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Christian Mysticism.

THE modern revival of interest in this field of religious life and thought, if it has failed to produce great mystics, has without doubt substantially advanced our knowledge and understanding of the subject in all its various aspects. Investigation has been particularly fruitful on the side of psychology, with valuable results for the deeper appreciation of the subjective aspect of religion generally. But despite so much excellent research, there is even now as little agreement as to the precise nature of Christian Mysticism as there was thirty-eight years ago, when Dr. Inge illustrated the prevalent diversity of opinion by drawing up a list of twenty-six different definitions.[1] His catalogue could then, as he admitted, have been considerably extended; to-day it would be longer still. It is evident that until this chaos of opinion is reduced to order it will be impossible to assess truly the place, function and significance of the mystical element in historical Christianity. The confusion is doubtless due in large measure to the fact that the term "Mysticism" in ordinary usage has to cover various groups of phenomena, extending from spiritual or first-hand religion to occultism and magic. German has the advantage of possessing two terms, *Mystik* and *Mysticismus*, but how they are to be distinguished depends upon individual judgement as to what is true or false in mystical experience. A scientific nomenclature, generally approved by scholars, is much to be desired; if one were established, our understanding of the subject would be immensely advanced.

Recent work in the wider field of the Philosophy of Religion appears to have offered the proper clue to the resolution of this central problem of Christian Mysticism. It is now customary to distinguish in the higher religions two main types, the mystical and the prophetic.[2] Hinduism and Neo-Platonism best illustrate the former type, Biblical religion the latter. In this connection, Mysticism is the scientific term for what has hitherto been described as Pure or Exclusive Mysticism. Heiler has given an excellent general characterization of the two types,[3] but to Dr. Oman we owe the isolation of the essential differentia. This

[1] *Christian Mysticism*, 335ff.

[2] Heiler (*Prayer*, 135f) attributes the pioneer-work to Söderblom. Oman employs the same distinction, but prefers the term apocalyptic to prophetic; cf. *Natural and Supernatural*, 405ff.

[3] *Op. cit.*, c. VI., "General Characteristics of Mysticism and Prophetic Religion."

he holds to lie in their contrasted ways of regarding the Natural. "A mystical religion is . . . one that seeks the eternal behind the illusion of the evanescent; . . . apocalyptic . . . any religion which looks for a revealing in the evanescent."[4] "The essential marks of Mysticism are, first, its attitude towards the Natural, as in no form a manifestation of the Supernatural, but a mere confusing manifold, the illusory evanescent; and second, its attitude towards the empirical personality as the source of the unreal."[5] In another connection, he seeks to show that Mysticism is fundamentally the attempt to escape from the disturbing sense of the manifold by regarding as alone real the unities of the world, the self and the feeling that embraces both, divested of their content. "From the disturbing content of the senses it seeks to escape by asceticism, and of thought by contemplation and ecstasy, until, beyond experience and beyond thought, there is nothing save oneness with the One."[6]

If this is the true account of the nature of Mysticism in its pure form, what light does it throw on the nature of Christian Mysticism, and how does it help us to its proper characterization? It is immediately clear that, theoretically at any rate, there can be no such thing as Christian Mysticism, for as Dr. Oman says, "in so far as there is use of a historical revelation and of a church, with its cult, fellowship and active service of others, the religion is not mystical."[7] There have, in fact, been few, if any, who have been Christian mystics of the pure type. The great mystics of the Christian Church have been generally of the mixed type, whose religion has been a blend of mystical and prophetic religion. When we speak of Christian Mysticism, we have mostly the mixed type in mind. The term is really a misnomer, but it may stand if its precise sense is clearly understood.

What, then, is the real significance of the mystical element in Christianity? If the Christian religion is essentially non-mystical, it must be due either to a tendency native to human nature but alien to classic Christianity or to an intrusion from without taking root on Christian soil. Dr. Oman inclines to the latter view, and adduces evidence to show that Mysticism is a peculiar product of India, which found its way into Christianity through the Neo-Platonism of Augustine and the Pseudo-Dionysius.[8] But though this should be the case, we have still to explain how an intruding element found itself at home in the Christian faith. It seems necessary to suppose that there is between Mysticism and Christianity an element common to both.

[4] *Op. cit.*, 409.
[5] *Ib.*, 411.
[6] *Ib.*, 144.
[7] *Ib.*, 420.
[8] *Ib.*, 495f.

This appears to be the underlying principle of the late Baron von Hügel's rich and massive work, *The Mystical Element of Religion.* The general contention of the book is that the mystical is one of the three essential elements that go to make up religion. But by this he means the affective-volitional, as distinct from the historical and institutional on the one side, and the rational and critical on the other. He calls it Inclusive Mysticism, and so distinguishes it from Pure or Exclusive Mysticism. He regrets that English has only the single term "as covering both the right and wrong use of feeling in religion," which in German could be separately discriminated as *Mystik* and *Mysticismus* respectively.[9] The effect of this analysis is to show that the common factor in Mysticism and Christianity is the experimental; in the one case, it is "the all of religion," in the other, but a part, though an integral part, of it. It is an abiding merit of von Hügel's work that he has made this point clear, though it is to be regretted that he perpetuated the use of "mystical" and "experimental" as interchangeable terms. There is really no opposition between the views of Dr. Oman and von Hügel. The latter simply shows how the intruding element of Mysticism was able to unite itself with the Christian religion and is liable to recur, in some form or other, in historical Christianity.

Although the identification of the "mystical" and the "experimental" has brought to light their common nature, it has also concealed their difference, and this explains much of the current confusion. It has led earnest apostles of experimental religion to become enthusiastic apologists for Mysticism on the one hand, and vigorous opponents of it on the other. Dr. Rufus Jones is a good example of the former. Valuable as his work is in other respects, especially on the historical side, it is vitiated throughout by the failure to maintain a clear distinction between Mysticism in the scientific sense and what he calls spiritual or first-hand religion. Hermann's religious classic, *Communion with God,* is an equally good example of the latter. It is a radical misunderstanding of his thesis to suppose that his attack upon Mysticism as alien to classic Christianity is a denial of experimental religion. His conception of communion with God through Christ, though unduly narrow in some respects, approximates closely, as has been well said, to Paul's doctrine of faith-union with Christ.[10] This kind of confusion runs not only through serious works on Mysticism, but also through our common religious vocabulary, and it would be an immense gain if it could be dispelled. Would it not be a real advantage if we were

[9] II, 291.

[10] Garvie, art. "Ritschlianism," E.R.E., 10, 818. I have purposely avoided his term "faith-mysticism."

to use the term "experimental" for that aspect of religion which has affinities with Mysticism, though without its special, in particular, pathological, characteristics? The religion of those Christian mystics who in a real way approximate to Pure Mysticism could then be denominated "mystico-experimental." This would cover what in the narrower sense is described as Christian Mysticism, whilst the term experimental could be retained for what is not mystical at all, except that it springs from the same root.

To show fully the common ground occupied by experimental Christianity and Mysticism and the essentially non-mystical character of the former would require a substantial book. All that can be attempted here is to glance at some characteristic features of mystical doctrine and at one or two representatives of experimental Christianity, who are commonly designated mystics. As regards the former, we may take the classic Mystic Way; this does not cover all the ground, but covers sufficient for the present purpose. As regards the latter, we may take the Apostle Paul and the Fourth Evangelist. Both belong to the creative period of the Church, and both are outside Neo-Platonic influence, though not unaffected by Hellenism.

The Mystic way, though generally regarded as consisting of three stages—the *via purgativa*, the *via illuminativa* and the *via unitiva*—really comprises only two, for the last is strictly the goal and not part of the process. The conception of the aim of the spiritual life as union with God may be regarded as common to mystic and non-mystic alike, but they do not agree as regards the nature of the union. For the former, union means absorption, and requires the surrender of individuality. But for the non-mystic, union is thought of in terms of fellowship with the Father of spirits, in which individuality is regarded as being not denied but enhanced, and whose perfection is to be completely realized only as all souls are united in it. Christian fellowship may thus be said to be individual, but not individualistic. Further, mystic union is identified with ecstasy, which as being closely connected with trance is really pathological. But though fellowship is accompanied by an exalted and ineffable emotional quality of joy, it is not an abnormal experience, and may be usefully distinguished as bliss, as Söderblom has suggested.[11] The two stages of the way to union which the mystic distinguishes—they are not necessarily successive—have also, like the goal, a place in the typical Christian experience. The *via purgativa* is broadly moral discipline, comprising not only interior purification of the soul but also the training involved in the due fulfilment of social and civic duties. But

[11] *The Living God*, 60ff.

whilst the mystic thinks of discipline merely as the necessary means to the attainment of union, normal Christianity conceives of the moral life as good in and for itself. Goodness is an intrinsic part of holiness, and the Christian ideal of worship requires, both for life here and hereafter, the inclusion of active service as well as of adoration and fellowship. The Beatific Vision must be served with both adoring love and loving service. By the *via illuminativa* is meant the spiritual preparation for union by the concentration of the soul's faculties on what has been happily summed up in the classic phrase "the practice of the presence of God."[12] There is nothing to challenge here as far as general principle goes; indeed no Christian may deny the demand so long as he cherishes the great saying of the Master, "Blessed are the pure in heart: for they shall see God." Unfortunately, it is always the tendency of the mystic to deny rather than to enhance and chasten, the faculties of the soul. Instead of bending them till in their variety they manifest a single purpose, he achieves concentration by a process of elimination that issues in the bare feeling of unity. It is obvious that this is very far from loving God "with all thy heart, and with all thy soul, and with all thy mind."

We see here with sufficient plainness the limits of the affinities between Mysticism and Christianity. Though it is easy to see how the earnest Christian, seriously bent on the quest of vital religion, finds much in mystical doctrine with which he has natural sympathy and much in mystical practice that is stimulating, it is no less easy to see the line of real cleavage between his way of spiritual pilgrimage and that of the thorough-going mystic. Christianity, far from being a mystical religion, can only be classed satisfactorily with religions of the "prophetic" or "apocalyptic" type. And this is only made the clearer when we turn to its outstanding representatives. In whatever respects they may appear to show so-called "mystical" tendencies, they are really exponents, not of Mysticism, but of experimental Christianity.

No example could be more illuminating and instructive than that of the Apostle Paul. On the one hand, his importance as the chief creative force in giving historic Christianity its form and shape is so great that it has been possible to claim him as the real founder of the religion. On the other hand, it has been categorically affirmed that "he is the supreme example of the Christian mystic . . . second only to that of Jesus Himself."[13] He is, then, the test case, for it may be said that, in so far as he was a mystic, to that extent Christianity is

[12] Underhill, *The Mystic Way*, 53. [13] Underhill, *op. cit.*, 159.

itself mystical. But it should be pointed out at the outset that few would concur in Miss Underhill's judgement. Her interesting and instructive attempt to fit the Apostle's religious experience into the framework of the mystical diagram of the Mystic Way is really nothing short of a *tour de force*. Yet there would be a wide consensus of opinion in favour of the soberer verdict of Schweitzer, who claims that though Paul was not wholly a mystic "Pauline personal religion is in its fundamental character mystical."[14] The problem cannot be fully investigated here, and we must content ourselves with the consideration of two or three salient points.

An inevitable preliminary question, and one which still occupies students of Paulinism, is whether Hellenic influence played any real part in the shaping of Paul's life and thought. Since the Hebrew genius is essentially non-mystical, as the Old Testament clearly shows, we should not expect a mystical trend in the Apostle unless it came from outside or was integral to Christianity itself. The crux of the problem is the possibility of decisive influence from the Hellenistic Mystery-religions. Without going into detail, it may be sufficient to re-affirm the judgement of sober scholarship, that a case has not been made out for more than influence of, at best, a quite secondary degree.[15] Schweitzer has been concerned to find Mysticism the key to the Apostle's thought, but recognizing that God-mysticism is alien to Hebrew thought he conceives it as exclusively Christ-mysticism.[16] It is this Christ-mysticism which really constitutes the so-called mystical element in the Pauline doctrine. Schweitzer denies its specifically Hellenic character, and we may accept his judgement, without, however, accepting his special thesis as to its relation to Late-Jewish Eschatology, which has not found general favour.

