to his environment (an admirable quality in "a placed minister"), and he can make the most of his opportunities.

One other point of a personal kind is perhaps worth mentioning. Twice in his book Dr. Cawley refers to an experience of the "dark ways of doubt." He evidently knows what it means to fight his way through to the clear light of intelligent faith, and his book is all the richer for being the answer of an enquiring mind to the difficulties it has felt itself.

II.

Turning now to the book we observe that it is largely a product of the modern emphasis in theology.

Man to-day in his thinking has come to what is suspiciously like a dead end. H. G. Wells has recently been writing and speaking on the problem of what he calls "Frustration," the feeling that man, for some reason or other, has arrived at an impasse. Clearly he has been pursuing the wrong road, and he cannot see his way out. Does not this constitute a challenge to the Church? Is not the explanation of the present situation to be found in man's constant stress on the relativity of things, to the exclusion of that which is supreme and abiding and eternal? Hence the emphasis we get to-day in theology on transcendence. We can see this in Barth and Brunner, and more philosophically in Heim.

Dr. Cawley's first chapter puts him in line with all this. It is entitled "The Paradox of Jesus Christ." Here we have One who shared the life of man and lived within the bounds of human history. Yet, as we look at Him, we are conscious that He cannot be explained in space-time terms. He belongs to the eternal, and, "He reveals the hidden mystery of God, not as one approaching it with a view to its discovery, but as one who shared it, whose very life and home it has always been." Thus we get a Being who lives in two worlds at once; He is bone of our bone and flesh of our flesh, while His nature at the same time is so interpenetrated by the Divine as to make it unique in the experience of our race. Christ is thus a paradox, and it is this that constitutes the problem of His Person.

In his second chapter Dr. Cawley develops these points more fully, discussing first what Christ shares with us, secondly, wherein He transcends us, and lastly, what He gives us.

This leads on to the third chapter, "The Solitariness of the Cross." Here we touch the heart of the Gospel, for the purpose of Christ was essentially redemptive, and the Cross was the

inevitable climax of His whole experience. Once we admit that Christ stands in a special relation to God as well as to men, the Cross, we can see, becomes in itself a transcendent thing. It has thus a meaning for God as well as for man. Any merely "subjective" view of the Atonement becomes impossible, and the Cross is revealed as a fact in the eternal order. Dr. Cawley owes much to Forsyth, and Forsyth has left his mark not only on the substance of this chapter, but also on the style.

The fourth chapter of the book deals with the finality of Christ, which we see both in Himself and in the Church's faith —in Himself, as we examine the assumptions behind His message, miracles, and personality; and then in the Church's faith, as it thinks of Him as risen and ascended, and destined to come as King and Judge of all.

In a sense, the book is thus complete, but a final chapter is added on the Validity of the Fourth Gospel. So much has been said about this, particularly in the direction of depreciating its historicity, that Dr. Cawley thinks it well to examine the point. He gives us all the evidence, and though he does not explicitly say whether the author was John the Apostle or John the "Elder," he does make it clear that the Fourth Gospel has a supreme value in that it enables us to see the essential Christ, the Christ who is everywhere assumed by the Synoptics.

It must be clear from all this that Dr. Cawley has covered a wide field. He has read scores and scores of books (in fact, the references and quotations in the book are almost too numerous). Better than this, he has kept closely to his sources in the New Testament, and he well deserves the praise that Professor H. R. Mackintosh gives him in the Foreword.

Perhaps I ought to add that the book is published by T. & T. Clark, runs to over 300 pages, and costs 9s. net.

III.

It is interesting to observe in regard to the Person of Christ how the emphasis has steadily shifted.

For many years we have had books on "The Jesus of History," all attempting to show how Christ stands related to the environment from which He sprang and the conditions in which He worked. These books have done the Church an enormous service, in that they have put at the disposal of people to-day masses of information that have greatly illuminated the pages of the Gospels. Much misunderstanding has been cleared away, and the figure of Christ stands out against its background more livingly and attractively clear than perhaps at any time since the first century. No one now has any excuse for failing to see how real a person Jesus Christ was.

But one assumption has marred most of these books, and that is the assumption that in dealing with Christ we must ruthlessly eliminate the supernatural. He belongs to history or, as brainy people say, "the time process," and any factors that seem to take Him out of this we must absolutely exclude. They may have a mystical value for religion, but they must not be treated as essential fact.

Hence the distinction so often made between the Fourth and the Synoptic Gospels. The Fourth Gospel is the composition of a mystic who worked freely over his sources and produced a devotional classic which, however, cannot seriously be regarded as history. The same thing may be said of much of the other writing of the New Testament. Guignebert's *Jesus*, for example, is a very interesting book, and it displays a wide range of knowledge. But the actual "facts" about Jesus are said to be so few that we are left wondering why the world has made such a fuss about so mythical a figure.

Books like this rest on what is generally described as a critical examination of the sources. But the interesting point to-day is that criticism itself has exploded the older type of criticism, for it has made it plain that behind the sources even of the Synoptics there is everywhere the faith of the Church, and thus it is no longer really possible to draw a sound distinction between the "Jesus of history" and "The Christ of faith." The New Testament is essentially at one with itself, and we never go behind the mind of the Church to a Jesus who is so purely human as not to be divine.

Thus, assuming that Jesus was real—and if He was not, we cannot trust history anywhere—then we are brought by criticism once more face to face with the kind of Christ who all along has been the inspiration of His people's faith. He is the "Man from the other side," "the One sent from God" for our deliverance, and the emphasis on His transcendence which is so fundamental to the New Testament view of His work is one that we shall do well to make more and more real in our ministry. A merely human Jesus is not big enough for the work of salvation, and the "frustration" that H. G. Wells complains of in modern life can only be removed when we preach (as we to-day so confidently can) a Christ in whom God manifestly dwelt.

HENRY COOK.

Dr. Wheeler Robinson on "The Old Testament."

DR. WHEELER ROBINSON'S name on the title page of a book guarantees its scholarship, but it is not always so sure a sign that the book is one that "he who runs may read". His latest contribution to Old Testament studies is, however, not only scholarly, but a very readable book that can confidently be recommended to all who are interested in their Bible, whether they are professional Bible students, or belong to that growing number of laymen who are realising that they have missed much by ignoring the Old Testament.

