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Editorial.

NEW MEMBERS.

The following have joined the Baptist Historical Society since our last issue :

Dr. Charles Brown.	Mr. E. J. Fasham.
Rev. H. Tydeman Chilvers.	Mr. D. Hay.

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ANNUAL MEETING.

Excursions to places of historic interest have been much appreciated features of recent annual meetings, and it had been hoped to visit various centres in London during the forthcoming Baptist Assembly. In view, however, of the national situation, the desire of the Police that sight-seeing tours in the streets of the Metropolis should be avoided, and the restriction of the Assembly to three somewhat crowded days, it has been decided to dispense with the annual meeting this year. The treasurer's financial statement and the secretary's annual report will be printed in the July *Baptist Quarterly*, and the present officers and committee will serve during 1940/41. The Society's members will appreciate the wisdom of this decision, and hope that in 1941 the annual meeting will be held in happier conditions.

An opportunity for some of our members to meet is afforded by the summer gatherings at Winslow on Thursday, 6th June, referred to in Mr. Reid's article on Benjamin Keach. This tercentenary celebration should prove attractive, and the secretary will be glad to hear from those who hope to make the trip, so that the local friends may be informed.

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BAPTIST MISSIONARY SOCIETY.

One hundred and fifty years lie between 1792 and 1942, and in these years Baptist missionaries have gone forth to India, China, the Congo, Jamaica, and elsewhere overseas. Here is something that evokes thanksgiving and calls for worthy celebration. Doubtless the B.M.S. will soon make a preliminary announcement of its plans for 1942, and take other steps that the thought of the whole denomination throughout that year

may be focussed on Christ's World Dominion. The Baptist Historical Society desires to co-operate by publishing full-length articles on missionary enterprise. The first appeared in the *Baptist Quarterly* of October, 1939, when the Rev. Herbert Anderson wrote on "The India of Carey and of To-day." In the current issue the Rev. C. E. Wilson contributes the first section of an article on "The B.M.S. and Bible Translation," which will be concluded in July. Other articles will appear in succeeding numbers.

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ATLANTA CONGRESS.

It is a misfortune that, owing to the war, our churches have largely missed the thrill of last year's Congress. In normal circumstances many of the delegates would be busily engaged recounting their experiences; they would enthuse churches and associations, and ministers and members would face their tasks encouraged by the vision of the Baptist Church that is making progress in practically every country but Great Britain. Fortunately, a worthy record of this greatest assembly of Baptists has been published by the Baptist World Alliance, and we suggest that our members should secure a copy. The title of the volume is *Baptist World Alliance, Sixth Congress, Atlanta,* 1939, and it can be obtained through the Kingsgate Press (10s.). It gives a complete record of the meetings, and is well illustrated.

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BAPTIST ANNIVERSARIES, 1940.

At the close of the Spring Assembly a few years ago, a youthful don answered an enquiry concerning the meetings with the irreverent comment: "Same old smoke from the same old funnels." That could not be said of the forthcoming Assembly, as the programme just announced reveals that many will make their first appearance on the denominational platform. It is to be hoped that the unfortunate remark, "We must have So-and-so to make the meeting a success," has now been decently interred.

Benjamin Keach, 1640.

THERE was a man sent from God whose name was Benjamin Keach. He was born at Stoke Hammond, near Bletchley, North Buckinghamshire. In Great Britain, America, and wherever lovers of freedom know the work and worth of Keach, his debtors will give God thanks on every remembrance of His servant.

"February has twenty-eight days clear and twenty-nine each leap year." Three hundred years ago, on 29th February, 1640, unto John Keach and his wife was born a son, who, though his story belongs to the short and simple annals of the poor, was to prove to be such a great Valiant for the Truth that, centuries later, in the words of Bunyan, his contemporary and fellow-Baptist, we can say to men concerning this man:

Who would true valour see,
Let him come hither;
One here will constant be,
Come wind, come weather.
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.

Were you to visit Stoke Hammond to-day, you would find it difficult to discover three or four people among its three or four hundred inhabitants who could tell you anything about the lad who was born there in the seventeenth century. There are two shops, and the one on the village green or square stands on the site of the former General Baptist Chapel which Benjamin attended when a child. This chapel was sold to Mr. Charles Scott, of Stoke Hammond, for £76 on 31st July, 1876. I here quote from the title deed, dated 10th day of October, 1876: "And whereas the public worship of God in the said Chapel or Meeting House has been entirely discontinued for more than six months preceding the day of the date hereof." Mr. Scott, who married on 16th May, 1878, converted the chapel into his home and added the general store shop which is there now. The slab that serves as a door-step of this shop is the original one used for the chapel. The door, large, broad, thick, is the chapel door. Mr. Scott's daughter, who holds the title deed, tells me that the chapel was not demolished but altered by her father, who often pointed out to his children where the pulpit and pews

were in the old days. Stand facing this shop, turn left, and one minute's walk from it you will see an old gate leading into an enclosed field, at the farther end of which there are some stately trees. Near these trees stood two humble houses, and the one on the left was the home dear to Benjamin Keach as a youngster and youth. Was that his birthplace? I know not. None could tell me. These old buildings were removed some forty years ago, and though no brick or mortar remains to mark the place, you may see where John Keach's son learned to play and pray.

Benjamin Keach inserted the record of his own birth in his own Baptist book. In the official record in the Parish Church at Stoke Hammond there is an entry under Baptisms which is dated March 6th, 1640. The script is not at all clear, but I believe it is a record of the christening of Keach. The word Benjamin is perfectly clear, and the word which follows it is almost certainly Keach, so three of us thought who examined it with great care. Then we have—*filia Johannis et Fodora*—then a word which may be Keach, but which is too indistinct to enable one to be certain that it is. At the end of the line is the date—March 6th.

So it seems fairly certain that the child born on February 29th was christened on March 6th.

That his parents called him Benjamin, that he honoured his Creator in the days of his youth, and that a certain Mr. Joseph Keach, a bricklayer and preacher, was probably his brother, would seem to be indicative of the spiritual stock from which he sprung. Another brother, Mr. Henry Keach, was a miller, occupying Stableford Mill at Soulbury. Like most men who have lived for truth and righteousness and God, Benjamin Keach owed much to humble and holy parentage. Bunyan was a tinker and Keach was a tailor: both lived to the glory of God.

Like Timothy, Benjamin was familiar with the Scriptures from childhood, and at fifteen years of age he asked for Believers' Baptism. Mr. John Russell, probably of Berkhamstead, baptized the young disciple into the Name of the Trinity. Three years later the pupil became known as a preacher and teacher of the Word of God to men. For nearly fifty years this happy warrior lived a life of adventure and achievement as a fearless ambassador of Christ the King. His name and fame were soon noised abroad.

Three good women helped this man of God in his life's work: his mother and the ladies whom he married. At twenty years of age he married Jane Grove, of Winslow, who was a woman of "great piety and prudence." Jane, married to him in 1660, died in 1670, aged thirty-one years. They had had five children, but two had died. In 1672 he married a widow,

a Mrs. Susanna Patridge of Rickmansworth, Herts., widow of Samuel Patridge, originally she was a Skidmore. They had five daughters. Keach and his second wife lived together for thirty-two years. She survived him for twenty-three years, and died in February, 1727. He owed much to the women God gave him.

The scene changes, and we must leave the village of Stoke Hammond where Keach was born and go to the town of Winslow, some ten miles from Aylesbury. There, in 1660, when he was about twenty-one years of age, he became minister to the General Baptists. Thither I went on Monday, February 12th, 1940, and that day stood in the pulpit of this worthy son of Bucks.

Good fortune attended me and I soon had a worthy guide in Miss Clear, whose grandfather, in the year, 1894, wrote *A Thousand Years of Winslow Life*. One does need a guide to discover Benjamin Keach's Meeting House. Nonconformists do often build chapels in out-of-the-way corners. Heaven knows why! In the days of the House of Stuart they had good cause to do so. It was safer to be hidden away, "you in your small corner and I in mine." Even then they were often ferreted out by the king's men who were sent to apprehend them. The chapel is near the Market Square, but to save time and patience ask someone to be good enough to direct you to Benjamin Keach's Meeting Place, as it is known by that name, and is to be found "situate in a most secluded spot at the bottom of a narrow alley." Bye-and-bye, after sundry twists and divers turns, you will arrive at a very humble little Baptist Chapel that stands on ground which, for Baptists, should be, for ever, holy ground.

This is one of the oldest Nonconformist places of worship in Buckinghamshire or in Britain. Sheahan, in his *History of Bucks.*, 1862, gives the date of its erection as 1625. Mr. Robert Gibbs, in his *History of Aylesbury*, says that it is one of the few remaining ancient Puritan places of worship in an original state. Those worthy pioneers of that far-off day were sincere men who loved simplicity. This is manifest in the scheme and structure of this House of God. "The building is a very homely brick and tiled structure with its original small lattice windows remaining on the north side, and having a very quaint little porch . . . bearing the date 1695, when the porch was added to the original building." Through this porch on the right-hand side of the chapel you enter a small burial ground, where lie at rest the remains of former worshippers. Be it ever so humble, it was a holy place to those who were happy therein, and the visitor will be agreeably surprised at the state of good repair the small but sacred Bethel is in, after standing for more than three centuries. "From the chapel accounts we learn that in October, 1821, the

building underwent a thorough repair. The roof was stript, new lathed and retiled, the large oak beam which went across the Meeting House was taken out and converted into several purposes, such as the posts which are on the sides of the meeting, the window linings, the pulpit stairs, back to table pew, and a box to put the books in."