The result of faith Paul sets forth as union with Christ which he variously represents as Christ being in the believer,[17] and the believer in Christ.[18] This union, commonly referred to as "mystical," is closely connected with the doctrine of the recapitulation of the death and resurrection of Christ in the experience of the believer. This doctrine has two aspects. It

[14] *The Mysticism of Paul the Apostle*, 25.

[15] Cf. Anderson Scott, *Christianity according to St. Paul*, 122ff, for a sound and balanced estimate. For a critical account of the controversy on this question, see Schweitzer, *Paul and His Interpreters*, 179ff, also *op. cit.*, 26ff.

[16] *The Mysticism of Paul the Apostle*, c. I. It should be noted that he secures his result only by a forced exegesis.

[17] Cf. Rom. viii. 10; Gal. ii. 20; Col. i. 27.

[18] Cf. Phil. iii. 9; 2 Cor. ii. 17; Rom. xvi. 17.

expresses the thought that the believer so participates in the results of Christ's work that he does actually through faith die to sin and rise to newness of life. But it also sets forth that spiritual law of life through death, which being central in the experience of the historic Jesus must also become central in that of every Christian. Dr. Inge has thus tersely expressed this double aspect: "The victory over sin and death was won *for* us; but it must also be won *in* us."[19] But being in Christ must not be construed merely as an individual experience. There are many passages in which the phrase "in Christ" quite clearly refers to incorporation into the divine community of which Christ is the Head; the Church as the Body of Christ Paul is able to think of naturally as Christ.[20] This union with the Fellowship has also been represented as "mystical."

Before we consider the applicability of the term "mystical" to these doctrines, we may well glance at the Apostle's own religious experience. His dramatic entry upon the Christian life by his vision of the heavenly Christ on the Damascus road has been termed a "mystical" experience. However we explain his conversion, there is no doubt that it introduces us to the fact that he was personally familiar with such abnormal phenomena as visions and revelations and even ecstasy. But these are not specially "mystical" phenomena, except as they are specially induced by ascetic practices. They occur in prophetic religion, where they are not regarded as being specially important in themselves apart from their ethical value and results. There is no evidence that Paul took pains to invoke them, and he certainly attached no great importance to them, save his conversion experience, which he regarded as the foundation of his Christian life and apostolic commission. It may be admitted that his intensely emotional temperament suggests the type of psycho-physical constitution that we are wont to find in mystics generally. But is there more than evidence for the fact that he strongly emphasized the experimental side of religion? There is no reason to suppose that he ever thought of his own personal union with Christ as absorption. The great text, "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me," might be construed as suggesting complete identification, but taken in conjunction with his experience as a whole it is more likely to indicate an ethical bond, the closeness of which leads him to describe it in hyperbolic language. A survey of the whole range of his life and experience leaves the impression on the mind of one who is best classified as an outstanding example of the prophetic type of religion. His firm stress on the historical, his emphasis on

[19] *Op. cit.*, 64. [20] Cf. Anderson Scott, *op. cit.*, 151ff.

the coming of God's final revelation in time through the Man Christ Jesus, his valuation of the Natural as the scene of God's appearing and the medium through which the divine purpose is manifested, the pronounced ethical note which makes love alone the supreme and ever-abiding spiritual gift, his own life of active service—all this and much else of the same kind points to one who belongs without question to the prophetic line. Possibly in other times and circumstances, Paul might have been the pure mystic. But conjecture is difficult, for if in some respects he seems to reveal the temperament of the mystic he manifests in others those virile qualities that do not readily accord with it. The truth is that he was a many-sided personality, and it may well be that his racial inheritance and Hebrew training would never have allowed him to become the pure mystic. At any rate, as he stands before us, he can in no sense be described as the supreme Christian mystic. What he really is can better be described as the supreme exponent of experimental Christianity.

If this interpretation of his personal experience be correct, there is no reason to suppose that his doctrine is strictly mystical. Religion for him was indeed communion with God through union with Christ, but it is fellowship and not absorption. The question whether his "mysticism" was exclusively Christ-mysticism is of no real importance, for God was in Christ, and Christ Himself as divine was the Mediator of the life of reconciliation and communion. If the way down from God was through Christ, so also was the way up to God. To find Christ and to enter into personal relations with Him was to enter the sphere of the Divine. Personal communion is of the essence of religion, and with Paul it is essentially prophetic and not mystical.

The Fourth Gospel has been called "the charter of Christian Mysticism," although the writer who coined that memorable phrase admits that "the distinctive features of Mysticism are more marked" in Paul.[21] If this is true, the reason may lie partly in the fact that the author of the Fourth Gospel nowhere gives us the clue to his personal experience. It has been inferred, indeed, that he was an ecstatic mystic, whose writing "is the fruit of his own vision and meditation, his own first-hand experience of the divine, which he pours into the evangelical mould."[22] This view, which holds that the Gospel "is in no sense a historical, but a poetic and devotional book,"[23] no longer finds general favour, in spite of the recent support given to it by Canon Streeter,[24] on the ground that it fails to do sufficient

[21] Inge, *op. cit.*, 44, 59.
[22] Underhill, *op. cit.*, 225.
[23] *Ib.*, 217.
[24] *The Four Gospels*, 390ff.

justice to the objectively historical element in the narrative. We are obliged, therefore, to take the doctrine as it stands. The "mystical" element in it has been variously estimated, reflecting, as we should expect, diverse views of what constitutes Mysticism. The different views cannot be canvassed here,[25] but we shall be on safe ground if we confine ourselves to the doctrine of union with Christ. Deissmann has lent his great authority to the view that the true significance of the Fourth Evangelist lies in the fact that he is to be regarded as the great exponent of what he calls the Pauline "fellowship-mysticism."[26] Schweitzer allows that the Johannine Mysticism is not exclusively Christ-mysticism, since "the Logos-Christ prays to God for those who are 'in us' (Jn. 17.21), that is to say, in Him and the Father."[27] Whatever may be the relation between Paul and the Fourth Evangelist, there is no doubt that their doctrines on this point are closely similar. The idea of the indwelling of Christ in the believer and the believer in Christ recurs again and again in the Gospel, under various images, but notably in the allegory of the Vine and the branches and in the High Priestly Prayer. But there is no indication that this union is, to use Deissmann's terminology, absorption-mysticism. It is not conceived individualistically, for it is not only individual union wth Christ, but is also union with the Fellowship of which Christ is the central stem. Nor is it a union in which the believer loses his personal identity. If we may not press the idea that the branches are not the Vine though dependent on it, we may appeal to the metaphor of friendship —"I have called you friends"—where the relationship is reciprocal. Here again we have no instance of pure mysticism, but a classical presentation of experimental religion.

If this brief account of the "mysticism" of Paul and the Fourth Evangelist is on the right lines, we have impressive confirmation of the view that Christianity in its classic expression is not strictly mystical. It would conduce to clearness if this could be frankly recognised. It is only confusing to describe as mystical what is more strictly simply experimental. Mysticism is alien to classical Christianity, but there is an affinity between the two that allows the former to flourish on the soil of the latter. Whether the intrusion of this type of religion has been on the whole good or bad for Christianity is an interesting question which cannot be gone into here, but it may be remarked that if it has sometimes diverted experimental religion out of its true channel it has nevertheless often helped to recall

[25] These are well summarised by Howard, *The Fourth Gospel in Recent Criticism and Interpretation*, 197ff.

[26] Cf. Howard, *op. cit.*, 201f.

[27] *The Mysticism of Paul the Apostle*, 350.

Christianity to its true character when it has been apt to become dry and legalistic and formal. The so-called Christian mystics teach us much that is of vital importance, for they have often been true masters of the spiritual life. Yet it is not untrue to say that the more mystical they have been the less help they are in showing us the way to Christian holiness and sanctity. A careful study of the interaction of Mysticism on historic Christianity, in the sense of the present article, would be of great value in estimating the true worth of Christian Mysticism.

W. E. HOUGH.

Dr. G. A. Cooke, who retired last year from the Regius Professorship of Hebrew in Oxford, at the same time completed the task of half a working life-time, viz. his long awaited commentary on Ezekiel (T. and T. Clark, *International Critical Commentary*, 20/-). It is a book of which a scholar may be proud and for which a diligent student of the book will be grateful. Those who are prepared for the serious study of a difficult but important prophet can safely invest in it, with the confidence that it is not likely to be superseded during the next generation. There is, of course, a good deal in it for the Hebraist only, but even those who cannot follow the linguistic reasons for a particular interpretation will find a well-considered and weighty judgment on all points of obscurity, of which there are many in this prophet. A year's work at this book, at the rate of a chapter a week, might give a minister both many practical and living topics on which to preach and a new standard of what Biblical interpretation ought to be. But this is not the book for the man who wants short and easy cuts to knowledge; it is essentially a student's book, and that of first-class quality.

H. W. R.

The Riddle of the Song of Songs.

PART of the fascination of the Bible lies in its unsolved riddles. For despite all the intensive study of modern scholarship, there are not a few which still defy solution. And amongst these is the problem of the Song of Songs. Indeed, there is probably less agreement to-day than ever as to the type of literature it contains, or the real significance of the work.

To the plain reader, who comes to it without any presuppositions, it would appear to be an erotic poem, dealing with the mutual love of a man and a woman, with a stronger emphasis on their physical attraction for one another than suits our modern taste. There have been some through the ages who have taken this view of the Song, and amongst them not a few have felt that such a work is quite unsuited to a place in the Canon of Scripture. Others have agreed that a work which dealt with human love would be unworthy of a place there, and hence have argued that it must have had some deeper meaning. Between these groups there is a common agreement that human love is too coarse and common for such an honour. Yet it is sometimes pointed out, even by those who adopt such a view, that human love provides us with the purest images to represent the divine love.

At the heart of such an attitude lies an inner contradiction. If human love is so fair that it can fitly typify the divine love, it can scarcely be so foul that it is to be abhorred in itself, and to me there is something richly significant and beautiful in the thought that the pure love of man and woman should be consecrated in the Canon of Scripture, as well as at the altar of matrimony.

Much of the older interpretation of the Song was dictated in part by this feeling of the unworthiness of human love in itself, and innumerable have been the attempts to read into the book an esoteric meaning. Attention was turned from the supposedly ignoble form in which its message was presented to the richness of the teaching enshrined in it. Thus, the Rabbis found the Song to outline God's dealings with His people Israel, and traced the history recorded in the Old Testament in the images of the Song. Nor is this view quite dead, for it was presented anew by a Christian scholar less than thirty years ago. More commonly, however, Christian

scholars from the earliest ages have thought rather of the relations of Christ with His Church, or of the individual soul with God. Some verses were referred to the Virgin Mary, and in the Middle Ages it became a favourite principle of interpretation to find her everywhere in the Song. The common view of Roman Catholic scholars to this day follows this line, and combines all these ideas. They find in the Song an allegory of rich and varied significance, depicting at one and the same time the bond that unites Christ with His Church, and that which unites God with the ardent soul, yet in a special way declaring His relations with the Virgin Mary. On this view the Song may be legitimately taken to mean anything except what it appears to mean.

Where the allegorical view is still maintained in Protestant circles—and it no longer flourishes extensively there—it is given a somewhat different form. Instead of the images of the Song being regarded as the mere insignificant husk, immaterial to the real thought of the writer, in which the pure teaching is enclosed, it is recognised that they were his primary thought. But it is supposed that alongside this he cherished a deeper thought of the things they represented.