The title of the book—*The Old Testament, its Making and Meaning*[1]—will remind those who have had the privilege of studying under Dr. Robinson's direction that "the leopard does not change his spots". His interest in Hebrew and Old Testament work is not that of an antiquarian; he has always emphasised on the one hand the need of recognising the permanent value of the Book and linking it with life in our own age, and on the other the fact that the Bible yields its deepest secrets only to the patient student. The proof of the inspiration of the Old Testament is that God speaks through it to-day; but His message comes most fully to those who understand the "Making" of the Book—to those who are willing and able to search out the exact meaning of a Hebrew word, the circumstances in which a passage was originally uttered, and its particular application to those to whom it was then addressed.

The book is primarily intended for the general reader, who does not want his attention distracted by numerous references to other books and the detailed discussion of the theories of other writers; but the list of books for further study makes the book equally useful to the more advanced student, and those who have the misfortune to be reading for examination purposes rather than for pleasure will welcome the valuable charts and summaries in the appendices. It is a sign of increasing interest in the Bible that there is a demand for books that present the positive message of the Old and New Testaments as it has been revealed by previous decades of critical study; but, as men are generally more interested in gold than in the processes it undergoes in the refiner's furnace, so they want the results of the research rather than analytical

[1] In the London Theological Library (University of London Press, Ltd., and Hodder and Stoughton, Ltd., 5s. net).

details or controversial matters. It is good that scholars of Dr. Robinson's standing should supply the need for these books.

Dr. Robinson's emphasis on results rather than on processes enables him to approach his subject in a new way and to avoid that dullness that usually characterises books that are introductions to the literature of the Old Testament; he is also able to garner here some of the harvest of his studies during recent years in the wider fields of theology and philosophy. The results of these studies are seen most clearly in the chapters on "Prophecy," "The Wisdom Literature" and "The Psalms" —which all who heard Dr. Robinson's broadcast talks will want to read. Some of the other chapters contain material that is more controversial. The standpoint of the book in these chapters is the one that in the last generation has become the orthodox position, and it is well that it should be re-stated, if only because—as Dr. Robinson mentions—it is now being seriously challenged, particularly in reference to the Documentary theory and the date of the patriarchal narratives and of Deuteronomy.

Perhaps two minor points may be mentioned. Was Amos a "Judaean farmer," or was he not rather a casual labourer, moving about in search of employment, living for part of the year as a shepherd on the hills of Judah, and migrating to the Shephelah when the figs offered seasonal employment there —for the fig trees do not grow on the bare hills near Tekoa. And again, is it correct to say that the book of Kings covers four centuries from 970 to 586? Should not the last event recorded in the book, the release of Jehoiachin, be dated in 562 B.C.—a fact that may have some bearing on the statement on page 61 that the date of the compiler of the book may be put somewhere about 600 B.C.?

The book is part of a series that is being issued under the editorship of Dr. Eric Waterhouse by the London University Press as "The London Theological Library". It is a fitting companion volume to Dr. Robinson's earlier work on the *Religious Ideas of the Old Testament* and, like it, satisfies a real need. Baptists may well be proud of Dr. Robinson and regard themselves as particularly fortunate in having him as Principal of the first Baptist College to be founded in one of the older Universities. It is to be hoped that our Denomination will shew its appreciation of him and his work by giving generously to the building fund for the new Regent's Park College, so that, at the time when he can make so large a contribution to scholarship, he may be released from the task of raising money.

J. N. SCHOFIELD.

Alexander McLaren.

ANTICIPATION of the approaching assembly of the Baptist Union at Manchester inevitably stirs thoughts of that prince of preachers, Alexander McLaren. Known to history as McLaren of Manchester, some of us naturally associate him also with Stepney College and Portland Chapel, Southampton.

In an address to the students of Regent's Park College, many years ago, the late Dr. Thomas Phillips referred to three great men who went from Stepney College in three successive student generations. They were John Pulsford, afterwards Dr. John Pulsford, the great mystic and author of *Quiet Hours,* whom the speaker described as serving the truth in great chunks, sometimes upside down; Alexander McLaren, the greatest pulpit expositor of the nineteenth century; and Edward Luscombe Hull, a great and gracious spirit, whose ministry was brilliant but brief. Two of these, John Pulsford and Alexander McLaren, were associated with the early history of Portland Chapel, Southampton, but the third of the great Portland trio was another Regent's Park student, James Spurgeon, afterwards (like Pulsford and McLaren) Dr. James Spurgeon.

McLaren, who was the youngest of a family of six, was born in Glasgow on 11th February, 1826. He entered Glasgow University at the age of fifteen, but, owing to the family removing to London shortly after, his college course there was cut short, and, Oxford and Cambridge then being closed to Dissenters, he entered Stepney College, under the presidency of Dr. Benjamin Davies, at the age of sixteen. He was only twenty when he assumed the position of pastor of Portland Chapel, and such was the caution both of the Church and of the minister that he came for three months on trial.

Like many other great churches, Portland Chapel, Southampton, has had its ups and downs. I have heard it remarked by people, whose memory carried them back as far as the vacancy before Mr. Mackie came, that the morning congregation could have sat in one pew, or as one more picturesquely put it, could have got into two cabs. But it is sober truth that in Mr. Ford's time, McLaren's predecessor, the building was put up to auction owing to the foreclosing of the mortgage, and bought in again, and the membership roll restarted with twelve names, including those of the pastor and his wife.

That McLaren's task was not an easy one is substantiated

by the simple but eloquent fact that such a ministry as his in twelve years only resulted in increasing the membership from forty-five to one hundred and forty-nine. The idea that McLaren suddenly filled Portland Chapel is as legendary as his supposed habit of waiting as long as two minutes for the right word, or his appearing in the pulpit in flannels. As evidence of the contemporary view of his work the following may be quoted from the illuminated address which was presented to McLaren on his leaving Southampton, and now hangs in the Church Parlour of Portland Chapel: "We remember, too, how slowly the clouds cleared away, how painfully the upward path was climbed, how in face of many temptations to despair, you manfully stood to your post and resolved to hope." At the end of seven years the membership was still under eighty.

The legend of the duck trousers and light flannel coat and waistcoat, by the way, is connected with Above Bar pulpit, perhaps to explain the early dislike of its illustrious occupant, Rev. Thomas Adkins, for this young preacher. But the young preacher's unconventional utterances would probably be a sufficient shock for Mr. Adkins, without the white trousers.

McLaren was always a student. His mornings and, as far as possible his evenings, he gave to study. In his younger days his afternoons were given to walks, in his later days to rest. He rarely visited, but in his earlier years gave much time to classes and lectures, and in his later years to the preparation of his monumental work.

After being ten years in Southampton he married his cousin Marion McLaren. So far he seems to have refused to preach at any vacant church, though he had a call, which he turned down, from St. Andrew's Street, Cambridge, in 1851. Persuaded by both Thomas Binney and Edward Miall that he ought to have a larger sphere, on being asked to preach at Union Church, Manchester, he did so. Asked to preach again he refused, but was sent a call, which he accepted, not without genuine sorrow at leaving Southampton.