When you enter the building you observe Keach's pulpit right opposite. Above it are two windows which were installed in October, 1824. Before the pulpit is a table, and thereon several volumes lie. Three are by Keach. When no parson or preacher was available one of the brethren would read to the congregation one of Keach's sermons. "Some of these sermons have dates written against them in a shaky hand by pencil writing, denoting, no doubt, the deacon had read them when no supplies were available." Long ago, the silver cord was loosed and the golden bowl broken, but Benjamin Keach, being dead, yet speaketh, yea, even in the place where he began to preach the glorious Gospel of the happy God. There is a communion service consisting of old pewter cup, plate and box. At the back is a very small gallery, with narrow steps thereto. "An increase in the congregation rendered it necessary for us to build a temporary gallery . . . August, 1827." The church is partly paved with memorial stones which keep ever green the names of several stalwarts who are gone but not forgotten: some are buried in vaults under the floor. On either side are ancient seats which are "wood white with age." Brave men and women long ago worshipped the Ancient of Days in this place set apart, and we may stand where they stood and sit where they sat. To the imaginative it is not difficult to believe that the spirit of Benjamin Keach still haunts the sanctuary where he served God and man with distinction.

With varying degrees of encouragement Divine Service was held in this old place until the end of last century. Attempts have been made of late to revive the cause, but without success. I was told that it was open for three months in the summer of 1936, but the numbers attending did not justify the good people to continue the effort. Since 1930, each year the chapel has been open on the last Thursday in June for Anniversary Services. In the afternoon there is Divine Worship: afterwards, the friends adjourn to the Congregational Church Hall, where tea is served: and in the evening they return to Benjamin Keach's Meeting Place for another Service. Some thirty or forty gather from divers parts for these meetings in mid-summer. A board of nine trustees manages all the affairs of this historical House of God. The desire and prayer of many must be that God will raise up in this our day and generation a modern Benjamin who

will continue the good work begun so long ago by one we now delight to honour.

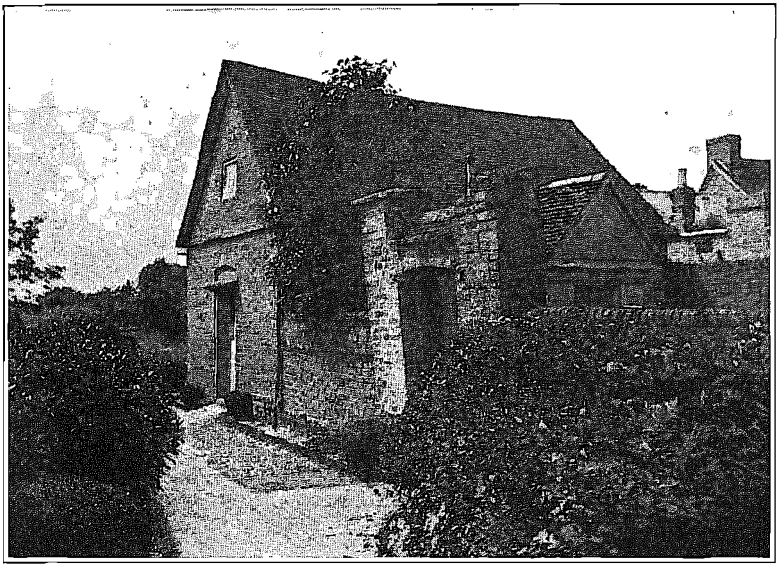
Principal H. Wheeler Robinson, in his chapter in *Baptists in Britain,* writes: "The relation of Baptists to the State during this century (prior to 1689) passed through three general phases. (1) In the first (1612-1640) they were naturally the objects of persecution, since they were offenders against both civil and ecclesiastical law by their 'conventicles.' . . . (2) In the second phase (1640-1660) Baptists profited by the removal of Stuart tyranny, themselves contributing largely to Cromwell's army and its officers. . . . (3) The third phase (1660-1686) brought a return of persecution, though from the Episcopalian Parliament rather than from the Crown."

Keach was born precisely at the beginning of the second phase, and grew up therein. He went to Winslow to begin his ministry precisely at the beginning of the third phase, the second epoch of persecution under the Stuart kings. Christ's young servant went forward with the spirit of this prayer in his heart: "God grant my only cowardice may be, afraid to be afraid." Very soon this fearless preacher was a marked man and was in trouble. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake." This blessedness was vouchsafed to Benjamin Keach in large measure. The storm broke when he was twenty-four years of age.

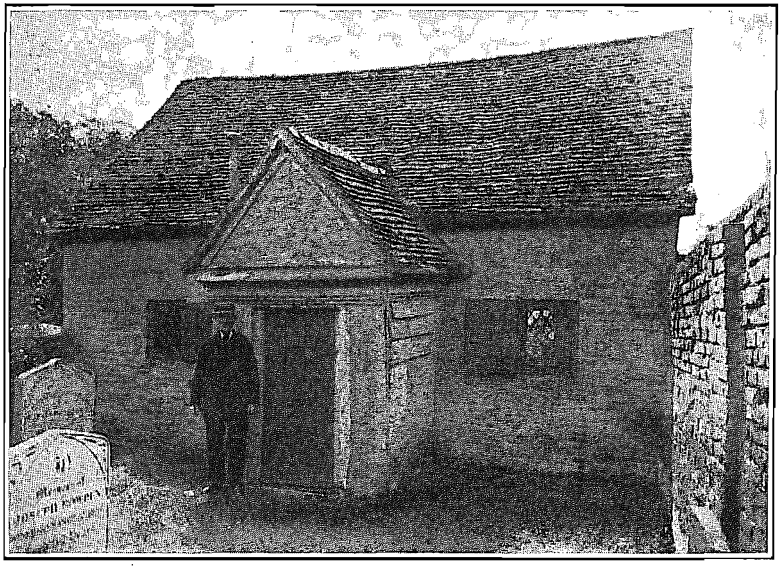
Some good people think that Baptists neglect the training of the young because they practise Believers' Baptism only. The case of Keach illustrates how erroneous such a belief is. He would not compromise on the question of Believers' Baptism, but it was his emphasis on the importance of spiritual instruction for children which first got him into serious difficulties. In 1664, Keach wrote and published a little book called *The Child's Instructor, or a New and Easy Primer.* Hear John C. Foster on this most important subject: "No more useful book for a child can be conceived of. It is educational; containing the alphabet, instructions in spelling and composition, lists of numerals and exercises in arithmetic, religious injunctions, verses and hymns; with an eulogistic preface by 'Hansard Knowles.' Altogether, a book calculated to make a studious child's heart leap for joy." In this famous volume he forthwith and without apology rejected the official Church teaching on Baptism as taught in the Catechism. "It was the Rector of Stoke Hammond, Thomas Disney, who was the first to give information against Keach for printing his Child's Primer, and caused his arrest: (Disney had been presented to that living under the Commonwealth, and had conformed at the Restoration)." Immediately,

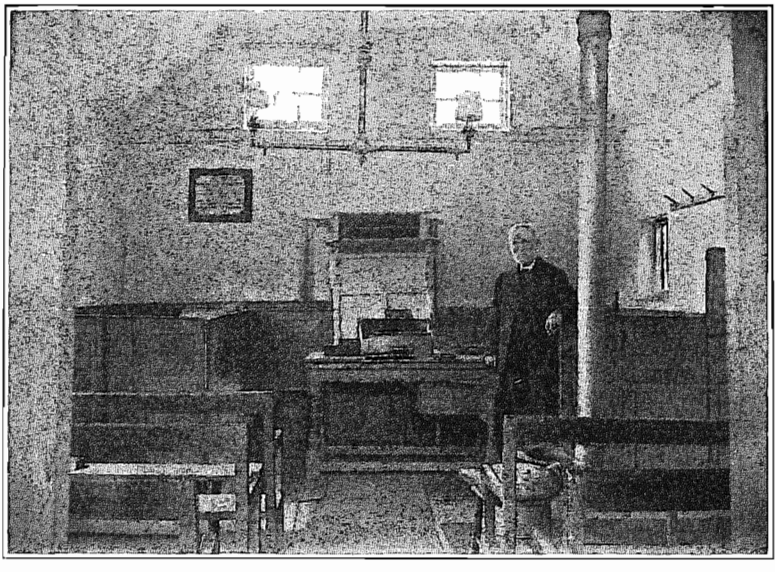
Mr. Strafford, J.P., taking Constable Neal of Winslow with him, went and arrested Keach and seized all his books. He was tried at the Aylesbury Assizes, October 8th, 1664, before Chief Justice Hyde. Unfortunately for Keach, the Chief Justice had not learned to obey the prophet's injunction to walk humbly, love mercy and do justly. After an unfair trial, the Judge proceeded to pass sentence on Keach as follows: "Benjamin Keach, you are here convicted of writing and publishing a seditious and scandalous book, for which the court's judgment is this, and the court doth award that you shall go to gaol for a fortnight without bail or mainprise, and the next Saturday to stand upon the pillory at Aylesbury for the space of two hours, from eleven of the clock to one, with a paper upon your head with this inscription, 'For writing, printing, and publishing a schismatical book entitled: *The Child's Instructor, or a New and Easy Primer,*' and the next Thursday to stand in the same manner and for the same time in the market of Winslow, and there your book shall be openly burnt before your face by the common hangman, in disgrace of you and your doctrine." The sentence was carried out in the letter and in the spirit. Did it achieve its purpose and silence the preacher? He preached from the pillory and was not ashamed to be there for Christ's sake. Did it cause him to lay down his pen? He rewrote the Primer and many editions were published. In Boston, New England, it was published in 1685, and it became the foundation of the famous New England Primer which ran to scores of editions. The trial made him a marked man by foes and friends. His enemies gave him little respite. Four years later, when he was twenty-eight years of age he went to London.