Yet another form of the allegorical view has found a few supporters, and since it has found one so recently as a decade ago, it calls for mention. To this school the bride represents Wisdom, and the Song is an allegory, either of the historical Solomon's search for Wisdom, or of the true seeker's search in any age. On this view, it is not without reason that the Song has commonly been classed with Israel's Wisdom literature.

Rarely, however, is the allegorical view in any of its forms defended by Protestant writers to-day, for it is perceived that while they may be devotionally justified, they are exegetically indefensible. That the relations between God and His people should be spoken of under the metaphor of the marriage bond would be in no way surprising, for it is frequently found in the Bible. But no instance can be found that is remotely comparable to the allegorical interpretation of the Song. Similarly, parables are familiar to the readers of the Bible, and especially to readers of the Gospels, but again there is no case that can fairly be placed alongside this view of the Song.

Nevertheless, as I have said, there is a devotional value in such a view, and it is precisely that value which has kept it alive for so long. When our Lord saw a sower casting seed on the ground, or a woman searching for a lost coin in the house, these things became for Him analogies of higher things. For Him all life was aglow with God, and life's common experiences, and even annoyances, were full of reminders of rich spiritual

truth. It were well for us if we could cultivate the penetrating eye, and find messages from God in all that we experience, well for us if, instead of the annoyance we feel as we hunt for the thing we have mislaid, our hearts might know the impulse to a keener desire for the treasures of the spirit. And it is well for us to find, not only in the metaphors of the Song, but in the experience of our own emotions, and in the relationships of our own homes, that which will speak to us of God.

But all this does not mean that our simple experiences, and our rich emotions, are given to us in order to do this for us. There was nothing in a sower's scattering seed on the ground which of itself proclaimed spiritual truth. Countless eyes had perceived a similar sight, but our Lord's alone penetrated to that truth, for it did not inhere in the act He witnessed, but was brought to it out of the treasures of His own soul. In the same way the Song of Songs was not written in order to outline the soul's relation to God, or Christ's relation to His Church, but to express the warm love of human hearts for one another. Yet we may bring to it the penetrating eye that finds it to reveal to us spiritual truths on these things. Those truths are not inherent in the Song itself, but are brought to it by the interpreters, and while they may be profoundly true for them, we are not entitled to suppose that they were also true for the author of the Song, or that they entered into his mind. We should learn to distinguish between what is devotionally profitable, and what is exegetically sound.

But when the allegorical view is set aside, and no longer regarded as explaining the author's purpose in writing the Song, what other can be set in its place? Many have been suggested, for it has been a cardinal principle of the vast majority of writers that on no account must the Song be supposed to be what it appears to be. A favourite view, especially in the nineteenth century, was that the book is a drama. Some found in it just two characters, Solomon and the Shulamite, with a chorus; some three characters, Solomon, the Shulamite, and her rustic lover, together with a chorus; some two pairs of lovers, or even more characters, together with two choruses. Not all who have adopted the dramatic view have supposed that it was written to be acted. Some have regarded it as a dramatic poem, composed to be recited, rather than designed for the stage.

Most of the dramatic theorists have sought to impose some moral message on the book. Thus Delitzsch, who adopted the two-character view, supposed that Solomon fell in love with the Shulamite and carried her off to his palace, but was there lifted by her from a merely physical attraction to a purer devotion. In his hands the book is turned into a tract against polygamy,

for he holds that the Shulamite drew Solomon out of the wantonness of polygamy to the pristine purity of monogamy. On the other hand, the large company of authors who have followed Ewald in the three-character dramatic view, have found the book to tell the story of the triumph of true love over all the attractions of Solomon's court. They have supposed that Solomon carried the Shulamite off to his harem, where despite all his efforts he failed to win her affections from the country swain to whom she had plighted her troth. Even in the king's harem she managed to preserve her honour, until the king was forced to allow her to return to her true love.

Again, it would seem, the high moral teaching found in the Song by this view reflects the contribution of the interpreters, rather than the thought of the author. For nothing of all this is apparent to the simple reader, and no didactic purpose can be supposed to be very clearly discernible. The ingenious plots are brought to the book, and the profitable lessons forced upon it.

In modern times, what is known as the wedding-cycle theory has been very popular. The customs of modern Syria have been described for us, and they are held to throw light on the origin and meaning of the Song. At Syrian weddings, we are told, the bride and bridegroom are crowned as king and queen, and for the seven days of the wedding feast their reign lasts. Poems are sung in their honour, describing their physical attractions, and also poems of war, while the bride performs a sword dance with a naked sword. All of this, with the exception of the war songs, is read back into the Song of Songs, and it is held that we have here a selection of such songs as were sung on similar occasions in some one locality. The poems have nothing to do with the Solomon of history. It is merely the rustic bridegroom who is called Solomon for the brief duration of his reign.

But again, there is nothing in the simple reading of the Song which would suggest this view, and it would appear to be once more a view which is brought to the Song and imposed upon it, rather than one which is discovered there. There is no reference anywhere to the marriage ceremony, and it is at best only a great assumption that the present-day customs of Syria have continued unchanged for two thousand years.

The most recent substitute for the allegorical view is that which makes of the Song a liturgy of the Tammuz cult. It is known that the Tammuz cult was widely spread throughout the East, and there are ample evidences in the Old Testament that it had a hold on the common people of Palestine. It was linked to Nature-myth and the old fertility cult, that the prophets so often denounced. In this cult the rites culminated in the marriage and union of a man and a woman, who represented

the god and goddess, to the accompaniment of much licentiousness, and this union was supposed to affect the god and goddess represented, and to bring about general fertility in nature. Part of the ritual represented the descent of Ishtar into the underworld, and there was a dark side to the rites. The weeping for Tammuz was not all pretence that finally gave place to unclouded joy.

To me this is neither devotionally nor exegetically justified. That there are allusions to the Tammuz cult in the Song is highly probable, but that the Song is a liturgy of the evil cult that was hated of the prophets does not seem very likely. The advocates of this view believe that the inclusion of the book in the Canon can be more easily explained by a view which makes it to have been a religious work from the start. On the contrary, it would seem that the problem of canonicity is greatly increased. That the liturgy of one religion should be included in the Canon of another, whose leaders had denounced all that was connected with it, is by no means easy to suppose. It is perfectly true, of course, that all of Israel's leaders did not resist the evil fertility rites, and the prophets were hardly representative of their age when they denounced them. But in the age when the Canon of Scripture was being collected, Judaism was at least true in this respect to the teaching of the prophets, and was not likely to make terms with such a cult.

In fairness to those who hold this view, however, it must be admitted that they hold the liturgy to have been revised before it was incorporated in the Canon, so as to make it innocuous to the worshippers of Yahweh. Indeed, they hold that it was revised for ritual use in connexion with the worship of Yahweh. Yet so thinly did the revision disguise the old ritual that all its old meaning is still apparent to the advocates of this view, while there is no agreement amongst them as to which were the elements that constituted the revision, and none of those they produce has any real connexion with the fundamental ideas and practices of Yahwism. Had anyone undertaken a revision of the old liturgy to baptise it into the service of Yahwism, he would surely have taken care that the new significance of the liturgy was abundantly plain. It is the work of a bungler to forget at once to eliminate what was characteristic of the old, and to introduce unequivocally the new.

Yet once more, therefore, it would seem that the scholars who follow this line of interpretation bring to the Song what they find in it. Because they are looking for Tammuz, they read him into the most innocent of terms, and impose him ruthlessly upon the helpless author of the Song.

Let us therefore return to the plain meaning of the Song.

That it deals with simple human love can scarcely be denied, if we allow it to speak in its own behalf. There is nothing whatever to suggest that the author was thinking of sinister rites or of lofty abstractions, nothing to suggest that he was looking back over history, or forward into the future, nothing to suggest that he was writing a polemic against polygamy or a moral story to illustrate the triumph of love over many obstacles. Nor is there anything that compels belief that we have a cycle of songs connected with a rustic wedding ceremony. The love of a man for a woman, and of a woman for a man, is here described. But all beside is still in the realm of conjecture.

Not a few who have believed that here we have pure songs of love have treated the book as an anthology, and have supposed the poems did not all come from one hand. The appearance of unity they hold to be due merely to the fact that they deal with a common theme. It must be agreed, however, that the repetitions, both of form and of idea, that are found in the Song create the impression that somehow the songs belong to one another. They are not casually strung together in haphazard order, but are full of artistry, both in themselves and in their arrangement, and I find it hard to escape the belief that they came from one author. What his purpose was I cannot say. It is the way of love to express itself. And I am content to find here a series of poems in which a lover enshrined the love he gave and the love he received. He did it in the terms of his age, making allusions to the rites that were freely practised around him, perhaps, and writing with less restraint on the physical side of love than our age would prefer—save, perhaps, in a certain type of fiction—but with vastly more delicacy than many of his interpreters. But I find no reason to doubt that the love he was expressing was true and pure, for there is nothing essentially impure even in the physical side of true love.

H. H. ROWLEY.

BROXTOWE HALL, of which we published a picture in our last volume, once the home of Thomas Helwys, has vanished. It had been submerged by bungalows belonging to the Corporation of Nottingham. The Thorston Society urged the Corporation to preserve it, but no tenant offered, so it has been demolished. Thus it shares the fate of the chapel where Carey preached his great sermon. The Corporation is lengthening its cords and up-rooting its stakes.

Baptists and the Bible.

III. WHAT THEY HAVE DONE WITH THE BIBLE.

A FEW people, when they have a treasure, hoard it in secret and seldom let other eyes gaze upon it. The Tower of London has a jewel-house where crowns, orb, sceptres, and other royal emblems lie, seldom used by the owner, but always to be seen. The people of England recently subscribed thousands of pounds to buy a number of vellum sheets, brought over in a brown-paper parcel. They were sorted and tidied, then placed in the hall of the British Museum where the people flocked to behold. They had no beauty, no pictures; the writing could not be read even by a good schoolboy; the language is Greek, yet even a Greek merchant has been known to fling up his hands in despair and say it is far too old for him to understand. To-day that Bible has been cleaned and worthily bound into two volumes, available for all to admire, for scholars to study.

That Bible from Sinai is nearly unique; two other ancient copies have been multiplied so that students in other centres may see exactly what was read in the churches of great capitals 1,600 years ago. For treasures need to be circulated if they are to be of use. If tons of gold are withdrawn from use and buried in fortresses, the country that owns the gold does not escape poverty and distress. Bibles are fine gold; the word of God is better than rubies; but if known only to a few people, the multitudes may famish. Bibles are to be multiplied and distributed. In this, Baptists have taken an honourable part, as may be shown with illustrations from England alone.

The copyright of the Authorised Version was vested in the King's Printer. Booksellers were at the mercy of him, and of the two Universities, to obtain any Bibles for sale. Yet in the Interregnum there were unusual opportunities: Henry Hills, who began as printer to the army, became printer to the Commonwealth. So this London Baptist and his son were able to issue twenty-five editions of the Bible within a generation, paying the King's Printer and Oxford for permission, after the Restoration. Another Baptist continued the good work, starting in September 1668.

"Mr. Guy, being out of his Apprenticeship, set up his Trade, in the little Corner-House betwixt Cornhill and Lombard Street, with a Stock of about two hundred Pounds. At which Time, the English Bibles printed in this Kingdom being very bad, both in the letter and Paper, occasioned divers of the Booksellers

of this City to encourage the Printing thereof in Holland, with curious Types, and fine Paper; and imported vast numbers of the same, to their no small advantage. Mr. Guy, soon coming acquainted with this profitable Commerce, became a large Dealer therein. . . . Our Founder contracted with the University of Oxford, for their privilege to print Bibles; and having furnished himself with Types from Holland, carried on a very great Trade in Bibles for divers years, to his very great advantage." Thomas Guy thus won the first of his three fortunes, with which he endowed St. Thomas's Hospital close by his home in Maze Pond, and Christ's Hospital in the city; then established Guy's Hospital, which in two senses is founded on the Bible.