The idea that he left because the members refused to enlarge the building for him is not substantiated by any known facts. At any rate, he left with real sorrow on both sides. At the church meeting at which he announced his decision to accept the call to Manchester, both he and a deacon broke down when trying to speak. At his farewell meeting he was presented with the illuminated address already referred to, which was given to the Church by the family after his death. The sorrow of his departure was mingled in at least one instance with some resentment, an old man being heard to say, "I'm not pleased with the young man. We learned him to run, and now he's runned away!'

Whether he was a "born" preacher or not, he certainly was a "born" scholar, and seems to have become a great preacher by dint of faithfulness and hard work. If ever a man refused to be or do anything less than his best it was McLaren.

His ministry at Manchester lasted forty-five years. He became to that city what Dale was to Birmingham and Watson to Liverpool, and his influence was such that at least one man, whom it was my privilege to know, used to journey from Liverpool and back every week to be present at McLaren's weeknight service, no matter how busy a day my friend might have had.

When I was at the Baptist Union Meetings in Manchester in 1913, his spirit seemed to dominate them. I shall never forget Dr. Gould's reference to "a voice that is still." I was entertained by his daughter, Mrs. Le Jeune, from whom I received many interesting sidelights upon his character. And I remember standing before his portrait in the Manchester Art Gallery and feeling that he still lived.

His work in Manchester ended in 1903, but he lived seven years longer and passed away in May, 1910. My first attendance at a Baptist Union Assembly was in 1910, and the message sent to McLaren from that assembly a few days before he died is one of my outstanding memories of those meetings.

There is a great diversity in God's gifts, as Paul points out in more places than one. And in nothing is this seen more clearly than in preaching. Think of the varying gifts of Spurgeon, Robertson, Newman, Parker, Clifford and McLaren! But probably not one of them came as near to fulfilling the ideal of the Apostle Paul, as expressed in 2 Timothy ii. 15, as did McLaren. His sole concern was rightly to handle the Word of God. His was a type of preaching that does not set the heather on fire, but the lesson of his ministry is this, that the faithful study of God's Word wedded to a consecration of all a man's gifts and time to preaching, in the end triumphs, and proves that the most varied and refreshing preaching is that which draws its inspiration from, and seeks its foundation in, the perennially fresh and eternally lasting Word of God.

F. C. WHITE.

Historic Documents of St. Mary's, Norwich.

ST. MARY'S BAPTIST CHURCH has a history of more than two and a half centuries and is fortunate in having a number of its earliest records preserved. The Church has now made arrangements with the Norwich Public Library Committee for the most important of these records to be placed in the custody of the City librarian, so that they will be properly cared for and easily accessible to students.

The records deposited are the two oldest "Church Books" covering a period from about 1690 to 1833, two Church Account books, a Register of Births and the "Wilkin Letters."

THE CHURCH BOOKS.

The earliest entry is a list of names headed "The number of the names of the Baptised Church in the Citty of Norwich and the Country joyned together walking in the Fellowship and Order of the Gospell." The second page is dated 1691 and no doubt this list was compiled after the Toleration Act of 1689. Before this time it might have provided incriminating evidence against the members. The first name is "Henry Austine" who had been a minister of the Church since its formation about 1667.

Of similar date are the ten "Articles of our Faith in which with one accord wee agree." These cover four closely written pages.

There is one minute in Henry Austine's writing recording a request to Thomas Flatman to assist in preaching. Flatman was a Norwich merchant of some consequence.

The next entries are by Edward Williams, who came from London to be Pastor about 1692. Williams died in 1713 and was buried in the Old Meeting Yard where his stone may still be seen.

Many of the minutes relate to Censures and Church Discipline. Some of the failings leading to these proceedings are—neglect of duty to the Church, "borrowing when not capable to pay," swearing, drunkenness and "taking a thing or two from a shop or two."

A long series of minutes are in the neat writing of Rev. John Stearne, who became minister in 1743. Some are very quaint:—

"The Church chose Bro^{r} Fuller and Bro^{r} Francis Burril to read the Psalm and Bro^{r} John Burril to dig the graves, open the window shutters etc.

"The Church agreed that the grave-digger shall have two shillings and 6d. for digging the grave of a Grown up Person, and 2 shillings for that of a babe, And the child's grave to be dug deep Enough to hold 2 Corpses. And when a Second Corps is buried upon the former he is to have two shillings, Even as for the former, to make amends for his Extraordinary Pains in digging the grave so deep the first time."

In 1753 the Church declared their judgement:—

"That it is unlawful for any so to attend upon the meetings of the Methodists as that without Partiality it may be construed to be giving countenance to them" and "That it is an evil in any to go to Tap-houses unless they have a lawful call."

John Stearne died in 1755. His memorial Tablet is the oldest in St. Mary's. After his death the church went through many years of difficulty. In 1761 "Mr. Simson (our Minister) tould the church in a very calm Spirit that he pirsev^{d} his Minestry had not bin blessed of Late, and that the Church was in a poor dwindling way and he gave us warning that he proposed to lave us at Lady day next." Samuel Fisher later became minister, but the Church was constrained to excommunicate him on account of a scandal. A special order of service is given for this "awful occasion."

The last entries in the first Church Book record the call to the pastorate of Rev. Rees David, of the Bristol Academy.

The second book records the ordination of Rees David in 1779, when Rev. Robert Robinson, author of "Come, thou fount of every blessing" took part, "Several Ministers of different denominations attended. The charge was given by Mr. Robinson of Cambridge, and the Rev^{d} Mr. Trivett preached to the people. Everything was conducted with great decency."

A minute of 1786 declares "our entire disapprobation of such Dissenters as receive the Lord's Supper according to the rites of the Church of England in order to qualify themselves to serve under His Majesty."

Rees David died in 1788 and was succeeded by the great Joseph Kinghorn. There is an account of his call and ordination. No minutes appear to have been kept during his long pastorate of forty-three years, but there is a membership roll which includes the names of Cozens, Culley, Theobald, Colman, Hawkins, Boardman and Fletcher.

THE ACCOUNT BOOKS.

The account books provide information which is an interesting supplement to the Church Books. They go back to the year 1726. The income was then about £40 per annum. The minister's salary was £26 and the remaining expenses rent of the "meting hous" and "wine and bread for the Sackrement."

In this year a move was made.

"Pd. for the woorkmen's alowance and for Beare that was alowed the helpers when wee Removed the meting things, 15/10½."