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us" about John Bunyan, I regret that no Baptist historian has been constrained to write: "It seemed good to me also, having had perfect understanding, or even imperfect understanding of all things from 1640 to 1704, to write unto thee in order, dear reader, concerning most excellent Benjamin Keach." One day, perhaps, someone will do him justice and put us in debt. His trial and testing proved that he could not be hid. "Londoners," says Dr. Whitley, "had their eye on Bucks. because of the death-sentence passed there on conventiclers. He soon was encouraged to migrate to town, and took charge of an off-shoot from the ancient church founded by Elias Tookey in Southwark. But coming into contact with Kiffin and Knollys, he considered the points of difference, and declared himself a Calvinist. This led, of course, to his founding a new church, which in his later career erected a meeting-house on Goat Street,

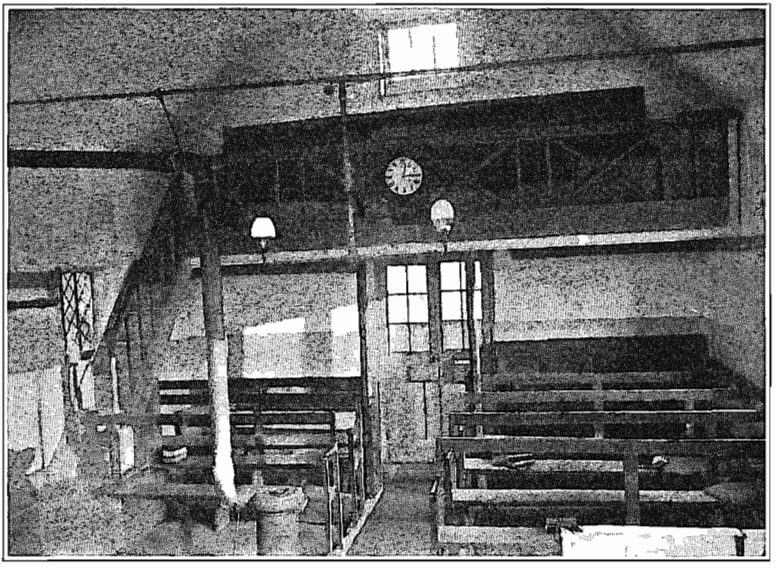


EXTERIOR VIEWS OF BENJAMIN KEACH'S MEETING-HOUSE.
Photographed by Mr. J. H. Turnham, of Winslow.





INTERIOR VIEWS OF BENJAMIN KEACH'S MEETING-HOUSE.
Photographed by Mr. J. H. Turnham, of Winslow.



Horsleydown." Keach went to London in 1668. His first wife died in 1670, and in 1672 he married again. This second wedding proved to be a pivotal point. The new Mrs. Keach was apparently a Particular Baptist, but details are lacking. It is certain that at this time Keach quitted the church which had ordained him, and, taking a few attached converts, he founded another in Goat Yard. His deserted church is now housed on Borough Road, his new church died in 1853, but a split in the time of his son-in-law, Thomas Crosby, now flourishes at the Metropolitan Tabernacle. (See Dr. Whitley's *Baptists of London,* pages 110, 112.)

Arriving in London from Winslow, young Keach would have understood the mind and mood of Keats when he sang:

> ——Then felt I like some watcher of the skies
> When a new planet swims into his ken;

He and his good wife must have

> Look'd at each other with a wild surmise——.

but, unlike stout Cortez, Keach did not remain silent. As in the beginning, in his native Bucks., so, during the three dozen years he lived in London, he was a man of great and good courage. He could truly testify:

> The Lord is my light and my salvation;
> Whom shall I fear?
> The Lord is the strength of my life;
> Of whom shall I be afraid?

This brave man was ever a very busy man. Ever about his Father's business, he never grew weary in well-doing. As preacher, writer, rhymester, apologist, controversialist, he was indefatigable. He wrote volumes of sermons like *The Victorious Christian . . . Prison Meditations; A golden mine opened* (40 sermons); *The Display of Glorious Grace . . . in* 14 *sermons lately preached.* He was a strong defender of Baptist faith and principles. He wrote: *A Broadsheet criticising Baxter's arguments for Infant Baptism; Gold Refin'd, or Baptism in its Primitive Purity; Paedo-baptism disproved, Being an answer to the Athenian Society; The Rector rectified (about infant-baptism); Light broke forth in Wales expelling darkness.* He was asked by Welshmen to reply to an attack on Baptists: this is the result, which they translated into Welsh. His attitude to Roman Catholicism was crystal clear: he wrote: *Antichrist stormed, or the church of Rome proved to be mystery Babylon.* He was a preacher AND teacher: his *Child's Instructor* was and is famous: and his *Instructions for Youth* saw its thirtieth edition by 1763.

His *Expositions of the Parables* made a most massive volume. "He ran neck and neck with Bunyan as a religious novelist, though he has not had the staying power there." Dr. Whitley writes: "He broke new ground in 1673 with a couple of dialogues, whereof the former was allegorical, *War with the Devil; The Young Man's Conflict with the Powers of Darkness.* Keach has seldom been recognised as the father of this species of literature, which he cultivated assiduously, though he was not quite original, for another Baptist, T.S., identified by some as Thomas Sherman, had already found a demand for three editions of his *Youth's Tragedy,* which he followed up with *Youth's Comedy,* besides the *Song of Solomon* in metre and a more directly religious work, *Divine Breathings.* This first dialogue of Keach ran to twenty-two editions within a century." I have a copy before me which was printed in Leeds in 1795 by John Binns. On page 144 Keach puts these words into the mouth of the "Professor," and I quote them since they give us an insight into the sovereign passion of his own soul:

> If father, mother, and dear brother too,
> Forsake me quite; yet still I well do know
> My precious Saviour will my soul embrace,
> And I shall see sweet smiles from his dear face.
> Myself, and my relations all, though dear,
> I do deny, such is the love I bear
> To my dear Lord, whose servant now am I,
> And do resolve to be, until I die.
> Come life, come death, for Canaan I'll endeavour,
> It is my home and resting-place for ever.

When Keach found that a "Bedfordshire brazier (Bunyan) was ploughing with his heifer, he put forth *The Travels of True Godliness,* which was revised and reprinted for a hundred and fifty years." I will give one prose and one verse extract from this work. On page 46 we read: "At this answer the dispute ended; and Riches perceiving his chaplain was worsted, envied True Godliness much more, and raised all the rabble of the town upon him; amongst which were these following: Pride—Ignorance —Wilful — Hard-heart — Belly-god — Giddy-head—Pick-thank — Rob-faint —, and much more of such like rustical and ill-bred fellows: And moreover, he swore if he would not be gone the sooner, he would send for the two constables, Oppression and Cruelty, to lay him fast enough; at which poor Godliness was fain to get away, and hide himself, or else for certain he would have been knocked on the head, or basely put to death; but he being out of their reach, by the providence of God, escaped without any hurt to himself, but many of his poor friends were sadly abused, who stood up to speak on his behalf, being reproached as the vilest of men."

On page 127 Godliness bewails Apostate's condition:

> Farewell, farewell, thou monster of mankind,
> Look east and west, see, see if you can find
> A man who may with this sad soul compare:
> Will he return? or if he does, is there
> A ground to hope repentance he may meet,
> Who treads the truth, nay Jesus, under feet?
> Can any man on earth here come to be
> A full complete and just epitome
> Of sin and wroth? O then, sirs, this is he
> Who turns his back on Christ, to Babel flies,
> He unto falsehood cleaves, the truth denies.

Keach then wrote *The Progress of Sin,* or the *Travels of Ungodliness,* which had an equal vogue. In this "The Pedigree, Rise, and Antiquity of Sin is fully discovered; in an apt and pleasant Allegory; Together with the great Victories he hath obtained, and the abominable Evil he has done to Mankind, by the help of the Devil, in all his Travels, from the beginning of the World to this very Day. Also, The Manner of his Apprehension, Arraignment, Trial, Condemnation, and Execution."

On page 162 Sin is on trial; "For hark; the trumpet sounds already, and the Judge is just gone to the bench.

"The Jury summoned were these following: New-man, Sound-Judgment, Divine-Reason, Enlightened-Understanding, Godly-Fear, Holy-Revenge, Vehement-Desire, Fiery-Zeal of the town of Knowledge, Right-Faith, True-Love, Impartiality, Spiritual-Indignation. A long list of witnesses give evidence against Sin and anon the Jury found him guilty."

As a religious novelist, probably Keach was excelled by one alone, the mighty master, Bunyan of Bedford.

Some of this London Baptist minister's writings were published in America. The articles of the faith of the congregation at Horseleydown had a great influence on American usage, being used in a confession of 1742, and it is still a standard work in the Southern States.

Before taking cognizance of one more unique attainment by Keach, let us note that this preacher and publisher was also a printer. "Authorship and printing were closely associated, and it is possible that Keach's income was derived not only from the sale of his numerous books, but from a printing-shop which presently appears in the name of his son Elias." The same authority, Dr. Whitley, tells me that Keach was a book-seller and that he had no rival except Kiffin.

Benjamin Keach wrote hundreds of hymns, and was a pioneer in advocating the singing of hymns in congregational worship. As Baptists must be given an honourable place in

the study of the history of the fight for freedom of conscience to worship God, in the study of evangelism, foreign missionary work, and Sunday School work, so, because of Keach, they must be given an honourable place in the study of the writing and singing of hymns. He wrote a new hymn each week to drive home the points of his sermon; he persuaded his congregation to sing them at a time when the rest of England had settled down to the Psalter only. In 1691 he published a book of nearly 300 hymns. It was called *Spiritual Melody*. As early as 1664, when he was but twenty-four, he had published hymns for children to learn. In 1675, in *War with the Devil*, Keach had essayed a small collection of "hymns and spiritual songs," containing, amongst others, "A Mystical Hymn of Thanksgiving." It has the verse:

> My soul mounts up with Eagle's wings,
> And unto Thee, dear God, she sings;
> Since Thou art on my side,
> My enemies are forc'd to fly
> As soon as they do Thee espy,
> Thy Name be glorifi'd.