Another conspicuous leader was Joseph Hughes of Battersea. In the eighteenth century there was a Naval and Military Bible Society, taking up the plan of the Commonwealth to provide a Bible or extracts to every combatant. Otherwise the S.P.C.K. was the only Society which had tried to circulate the Bible, and its work was intermittent. It was found that the Welsh were badly supplied. Vavasor Powell had been concerned in one Testament, Henry Hills in a Bible, his assigns in two more. In 1769 Thomas Llewelyn, of the Particular Baptist Fund, promoted an edition of 20,000 without apocrypha or prayer-book; also a Testament ten years later. In 1790 David Jones, pastor of Pontypool, printed six thousand at Trefecca at his own expense, with notes of his own; and the example was followed by Titus Lewis at Carmarthen in 1802. But the supply was far short of the demand. A pathetic story came to the Religious Tract Society of a little girl unable to find a copy anywhere. Joseph Hughes proposed that a society be formed for the sole purpose of selling Bibles, under cost. The British and Foreign Bible Society was due to this Baptist, who became its first secretary. The traditions were kept up by Joseph Harris, Gomer of Swansea, and by John Jenkins of Hengoed, who sold in parts. John Williams, Philologus, of Rhosllanerchrugog, made a new version, added notes, and printed at Llynlleifiad; two other editions came out at Carnarvon. This example was followed in 1894, when William Edwards of Pontypool issued the first part of another version.

Thus Baptists have furthered the popular circulation of the Bible, as translators, annotators, publishers, booksellers, founder of a Society for its cheap sale. One other touch was added by Spurgeon, who promoted Colporteurs, to carry stocks of Bibles and other books to villages and places where bookshops were unknown. In all such enterprises, many more examples might be drawn from America.

The editing of the Bible was for centuries neglected, and

was a most mechanical reproduction. Doubtless reverence and conservatism were reinforced by legal restraint. Nevertheless, it is unnatural that an order of books which is 1,600 years old, a selection which is 400 years old, a style of printing which exalts sentences into paragraphs, numbers them, and places in narrow double columns, should have a monopoly.

The ice of centuries was broken in 1877 by an edition in paragraphs, with new summaries and a variety of fresh helps to study; three of the four revisers were Gotch of Bristol, Davies of Regent's Park, Green of Rawdon. A Twentieth Century Testament showed other new features. Weymouth not only made a completely new version of the Testament, but prefixed a page to show the probable order of time in which the books were written. Nine years ago, T. R. Glover helped edit a Shorter Bible, omitting most of the Jewish laws, duplicate narratives in the Old Testament, while retaining every passage that appeals specially to the scholarly, the devout, the literary. This appeared in size and style of an ordinary book, without headings, numbers, references, which may suit students, but irritate ordinary readers. (The fact that it costs 7/6, while the Bible Society can publish unabridged at 1/0, shows the great service rendered by the latter.) Even more helpful for the young is the Children's Bible, by the same editor; this selection begins with the most interesting and important stories about and by Jesus; only afterwards come stories told to Him when a boy. There is much more to be done yet in the translation, selection, arrangement and general editing of the Bible; Baptists may well continue to keep in the van, especially for day-schools and Sunday-schools.

What else have they done with it? The Bible has been turned to its intended use, presenting it to nations as a most valuable guide, first to Christ, then to an understanding of His will. Many tribes have been taught to prize it, to study it, to better the translations for their own people, to print it, to buy it, to circulate it more widely, to use it for the nurture of their life.

One thing at least remains, in which Baptists hardly claim to have done anything important. The teaching of the Bible is wide as well as deep, yet on many live important questions we do not try to understand and apply it. Consider some ancient and constant problems, like lending, fighting.

Usury was denounced, as it might well be at 48% a year, often exacted by Roman capitalists; yet our Lord contemplated a servant opening a deposit account at interest with a banker. In the Middle Ages great attention was given to this problem; a plain law was stated as Christian, with all manner of exceptions and evasions. The Reformation threw all overboard, and ignored the subject. Ought we not to try to understand what is really

Christlike? Ought a man to start a fellow church member in business with a free loan, trusting his honesty and ability, ready to bear a total loss? and where should he draw the line?

We have our railways built at great cost, whose owners have borrowed large sums on which they can barely pay the interest: directors and managers paid heavily to conduct their business cannot earn much for the owners: other workers with far lower wages ask for such rates as will leave the owners nothing, will leave the creditors little or nothing. What Christian principles are involved? It is absurd to ask ministers to solve such problems; their work is of another kind. But it does involve urging Christians who are expert on such points to look at the problem in a new way; to set first the kingdom of God, and trust that all else will be made plain.

From property pass to persons. The question of war or pacifism seems eternal. Neither our Lord nor Peter told a centurion to resign, yet both taught non-resistance. The early Church was clear; Christians would not enlist, converted soldiers would die rather than fight. When Church and State allied, this uncompromising attitude was abandoned. No serious recent attention has been given to this tremendous issue. Commissions are appointed to ask about improving the machinery of the Church; bewildered bishops make spasmodic utterances. But after the Great War, after aggression by one Christian nation on another, after civil war in a third, no commission is appointed to think on this perennial question.

Baptists are no better and no worse than others. But if we ask what we have done with the Bible, we cannot say that we are earnestly trying to apply its principles to the great difficulties of social life. What we are doing is to recognize that such problems exist, to state them, to gather experts and ask for guidance, to report at length that all may study.

W. T. WHITLEY.

JOHN KIPPAX was mentioned at our annual meeting as possibly concerned with the early story of Cloughfold. The facts about him were published three years ago by A. G. Matthews in his *Calamy Revised*. He was Curate of Newchurch in Rossendale 1657, Curate of Haslingden 1658, ordained deacon at York 21 December 1662, and remained at Haslingden till death; buried at Colne 27 December 1679. Therefore his career is quite irrelevant to the Rossendale Baptists.

Some Baptist Hymnists.

PART IV.

MODERN BAPTIST HYMN WRITERS.

1. Changes and a Truer Ideal.

"TIME makes ancient good uncouth." Phrases natural to our forefathers are often unreal to us. Truth endures. But its mode of expression changes with the passing years. As we turn to hymns by modern writers, we naturally expect to find differences both in matter and technique.

Without entering into lengthy details, we may take it that, generally, these conform, more nearly than old ones did, to the ideal set forth by Roundell Palmer in his Preface to *The Book of Praise.*

> A good hymn should have simplicity, freshness, and reality of feeling; a consistent elevation of tone, and a rhythm easy and harmonious, but not jingling or trivial. Its language may be homely, but should not be slovenly or mean. Affectation or visible artifice is worse than excess of homeliness; a hymn is easily spoiled by a single falsetto note. Nor will the most exemplary soundness of doctrine atone for doggerel, or redeem from failure a prosaic didactic style.

2. Walter J. Mathams and William H. Parker.

In dealing with some modern Baptist Hymnists, the author of this article may be allowed to write in the first person, for the names are those of personal friends; the first four of whom have "moved a little nearer to the Master of all music, to the Master of all singing."

(*a*) I begin with Walter John Mathams, born in 1853. After training at Regent's Park College, he was henceforth a Baptist Minister until, in 1900, he entered the Church of Scotland, first as Chaplain to the Forces, then as Minister of Churches. In Preston, Falkirk, and Wycliffe, Birmingham (his three Baptist charges), his memory is cherished as pastor and friend by older members. My friendship with him commenced during his residence in Birmingham, and lasted till his Home-call in 1931.

A preacher of exceptional ability and force, his fame rests chiefly upon his skill as a poet shown in his volume, *The Day of*

the Golden Chance. Dr. Robertson Nicoll recognised his gifts in the oft-quoted poem with its refrain,

Latimer's light shall never go out,

and commissioned the author to write another that appeared in *The British Weekly.*

But Mathams excelled as a writer of hymns. In my judgment, his rank among the best of modern times. In his striking personality, strength and tenderness were combined; and these characteristics are reflected in his productions. Compare the stirring strains so admired by John Clifford beginning,

God is with us! God is with us!
So our brave forefathers sang,
(*B.C.H. Rvd.* No. 408),

with

Jesus, Friend of little children (No. 767).

Moreover, his was a truly devout spirit, manifested in

Christ of the Upward Way, my Guide divine (No. 420).[4]

(*b*) Probably the children's hymn most popular during the last twenty-five years is

Tell me the stories of Jesus.

It is found in numerous collections both sides of the Atlantic, and has been translated into various languages. In part, the popularity is due to the tune to which it is wedded. In the Centenary Year of the National S.S. Union (1903) prizes were offered for the best tunes for certain hymns printed in a booklet. At my request, Sir Frederick Bridge, M.Doc., Organist of Westminster Abbey, consented to adjudicate upon the music. I took the MSS. of selected tunes to him in his studio. After playing them over, he went through this piece two or three times, read the words, and said, "This is the best. A fine hymn, too. In a few years both will be sung all over the kingdom." On opening the sealed envelope attached to the MS. the composer proved to be F. A. Challinor, M.Doc.

The author of the hymn was William Henry Parker, a Nottingham man, born there in 1845, and died there in 1929; member of Chelsea Street Baptist Church, New Basford, where Rev. W. R. Stevenson ministered, encouraging him in his writing of verse. Most of the hymns were first printed in sheets

[4] Verse 5, last line, was suggested by Thackeray's *The Newcomes,* where, before death, the Colonel responded *Adsum.* Readers interested in the subject may care to refer to other hymns by Mr. Mathams. See *P. and H. for School and Home,* Nos. 238, 253, 289, 321, 322 and 336. *P. and H.* Nos. 1128 and 1270. *Sunday School Hymnary,* Nos. 386 and 473.

for Sunday School Anniversaries. The N.S.S.U. acquired them, and fifteen of them appear in *The S.S. Hymnary*.[5]

Children know but little,
Jesus, I so often need Thee,

and

Holy Spirit, hear us,

have been widely used. The last named was rapidly written during a solemn and sacred spiritual experience. Canon Julian, in a letter to me, said that, in his opinion, it was the finest hymn yet written for children on the subject of the Holy Spirit.

Tell me the stories of Jesus (*B.C.H. Rvd.* No. 750),

originated thus, according to the account given me by the author. On returning home from school one Sunday afternoon, he sat in his summer-house and, recalling the oft-repeated request of his young scholars—"Teacher, tell us another story"—he made his first draft of the hymn. It is not to be wondered at that boys and girls love these verses, for they form a series of concrete word-pictures in varied and vivid style, enabling young singers to realise outstanding events in our Lord's life from Galilee to Calvary.

As to Mr. Parker's personality, quiet in demeanour, kindly in disposition, always trying to see the best in others, he was one of God's true gentlemen, respected and loved by all who came in contact with him. It was my privilege to unveil a beautiful Memorial Window in the chapel where for so many years he served Christ and His Church.

3. James Seager and William Carey, Junior.

(*c*) In College days, James Seager was to me a name, and nothing more. He was known only as a Rawdonian, at that time a Baptist preacher whose photograph in the College Common Room showed him to be a bearded gentleman of impressive appearance. But in 1884, upon my settling at Sale, Cheshire, he was the first minister who called on me bringing brotherly good wishes. To do this he voluntarily came out from Salford, where he was Pastor of George Street Chapel, since closed. That fraternal act has never been forgotten. It was typical of the man.

During nearly fifty years of our acquaintance he proved to be at all times a loyal friend, gracious in manner, studious, thoughtful, with literary tastes; and, withal, a lover supremely of Christ—God's word made flesh—and, in lesser degree, a lover of God's thoughts manifested in His wondrous works in the realm of Nature.

[5] See Index II., under author's name.

In Seager's latter years, he held charges at Dorchester and Hathern. Our last meeting was in Loughborough, where for months he was an invalid, whose sufferings were borne with rare patience. He had mellowed. To be in his presence and hold converse with him was a benediction.