"Pd. the Turner for 2 dousen pins maken for to hang hats on 2/-."

At this time it appears that regular grants were received from "the ffund at London."

Several entries relate to the expenses of visiting ministers.

In 1745 "Gave Mr. Dounkhorne for his horses jurney when he came to preach for us when the new meting house was opnd 2/-."

In 1789 we find a payment of £9 9s. 0d. to John Ivory—the noted stonemason—for "Rev. Rs. David's Monument"—a handsome tablet still to be seen at St. Mary's.

In the next year in connection with Joseph Kinghorn's ordination we read—

"Pd. Mr. Woods of ye Labor in Vain for ye Ordination Dinner £8 14s. 0d."

Entries about this time refer to the Salary of a Singing Master "agreeable to the late William Chamberlin's Will." Apparently Mr. Chamberlin also left his son in charge of the church and the following sad story is revealed:—

1791	Clothes and Identure for Chamberlin's boy	£1	12	0
1793	Feb. Paid for a Pr. Breeches for Wm. Chamberlin		9	0
	May 1. bottle wine for Chamberlin		1	9
	June Paid Mr. Kersey for Physic and attendance on Chamberlin	£2	17	0
	Funeral Charges for Wm. Chamberlin		16	6

In 1809 appears a subscription list for a "School for 120 girls upon Mr. Lancaster's Plan." Thomas Hawkins, Thomas Theobald, Simon Wilkin, James Cosens, and members of the Culley and Colman families are subscribers, as is John Crome, who was a regular subscriber to the funds of the Church at this time.

REGISTER OF BIRTHS.

Births of members' children are registered in the old Church book from 1745. This register, covering 1758 to 1832, is a copy

of the original. The births of Cecilia Lucy Brightwell, Jeremiah James Colman, and Benjamin Edgington Fletcher are among the entries, which also include members of the Silcock, Theobald, de Carle Smith and Bignold families.

Two daughters of John Crome and Phebe his wife—Susannah and Hannah—are registered in 1803 and 1804, showing that although Crome was never formally a member of St. Mary's, he so far fell in with Baptist sentiments at this time as to withhold these two children from christening.

THE WILKIN LETTERS.

The Wilkin letters comprise 152 letters and papers which were the property of Simon Wilkin. Simon was son of W. W. Wilkin of Costessey. After the death of both of his parents when he was only eight years old he was brought up by Rev. Joseph Kinghorn, who left him all his papers when he died. Later on Wilkin collected material for a life of Kinghorn, which was finally edited by his son Martin Hood Wilkin and published in 1855.

Simon Wilkin was a keen naturalist and a Fellow of the Linnean Society. His collection of insects was ultimately purchased by the Zoological Society. He is perhaps best known for his complete edition of Sir Thomas Browne's works. This was published in 1836 and considered by Robert Southey "The best reprint in the English language."

Survey of the Letters.

Some letters from W. W. Wilkin to Kinghorn contain much of interest. From Thetford, Nov. 1794—"we were surprised to find no meeting-house, and were obliged to go to Church where we heard a well-bred sermon of from 10 to 15 minutes, very neatly delivered": and next May from Bath, "Starvation is the word with me—No Suppers—no wine—tea—spirits—ving[r]—medicine—infusions, etc. etc. etc.—water water! water! water! that is ye secret, that is ye source of health."

Fifteen years later Simon remembers this visit to Bath in a letter to Kinghorn, "I well remembered our old lodgings which were formerly the scene of many disagreable sensations on account of the ill temper of the old maid, whose were the lodgings, added to my father's severity."

About 30 letters from Simon Wilkin to Kinghorn reveal how close was their friendship. These letters also contain much interesting information.

In January 1810 he writes from Woodbridge.

"The barracks are full of sick troops. The German Legion, 92nd Highlanders and 2nd Dragoon Guards seem enough to make poor skinny frog-fed Frenchmen quake."

A letter written about 1815 contains news which must have been surprising to an unpretending nonconformist minister. From London Simon writes:

"I resolved to take a peep at the beau-monde—I went to a rout at the sister of the late Marchioness of Rockingham, where I sauntered (Chapeau sous bras) for an hour among March^{ses} Duch^{s} Count^{s} and 'fashionables' of all sorts and sizes. Behaved myself very properly, was very polite, as nonsensical and garrulous as suited the occasion, twirled my cocked hat about with unstudied carelessnes—and laughed very heartily at the idiotism of what I had seen. Quantum suff: tho't I—now lets see what sort of being a Bishop be—So I called on the Bishop of Winchester—found him very agreable, his house crowded with works of art, his gardens fine, his daughters agreable and accomplished and was very kindly received and invited to dinner. Next night I went to the concert room and here I was fain to gape because I could not admire the Italian singing—"

Much of Kinghorn's correspondence is of great importance to students of Baptist History. There are several letters from the great Andrew Fuller—the first dated 1 Sept. 1795 containing a complete copy of one of William Carey's earliest letters from India.

There is a very long letter written in 1811 by Kinghorn to William Newman on his becoming tutor at the newly formed Stepney Academy—containing his views on training young people. The students, he says, will be prone to levity, criticism and playfulness of mind, "they imagine they either do or can comprehend everything attainable by man—they are apt to imagine that what is plain is worth nothing—I know not how you can better assist your patients to escape the worst part of these evils than by your earnest prayers, your frequent exhortations and your affectionate counsel. You will prevent many evils by making the students a part of your family. This will check many follies which would take place at meals."

A long series of letters are from Rev. William Hawkins, one of Kinghorn's pupils. They tell of the great difficulties attending the settlement of a minister in days when owing to transport difficulties he was bound to stay for some time with any church he visited however unsuitable the situation seemed. Hawkins supplied at Plymouth; Olney—where "Mr. Wilson the deacon is a hairdresser—he was the friend of Cowper as well as his hairdresser and possesses some of his unpublished pieces"—Birmingham, Newcastle under Lyme, and after two years' wanderings settled at Portsea where Kinghorn went to take part in his ordination in June 1816.

Dr. Ryland writes on Mission business in a hand which would have graced a medieval manuscript. Joseph Ivimey, the historian of the Baptists, sends sheets of denominational gossip.

Many letters are of great local interest. One written by a Mr. Jameson from Royston, who asks Kinghorn to obtain Mr. Crome's opinion on the abilities as a draughtsman of a mutual friend. Crome is described as "a self-taught man whose taste had essentially served him and made his art produce an handsome provision for his family—a serious character and one of your people."

Other letters are from Jeremiah Colman, Thomas Bignold, Josiah Fletcher and John Culley.