Keach was born in 1640 and Isaac Watts in 1674. Keach wrote hymns earlier than 1664: Watts wrote no hymns till 1694. Keach published hymns in 1664, 1675 and 1691: Watts published no hymns till 1707, three years after the death of Keach. The honour of first introducing hymns into the regular worship of an English congregation, established or dissenting, belongs to Benjamin Keach. Just as he was excelled by Bunyan as a writer of religious novels, so he was excelled by Watts as a writer of sacred songs: but it still remains true that he was in the field before either, respectively; he was the pioneer, and as such we honour him. "World-wide has been his influence in promoting hymns." In Keach's time, religious verse was a powerful and popular medium of teaching and propaganda: few used it to better effect than he did over a period of many years. The quantity he produced was generous: what shall we say of the quality? Benjamin's most generous friends cannot claim that he was a bard, nor can his least generous foes truly gainsay the influence for good which his manifold rhymes had in a very large constituency of readers and admirers in his own and later generations. Mr. Spurgeon's estimate of Keach's poetry is decidedly frank and not flattering: "As for the poetry of Keach's works, the less said the better. It is a rigmarole almost equal to John Bunyan's rhyming, but hardly up to the mark of honest John." We may put it in Blake's classic couplet:

> The languid strings do scarcely move,
> The sound is forced, the notes are few.

Let me give you samples of his rather better and of his rather worse efforts as found in *Spiritual Melody*. First, the better:

O Virgins know, both Fools and Wise,
The Bridegroom is at hand:
He comes, He comes, let it suffice,
But who with Him shall stand?

Cast off your drowze, let's all awake,
'Tis not a time to slumber:
But speedily our Lamps let's take
And haste to the Wedding-Chamber:

The mid-night cry will soon be heard—
Will quickly come away;
For certainly our dearest Lord
His chariots will not stay.

Here are three specimens which justify the critics. They are chosen by Dr. Robinson.

Our wounds do stink and are corrupt,
Hard swellings we do see;
We want a little ointment, Lord,
Let us more humble be. (p. 173.)

Repentance like a bucket is
To pump the water out;
For leaky is our ship, alas,
Which makes us look about. (p. 254.)

Here meets them now that worm that gnaws,
And plucks their bowels out;
The pit, too, on them shuts her jaws,
This dreadful is, no doubt. (p. 312.)

Shall we agree and leave it at that?

Few, if any, of his hymns are sung to-day, but in his day, and long afterwards, they were a blessing to many; they did much to spread and defend Baptist principles, "they enshrine and perpetuate records of persecution bravely borne in the cause of religion. Many of them might well have been called 'Baptist Prison Poems'." When we sing the songs of Zion in God's House, let us remember what we owe to the Baptist pioneer, Benjamin Keach, and give God thanks for him.

Let us sum up. Keach was born in a humble home in a little village in the country. There did he live and move and have his being during the first two decades of his life. He was not born great, nor did he have greatness thrust upon him, he achieved real greatness through character and capacity and courage. Early in life he could say: "Life means Christ to me," and soon, in Believers' Baptism, he said to all whom it may have concerned: "Stand thou on that side—if you will, for on this,

am I." As a child, Nature was his gentle nurse, and in his 'teens the Grace of Christ inspired his heart with a holy ambition to serve God and man. These were the schoolmasters which prepared Keach for his life of adventure and accomplishment. Dangers and difficulties, and there were many, did not daunt him, his strength the more was, because he waited upon God. This was true of him and of his ilk,

> Whether beneath was flinty rock
> Or yielding grassy sod.

He refused to obey man rather than God, and suffered for Christ's sake. Gladly did he bear the cross, and thus found the burden light. He was stern, but human enough to rejoice in the love of wife and laughter of little children. It is clear that he accepted the Master's words in the letter and in the spirit: "Of such is the kingdom of heaven." He wrote and wrought for them. Freedom to work and worship as the Spirit led him —he bought at a great price. Preaching, teaching, writing prose or verse, printing, publishing, all these were means by which this self-taught man and messenger of God proclaimed the Good News to men in the last four decades of the turbulent seventeenth century. Keach had the limitations of his own forceful nature and fiery times, but we do well to honour him, and we ought never to suffer his name to be forgotten.

In July, 1704, in the sixty-fourth year of his course, the Lord, in His great mercy, granted Benjamin Keach "Safe lodging, a holy rest, and peace at the last, through Jesus Christ our Lord." God's servant was buried at the Baptist Burying-Ground, in the Park, Southwark. "His soul goes marching on."

ADAM A. REID.

Baptists and Germany.

THE world is again involved in a religious war. Baptists of America and the Empire know that their struggle for civil and religious liberty is being fought with courage by their co-religionists in Germany, and that new names will be added to the long list of martyrs for our faith that that country has produced. It is, therefore, not an inopportune moment to consider our great debt to them.

The history of our Faith on the Continent is not a thing to be ignored or hidden by subtle argument. It is something of which we should be proudly conscious. For it is one that goes back to the cells of heretics in the Medieval Church, that can name more martyrs in one single year than our great Missions can in all their heroic history, and can be a source of endless inspiration.

When Smyth formed the first church of English Baptists in 1608 in Holland, although he baptised himself he recognised that the real apostolic succession is a succession not of outward ordinances and visible organisations, but of true faith and practice. Whoever sought to keep alive a belief in the supremacy of the Scriptures, the church of the regenerate only, and believers' baptism, whatever he might call himself, was a builder of the Baptist Church. For many centuries these beliefs were defended by groups of people all over Europe, sincere and insincere, studious theologians and passionate revivalists. All were grouped under the convenient title of Anabaptist, and successfully covered with calumny by triumphant Lutheranism, until those traditional friends of publicans and sinners, the secular historians, cleared their names of most of the accusations and put their case in a more objective light.

When the dawn of the Reformation broke it revealed Anabaptists almost alone defending its true spirit. Neither Luther nor Zwingli dared face the challenge of genuine civil and religious liberty. They wished to substitute the coercive State Church of the Reformation for the coercive Catholic Church. They feared the existence of a church apart from the State authority, with a responsibility direct to God as revealed by each individual's interpretation of the Scriptures, and they persecuted it on exactly the same principles as the Catholics persecuted them. And with the same diabolic cruelty.

The struggle took place all over Protestant Europe, but it was in Germany that it developed in a manner significant for us to-day. Many responsible Baptists, guided by Professor Vedder, whilst claiming the Anabaptists of Switzerland as their true spiritual forerunners, shrink from any connection with their German brethren. This seems a piece of conjuring that ignores the fundamental difference between the two movements, and exaggerates subsidiary factors. The opposite is really the case.

The Reformation in Switzerland was a religious expression of the fact that the commercial and industrial classes were freeing themselves from the feudal domination of the Hapsburgs, and therefore it heralded a period of great prosperity, and of immense strength for the ruling classes. The Anabaptist movement appealed to the poor and downtrodden by the very nature of its revolutionary religious doctrine, so in this rich country it had no roots in the social fabric. It at once became passive, and by its Confessions of Schleitheim in 1527 it renounced the use of force and participation in civil government. The rulers, who perceived the danger that would arise should economic troubles occur, took their opportunity and drowned Mantz, Faulk, and Rieman, burned Hatzer, Blaurock and Sattler, and murdered the whole movement out of existence.

This could not be done in Germany. Hubmaier (burnt 1528), that great link between the Swiss and German schools of thought, whilst proclaiming that "in matters of faith everything must be left free, willing and unforced" was obliged sincerely to observe social conditions in Germany and to give to the Anabaptism of that country its distinctive feature by rejecting the purely spiritual conception of the church in the Schleitheim Confession. English Baptists, ever since they fought and rose to high positions in Cromwell's army, have fought in every kind of war, imperialist, economic and political, as long as it has seemed to them to further the cause of liberty of thought. They stand, therefore, not by the precedent of the Swiss, but the German Anabaptists, accepting office and taking up the sword as the Zwickau prophets and Munzer did. It is therefore our special duty to see where it led these men.

Hubmaier brought the dangerous doctrine of the liberty of the conscience into a land suffering under as terrible an exploitation as history can record. South-West and Central Germany were about to experience a great rising of the peasants. He saw their suffering and was probably responsible for that fine statement of their moderate and just demands, the peasants' Twelve Articles. When these were rejected by the Princes, and he saw the inevitability of bloody conflict, he left the country unable to take upon himself the burden of solving the truly

tremendous problem of the righteousness of force—so much easier in theory than in practice.

There were two men who did not escape from the problem. One, Luther, went over to the side of the Princes, upon whose survival he staked his church schemes, and went amongst them urging them "to stab, strike, strangle, whoever can," telling them that the head of a prince was of more value than that of a thousand peasants. Taking their cue from him, they slaughtered over a hundred thousand almost unarmed peasants before their blood-lust was quenched. On the other side was the Anabaptist colleague of Hubmaier, Munzer, who saw the inevitability of war, and decided that as their cause was just, God would support them. Taking what seemed a suicidal course, he went amongst them urging them to establish the Kingdom of Heaven on earth, to have all things in common, and run their lives according to the tenets of the New Testament. He saw the barrenness of futile class struggle, and how it could be made glorious if it were made into the preparation for the immediate Second Coming of our Lord. The peasants responded fanatically to his cause. He died trying to give them an ideology worth dying for. But the politician Luther had chosen the winning side, his church went ahead, he had the privilege of writing history from his angle, and is therefore the hero in most books on this period. Baptists need not be ashamed that their name is invariably associated with the "villain."