One interest we held in common was Hymnology, on which he gave several week-evening addresses to his people. It is, therefore, not surprising that he himself should be a hymnist. Of his compositions, three were on the same theme, viz. The Beatitudes. Of these, one is in the *S.S.H.*, No. 403m. So frequently was it in demand for Church and Sunday School services that it had to be reprinted in leaflet form. Each verse is a response after the minister or superintendent has read the Lord's sentences of blessing one by one. These Beatitudes of our divine Master, giving the portraiture of a true disciple, made a wonderful appeal to James Seager. Indeed, unconsciously to himself, they moulded his character, for he lived them.

(*d*) William Carey, junior, and I were fellow-students and chums at Rawdon College in the early eighties; the friendship there begun being maintained by correspondence during his residence in India, and by personal intercourse when he was home on furlough. He was one of Rawdon's most illustrious sons. From early days, and right through his life, he radiated sunshine among all who knew him. His very laugh was a message of good cheer.

Lest our personal association should lead to—what some might deem—an over-estimate of his character and gifts, let the tribute of Rev. C. E. Wilson, Joint Secretary of the B.M.S., be here quoted:

> He was one of the notable, outstanding missionaries of this generation. He bore with grateful loyalty an illustrious name, not without adding honour to it. . . . He was equally at home and successful in his work among the university students in Dacca and in his pastoral superintendence of villages of the rice-beels of East Bengal. His lasting monuments are in Bengal, in the fine church and school buildings at Barisal, which he erected, and for which he himself gathered most of the funds; in his contributions to Christian literature as a hymn-writer, editor of several magazines, his *Religious Survey of Bengal,* and other works.

Mr. Wilson then describes him as

> A trusted colleague . . . a most lovable, warm-hearted friend, rebuking all tendency to sloth or depression by his own prodigious diligence. Many a night he would work at his desk from sunset to dawn . . . He will long be

remembered by his children's hymns in the Bengali language and in English.

Of his English hymns he is known by,

Jesus loves me! Jesus loves me!
Oh, the happy chime!

and

Little birds on lightest wing.
(Nos. 31 and 10 in the *S.S. Hymnary.*)

Dr. G. Hamilton Archibald frequently had the former of these sung at his Lecture-Conferences.

Of the Bengali hymns, Carey's are literal translations skilfully expressed in English. Chief among them is that of Krishna Pal, his ancestor's first convert.

Dr. Marshman's version,

O thou, my soul, forget no more,[6]

is a paraphrase in long metre form, and does not bring out the device of Bengali hymnists in using a single phrase as a refrain. Carey remedied the lack, as will be seen from verses 1 and 4, of his rendering.

Introduction to each verse,

That One who gave up His own life sinners to redeem,

(*Refrain.*)

O my soul, do not forget Him.
1 Forget Him no more, make this devotion's core,
Jesus, name divine! given to redeem,
O my soul, etc.

* * * *

4 O'er and o'er I sing of Him my holy King,
Jesus' name will bear me safely o'er the stream.
O my soul, etc.

In this form, sung to a haunting native melody, the hymn is usually taken at Communion Services in Bengal.

Others of his Bengali hymns (published by The N.S.S. Union, 57, Ludgate Hill, E.C.4) are—

Endeavour Band,
Jesus only, none beside,
Now go home, taking Jesus,
Sing victory to Jesus,

and one of Dr. W. Y. Fullerton's favourites,

Show me Thy face at the dawn. (See *Hymns for To-day,* No. 115.)

The subject of this brief sketch was born in 1861 at Wolverhampton, where his father, Rev. J. P. Carey, was minister; his great-grandfather being William Carey, of Serampore, and his younger brother, Rev. S. Pearce Carey,

[6] See *B.C.H. Rvd.* No. 155.

biographer of his ancestor. In 1885 William Carey junior went to India under the B.M.S. and laboured there till 1935, when he was called to higher service.

Two author-friends of mine still with us are—

4. F. A. Jackson and F. Goldsmith French.

Both are true poets. (e) Frederick Arthur Jackson is a Yorkshireman, whose boyhood was spent in Bingley, and the air of the moorlands can be felt in most of his verse. His volume, *Just Beyond,* received most favourable reviews in literary and other Papers. The *Daily News* notice of the book has these sentences:

> In the make-up of his lyrics there is scarcely a fault to be found. The diction is choice and chaste, the style is graceful, and the rhythm regular and smooth.

The spirit of poetry breathes in his prose. Devotional articles contributed to religious journals have been issued in volume form. These evidence originality of thought, and are suggestive and helpful, all being written with distinction of style.

As a hymnist, Mr. Jackson is represented in the *B.C.H.* (*Rvd.*) by a new Baptismal hymn—

Master we Thy footsteps follow (No. 484).

an Empire hymn found in several other books—

Where the flag of Britain flies (No. 705).

and one for the dedication of an infant—

Father, now we thank Thee (No. 707).

The latter two also appear in the *S.S. Hymnary* with

There is a book that comes to me (No. 304).
Join we all in gladsome singing (No. 363).

and

Fight for the right, boys (No. 384).

His skilled help has been given by contributing lyrics to *Child Songs,* Vols. I. to III., and to various Cantatas; and in The Ropeholders' Hymn—

Down the mine for buried treasure (*Hymns for To-day,* No. 108).

Trained at Spurgeon's College, Mr. Jackson has exercised useful ministries in the North and the Midlands, now being settled in Campden, Glos.

(*f*) Frederic Goldsmith French, born in London, 1867, passed through a theological course at Midland College and Nottingham University; and, after three years' oversight of the Church in Chatteris, settled at High Road, Lee, Kent, in 1894, where he still ministers to an attached and appreciative congregation.

He is a born student, a man of wide and varied reading, a thinker whose preaching is teaching, and a writer of cultured literary power, displayed in his books on Thomas a-Kempis, and *An Introduction to Mysticism.* His fine hymn on The Teachers' Plea has been frequently reprinted since its publication in the *S.S. Hymnary* (1905), repeated in the *B.C.H.* (*Rvd.*), No. 390—

Lord of the reapers, hear our lowly pleading.

Of many hymns printed but not published the following on a present Christ will show my friend's right to be considered a poet.

Beyond the mountains gaunt and grey,
Beyond a stretch of tideless sea,
There lies a country far away,
More dear than many lands to me:
For there, within a lowly town,
Grew one who is my Lord and King,
Who came to neither court nor crown,
Save those which marked His suffering.

In love He learned life's common ways,
With all its peril and its pain;
He filled His long and patient days
With toil for my eternal gain:
For me He sought the silent hill,
As for some starlit house of prayer,
In whose deep stillness God's good will
Might reach His heart in accents rare.

For me He conquered as He prayed,
With sure unshaken deathless faith;
For me in robes of scorn arrayed,
He came at last to shameful death:
And yet I wrong Him if I dream,
That far away or long ago
Alone, He wrought the work supreme,
Which in my heart of faith I know.

For even in this city grey,
In any sad and squalid street,
Who knows the living Christ to-day
The present Christ may surely meet:
Though I am glad for that far land,
Wherein He came and lived and died;
In this my home, He takes my hand,
And walks for ever at my side. AMEN.

5. Two Women Hymnists.

(*g*) Among present-day authors of prose and poetry, Alice Muriel Pullen takes a place of honour. She comes of good Baptist stock as the daughter of Rev. H. H. Pullen, of Spezia, Italy, and niece of Rev. Edgar R. Pullen, for forty years minister of Shirley, Southampton. She engaged in Christian educational work with the sisters Doris and Muriel Lester at

Children's House in Bow, and since has lectured in different parts of the country, besides devoting herself to writing.

In *School Worship* two of her hymns are—

At work beside His father's bench (No. 46),

and

Praise to the overcomers, (No. 305),

while the *B.C.H.* (*Rvd.*) has

Thou perfect Hero-Knight (No. 724).

American Editors have used these and other of Miss Pullen's compositions, including

A workman in a village home,
For man's unceasing quest for God,

and

Hail to all the heroes.

(*h*) The lady who adopts the pen-name of "Doreen Ireland," known especially in Baptist missionary circles through her story, *The Spirit of Weard Hall*,[7] and by other writings, comes from an old Irish family—a fact that explains her *nom-de-plume*. She was baptised in Ryde by her Minister, Rev. M. Lister Gaunt, and was an earnest worker in The Girls' Auxiliary. Sonnets and poems written by her have appeared in different magazines.

Her hymns,

Lord, here am I,

and

From far green hills of Galilee,

are Nos. 32 and 42 in *Hymns for To-day*.

Briefer notes must suffice for

6. Other Writers.

(*i*) William Thomas Adey, Minister at Scarborough, Ealing and Kingsbridge, in 1905 contributed to the *S.S. Hymnary*,

There is room for little children (No. 107).

(*j*) Alfred A. Cole, who for nearly forty years ministered in Walsall, and died there in 1893, issued a book of hymns from which was taken

The rippling waves played o'er the sea (*S.S.H.* No. 212).

(*k*) William E. Cule, Editor to the B.M.S. Carey Press, writer of stories, Sunday School teacher and Baptist deacon, published in *Hymns for To-day* two hymns of distinction—

Creator Lord of life and light (on Prayer) (No. 28),

and

The morning's golden glory (No. 87).

[7] Published by the Carey Press.

(*l*) William Young Fullerton, the beloved Home Secretary of the B.M.S., was born in 1857, and passed Home in 1932. Evangelist, preacher, biographer and pastor, he wrote hymns, three of which are in *Hymns for To-day*—

Hark to the voices of the earth (No. 55),
We name the name of Jesus (No. 39),

and the one with which he will always be associated, "The Saviour of the World," opening with

I cannot tell why He, whom angels worship (*B.C.H. Rvd.* No. 547).

(*m*) Joseph Brown Morgan, Minister of Hallfield Chapel, Bradford, and leader in the Christian Endeavour Movement, was Joint-Editor of *The C. E. Hymnal,* 1896 edition. For this he wrote hymns, five of which are repeated in the revised book issued in 1933.

Hark, 'tis the clarion! (No. 309.)
O Saviour divine, (No. 269.)
Seasons in their noiseless courses, (No. 62.)
Sweetly the sound of the trumpet, (No. 511.)

and

Up with your hearts in a song of rejoicing. (No. 374.)

(*n*) Leonard J. Egerton Smith, born in 1879, student at Spurgeon's College, has been Pastor in Kettering, Attercliffe, and at Burnham-on-Sea since 1921. He is author of one of the best modern hymns for young people—

For all the love that from our earliest days,

written for Dr. R. Vaughan Williams' noble tune, "Sine Nomine." See *B.C.H.* (*Rvd.*) No. 711.

(*o*) One other lesser known but equally worthy Hymnist is John Robert Way, a Spurgeon's College man, who has been content to labour in small churches, and is now at Thorverton, Devon. The Devon and Cornwall Association recognised his faithful services by electing him as President in 1934. A modest man, of retiring disposition, only a few of his friends knew of his gift for hymn-writing. One of these put me in touch with him, and Mr. Way has sent to me several of his compositions.

One hymn for the Discipleship Campaign was printed in *The Baptist Times,* with its opening lines,

Won to win another
For the Christ who died.

Another,[9] set to Henry Smart's tune, "Pilgrims," was welcomed by many as an alternative to Faber's rather hazy and

[9] Published in *New Series,* No. 19.

sentimental, "Hark, hark my soul!" The first verse deals with Christ's birth—

How blest the night when angels sang the story
Of Him who came the world's distress to bear,
How sweet the song—"To God be highest glory,
Goodwill to men"—that floated down the air.

Refrain.

Jesus the Saviour, come and adore,
Bow down and worship Him
The King for evermore.