SIMON WILKIN'S CORRESPONDENCE.

There are several letters from W. Jackson Hooker to Simon Wilkin, concerning natural history, written from Halesworth and later from Glasgow.

Fourteen letters dating from 1828 to 1843 are from Amelia Opie. In 1843 Simon had gone to live in Hampstead and Mrs. Opie asked his assistance in dealing with London publishers.

"Josiah Fletcher and I have just had a long consultation together and he encouraged me to take the liberty of writing to thee to ask a great favour of thee. All my egregiously sublime and delightful books, for such they undoubtedly are, are quite out of print in England—about two months or more ago I received a letter from Groves and Sons, booksellers, asking leave to reprint my works—I therefore write requesting thee to see them and negotiate for me."

The publisher's proposition that Mrs. Opie should be remunerated by a number of copies of the new edition called forth indignant comment.

"I can't go about with a donkey to sell the copies—I shall get nothing by the departed children of my brains."

These letters throw a fresh light on the intellectual society for which Norwich was famous in the early years of the 19th century, and it is to be hoped that now they have been made available they will not be neglected by students of history.

C. B. JEWSON.

More "Carey" Letters, 1790-1808.

THREE fresh letters of Carey's have recently come to light through the kindness of R. M. Leonard, Esq., of Hampstead, whose father, Rev. H. C. Leonard, born just a century ago, held successive Baptist pastorates in Boxmoor, Bournemouth and Penzance. Of his Boxmoor Church two of the most devoted foundation-members had been Carey's sisters, and, doubtless, through their family-circle *these letters of Carey to his own father* came into H. C. Leonard's hands.

When the first was written, Carey had been associated with the "Harvey Lane" Church for almost a year, and the influence of its disloyal members had weakened. His income, as he reckons it here, was probably just his ministerial salary, apart from his shoemaking earnings. "Polly" was his paralysed sister, and "Thomas" his only brother, and lamed for life through war-service in Holland. "Kitty" was his wife's youngest and dearest sister. The letter discloses afresh his zeal in Leicester's fight for religious freedom. Here it is, slightly abridged:

Leicester,
Jany. 21, 1790.

Dear & Honoured Father,

I duly rec$^{d.}$ your affectionate letter, and must own that its traits of parental tenderness had a very considerable effect upon my mind. I heartily thank you, & hope that you will oftener write to me. I always esteem it among the very greatest of my pleasures to hear from you.

Your enquiries after my welfare, your solicitude for my health, & wishes for my prosperity I very sensibly feel. My health is nearly established. I was never very ill; only a cough, from which I am nearly free. My circumstances are such as will in a reasonable time free me from encumbrances, which I have hitherto laboured under. When I left Moulton, I was somewhat embarrassed, & I still am. But I suppose I may have an income of about £50 p. annum. And we are in a state of tolerable unity—some very few excepted. I wish for an interest daily in your prayers.

I hope Polly is no worse than usual. Thomas & his wife are often on my mind. May God support them, & His grace adorn their souls.

This is a time of great commotion in the world. May its kingdoms shortly become the Kingdoms of our Lord & of His Christ.

How are all my friends & relations? I wish you to remember my love & respects to them. My wife & Kitty send a share of the same to you & them.

I have sent this on a copy of our Resolutions, by which you may see what we are aiming at here for the emancipation of thousands yet unborn from that oppression, to which we have long been subject.

Your affectionate & dutiful son,

WM. CAREY.

[Note. The printed page, on the back of which part of the above was written, reported a Meeting on Dec. 9, 1789, in the Lion & Lamb Inn, Leicester, of Protestant Dissenters against the Corporation & Test Acts: when a Com^te.^ was formed, with Dr. T. Arnold as its Chairman, "to carry on the campaign." A M^r.^ Joseph Chamberlin" was included therein. Was he some forebear of the illustrious statesman?]

The second letter was his farewell note to his father a few hours before he and his lad Felix and his colleague, Dr. Thomas, embarked at a London Dock for the East. It must be read in the context of the subsequent collapse of all their early hopes.

London,
April 7th, 1793.

My dear & honoured Father,

I have not been able to write to you till this morning, & now can only write a few lines, being detained a little longer than we expected. This night we are going on board, &, before this reaches you, shall undoubtedly be under sail. We go in the *Earl of Oxford*: Capt. White. Our voyage is expected to be about four months. Perhaps, we may not leave England these ten days yet, as our ship must go round to Portsmouth. Felix & I are both well. I left my wife in good spirits & in comfortable circumstances. May the God of all grace & love bless you & hold you in the right & true way. My love to mother & to all relations.

Your affectionate son,
W. CAREY.

The third letter is purely domestic, and none the less welcome for that. It fits in with all the news of "The Home Circle" chapter (XXI) of the *Life*.

Calcutta,
Jany. 23, 1808.

My dear Father,

I have not for a long time received a letter from you, & am in no small anxiety on that account. I hope you are well, as no one has in any letter mentioned anything to the contrary.

My nephew Peter arrived here some time ago in good health & spirits. I was much distressed to see him in such a situation, & immediately waited on Col. Hardwicke, who is my intimate friend, to see what steps could be taken to get him out of the Army. He will do what he can. I have not mentioned anything to Peter, as I wish first to see the result of my negotiation, before I raise any hope in him. He has gone to Muttra, a station about 1,000 miles north-east of this place.

Since my last I have lost my wife by death. She died Dec. 8th, 1807. Her life had been piteously destitute of every enjoyment to herself for the last twelve years or more. Her state of derangement was such as to deprive her of even those ideal pleasures, which many in that melancholy state appear to enjoy.

Felix, with his wife & youngest child, left us for Rangoon, a seaport in the Burman Empire, on Dec. 2. At least that was the day they left the pilot. They are, with Bro. & Sister Chater, going to begin a new Mission there. The Gospel has never yet been made known in that Country, except the preaching of the Roman Catholic Missionaries can be so called. Many prayers follow them, and I entertain a hope that their Mission may be successful. William, I expect, will soon go to Chittagong, a town on the east border of Bengal, to begin a Mission in that part. Jabez & Jonathan are fine lads, but, at present, I fear, unacquainted with the grace of God. Jabez is a tolerably good Chinese pupil, for the two years he has been learning the language. He & Bro. Marshman's eldest son are to dispute in a few days publicly in Chinese.[1] He is also studying Latin, Greek & Persian. Jonathan also studies Latin. When I see the distress which many suffer through the disobedience of their children, I ought to be very thankful.