It is easy to say that Munzer was not an "orthodox" Anabaptist. If that strange word means the body of Anabaptist opinion outside the German school, then that is certainly true. But let us remember that they attacked him because he held the views on force which orthodox Baptists hold to-day, whilst our main doctrinal quarrel with him is over his teaching of the immediate Second Coming of Christ, a heresy implicit in the situation, and so natural that it never seriously worried the consciences of his contemporary Anabaptist critics. It is important to study this belief, which even Luther once held.

That most dangerous and magnificent achievement had taken place, the Bible was in the hands of the common people. Immediately they were struck by two things—the clear references to Christ coming again to establish His Kingdom over all the earth, and the glaring fact that He was a friend of the poor and weak, an inveterate enemy of the powerful, rich and strong, both clerical and secular. The latter idea gave them great faith that Jesus Christ was on their side; and that as they were ranged against such impossible odds, against power, privilege and prestige, the only possible explanation was that Christ would come in His glory and deliver them. Thus they tried to bring

an element of idealism and goodness into a very sordid and murderous class struggle, in a way Luther never dreamt of doing. But a civil war is no time to build a Kingdom of Heaven. It leaves little time for prayer and less for clear thinking. But it was a noble effort, it strengthened the pitiful ranks of the oppressed and exposed the real criminals. These in their turn accused the Anabaptists of starting the revolution because they had linked the name of Christ with the oppressed and not, as Luther, with the Princes. This accusation need not worry us to-day. Experience of too many revolutions emphasises that individuals and ideas can mould and guide, but not create the revolution.

The teaching of the immediate Second Coming is an example of too great a faith. We to-day are certainly not suffering from that. It is an example of incredible naïveté. The church to-day is nearer to rationalist sophistication. Faith can become superstition, naïveté become mere idiocy, if pressure becomes too great, but if allowed to develop over many generations of careful thinkers, it can become something magnificent and firm, a great foundation to a church. Unfortunately the second test of the Anabaptists in Germany was more fearful than the first; the pressure from their enemies was full on. The story of Munster must be read in the spirit of understanding, or not read at all.

In the cities of Northern Germany the commercial classes were fighting for their freedom from the economic stranglehold of feudal lords, and when in 1529 one city, Munster, was stricken by famine, the Prince-Bishop was forced to compromise and recognise the city as Lutheran. To an Anabaptist this was the substitution of one religious dictatorship for another; to the poor, that of one class for another. The two parties came together. Once the former preached the spirit of liberty the people, seeing hope at last, democratically elected an Anabaptist Council, proclaimed all goods in common, and cleared the Dom of all images. They were immediately besieged by the Prince-Bishop, helped by the ruling class on all sides, for never had there been such a fearful menace to their social system. A thrill of terror went through the propertied world, which was responsible for the ferocity of all persecutions of the Anabaptists in these days—a ferocity incomprehensible to anyone attempting a theological explanation.

Under the horrors of a terrible siege, which they stood with stubborn heroism, faith became superstition, the individual's contact through prayer with God became a confused affair of mystical visions. When months passed and Christ did not come, they plunged deeper into the Old Testament to find precepts for perfecting their Kingdom of Heaven on earth, and their

spiritual promptings became more and more subjective, obliterating all objective standards of judgment, ending in a final catastrophe of wishful thinking and pseudo-spiritualism.

With six times as many women as men near the end of siege, it was found expedient to introduce polygamy. Lutherans, who were to recognise the bigamy of Philip of Hesse, were the first to cast the stone. It must be remembered when considering these and the innumerable kindred accusations made during and after these events, that whenever Anabaptists could gather together and express their beliefs, all over Germany they repudiated the extremist doctrines asserted to have been proclaimed in the last months of the Munster siege. The danger of the doctrine of immediate revelation, if not truly examined and understood, is well known to us to-day, and we need not go into the details of this controversy. It is clear that the Munsterites made a virtue of necessity, proclaimed a doctrine of an expediency, and had they been victorious would have rejected or modified their pronouncements. Their behaviour should not absolve us from studying their fundamental principles of religious belief.

Even the Roman Catholic historian, Cornelius, records that after the fall of the city and torture of its Anabaptists, throughout Germany "hundreds of them, of all ages and both sexes, suffered the pangs of torture without a murmur, despised to buy their lives by recantation, and went to the place of execution joyful and singing psalms." This is the not the behaviour of a sensuous and depraved people.

The true faith lived on. Through the brave witness of a poor tailor, Snijder, broken on the wheel for Anabaptist beliefs, Menno Simons was led to their study, and was persuaded. He developed great powers to teach, organise and to win, even if with a discipline too vigorous for all. In the pages of Motley we may read how many and how patient were the Mennonite Anabaptists. In the next century the Englishman, John Smyth, who had independently come to a similar position, was asked why he did not join them; and on a comparison of their respective teachings most of his followers did so, although others under his friend, Helwys, returned to England in 1612 as the first church of English Baptists.

To-day's war and incipient revolution will leave no body of Christian men unchallenged. Throughout history impotence or disappearance has befallen every church that has not spoken with a clear and authoritative voice when the world is shaken by social upheaval and men are crying for guidance. On the other hand, it is difficult for any church to give that undivided counsel which wins the confidence of men, if it has not first

fearlessly recognised its mission as expressed in its own true history.

The least we can do to honour these German martyrs is to cut away all that was false and transitory in their Anabaptism, and bring into the active life of our church the wealth of inspiring ideas and principles that formed its very core. They knew that persecution and death must not turn one from the path of true faith. But they also knew the more terrible truth that if a whole church, the sole guardian of a truth, is threatened with death, it is better that it goes ahead clean out of the pages of history than that it leaves this truth behind it perverted by compromise with authority, a constant deception to others.

We can thank their clarity of vision that they did not put their trust in princes and leave our church tied to mortal institutions and rulers, ever condemned to explain away their crimes against God for fear that their fall might be our fall. We can learn that a church must not be ashamed if its followers are mostly common people, or moderate its gospel to attract men of authority and wealth. We can learn, too, to answer the downtrodden when they cry for Christian participation in revolution against manifest oppression, not with superior preachings on the nobility of patience, but with the greater appeal for their help in the creative revolution of establishing His Kingdom on earth as it is in Heaven. And when bitter intolerance threatens to submerge all human values, we can live by the words of Hubmaier: "Heretics should be overcome by holy knowledge. . . . The Inquisitors were the greatest heretics of all."

ALAN DE RUSETT.

Baptist Ecumenicity.

"NEVER before in human history have the world and mankind been such a close unity, and never before have they been such a discordant unity." Many factors have contributed to the unity. Among them one is unique, i.e., the Christian Church. It is ecumenical, the others are international. The difference lies in this, that in the ecumenical the unity is prior in time and importance to its parts, e.g., Jesus, who is the life and unity of the church, was, and is, prior to any of its sections.

This is of more than theoretical significance. Vital practical issues hang upon it. Before the unprecedented "discordant disunity" of the world, the ecumenical church has stood solid as has no other international institution. Strong testimony to this has been borne by such men as Lippman and Einstein, who certainly have not been supporters of Christianity.

Here is something that is impervious to the malicious acids of nationalism. Indeed, the gates of Hell are not prevailing against it. It is not surprising that the great Oxford and Edinburgh conferences laid stress upon the church, especially upon its ecumenicity. We, too, must examine our own witness in the light of this great fact. We consider, then, Baptist ecumenicity. This brings us first to:

OUR ORIGINS. The ecumenical church will have one life with many forms. Pentecost gave one message in many tongues, and in the church that issued from it Paul saw one spirit with a great diversity of gifts. The variety of the parts did not impair the unity of the whole, and no one part was allowed to dominate the rest.

In the fifteenth and sixteenth centuries the spirit was imparting new life to the church here. It issued in unprecedented manifestations which did not conform to prescribed forms. An attempt was therefore made to suppress the Protestant and then the Free Church Witness. This implied a refusal to recognise the one Spirit in new forms; it was an attempt to make one form the standard for all others, and to sacrifice diversity of gifts to external uniformity. It was as if some Roman horticulturalist in the fifteenth century had decreed that naught but Roman plants should grow in England; that trees natural to this land should not only be proscribed, but condemned as unnatural. Would such a despot be serving the interests of nature or of England? Should the Wistaria say to the Honeysuckle, or

the Palm to the Oak, thou art not of nature? Nay, and God's work in grace, as in nature, is manifold. He is the author of diversity as well as of unity, and those who are ecumenically-minded will be concerned for the former as well as the latter. It was for the validity and freedom of the former that our fathers fought. That was a real contribution to ecumenicity.

It is generally recognised that we must foster in foreign fields forms of worship and service not only true to the Gospel, but also indigenous to the mental and social life of the people there. That is precisely what our Baptist ancestors did here. John Bunyan's *Pilgrim's Progress,* in its phraseology and style, was indigenous to English thought as well as vibrant with true genius. In like manner the simple forms in which Bunyan's religious life found expression, if not in conformity to prescribed liturgies, were true and native to the soul of England, and charged with the Holy Spirit. Without this particular gift of the Spirit shared by so many others the whole of Christendom would have been poorer—a fact generously recognised by the Lambeth Conference of 1925. Thus our forefathers made a contribution to ecumenicity by freeing and nurturing this indisputable manifestation of the Spirit. That contribution was further enhanced in:

OUR PRINCIPLES for which our spiritual ancestors stood. Apart from these, Baptists travel very lightly: no prayer book, no doctrine as such, no form of government is essentially ours. We are not even pure independents except in so far as we can, when necessary, be independent of independence. We have been connexional, and could be again. In fact, we have no "esse" apart from the life of Christ (and such simplicity is a great contribution to ecumenicity). This explains the tenacity with which we hold to one feature of our distinctive witness, i.e., believers' baptism. Were this the heritage of one of our pioneers, it would, perchance, be something with which we could bargain. But this is a charge prior to them all. It is not an historic accretion which history has the right to modify, but something we have received of the Lord Jesus.