But verses 3 and 4 are for all seasons—

3 Soft steals the music through the burdened ages,
Weary with pain and heavy with unrest,
Whispering alike to peasants and to sages
Thoughts of the life in Jesus Christ made blest.—*Refrain.*

4 Echo, my heart, the sweet and blessèd rapture,
The golden tidings ringing from above,
Till angel anthems all my feelings capture
With the glad gospel message "God is Love."—*Refrain.*

The first verse of another of Mr. Way's hymns shows that he is able to interpret the desires and aspirations of youth—

With happy hearts and gleeful songs,
We join the ranks of God,
To march along the sunlit way
The Saints of old have trod;
With youthful hope we wave aloft
Our banners to the sky,
While from our lips ring joyful notes
Of praise and victory.

Chorus.

No care we fear; no ill, no foe
Can bring our hearts dismay,
Because in all the path we go,
Our Captain leads the way.

(See *New Series*, No. 22.)

Although these Notes on Modern Baptist Hymnists are, of necessity, brief, and do not include every author of published verse, yet they will suffice to prove that among Baptists there are still found those whose joy is to sing forth the honour of the Name that is "above every name," and to express in lyric verse the desires and intercessions of those devout souls whose hope and trust are fixed upon that God of whom they can say, "*The Lord will command His lovingkindness in the daytime, and in the night His song shall be with me, and my prayer unto the God of my life.*"

CAREY BONNER.

Two Brothers' Notes of Sermons preached by S. A. Tipple.

(*Concluded from page* 360.)

14th September, 1902. Text: Phil. iii. 12—"But I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus."

The verb "apprehend" is generally used as equivalent to "understand," "have knowledge of," or else "to suspect," "forebode." But the fundamental root idea is "to seize," "lay hold of"; and this primary sense is still retained when we use the word to express the arrest of a prisoner. No better word could be selected to express the change wrought in Paul at his conversion. He was laid hold upon, grasped, made a prisoner, by the power of the life and spirit of Christ. From being a rabid persecutor he became an enthusiastic advocate.

But he felt that he was apprehended for some purpose. He was seized in order to his seizure of something. And he made it his business to try to apprehend that for which he was apprehended.

"I press toward the mark of the high calling of God in Christ Jesus." His supreme aim was to attain unto Christ.

There are many who in pursuit of certain ends have to stifle a voice calling them to something higher, who will not listen to what they know to be a prompting to a better and more worthy ideal. [They are overborne by] what Wordsworth calls "the weight of chance desires."

Paul was one of those who aim at the highest and whose whole life is taken up in the pursuit—who know not

> "the flies of latter spring
> That lay their eggs and sting."
> Tennyson: *In Memoriam* XLIX.

. . . As Paracelsus, for example, in his supreme effort—

> "I go to prove my soul!
> I see my way as birds their trackless way.
> I shall arrive! What time, what circuit first,
> I ask not: but unless God send his hail
> Or blinding fireballs, sleet or stifling snow,
> In some time, his good time, I shall arrive:
> He guides me and the bird. In his good time."

Paul's happy and cheerful nature was due to the fact that

his one supreme end was to attain to the highest he could conceive, and to his consciousness that this aim was the course destined for him—that he was striving for that which he was intended by God to be, that his own endeavour and his Maker's intentions for him were identical.

The highest aims are the most certain to be realised. If we are doubtful whether we shall succeed in our quest, attain to our ideal, let us elevate our goal, refine our ideal, and so we shall make failure impossible. The higher our aim the more surely it is in accord with the Infinite Purpose.

The search for the truest, purest, most exalted, is the only one which we may be confident will be realised. Even although we ourselves may not live to view the consummation, we shall have done our part and helped to make a path for those who come after.

* * * *

5th October, 1902. Text: Luke xxiii. 34—"Father, forgive them; for they know not what they do.

This, the first recorded utterance of Jesus while suspended upon the Cross, is a saying truly characteristic of Him. It was His habit always to find out what extenuating or palliating circumstances there were. He had a sympathetic understanding of the difficulties and hindrances with which we are surrounded, and so was always ready to make allowances.

When a poor woman in blind affection anointed His feet with valuable ointment and His disciples upbraided her for the waste, He turned and rebuked them: "She hath done what she could. Though the devotion might have been shown in finer and rarer ways, yet she in ignorance has done as well as she knows, and I, seeing and understanding, accept and value it accordingly."

When in the garden of Gethsemane He found the three whom He had left to watch, sleeping, though He was at first distressed that at such a time they should seem negligent, yet he immediately added, "the spirit indeed is willing, but the flesh is weak."

Sins committed in ignorance or without intention were recognised in the Mosaic order, and for these trespass offerings (as they were called) were offered, distinct from the sin offering. The Hebrew word implies rather an impulsive, unpremeditated act. In the New Testament several distinct words are used to express sin—to overshoot the mark, to miss the mark, neglect a duty, perpetrate a fault, a flaw.

Even when Jesus made His sweeping outburst: "Ye are of your father the devil, and his work ye do," He was recognising with a sigh the hampering effects of heredity. He knew how

the crowd around, turning a deaf ear to the truths He so patiently endeavoured to impart, had been brought up to regard religion as a matter of ceremonial. He knew of the heavy incubus of ancestral inheritance filtering [?] their minds and numbing their faculties.

It is well to remember that we have an undoubted claim on the Divine Sovereign who endowed us with this body of compound and conflicting elements and placed us in this world of turmoil and strife and pain and sorrow. Jesus, doubtless, had some feeling of this when He said: "Father, forgive them; for they know not what they do."

We may be sure that the fullest allowance will be made for all the untoward influences and the various encumbrances beyond our control, and I should not wonder if sometimes when we are feeling, perhaps more strongly than usual, our own demerit and gross turpitude, there are those up in the heavens who are wondering that with all our frailty and hindrances we should have fought so long and done so well.

There's a wideness in God's mercy
Like the wideness of the sea:
There's a kindness in His justice
Which is more than liberty.

There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind.

F. W. Faber.

Robert Louis Stevenson wrote: "One person I have to make good—myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy" —and often this can best be accomplished by being lenient to his faults.

But, applying the words in a wider sense than that in which Christ used them—"they knew not what they did." Had those wicked hands not nailed Him to the Cross the consummation of His life would have been wanting. Where would have been the deep and lasting influence, and above all the great redemptive power of His name? Verily they knew not what they did.

All evil deeds have *some good* effects. All things are overruled for good. God's puppets are we all. In our follies and our vices, as well as in our wise and brave and virtuous deeds,

we are working out our own destinies, working out the Eternal Plan.

It is a universal law that some should suffer in order to the saving of others. Those miserable beings—God pity them! —who go down into the pit, not being permitted to save themselves, yet contribute to the salvation of others. Some serve as a warning beacon, some contribute to the knowledge of life and widen experience. . . .

The strong animal spirits of Robert Burns, which made shipwreck of his life, serve, as someone has said, to make a background. . . .

Yet we must ever strive . . . for none the less wicked were the hands that crucified the Redeemer, though an inscrutable Providence ordained that out of the evil good should come.

* * * *

19th October, 1902. Text: Matt. xiii. 43—"Then shall the righteous shine forth as the sun in the kingdom of their Father."

This passage occurs in one of the recorded parables of Jesus in which He forecasts the history of the seed which He and His disciples would cast forth in the world upon the field of men.

Impression, repression, expression—the order of experience passed through by all mental and moral truths. Before a man can *express* anything of worth he must be *finely impressed.* All truths, aspirations, reforming ideas, have to pass through a time of repressions; and when the difficulties and hindrances have been overcome, then, in the time of expression, comes their full efflorescence.

Self-expression, our *raison d'être,* the object of our existence, what we were born for. In Nature around us self-expression is the aim and achievement of everything that is alive.

Here and there are men who dream dreams. One has a vision of a healthier, stronger, purer life; another sees the folly of some venerated custom; another glimpses a hitherto unobserved truth which promises to revolutionize certain departments of thought; another yearns for a saner, simpler, more natural manner of living. But how many of these fail to fully and truly express themselves! There is so much to deter them; so many and adverse hindering forces. The great trend of popular opinion presses in an opposite direction. They are overwhelmed in the ditch of current convention. They lack the courage to assert their original ideas. Hindrances to self-expression. Some need a change of environment before they can utter their hidden thoughts. Some are prevented from expressing themselves by the character and tone of their associates, some

for lack of a sympathy which would step out and meet them half way. Others need the stimulus of some great crisis or sudden convulsion to call forth the powers within them.

"He that hath a dream," said the Hebrew seer, "let him tell a dream." But there are some who dream dreams and are yet unable to tell them forth, who are impressed and have not the powers requisite for expression. Many men have thoughts, fine, deep, honest thoughts, worthy of expression, but they have not the words in which to express them.

It has been said that whatever is pure and brave and true in a man's nature will sooner or later come to light. Some of our thoughts and ideals seem to evade expression by their very fineness, and our words and deeds seem too coarse to reveal them.

Behind a man's conduct is the something of which his conduct is the expression, and this something—a part of himself—can be only imperfectly expressed and therefore is finer and braver and purer than his best and bravest deeds.

Not on the vulgar mass
Called "work," must sentence pass,
Things done, that took the eye and had the price;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice.

But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account;
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man's amount.

Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All, men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped.

Browning: *Rabbi ben Ezra.*

But we are not to express *all* our feelings. We must repress our base passions, our frivolous desires, our passing whims and fancies.

Our nature is like a tangled forest and our self is the hamadryad, the myth, the nymph that inhabits it.

If it be true in the world of art that the most important principle is to know what to leave out, so in the matter of self-expression is careful selection and due elimination of the utmost importance. We are not to flaunt our animal propensities, the relics of the ape and beast from which we are evolved and whose

lingering remains cling like rotting rags tenaciously to us. We are to select the *man* in us—the individual self.

But when we look closely we find that there *are* no hindrances to self-expression except those which we ourselves originate. No external power or circumstance can have effect without our consent. Most of the fancied antagonistic influences are the offspring of our own habits of thought or action, a habit of indolence, a love of ease and comfort, a shrinking from danger, a standing aloof from conflict, a tendency to look on the worst side of things.

All so-called obstacles are really *aids to expression.* They are *tools,* just as much as brush and palette are the tools by means of which an artist prepares an image of his idea. For it is by standing up to, battling with and overcoming them that expression is most truly effected. In shaping ourselves to meet the difficulties, and in responding to the stimuli that induce to action, we are expressing ourselves in the best and most enduring way.

* * * *

9th November, 1902. Text: Acts iv. 12—"Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

Peter, having offended the rulers by restoring to health a paralytic man and by his subsequent address to the people, is brought before the Sanhedrin for examination. He boldly asserts that the miracle was wrought by the name of Jesus Christ of Nazareth, whom they rejected and crucified, and that by the name of this same Jesus only must they be saved.

He spoke of the *name* after the manner of his time and fellows. In olden times the name of a man, especially of a notable man, was usually a description, representation or image, rather than, as in modern times, a mere title or appellation. The *name* implied the qualities and powers of the person or thing named, and so came to have a certain sacredness and intrinsic value. (Cf. "The name of the God of Jacob defend thee." "Some trust in chariots and some in horses; but we will remember the name of the Lord our God." "The name of the Lord is a strong tower.")

Hence the habit, common to the Jews, of avoiding as far as possible the utterance of the sacred names, and hence a Jew before writing the title of Deity would carefully wipe his pen, and even then would take care to omit some of the letters.

Many things which help to holiness or wholeness. The innocent prattle of a child has often acted in a marvellous manner in clearing the crust of grime from off a mind weary with toil or oppressed with the sense of failure, saving it from disease

or despair. The thrills of emotion when, at times, we come into close touch with Nature. From a French writer: "It was only a drummer-boy beating a tattoo in the street, but the action was so well done, the time so perfectly kept, and the lad's heart was so evidently in his work, that at the sound my spirit revived, and I took comfort at the thought of the ideal being so near that in a humble task like this it can be realized that a mere boy can do his work perfectly."

But these momentary effects—beneficent events and divine benedictions though they be—are but temporary salvations.