I have determined upon a second marriage, with Charlotte Emilia Rumohr as my partner, to which she has agreed. She is about my own age, and daughter to a German nobleman. Her mother was the Countess of Alfeldt. But she has none of the pride of nobility, but accounts it her highest honour to devote herself to God's Cause. Chevalier Wornstadt, Master of the Royal Forests of the King of Denmark, married one of her sisters, & a French nobleman at Marseilles another. Her

[1] At the Speech Day of Fort William College in the Government House, Calcutta.

brother, who inherited the paternal estate, is dead, & has left a large family but well-provided for.

As she has some little property, with her wish I mean to bid Mr. Fuller, as soon as we are married, to pay you £30 a year as long as you live,[2] & should my mother[3] survive you, to pay it to her as long as she lives. I have also told my sisters that we shall help them. I hope, my dear Father, that you will receive this as a small testimony of my love. Had it been earlier in my power, I should not have delayed till now.[4]

Let us, my dear Father, assiduously labour that we may be found in Christ—our sins forgiven for His Name's sake, and our souls sanctified by His grace. Give my dutiful regards to Uncle & Aunt Byfield,[5] & to all my kinsfolk & acquaintance. My Mother[3] will always consider herself included in my assurance that I am

Your dutiful & affectionate son,

WM. CAREY.

[2] Later increased to £50.

[3] Stepmother.

[4] But cf. my "Carey," p. 206: (Centenary Edition, 218) for former gifts.

[5] Father of William Byfield, p. 392, my "Carey": (Centenary Edition, p. 399.)

S. PEARCE CAREY.

A "John Thomas" Letter, 1790.

AMONG a collection of old letters recently purchased by me was the following lengthy epistle from Carey's missionary colleague, John Thomas, to an unknown correspondent. Quotations from the letter appear in the *Life of John Thomas*, by C. B. Lewis, but apparently it has never been printed in full. It is therefore a pleasure to make it available in this issue of the *Baptist Quarterly* which contains three new Carey letters. In speaking of John Thomas in *William Carey*, S. Pearce Carey says "His letters read like Rutherford's", and again "God's Word Thomas loved like the nineteenth Psalmist, as sunshine, honey and gold. His letters were shot through with its light". This letter aptly illustrates those comments. The original has been placed in the library of the Baptist Missionary Society.

S. J. P.

July 26th, 1790.

DEAR SIR,

Your letter of the 7th of June came to hand in due time, & afforded me much pleasure, partly because I shall now have the pleasure of your Correspondence, & more especially the Candor & seriousness with which you touch upon your own Case & Experience, gave me very considerable hope, that future Communications will be mutually desireable & useful.

What a Mercy it is, that we have had a religious Education: let us be thankfull for this: had you been without it, perhaps the Stream of Depravity that runs thro' this Country would have carried away every serious thought for ever, & it might have been impossible to have assisted you out of the labarinths of Deism & profligacy but a pious Education prevented, & you count it a blessing. You acknowledge however, "an entire neglect of whatever your conscience & knowledge dictated". Still bless God, that conscience is not silent, knowledge still remains, & you are not insensible & harden'd: I beseech you, to thank the Lord, for these things, while I tell you also, some of my own Experience. I also was Educated as you was, by worthy & good Parents: I also had many serious convictions from my Childhood, which were stifled by various Cares, pleasures, & Scenes of Dissipation & Wickedness: too horrid to remember, without deep abasement of Soul, & detestation of myself: I was quite sensible all the while, of the truth & reality of the Word of God, the certainty of future Judgement, & the Danger of my utter perishing which I was

sure of, in Case of Death: Still I went on, in paths of Sin & forgetfulness of God: Sometimes after a Sharp Sermon, I wou'd get up stated prayer, & continue it a little while, with reading the Scripture & other good Books, determining never to leave it off: but the first Temptation proved, that the Change was only founded on brittle resolutions, & not the work of the blessed Spirit, who only can change the heart: We may move out of our common Course, when shook, like the needle of a Compass; but when the violence is over, we turn to our own track again: but when we are thoroughly convinced, of the evil propensity of our own hearts, & our utter inability to change them, or escape Wrath, & brought by the SPIRIT of GOD, to see an able Saviour, calling us to look to HIM & be saved, & grounded & settled in Love of HIM, & his ways then we are still like the Compass, effectually & chiefly inclined, not to that which is evil, but that which is good: Yet, notwithstanding this good bias of the mind & will, we are mov'd to evil, by the shock of Temptation, but return, bent in the main, to that which is holy, just & good. But to go on—I sometimes was brought low thro' oppression, affliction, & sorrow: Poverty & other difficulties, drove me at last out to sea: & being in a man of war, I learnt to swear & curse, but not without this aggravation, my Conscience continually smote me: Being in pursuit of Paul Jones the American, we were overtaken with a terrible storm, which damag'd our Squadron of 6 Ships, & separated them all, far out of sight of each other: The ship I was in sprung a leak, & the Chain Pumps going night & day, we were just able to keep above water: but at last, the water got ground apace, & I shall never forget what happen'd to me: All given over for lost, I heard the Boatswain say, we were like men under Sentence of Death: My terror was exceeding great within, tho' outwardly, I calmly begged the Captains Clerk to lend me his Cabin: there I went, & kneeling down, I protested to God to live a new life, if he wou'd spare me this once: & if the ship was to be lost, to save me. I cried out, & feared exceedingly, being well enough acquainted with the Truth to know assuredly, that if I died, I shou'd die in my Sins, & so perish for ever & ever: I knew I shou'd die unconverted, & accursed. I believe 'twas the same day, the wind chang'd, the storm abated, we set sail for England: but behold, just as our hopes were risen, the mainmast went: however, we got safe into Port, & there I was too base at heart to think much of the tender Mercy of God, to my poor perishing Soul. Ps. 107. 23. I harden'd in harbour, into my old Sins, & forgot the God of my mercies: I soon felt the

truth of that observation "*If they hear not Moses & the Prophets, neither wou'd they hear tho' one rose from the Dead*". So soon after, I was visited with a fever, & carried to Haslar Hospital, insensible, there brought down to the Gates of Death, but once more, spared: I now began to pray & read again, very regularly, so that I thought myself quite converted, but falling into the Company & Conversation of a Deist, I was carried away by him, & fell into all my old Sins, with more eagerness than ever. About a Year after this, I married, & my religious Education had still influence enough over me, to command my attendance on public worship: nay I rather liked to hear Dr. Stennet: but in 1781, I think, I heard him effectually, from these words: "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting Life, which the Son of man *shall* give unto you: for him hath God the father sealed"—John 6, 27. The word *shall* struck me to the Soul: & it said & this be the word of a true God, I labouring shall receive, all the things necessary for my everlasting Life—my two days following, was entirely spent in such lively reflections on what I had heard, & on the Tuesday after the Lord's Day, about noon, I was so clearly, satisfactorily, wonderfully & Delightfully taught, that the Blood of J. C. was sufficient for my Sins, that I wept Tears of transport and joy, for several days: & God who thus deliver'd a most flagrant sinner from his sins, has till this very day never forsaken me: & having obtained help in God, I continue still, hoping & looking for his kingdom & Glory: My daily offences, are still my grief & burden, but I hope, & my Hope is in his good word.