But with the ecumenical obligation to recognise and defend diversity, comes also the duty of promoting spiritual fellowship. We seem to need a doctrine of the church. We have stated with unmistakable clarity what are the conditions of church membership, and repudiated any State control. But more is required. What relation with the State is valid? What spiritual unity should exist between the different sections of the church? The preservation of our distinctive witness need not conflict with a wide range of effective, united witness and service with other

denominations. This is happily commended in the report of the Baptist Union Council on the question of Union between Baptists, Congregationalists and Presbyterians. Thus, in the simple and scriptural witness that we bear, and in our spiritual fellowship with others, we make a contribution to ecumenicity which is further enhanced in:

OUR HISTORIC DEVELOPMENT. Baptists, I have said, in one sense travel lightly, and for that reason they travel far and quickly. They carry little impediment. Dr. E. P. Alldridge has estimated that in the century 1825-1925, whereas Roman Catholics, Eastern Orthodox, and Protestants in general increased by 200%, Baptists alone showed an increase of 2,216%. Moreover, those who know the conditions of entrance into our church will not consider such increase superficial. And what diversities of people have come into that membership: backward, as well as advanced races, totalitarian and democratic, orient and occident, people under Catholic and Eastern Orthodox domination, the bond and the free! What ecumenicity, what unity in diversity!

This is probably not unconnected with the spiritual simplicity of our witness. Our missionaries travel lightly; they carry no system, ritual or dogma, which are, after all, children of time and place. We claim the right to be free in these matters, and grant that freedom to others. The ecumenical value of this should be appreciated. Merle Davies, in his Tambaran report on "The Economic and Social Environment of the Younger Churches," says: "The Church of Christ has a twofold duty with regard to its social environments. The first is the necessity of transforming the environment by making its institutions and practices conformable to the will of God, and a suitable place in which the Christian life may be lived. The second is to use those forces in the environments that are not opposed to God's will as instruments for building His Church."[1] He adduces as excellent examples of this the Church of Korea, the Batak Church of Sumatra, and our own Karen Church in Burma—all splendid instances of the Christian ideal gathering to itself forms indigenous to the community to be served.

In our historic development this insistence on spiritual simplicity has in places accidentally resulted in aesthetic bareness. This we do not wish to justify. If we travel lightly it is not "that we would be unclothed, but clothed upon" with what becomes local custom and requirement and is best suited to the service we have to render there. For this reason we see the need for real ecumenical life in:

[1] Page 28.

OUR PRESENT OPPORTUNITY. Great as are the accomplishments of the Baptist World Alliance, with its membership of over twelve millions, it is still more a promise than an achievement. As it realises opportunities, it creates new and bigger ones. While we rejoice in our world-wide membership, we also feel the solemn obligations it brings. Baptist ecumenicity is not a comfortable distinction permitting relaxation, but a disturbing obligation that stings to action. In the diversities of our membership are deep creative tensions. Friends of the West come with a spiritual humanism: Barthians from the Continent bring a new puritanism and fundamentalism. We have ardent democrats and totalitarians in membership, and we must refuse to identify the Kingdom of God with any one form of democracy, still less with any existing totalitarianism. In the Kingdom of God both the individual and the community are rightly appraised and realised because each is subordinate to One more ultimate, the Lord of Lords and King of Kings. Freedom is imperilled in many parts of Europe and of Asia. The struggle for religious liberty so valiantly led by Dr. Rushbrooke in Rumania is directed against a menace raising itself in various ways in many countries. We are known as the champions of religious liberty, and it looks as if God has called us for such a day as this. This we do not consider theoretically in detachment, for part of our membership is in the very storm centres themselves. So we can witness and fight from within the oppression as well as from the outside.

What opportunities! What obligations! How closely related to these is the problem of world peace and evangelisation! Most people come first to ecumenicity as a doctrine, and hope in time to know it as an experience. But for many young people this process is reversed. They have had frank and amicable discussions, on our international tours and at our conferences, with Christians of other lands: they have seen Christ's sway over the lives of young people of an entirely different background, outlook and social life—and on several occasions youths and maidens have admitted that in such international fellowship they have seen a new vision of Christ, and have been moved to surrender their lives to Him. Here they saw a unity that can transcend all national distinctions; a unity that is deeper than blood and race; a life in which not only can man be at one with man, but also at one with God. Such ecumenicity is not a theological abstraction, but an actual experience with a profound evangelistic appeal. *There* surely is some measure of the unity for which Christ prayed, and the result:

"That they may be one." "That the world may believe."

T. G. DUNNING.

Eternal Life.

THE difference between human life and the divine life, the life of the body and the life of the spirit, is the difference between appearance and reality. Human life waxes and wanes: it is transient, temporal and imperfect. It is sinful, weak and vacillating. But behind the passing glories of space and time there is another life, that boundless energy of God which first created and now sustains the universe. It is the source of all existence; that life which mysteriously is in all things and behind all things and yet is yearning to break into our mortal realm. That higher and perfect life once did break through in the person of Jesus Christ, and the teaching of the New Testament is that, although in a lesser way perhaps, it may continue to break through in other human lives through the mediation of Him who first revealed it to us. This other and holy life is Eternal Life, and we could never have known it had not Jesus Christ graciously made it manifest to us. In Him we see that Eternal Life is the life of God. It is just, true, holy, perfect and divine. We cannot attempt a definition, but may only describe what we have seen in Jesus, and from a study of His most marvellous life we discover that through Him men are able, if they so desire, to attain to that supremely beautiful and holy state of existence which we know as Eternal Life.

Eternal Life is not a religious conception to be defined: it is a spiritual reality to be experienced. Christ has made it wonderfully possible for all men to share in the life of God, to pass from the human to the higher and richer level of the divine. This divine life is first of all moral and ethical in its significance, for it reveals its presence mainly by its regenerating power in the conduct of human existence. It comes to bring about a complete inward change, a transforming of character and the creation of an entirely new individual being whose life is henceforth governed by new motives and new desires such as had no place in his former nature. As Dr. Selbie has said: "There is given to every man the capacity to fit himself into a wider environment than that of the flesh. Man is made for God, and until he is born into the spiritual world he remains undeveloped, frustrated and only half alive." Eternal Life implies a change of outlook, a change of mind and a change of life. When we become true and sincere believers in the Gospel

of Jesus Christ and are making it known not only with our lips but by our lives, we enter into Eternal Life. When we have cast aside the old man and have become new creations, born again, as it were, beginning a new life with minds gripped and moulded by the sovereign rule of God; when our whole life and attitude is governed by a new scale of values and daily living is determined by self-sacrifice and not greed, by faith and not a wavering hope, by justice and not dishonesty, by love rather than mistrust and hatred, then we reveal ourselves to be true sons of God manifesting in our own existence the moral qualities that pertain to the life of God, and we inherit that infinitely precious gift, the quality and power of Eternal Life. Those who yield themselves to the God they see in Jesus become possessed of a will that is infinitely higher and greater than their own. They enter upon a new phase of life which has all the marks of the divine. Character is transformed; more pure, more earnest and more gracious living becomes apparent. Life is ruled by complete and utter belief in Christ and absolute obedience to His holy will. Through this believing and because of this obedience there comes a spiritual communion which brings the gift supreme, the bestowal through God's Son of Eternal Life.

In some respects the expressions "Eternal Life" and "the Kingdom of God" are synonymous. They both refer to the reign of God in the human life and to quality of living here and now. The entry into this life and this Kingdom is by the way of belief and obedience. It marks the end of a former manner of life and the beginning of a new way of living which is controlled and governed by the law of love which Christ revealed in His teaching and earthly life. When the Kingdom is eventually consummated, that is, when history is brought to its fulfilment, then all who dwell within the universal bounds of the Kingdom will have entered into Eternal Life, for Jesus will be King of individual lives and monarch of the entire world.

To many people the term "Eternal Life" suggests at once the idea of immortality, life continued after death. These terms, however, are not synonymous, as most people seem to imagine. Immortality refers to quantity of life, while Eternal Life has the significance of quality. The implication is that a mortal life becomes immortal only when it deserves to be so. Life here on earth has to be of such a quality that it cannot possibly come to an end. Eternal Life means that Heaven begins here and now. "It is not in Heaven that we are to find God," says Godet, "but in God we are to find Heaven." The chief characteristic of Eternal Life is not endless duration, but its moral and spiritual quality, and after death the difference of life will be of degree rather than kind. Eternal Life begins now. It is consummated

beyond, and death is but an incident on the way. Eternal Life means living the type of life that Jesus lived. It is not to be assessed by the length of its existence on earth, but by its goodness, its spiritual beauty, the depth and extent of its capacity to love. Eternal Life and immortality have been mistakenly regarded as meaning one and the same thing because of the common error of imagining unending time as synonymous with eternity. Eternal Life is the life of God, for ever indestructible. It is a great ocean of life sweeping in upon a myriad shores which are human souls, and death is but the short twilight that covers the sea for a while only to pass away again before the light of a new and eternal day.