When Peter said, "there is no other name under heaven whereby ye must be saved," he spoke from his own experience; but there were a great many things under heaven of which he was ignorant. His sphere of knowledge was limited to the little country of Syria, and he knew little or nothing of the great world outside.

May there not have been here and there, at one time and another, men, inspired of God, of saving power, saviours under the one Lord, to whom men turned, and not in vain, for guidance and comfort and upward leading, in India, say, or in Greece? Yes, there were indeed such. But Peter was not formulating a doctrine or dogma about Christ; he was simply speaking out of his own experience what he himself had found to be true.

Salvation means saving from something that should not be for something that should be.

Some men seem not to be tempted into gross sins; their lives are well-ordered, their passions are neither strong nor unruly; they require rather education and cultivation. An orthodox divine said of Dr. Channing, the American Unitarian, that his life and character were so pure that he was cut off from the highest privilege—that of salvation.

But there is a sense in which it is true that only in the name of Christ can men be saved; for in Him alone do we find . . . and it is only as we learn His secret and live His life that we can obtain full salvation.

Some men will say, "Why do you make so much fuss about men's souls? You forget that you are but a tiny ephemeral speck on a tiny planet, and whether your soul be saved or lost, the universe is neither better nor worse for it." But a man's first business is with himself, whatever his relative importance in the outer cosmos. His own existence is the basic cosmic fact in his consciousness, and in seeking his own salvation he is not only above the charge of egotism, but is, in fact, fulfilling his primary and supreme duty.

The secret of Christ's life and his importance to men lies not in any question as to his rank or station, or in the occurrence

of mysterious dealings by Him with heaven on our behalf, but in His reception and conviction of the threefold conception of Fatherhood, Sonship and Brotherhood. The Fatherhood of God, the all-pervading Unity behind all seeming diversity . . . : the Sonship of Man, and his consequent exalted possibilities . . . and, arising from this, the essential Brotherhood of Man. . . . These three relationships He portrayed in the parable of the Prodigal Son—the first in the father, the second in the prodigal, who was yet a son, and on his repentant return was treated as such, and the last in the ugly character of the elder brother, depicted and condemned, thereby implying the real brotherhood.

"Whereby we *must* be saved."

"I can but trust that good shall fall
At last—far off—at last, to all."

* * * *

11th January, 1903. Text: Matt. vi. 27—"Which of you by taking thought can add one cubit unto his stature?"

This is the translator's version of what Matthew records as having been uttered by Jesus Christ in the midst of His instructions to His disciples not to be anxious about the things which concerned their bodily life, what they should eat and drink, and what raiment they should wear.

The teaching not to be strictly followed in our own time. It was given in an eastern country long ago and under very special conditions. Swept along in the strong emotions of that eventful time, filled with a sense of the supreme importance of the new religion, and burning with zeal to extend the Kingdom of Heaven, was it strange that He should deem it unnecessary to care for the things of the flesh? that He should trust the Father for whom they were working to supply all their needs, and, secure in that faith, seek to free Himself and His disciples from distracting cares?

Few who have read carefully can have failed to ask what relevancy the question in this form can have to the argument. For who, excepting a child, is anxious to increase his stature, and that by a cubit—something over a foot and a half—which would make a man of average height a giant? If the rest of the sentence be correct, would it not have been less ludicrous and more forcible to have said an inch, or a hairsbreadth? But the translators have erred here. The last word, in the Greek, signifies adultness, full age, referring to period of growth, term of life, and is used only secondarily to imply measures of length. The expression "cubit of time" sounds strangely to our ears; but the application of measures of length to periods of time was formerly not uncommon, and, indeed, a similar

expression occurs in one of the Greek poets. Even to this day we speak of a *span* of life.

The text should read ". . . can add a day, an hour, to the limit of his existence; can lengthen by a minute, even, the predetermined period of his sojourn here." Jesus evidently believed our lives to be foreordained by a power which human effort was powerless to affect. So the Greeks with their idea of the Fates spinning the web of a man's life which ceased simultaneously with the breaking of the thread.

The text reminds us of those things in our lives which are in very truth predetermined and irrevocably fixed.

We all have natural tendencies which remain with us to the end for all our cark and care. Inherited traits.

In a recent estimate of James Martineau it is said he "came of a fine stock, for in him the blood of the French Huguenot blended with the blood of the English Puritan. He owed to the one his keen and delicate intelligence, the elaborate elegance of his style, and his love of the true as the Beautiful and the Good; and to the other his severe conscientiousness, his ideal of freedom, his ethical passion, his strenuous obedience to the conscience which he held to be the voice of God." (A. M. Fairbairn in *Contemporary Review.*)

What we were in the beginning we are now and ever must be. We may grow older, wiser, better, but essentially we are the same. A man may change his opinions, alter his habit of life, undergo a moral revolution—such as what we call a religious conversion—but it is the same Brown, Jones, Robinson, that we knew before. Individual characteristics remain—an innate vanity, a carping spirit, a natural cocksureness, a shallow mental capacity, prove ineradicable and reveal themselves in this or that speech or manner.

We say we have outgrown superstitions; but a subtle precipitate remains of whatever we at any time received. What we are now we would not be exactly were it not for that experience of long ago, the discarded belief, the superseded faith.

Men differ widely in temperament—the hasty, hot-blooded, impetuous man; the phlegmatic disposition.

The man with a sensuous nature has to fight many temptations which do not trouble his fellows.

The man with a nervous, self-conscious nature is hampered cruelly in the conflict, and in a sudden crisis is liable to fall.

One man cannot be what another is. It is useless for the rough, coarse nature to try to enter into the fine conceptions and visions of the poet's mind.

Vessels of wood, and vessels of silver.

E. J. ROBERTS.

Joseph Kinghorn and His Friends.

OF the interesting series of marble tablets that line the walls of St. Mary's, Norwich, four bear the name of Theobald, commemorating a family very closely connected with the church during the pastorate of Joseph Kinghorn.

John Theobald had been associated with the General Baptist Church at Great Yarmouth. He settled in Norwich and became a member of St. Mary's in 1782. Only a month after joining the Church he was nominated as a "proper candidate" for the office of deacon, but he was not elected, the successful candidate being Thomas Hawkins, who held office till his death fifty-nine years later. John Theobald died in 1799, but at least three of his five children, Ann, Sarah and Thomas, had a connection with the church, extending beyond Kinghorn's long ministry. Ann and Sarah were baptised by Kinghorn in 1794 and both remained in membership until they died respectively sixty-eight and sixty-one years after.

Ann became the wife of Jeremiah Colman, one of the founders of the firm of J. & J. Colman. For many years they lived at Stoke Mills, about five miles from Norwich, driving up to St. Mary's with a horse and gig which they stabled at the nearby "Woolpack Inn." Jeremiah Colman was a deacon of St. Mary's for nineteen years. In 1845 he was Sheriff and, in the following year, Mayor of Norwich, when he caused some stir by refusing to nominate an Anglican Chaplain, stating bluntly, "The Reverend William Brock is my Chaplain."

Thomas Theobald was a textile manufacturer and in the course of his business visited Germany many times, sailing to Antwerp, where he used to buy a carriage in which he travelled to Leipsic to buy and take orders at the Fair. On the completion of his tour he sold the carriage and sailed home. Printed below are three interesting letters written by Kinghorn to Thomas Theobald when he was in Germany in 1797.

These letters are in the possession of Mr. Basil Cozens Hardy, a great-grandson of their recipient, and are printed by his permission. It is interesting to note that while the name of Theobald has practically disappeared in Norwich, very many prominent citizens trace their descent from the marriage of John Theobald's daughters and granddaughters. During the present century his descendants have supplied to Norwich a Mayor and Mayoress, a Lord Mayor, two Lady Mayoresses, and two Sheriffs, and to Norfolk two High Sheriffs and a Lord Lieutenant, while the first Lord Cozens Hardy was his great-grand-

son. Several of his descendants are still active members of the Churches at St. Mary's and Princes Street.

The letters mention several interesting characters. William Hawkins, son of the deacon Thomas Hawkins, afterwards graduated at Edinburgh and entered the Baptist ministry. He held a pastorate at Derby, where he used to take students for a preliminary course of study before they entered Stepney College. One of these was William Brock, who became Kinghorn's successor. Brock spent six months at Derby and always acknowledged a debt of gratitude for the help and guidance he received from Rev. William Hawkins.

Dr. Enfield was minister of the Unitarian Church at the Octagon—always an intellectual centre. He founded a select debating club—the "Speculative Society"—of which Kinghorn was a member, as was William Taylor, the celebrated man of letters, who is mentioned here as giving Kinghorn lessons in German. He later taught this language to George Borrow, who devoted a chapter of *Lavengro* to describing a conversation with him.

Winterbotham was pastor of the Baptist Church now meeting in George Street in Plymouth, and had suffered four years' imprisonment for using seditious language in two "political" sermons preached there.

We are accustomed to think of Joseph Kinghorn as an austere and solitary man; a scholar wedded to his books; a champion of Calvinist conservatism; a saint aloof from the world. It is very pleasant to meet him in such a human vein—pleading the cause of English beauty, up to any mischief Sally set him upon, and highly diverted at a young member of his congregation losing 6d. at cards.

* * * * *

Joseph Kinghorn at Norwich to Thomas Theobald at Leipsic, 5th October, 1797:

"I am glad and thankful to a kind Providence that you have arrived safe in Germany. I did not expect your passage would have been so rough—your reflections when on the Turbulent deep were very proper and I hope accompanied with additional ones of resignation and hope in the father of Mercies, had it been his will that you should have terminated your life at that time.

"I observed your remarks on foreigners and their customs. You act thoroughly on the maxim that every man is to be accounted a rogue until he be approved honest. I fear this is too necessary abroad, alas, we too often find imposters at home, tho' I have, I own, a higher idea of English honour in trade, than of that of some other nations.

"I was highly diverted at your playing at Cards and losing sixpence—not that I like cards—I hate them. They are a dead stop on rationality, pleasantry and everything else that is important. But your situation is unavoidable and I imagine must be tolerated as an evil that cannot be cured. But at home in England I hope I shall never see you the companion of the card table.

"You have been visiting a great Mercht. House—Does wealth in Germany operate more in happiness than here in England?

"I have little news for you—your father and mother are at Yarmouth, your brother and sisters all desire their love to you and impressed it on me in a manner you will feel tho' I cannot describe. Sally and Nancy have been here. They have seen part of the above. You would have been interested indeed had you seen us reading it. Nancy had come first at the table and I was sitting at the side with a vol. of Pooles Synopsis before me seeing what was said and considering what I should say (Wedy. Night Remarks), and Nancy at my elbow turning over the leaves of a vol. of Neals histy. of the Puritans, the conversation naturally turned on you after I had finished and it was remarked that tho' you might generally know all our motions and probably then thought we were making preparations for going to Meet^{g}. (half past 6 o'clock) yet you would scarcely think of looking for us 3 where we were then. Old Mrs. Barnard desired her kind love to you by the first letter that was written. I imagine Norwich news is all of importance to you. Mr. Goodrum is better—Mr. S. Wilkin very ill—going to Bath to-morrow—I think his time on earth very short. I have for the present taken another pupil, Wm. Hawkins."

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Joseph Kinghorn at Norwich to Thomas Theobald at Hamburg, November 20th, 1797:

"As to the state of things here I can say little. Trade I know not, you will hear that from other quarters, but I doubt there is but little. As to other things, your family are all well —This is a Capital matter for your comfort. Death has been making many inroads among us. Old Mr. Cubit is gone. Mr. W. Durant who is a relation somehow to your family is also departed. Mr. Cubit the Woolcomber in St. Mary's is dead; Mrs. Colby a relation of Mr. Harper; Mr. Spilman of Yarmouth is no more; and Dr. Enfield after the short illness of 8 days was called away, aged 56: all these nearly together. The last I knew the best and I esteemed him and lament him.