I have given you my dear Sir this sketch of my Life, that you may know what a Saviour I have found, to save me! & be encouraged to call upon him, & look to him, to ripen the effects of a pious Education, in you also, & more abundantly than in me: & also, I write thus, that you may know, that the sinner you write to ought to sympathize with you, in the mention of your failings, & ought with alacrity of mind, to get his Soul to your case hoping for the Sufficiency of God, who is able to bless the smallest means, & the weakest Instruments. Be more explicit then, my dear Sir, & be assured of my very hearty acquiescence in any request, that shall require me in as much as in me lies, to direct you to your blessed Friend and able Redeemer.

Yours sincerely,

J. THOMAS.

Reviews.

Christianity in the Eastern Conflicts, by William Paton (Carey Press, 2s. 6d. net.)

The sub-title of Mr. Paton's book is "A study of Christianity, Nationalism and Communism in Asia," and this gives us a clear indication of its contents. We have many books dealing with the situation inside Europe at the present time—books that give real help from varied standpoints to an understanding of European problems. But it is difficult to get intelligent and reliable guidance on Asia and present day Asiatic events and problems, political, social and religious. Our daily newspapers, with one or two notable exceptions, give us nothing but scraps of information on the vital issues in the modern world of Japan, China, India and the Near East. The B.B.C. is occasionally very helpful, but I suggest that Asia and Africa are sufficiently important from the world standpoint to justify one talk a day on one or other of the leading countries of these great continents. Probably a little less crooning wouldn't be greatly missed by the majority of B.B.C. listeners.

Writing from the standpoint of a man who believes with all his heart that Christianity has a message for all peoples and civilisations, Mr. Paton takes us with him in his several months' journey through the chief countries of the East, and brings us into vital touch with the pressing and complex problems of these lands and relates them all in a masterly way to the missionary enterprise of the Church.

Mr. Paton is well equipped for writing such a book as this. Of Scottish descent, he was born in London fifty years ago, and received his education at Whitgift School, Pembroke College, Oxford, and Westminster College, Cambridge. At Oxford he took high honours in "Greats." He is an ordained minister of the Presbyterian Church of England, but has devoted all his life, since 1911, to missionary organisation, secretarial and literary, first in connection with the Student Christian Movement, then for several years in India as Secretary of the National Christian Council, and for the last ten years joint secretary with Dr. Oldham of the International Missionary Council, and Editor of the *International Review of Missions.* Mr. Paton is a man of broad human sympathies, and while seeing and capable of fairly presenting the two sides of a case, he has strong convictions of his own, and a remarkably balanced judgement. He is equally at home in theology, evangelism, education, economics and politics.

The book is based chiefly upon the experience of a journey undertaken by Mr. Paton during the autumn, winter and spring of 1935-36. It is divided into two parts, "Things Seen," and

"Reflections." The first part, covering more than one hundred pages, gives the most important facts and movements in the life of the four great regions of Japan, China, India and the Near East, looked at from the point of view of the growing Christian Church. It is very few, if any, readers of this book who will not get new light from some or all of these chapters. Unlike Lord Halifax, I am prepared substantially to accept all that is implied or expressed in what Mr. Paton has to say upon India. What he has to say on Japan, China and the Near East will be of very real service to me, as it will be found to others in watching in days to come the progress of events in those lands especially in their bearing on the Christian movement.

The second part of the book, covering some one hundred pages, is a scholarly survey of the fundamental implications and problems of Christianity as a missionary religion in contact with the many varied forces and movements now dominating the Eastern mind. The titles of the chapters indicate the range of subjects dealt with: The Gospel and the New Age; Church, Community and State; The Life and Witness of His Church; The Church and the Social Order. Grave indeed are the problems facing Christianity in Eastern lands to-day, but the situation is not less grave in Europe. Mr. Paton brings it home to his readers with overwhelming force that Christianity stands for something of momentous significance in the remaking of the world of to-day, East and West. Throughout he emphasises the primacy of the Church as the divine instrument of advance. I am inclined to agree with Principal Whale that *Christianity in the Eastern Conflicts* is "the most convincing apologia for the missionary enterprise of the Church that I have ever read." I commend it for careful reading and study to the staff and students of theological colleges, to ministers and intelligent laymen, not forgetting members of missionary committees. For purposes of orientation the book will be found invaluable to all interested in the missionary enterprise of the Church. Mr. Paton speaks of the population of India as having increased one hundred millions since the beginning of the nineteenth century. Exact information is, I know, not available, but my information is that the increase has been fully 200 millions during that period.

GEORGE HOWELLS.

The Parables of the Gospels And their meaning for to-day, by Hugh Martin, M.A. (Student Christian Movement Press, 5s. net).

The literature on the parables grows apace. Mr. Martin's book follows hard on those of Dodd and Oesterley. The

parables stand out for us in these days interpreted with both an enriched knowledge of their background and a new and vivid realism; the strange fanciful expositions of detail and the allegorical interpretations are surely banished for ever. Mr. Martin makes his own distinct and valuable contribution to the subject. He has combined careful and accurate scholarship with a gift for clear and lively pointing of the central issue of each parable. He is refreshingly free from any attempt to force an interpretation in the face of difficulties. Throughout he has focussed the timeless message of the parables on contemporary happenings and problems, war and peace, poverty, the social order, the totalitarian state. There are many allusions that give a fresh slant or an intense colour to a familiar picture. ("To make the Samaritan the hero of the story was like making a Jew the hero before an audience of Nazis in modern Germany").

Not the least important part of the book is the introduction with a valuable section on the meaning of the Kingdom of God. This is a book that will be of value to every student of the parables, and a book that should be in the hands of those who have to teach lessons on the parables, in School or Sunday School, or elsewhere.

W. TAYLOR BOWIE.

A Fresh Approach to the Psalms, by W. O. E. Oesterley, D.D., Litt.D. (Ivor Nicholson and Watson, 8s. 6d. net.)