Multitudes are to-day wondering what precisely is the significance of life. They desire to know why they are here, what life is for, what meaning has it, if it has any meaning at all. Many find their answer in the things which are seen and temporal, while many give themselves up to black despair since they can find no answer of any kind. What are we here for? The answer is that we are on this earth in order to train ourselves for the world to come. History, whether it be the story of a man's individual life or the story of the world at large, has no meaning at all unless it is interpreted in terms of something that transcends all history. A man's life, like the life of the world, acquires significance only in terms of the eternal. We are in this world for only a little while, but during the short time we are here we are meant so to order our lives that we enter into Eternal Life, and the purpose of our stay amid the shades of this present life is that we should achieve just that. To squander one's life, a life which, as we are always told, is given us on trust by the Creator, upon a wild and prodigal search for the "good things," so-called, of the mortal and fleshly existence, and a reckless reaching out for the tawdry rewards and tinsel crowns which the world has to offer is not only stupidity, but deliberate crime against God. To do that is to throw life upon a dung heap. Life is given us here that we might, by loving, sacrificial, wholesome living, prepare for the glories of the eternity in which God dwelleth and where the soul may behold the Son in the fullness of His majesty.

To enter Eternal Life here and now is possible only by means of Jesus Christ, who is the great Life-giver. Jesus set aside the robes of eternity and stepped into this world of mortal men and things in order to be the medium by which the life of God could be imparted to human souls. The first condition of the granting of this life by Jesus is belief in Him; that is the first step. Utter and absolute belief in Jesus draws men into that relationship with Him which somehow brings Christ's

power as Life-imparter into action. It is the particular stress of the Fourth Gospel that this glorious, new life which Jesus bestows is in some inexplicable way inherent in His very Person: "In Him was Life." It is not sufficient, therefore, to give only intellectual assent to the doctrine Jesus taught. Neither is a patronising approval of His way of life, nor a hazy adherence to His Gospel, enough to obtain Eternal Life. In order that Christ may impart of His very self to the believer there must be, first, a full and complete belief in Jesus and, arising and developing out of that belief, such a deep, abiding and real intimacy of fellowship with the Saviour as to make possible the communication of Himself and the Life which is in Him.

In his deservedly renowned work on the Fourth Gospel, Prof. E. F. Scott shows how John explains the imparting of Eternal Life by Jesus Christ. It is, in the first place, transmitted by the word of Jesus, since the message of Jesus consists of the words of Eternal Life. "If ye abide in Me and My words abide in you." "The words which I speak unto you are Spirit and Life." The second way in which Christ communicates Life is through the sacrament of the Lord's Supper. Scott maintains that John believes the bread and the wine to be more than mere symbols: they have a validity of their own. Around the table of the Lord the believers enter into communion and fellowship with Christ the Life-giver. The third way is by means of a permanent fellowship and mystical union. Fellowship with Christ is not to be merely a matter of communion at special occasions, but rather a daily living with Him. It is a union as complete and intimate as the union of the branch to the main stem of the vine. The believer becomes one with Christ, so that the very mind of Jesus becomes his mind and he can say: "I live, yet not I, but Christ liveth in me." Christ is alive, and of His Life we may all receive.

Eternal Life is not something to be acquired after death, a vaguely blissful existence in the next world. It is the present possession of the believer in Christ, a life of spiritual communion with Jesus Christ which, by its participation in the divine, results in moral and ethical fruit of a particularly valuable and lasting nature. It is a life prompted and governed by a love that is stronger than death, a life which begins here as a stream and after death becomes an ocean. "The Christian religion means one thing and one thing only," said Harnack, "Eternal Life in the midst of time, by the strength and under the eyes of God." The mission of Jesus in this mortal world is explained in His own words: "I am come that ye might have Life."

The difference between the arid, mortal life and the sublime, divine Life which Jesus imparts is described by Prof. A. J.

Gossip when he pictures the world as it possibly was before life appeared upon it. The earth span in space, cold, dead and silent. But one day there appeared somewhere upon its surface a tiny and almost invisible spot. "But with its coming history had begun: and the mind of man and the sacrifice of woman, the witcheries of Beethoven, the genius of Shakespeare, the mystery of Jesus Christ, all had grown possible, for life was here." Life had come to the earth, and within that tiny spot lay all the potentialities of everything that is most glorious in human history. So it is with the individual soul. Before it is laid in belief and obedience at the feet of Jesus Christ it is worth little more than dust and ashes. But when He is given control transformation begins, another Life has come, awakening in the heart and mind all those dormant, spiritual powers which surpass, beyond imagination, those of the life lived within the shadow of earthly things. "I am come that ye might have Life." How it is all done we cannot adequately describe, but that it is done no man dare deny.

GRAHAM W. HUGHES.

Rock of Ages.

THERE is a story regarding the writing of this hymn, that Toplady wrote it when sheltering under a rock in Burrington Coomb. This receives a large amount of credence, and pilgrimages are made to this place, and the hymn sung on the spot, by many West Country folk, and this rock itself is known as the rock of ages. But is there any truth in the story? Has any definite proof been brought forward that it is true? Our greatest authority on hymnology, Dr. Julian's Dictionary, says: "We have put this to the test, and find the alleged story, so fondly believed in, was never heard of in the parish until the coming of Dr. John Swete as Rector in 1850, seventy-five years after it had appeared in the *Gospel Magazine*. Our witness is the school mistress who was teaching in the parish school when Dr. Swete came to the parish, and who is still (1903) alive. Dr. H. B. Swete, Pro. of Divinity at Cambridge, who was curate to his father at Blagdon from 1858/65, cannot trace the story beyond his father's statement. Beautiful as the tradition is, we must have clearer and more definite information concerning it before we can accept it as an undoubted fact."

That is the Julian opinion. Careful noting of indisputable dates confirms this view. Toplady was at Blagdon two years, from 1762 to 1764. The later date gives twelve years before the hymn, as a hymn, was first heard of. Hymns were scarce in those days, and if it was written during the period that Toplady was a country curate at Blagdon, for such he was, surely he would have introduced it to his congregation at once and been proud of it? Another factor casting doubt on this story is Toplady's diary. Some years ago, searching in a junk shop in Bristol, I came across a rather dishevelled book which turned out to be *Memoirs of Toplady*. I have had this rebound. Now, in this book there is an extensive personal diary, quoting weather and other factors. In one case, referring to riding home from preaching, he says: "I think this has been the most remarkable day in the point of weather I ever knew. Between the time of rising in the morning and returning home at night we had frost, snow, thaw, rain, hail, thunder, lightening, calm, high wind and sunshine, a mixture of almost all weather from sunrise to sunset." Surely if he made a habit of recording weather incidents (and this diary suggests he did) then we should expect

to find some reference to the storm from which he sheltered in Burrington Coomb, but there is nothing. The writer of his memoirs, who doubtless had access to all necessary documents, makes no reference to this incident. Obviously it would not have been overlooked if there was anything to justify the statement. I will not deal with the many additions to the original story I have heard, because as far as I can see no one brings substantial proof. How, then, came this hymn? During the period Toplady was ministering it was the custom for the preacher to compose a hymn to follow the sermon, generally bearing on the subject dealt with. Many instances can be quoted. Much of Wesley's work came in this way. Phillip Doddridge, at Northampton, John Newton at Olney, Benjamin Beddows at Bourton-on-the-Water, and others, could be quoted. I am convinced this hymn of Toplady's also came that way. Further, some of the phrases in the sermon and the hymn are inspired by a book in use among the ministers of that day. The sermon referred to is dated 1775; it is called an essay, but it bears all the stamp of a sermon of that period. I have a copy of it and quote from it. The text is Genesis xii. 5: *They went forth to go unto the land of Canaan, and into the land of Canaan they came.* After a long introduction (a custom of that period) he makes his divisions: (1) That the world will endeavour to turn your feet out of the narrow way. Then comes, secondly, beware of sin, shun the remotest appearance of evil.

Expanding on this point, he goes on to say: "Yet if you fall, be humble, but do not despair, pray afresh to God, who is able to raise you up, and to set you on your feet again. Look to the blood of the Covenant, and say to the Lord from the depths of your heart:

Rock of ages, cleft for me,
Let me hide myself in Thee,
Foul I to the fountain fly,
Wash me Saviour or I die.

And shortly after this his sermon ends; then the hymn, complete, follows on another page, entitled "A Prayer for the Living and Dying."

I have done quite a lot of searching to try and find some light on this hymn. In the course of searching I came upon a book of hymns, *Wesley's Sacramental Hymns,* published 1745. There is a preface in this book which is an extract from another, and at the end it gives the initials "D.B." In this extract occur such phrases as "Let not my heart burn with less zeal," and then, "O Rock of Israel, Rock struck and cleft for me," "Streams of blood and water which gushed from Thy side." These quotations were so closely allied to this hymn that I commenced

a long search to find out the author, "D.B." Let me say here that Toplady undoubtedly knew of Wesley's book and knew this preface, and I also think he was aware of the book from which Wesley took his preface. Who, then, is "D.B." ? All authors of these initials were sought, and finally I found "Daniel Brevint, D.D." He was Dean at Durham Cathedral 1661/73, and he published a book, *The Christian Sacrament and Sacrifice*, in 1673, actually dated January 24th. I found this in the British Museum and searched its pages to see if this was the book I wanted. On pages 16 and 17 I found these words: "Let not my heart burn with less zeal, to follow and serve Thee now, when this bread is broken at this table, than did the hearts of Thy disciples when Thou didst break it at Emmaus, O Rock of Israel, Rock of Salvation, Rock struck and cleft for me, let those two streams of blood and water which once gushed out of Thy side . . ." "And let not my soul less thirst after them at this distance, than if I stood upon Horeb, whence sprang this water and near the very cleft of rock, the very wounds of my Saviour (page 18) whence gushed out this sacred blood."