"Bro. Wm. goes to Lon^{d}. this week. And there is some-

thing said about you of a dubious nature—a lady wrote to your sister Sally last week and sent her love to you by the first letter! So take care lest the foreign fair take too much possession of your heart—pray leave a little corner for a fair friend here at home—who asks nothing and therefore is the more deserving—who does not stipulate for love in return but merely sends hers to you. I am in this case a disinterested pleader for pining beauty, for I know not who she is. And the more earnest for our countrywoman because foreign manners are more apt to steal away the heart by admitting actual contact—kissing is always infectious work tho' it be only hands.

"I am learning German. Made some little enquiry about the nature of the language from Mr. W. Taylor of Livery Street, who ans[d]. all my questions, encouraged my design and was so kind as to offer to instruct me twice a week; this is to me a great thing.

"Yesterday I pleaded the cause of the Parsons in an annual Sermon for the Bapts. fund—'The Scripture saith thou shalt not muzzle the ox that treadeth out the corn.' 1 Tim. 5: 18. and we had a capital collection.

"Respects from our dinner table—Mrs. D. and Mr. Y."

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Joseph Kinghorn to Thomas Theobald, January 6th, 1798.

"I am sorry that what I said in my last which originated in a fact and was not a mere joke upon you, seems to have excited a curiosity—a surprise—perhaps an anxiety beyond what was intended or wished. You will easily see I refer to my petition in behalf of English beauty. Your sister Sarah bid me tell you of it without mentioning names—I promised to do any piece of Mischief she set me upon, and thought no more of it—it struck me it would do very well to dress a little, and so I put it in the form you see. Ann came down about the time, I read it to her—she laughed, the letter was sent and no more was thought of it. But when yours came it surprised me and rather vexed me that I had for so foolish a thing excited any anxiety in your mind. 'Tis true as you suppose I wrote it in a giggle—you laughed when you wrote about it—yet I am sure by your manner it operated in your mind more than I wished. I believe Ann will explain the whole on the other side.

"Probably you know Mr. Winterbotham is now in Norwich. You will naturally ask what kind of man he is—I know not how to give you an idea of him—he is a fat MAN with a little wife whom he married since his liberation. He has preached for me and preaches again on Lord's day, much to general satisfaction." C. B. JEWSON.

Charles-Marie de Veil.

OUR studies in volume V. provoked a member of the family, descended from a younger brother of Charles-Marie, to take up the family history. He has investigated for six years, and the results are now available in a limited edition (*Het Geslacht de Weille,* door G. J. en G. A. de Weille: Weesp, near Amsterdam). The volume is produced most handsomely, with illustrations, abundance of documents, all located on the plan we ourselves originated. The greater part of our researches are translated, with due acknowledgement. A few corrections have been made, and as the pedigree has been carried back to 1370, we present an abstract of such information as may interest Baptist readers.

The story begins in a district which for similar reasons is attracting the attention of Europe again—near Barcelona. Pedro the Cruel, king of Castile, employed Jews as his tax-gatherers, and even farmed out the taxes to them, so that they became as hated as the "publicans" in Palestine. Civil war broke out, in which our Black Prince intervened, for John of Gaunt had married Pedro's daughter, and claimed to succeed him. When the Portuguese defeated the Castilians, and the crown fell to a child, law and order seemed to disappear. The populace rose on the Jews, and massacres took place everywhere in 1391 A.D. Seville saw 4,000 massacred: Cordova, Jaen, Toledo, Valencia and Palma saw similar scenes. On August 5th, the feast of Saint Dominic was appropriately celebrated by fifty Castilians landing at Barcelona and slaying a hundred Jews that day. Hundreds fled to the new castle, and two days were spent in plundering their houses: on the third the castle was stormed, and three hundred more were slain. The crusaders congratulated themselves that in a short time 11,000 Jews were baptised. This sort of conversion enables us to understand how the Inquisition was constantly enquiring into the real faith of the new Christians, the Marranos.

Twenty miles west of Barcelona is the town of Valls, near the port of Tarragona. It was the home of a Jewish family, from which one son took a third alternative, exile. Jehuda was just of age, so able to escape. He found his way to the Rhine, where he became known from his home-town as Vaïl. His son Jacob Weil was educated by a famous rabbi of Mainz, Jacob Möln, who died in 1427; that year Jacob was installed rabbi at

Nuremberg. His son Maharam Weil became rabbi at Ulm. The son of the fourth generation was most prolific, and famous: his full name and titles were Rabbi Jacob Jeqil Weil ha-Levy. He was in office at Landau, where most of his children were born; also at Donauwirth; and he rose to be Chief Rabbi in Bavaria. His second wife was of high extraction. Their second son was Moses Asher ha-Levy, who married Mindelin Cohen, became a rabbi, settled at Olesheim, and died 1594. His second son took a name from his grandmother's father, and was known as Senior Feibusch Levy; if he became a rabbi, he does not seem to have been placed in charge of a synagogue. His elder brother Jeqil Jacob became president of the synagogue at Metz, and Feibusch followed thither; he attained some importance, and was mentioned in the records as "our master"; there he died in 1635.

On February 1st, 1601, a family of similar name was ennobled in Lorraine, and obtained a grant of arms—on a green ground, lion rampant, upper half gold, lower half red. The spelling there was Veille. A somewhat similar coat was borne in Bavaria and another variant in Maine—to whose capital at Angers our Charles-Marie went to study, after baptism. There is no evidence that these Christian Veilles were connected with the Spanish-German Weils.

Feibusch Levy had a son David, the first to call himself de Veil. He studied and became a rabbi, but while he spent most if not all of his life at Metz, he was never the rabbi in charge. Moreover, there was another rabbi David de Veil there and then, whom we confused with him. Our David in 1621 had a wife, Magdalain Jathon; the other had a wife and four children and an orphan boy. In 1637 the other had lost his wife, and when he died seven years later, a eulogy was entered in the Memorbuch which we wrongly attributed to our man. Our David in 1637 had a wife and four children, including one lad born in 1630 whose Jewish name we do not know, and Daniel born in 1637. He also had a daughter, born in 1640, and a son, Jacob, born in 1646. Our David died in 1650, when the Memorbuch declared simply that he was a close student of the Talmud, and attended prayers in the synagogue every evening.

Four years later came the turning point for the eldest son. The nearest relations he had, apart from mother, brothers and sister, were two. His uncle Moses Levy has left no important trace, but had set his son Jacob de Veil to study and become a rabbi; this cousin died at Metz in 1661. Thus there were no very strong influences to hold rabbi David's children. In 1654 the eldest lad was baptised at Metz, taking the name Charles-Marie; next year Daniel was baptised at Compiègne, taking the

name Louis-Compiègne; in 1669 Jacob was baptised at Cleve, taking the name Fredericus Ragstatt de Weille; and as the sister is known only as Louisa de Weille, she apparently followed suit. Abundant information about the family, and about Frederick's life at Cleve, was recorded in the minute-book of the church.

Frederick settled in Holland, publishing Christian apologetics at Amsterdam and Leyden before Charles-Marie left France. His Dutch descendants have not traced any intercourse of the French brothers with the Dutch, then, or later. Frederick married a Dutch girl, and continued to publish till 1702 at the Hague, Franeker and Dort, besides a German translation at Anhalt. He lived to the age of eighty-three, and was buried at the Hague.

Mr. Wilfred S. Samuel has continued his researches in England as to Charles-Marie de Veil, who became a Baptist minister. Jean Rou dined with his brother Louis and wife—"most agreeably witty" in London, where Charles-Marie was a fellow-guest. Charles-Marie married Mercy Gardiner at St. Marylebone between 3 and 5 August 1681. Their daughter was christened there, as Elizabeth Anna, some years later; evidently her father was then dead, and probably her Baptist mother. Her uncle Louis-Compiègne, has descendants in Wiltshire, who possess a portrait of Hans de Veil, the usher of Felstead school and vicar of Saling.

W. T. WHITLEY.

CHRISTIAN ENDEAVOUR has been acclimatised in the British Isles for fifty years. Its central ideas have been to enlist young people and give them definite work for Christ. Naturally it has made strong appeal to Baptists. Its votaries do evangelistic work at home and abroad; they sing, they take holidays together. Annual conventions have been held in forty-five years. Presidents have come from seven denominations, and include one inter-denominational lady. The story is well told, with portraits, by Benjamin Reeve (Endeavour Union, sixpence).

Review.

None Other Gods, by W. A. Visser 'T Hooft, D.Th. (Student Christian Movement Press, 5/- net).

This book is largely "a tract for the times". Its author, Dr. Visser 'T Hooft, is Dutch, the present General Secretary of the World Student Christian Federation, and, as such, the successor of the well-known John R. Mott. In the course of his duties he has travelled widely and come into intimate contact with people of many lands, particularly of the younger generation. He is therefore specially well-qualified to speak about religious conditions to-day, and the present book is the result.

The book is divided into two almost equal parts, the first dealing with "the basis and the content of the Christian life", and the second with its relation to the great movements that are sweeping over the world, and particularly Europe, to-day.

The treatment in the first part suffers from the fact that it embodies "lectures and articles prepared in different languages and for student-groups of different countries". But the line of thought is none the less suggestive.

Beginning with the absolute necessity of a choice of guiding principles of some sort if we are to live effectively in any sense, Dr. Hooft goes on to deal with "The Christian Choice" which is, of course, Jesus Christ. He points out that there have been, and are, a great many "Jesus Christs", according as writers of different schools have tried to harness Him to their own special interests. In fact this is one of the striking things about Him, that people of very divergent views are eager to claim Him as theirs. But Christ is always "above the heads of His reporters", and He always staggers us by His demands, so much so that we cannot help feeling that in Him is the deep imperative of God, and the real question is—if we take Him seriously (which unfortunately so many of us never do)—"Can we stand the strain?" To live the Christian life is no mere experience of occasional ecstatic sensations, but an honest endeavour to live out His will on the humdrum levels of daily existence, and for this we require something more than what people vaguely speak of as "religion". In Christianity, however, we have more than idealism; we have a Gospel, and we can come into contact with Christ through His word and through prayer. But this in itself might suggest the atomistic, whereas Christianity embodies itself in a community life, in other words the Church, and, though in many respects the Church has tragically failed, it is essential to

the work of the Gospel and its task for Christ can never end until life in all directions is permeated with the Christian ideal.

But this raises at once a deeper issue—Is Christianity not already a spent force? Has it not failed to meet the demands of life, especially on the collective side? and is its place not being filled—and better filled—by other movements which claim—and undoubtedly win—the allegiance of youth to-day?

This gives us in some ways the most interesting part of the book. No one can fail to be alarmed at the wide-spread slump in Christian values to-day, especially on the Continent. Not only are the Churches being attacked but Christianity itself is fighting for its life, and at the moment no one can foresee the issue. Dr. Hooft is himself especially well-informed. He has the great advantage (in this matter) not to be an Englishman, that is to say, he can see the situation more intimately than we can. In addition, he is in constant touch with the new mind all over Europe, and his whole discussion is therefore based on wide and accurate knowledge. It is clear that the old Christendom, and the old Church organization, is either dead or on the point of being extinguished. Something new must take its place. No man can say what it will be. But it must be something simpler and honester and truer, something in fact more harmonious with the mind of Christ and the genius of essential Christianity. In this matter Baptists can view the passing of much so-called Christianity with the feelings of Amos as he looked at the "religion" of Northern Israel. For the final triumph of truth we need have no fears. But meantime the conflict is very real, and Dr. Hooft enables us to see it better and understand its issues more clearly.

Sooner or later the "half-Gods" go, whether they are wholly pagan or tepidly Christian, and then it is that Christ comes into His own. Meantime we must be patient and stedfast and true to the truth He gives us, for as Dr. Hooft says, "What could be greater joy than to know that one is enlisted in God's gracious work of giving himself to man?"

HENRY COOK.

Index

to Persons, Places, Subjects, and Incidents connected with Baptist History.