Dr. Oesterley has added to his long and rapidly growing list of works a notable book on the Psalter, which introduces the reader to the great variety of recent work on the *Psalms,* and which presents in a lucid and convenient form a vast amount of useful and important material.

At the beginning of the century, it was commonly held that a large proportion of the psalms belonged to the late post-exilic period, not a few of them coming from the Maccabaean age. But of late there has been a considerable recoil from this position, and there is to-day a disposition to recognize a large pre-exilic element in the Psalter. Dr. Oesterley aligns himself unequivocally with this newer position, and believes that the psalms ascribed to David are revisions of older psalms, many of which were actually by David. Instead of turning us to the arid discussions on the date of the individual Psalms on the basis of their contents—so indefinite in their clues—he follows Gunkel in directing our attention to the types of poem found in the Psalter, and believes that by studying the individual psalms in relation to those of similar type, we may

get truer guidance as to the general period from which they came, without attempting to fix the precise circumstances that gave rise to each. Nor does he ignore the psalmody of Egypt and Babylon, of which we have such full knowledge to-day, but shows at once how close are the links between Hebrew psalmody and this literature, and yet how great is the distinction between them. Moreover, the modern study of Hebrew prosody has brought an important contribution to the study of the *Psalms,* despite the many points that are still obscure, and here, again, Dr. Oesterley presents the fruits of that study in a careful and judicious statement. Perhaps of greater interest, because breaking ground which is fresh in a treatise of this kind, are two most valuable chapters on Music in the Ancient East, and in Israel, while the chapters on the Messianic Psalms and on the Theology of the Psalms—and especially that on the Hereafter, where several passages outside the Psalter are also treated—will probably be rated by many readers the most helpful in the book. The final chapter on Demonology represents views which Dr. Oesterley first presented, I believe, in the Expositor in 1907, but which have not been largely noticed by more recent writers.

A few minor criticisms may be noted, without in any way detracting from the immense service Dr. Oesterley has rendered by this book. On pp. 63 f. we are told that the Korahite psalms must be considerably later than 400 B.C., to which date *Chronicles* is assigned, to allow for the improved status of the Korahites found in them. The date given for *Chronicles* is surprising, since in Oesterley and Robinson's *Introduction to the Books of the Old Testament* the date is given as the latter part of the fourth century or even later, and it is more probable that the Korahite psalms precede *Chronicles,* and that, as Snaith has argued in his *Studies in the Psalter,* the Korahites fell in status (cf. Numbers xvi). Fuller attention, too, might with profit have been given to Mowinckel's work. Dr. Oesterley is thoroughly familiar with it, and refers to it at some points. For instance, he accepts Mowinckel's views on the Annual Enthronement Festival, modelled on the Babylonian New Year's Festival. The general reader would probably have welcomed a little fuller treatment of this, indeed, but Mowinckel's views on the magical use of many of the psalms, and on the cultic significance of the psalm headings, are left entirely unnoted. While Dr. Oesterley clearly does not share these views, they are as deserving of attention as Begrich's strange views on the headings, which are dealt with.

Dr. Oesterley recognizes that at several points he is dealing with controversial matters, on which the judgement of all

scholars will not be with him. That is inevitable. But the wide range of his learning and the balance of his judgement will give the reader confidence in his guidance, and he will be grateful for a book which puts him in possession of so much information on the composition, thought and uses of the Psalter. He will be the more grateful because it is presented, not in the dry technicalities of the scholar, but with attractive simplicity, and with real penetration of the enduring religious value of the *Psalms*, whose 'appeal to the hearts of men,' as Dr. Oesterley well says, 'nothing can ever lessen, where the religious instinct is not suppressed; for they are, on the one hand, a constant reminder of God's love for man, and, on the other, a never-ceasing incentive to man to be true to God.'

H. H. ROWLEY.

Problems of the Hebrew Verbal System, by G. R. Driver, M.A. Old Testament Studies, No. 2 Published under the auspices of the Society for Old Testament Study. (T. & T. Clark, 7s. 6d. net).

This is not a book for the general reader, as its title sufficiently indicates. It is a highly technical work for the Hebraist, and for him it is of very considerable importance. Until now, the classical book on this particular subject was that by the father of the present author, familiarly known to all students of Hebrew as *Driver's Hebrew Tenses*. That fine book (which covered a wider ground of Hebrew syntax) was written at a time when comparative Semitic philology had not yet been able to make much use of the Babylonian language. In the light of the new knowledge this has brought, Mr. G. R. Driver, an expert in this field, has worked out a theory of the peculiar use of "tenses" in Hebrew which is partly based on the Babylonian usage. It is a book which will be studied by scholars all over the world, and is a fine example of what scholarship really means.

H. WHEELER ROBINSON.

Gospel Criticism and Form Criticism, by W. Emery Barnes, D.D. (T. & T. Clark, 2s. 6d. net.)

This is an examination of the rather fanciful theories of the German scholar Dibelius, whose book has been recently translated into English, under the title "From Tradition to Gospel."

As a "Form Critic," Dibelius attempts to describe the origin of the Gospels by selecting certain passages which by their

"form" bear inherent marks of priority: and indeed divides the subject matter of our present Gospels into three categories, which he calls, Paradigms, Tales and Legends. Of these only the Paradigms he considers to be entirely trustworthy.

By a careful analysis of some of the passages so isolated, Dr. Barnes shews how arbitrary and subjective, and even self-inconsistent this division is; and affirms the superiority of the theories of scholars like Westcott, Hort and Sanday.

In particular the book attacks the idea that no trustworthy tradition of the things that Jesus did and said was preserved in the early Church, and the consequent omission to give proper consideration to the testimony of the early Christian Fathers.

While by no means a Traditionalist, Dr. Barnes very properly pleads for a more conservative point of view; and his book is a very able corrective to some of the more extravagant ideas now being put forward by some of the "Form Critics." Though quite small it is packed with material and will well repay careful study.

A. J. BURGOYNE.

They Found God, by M. L. Christlieb (George Allen & Unwin, Ltd., 5s. net.)

Many are the roads which men travel in their quest for God, and in this account of some little-known holy lives—saints and mystics—we learn how they reached that apex of human experience. Servant, Royal Councillor, Family Man and Recluse, Philanthropist, they believed in and obeyed the inner longing and desire, and following, found the Way. They were not born holy; they were of like passions with ourselves; and the outcome of their walking with God is very lovely. Their stories are centuries old but their problems are the problems of to-day. Would that a modern Nicholas Von Der Flue could do for our disruptive, inflamed, Europe what he did, in 1481, for the Swiss Cantons which then were at loggerheads and threatened with civil war and ruin.