This, then, is the result of my search. I venture to suggest that Dr. Daniel Brevint's book is more likely to have inspired this hymn than Burrington Coomb. Particularly when we remember the hymn was not heard of until twelve years after Toplady ceased to be curate at Blagdon, and that there is no trace of the rock story until eighty-six years after he had gone.

E. J. FASHAM.

The B.M.S. and Bible Translation.[1]

THE 150th Anniversary of the founding of the Baptist Missionary Society is to be celebrated in 1942. But March 24th of the present year is the Centenary of the Bible Translation Society, which has been through these hundred years a vitally important auxiliary of the parent organisation.

The object of the present writer is to review the achievements of the missionaries of the B.M.S. in the translation and the printing of the holy Scriptures both in the half-century before the founding of the B.T.S., and in the century that has since passed.

Nothing is more fundamental to the world enterprise of Missions than the conquest of Babel and the use of the modern counterpart of the Pentecostal blessing, the divine gift of tongues, through which the message of Christ's redemption can be translated into the speech of all the nations and tribes of the world. If the resources of the Church of Christ should at any time and by any means be restricted, there are some indispensable things which should at all costs be maintained and pressed forward, in order that the gospel may continue to spread abroad and that the younger churches that are entering into the great Christian family may be living and growing witnesses to the truth of Christ. Can there be any question that first among these indispensable things is the full and faithful translation of the Bible into every language in which men learn to pray to God, the Father of our Lord Jesus Christ? The Old Testament writings preserved for centuries the revelations of God to the people of Israel, and before the coming of Christ they had, both in Hebrew and in translations, done much to prepare the way of the Lord, even among the Gentiles. And in the Christian era the Bible has been the greatest of all missionaries, penetrating where preachers could not enter and remaining to shed abroad and to preserve the truth. Nothing has been more marvellous in the history of the last century-and-a-half than the progress that has been made in Bible translation. To British Baptists has been granted by God a place of honour and leadership in this service.

All the Protestant Churches of the world rejoice in the fruits

[1] Dr. Kilgour's Survey just published, *The Bible throughout the World*, has been of great service in the preparation of this article, and the writer is very grateful.

of the work of the great Bible Societies, which since 1804 have made the publication and circulation of the Scriptures their special care. It is right, however, that at this historic occasion we should recall the way by which our Baptist leaders were led by God in opening up the way, and with what labour and sacrifice they achieved success. Without unworthy sectarian spirit we may also recount the reasons which compelled Baptists to take their own distinctive line in founding and maintaining the Bible Translation Society.

Before 1840, Carey and his loyal and heroic colleagues Marshman and Ward had passed to their rest, leaving a magnificent legacy of accomplished work in Bible versions produced and printed by the Baptist Mission in forty-five languages at least. In the next fifty years this enterprise was sustained, revisions were made, new fields were entered, and new languages were added to the list. In the B.M.S. Centenary Volume the number recorded was fifty-six. But this was not quite accurate nor complete. It should have been sixty.

More rapid advance has been made since 1892 through the opening up of Central Africa and the Arthington enterprises. The Bible Translation Society has also made grants towards the making and publishing of versions by Baptists working outside the fields occupied by the B.M.S. itself. So that the present list stands at eighty-one. It is a great record.

1. The First Fifty Years.

Wherever Oriental scholarship was appreciated, the vast learning of the Serampore Missionaries and the stupendous range of their labour was applauded.

The mistake is still sometimes made of referring to Dr. William Carey, the missionary, as a "consecrated cobbler," as though, without preparatory training and adequate scholarship he had entered upon his great work of Biblical translation. This is very far from the truth. He certainly had to pursue his early studies alone with his books and without the advantage of tuition. But few indeed of the working preachers of his day, or even of the present day, could be said to be as well versed in the Scriptures in their original tongues as was the pastor of Harvey Lane Church, Leicester, in 1792. Andrew Fuller wrote to Dr. Chalmers: "I knew Carey when he made shoes for the maintenance of his family; yet even then his mind had received an evangelical stamp, and his heart burned incessantly with desire for the salvation of the heathen. Even then he had acquired a considerable acquaintance with Hebrew, Greek, Latin and French. And why? Because his mind was filled with the idea

of being some day a translator of the Word of God into the languages of those who sit in darkness."

On the long voyage by sailing-ship to India in 1793, in the company of Surgeon John Thomas, who had been for some years in Bengal, Carey studied the Bengali language; and with him exercised himself in translating Genesis from Hebrew into Bengali. In his early days at Madnabati, as an Indigo planter, he eagerly pursued his Bengali studies. He also began Hindustani and Sanskrit. He wrote to Andrew Fuller on the 16th November, 1796: "I expect the New Testament in Bengali will be complete before you receive this, except a very few words which may want attention on a third or fourth revisal; and now I wish the printing to be thought of." In 1798, with the generous help of Mr. Udny, he had purchased a second-hand wooden printing press, which was afterwards taken to Serampore and became the nucleus of the extensive plant which in a few years was famous for its manufacture of paper, its type foundry in many oriental scripts, its issue of Scripture versions, and much Christian literature, as well as its large output of vernacular and English newspapers. In January, 1800, Carey and Thomas joined their new colleagues in the Danish settlement of Serampore. Joshua Marshman and William Ward were inspired with the same vision of Scripture translation and printing. Their well-considered plan was to begin with the six chief languages of Northern India. To publish Carey's Bengali New Testament was their first task. Ward was the master printer and, on 18th March, 1800, the impression of the first page of Matthew's Gospel was taken. On the 7th February, 1801, the last sheet of the New Testament was put into Carey's hands, and on the 5th March a service of thanksgiving and dedication was held in the chapel, when the first bound copy of the New Testament in Bengali was completed.

Copies of that 2,000 edition, which Ward predicted would be "2,000 missionaries," found their way to many distant parts of the land. Years afterwards a little group of peasant-worshippers were discovered in the district of Dacca nourishing their religious life by reading a copy of Carey's first edition of the New Testament, though they had never met a Christian preacher, and no one knew how they came into the possession of their treasured volume.

In 1801, Carey's reputation as a linguist led to his being appointed to teach Oriental languages in the British Government College for Civil Servants in Calcutta. His own subjects were Bengali, Marathi and Sanskrit. In addition to the production of the necessary text-books, grammars and lexicons for his students, Carey began with the aid of Indian pundits the transla-

tions of the Bible into Marathi and Sanskrit. His knowledge of Sanskrit became of pivotal importance because, as the classic language of the Hindu religion, it is known by the pundits of all the different language areas of Hindustan. Carey therefore attached to himself at Serampore a group of capable and willing helpers, to each of whom was given the congenial task of studying his Sanskrit Bible, published in 1808 and 1809, and preparing a transcript of it in his own vernacular. Meanwhile Carey, with astonishing avidity, set himself to learn his pundit's own language, and line by line reviewed and corrected the translation for the press. A bolder or more heroic task was never conceived. In this way, through thirty years of prodigious toil, Carey was able not only personally to prepare for publication the versions of the whole Bible in *Bengali, Oriya, Hindi, Marathi, Sanskrit,* and *Assamese,* but to supervise the translations of the New Testament and smaller portions in other tongues. The wonderful list grew to include thirty-five languages of India before Carey's death, not counting the Maldivi, of which the fount and the manuscript were destroyed in the 1812 fire.

Asked how he was able to master so many tongues, his answer was "none knew what they could do till they tried," and "having mastered Bengali, Hindi, Sanskrit, Persian, Panjabi and Dravidian, Telegu and all else was comparatively simple"! He modestly wrote in 1813: "If I could learn languages faster the work of translation would be more rapid. But some of the languages are very difficult and differ so widely from others as to occasion me much hard labour. Every translation goes through my hands except the Burmese and the Chinese." As the long list of versions became known, and funds for the publication of them were sought, there were some ill-natured critics who charged the Serampore missionaries with compiling fictitious lists. One of these critics in his ignorance and temerity fastened upon the *Konkani* New Testament as an instance, declaring that no such language was spoken, and Carey had himself invented it. The saintly scholar on this occasion indulged himself in a humorous invitation to his critic to try for himself to invent a language akin to English or Latin and to maintain its construction through a work as large as the New Testament. Very striking and ample vindication of Carey came as late as 1884, when the Basel missionaries of Mangalore, working among Kanarese, found a copy of Carey's Konkani New Testament and reprinted Mark and John with only a few changes for use among the people they found using that tongue.

It is interesting to note that the Serampore Press, though it issued the New Testament first in any language, issued it as "volume five" of the Bible, so that sections of the Old

Testament, as the translation proceeded, might be added thereto and complete the whole Bible in five volumes. In Carey's own lifetime only six complete Indian Bibles were issued—twenty-four other languages had the New Testament, and others had Gospel portions.

The first portion of Scripture in the *Burmese* language was St. Matthew's Gospel, published in Serampore in 1815, being the work of Carey's son, Felix, who had been a missionary in Burma since 1808 and had in 1811 prepared a pamphlet of Scripture extracts in Burmese.

With the sending forth of Carey's son, Jabez, to Amboyna in the Dutch East Indies, there opened up a new field of Baptist missionary interest and of Bible translation. An edition of the *High Malay* New Testament was printed at Serampore in 1814. In 1815 the Gospels were printed in *Low Malay,* and the New Testament was published in 1835. In the *Batta* language of Sumatra, Burton and Ward translated the Gospel of John and completed the New Testament in 1820.

In 1829 the Serampore Press issued Brückner's version of the New Testament in *Javanese.*

While Dr. Carey's record is quite unique, it must not be overlooked that his colleagues also achieved extraordinary results.

The earliest extant complete book of printed *Chinese* Scripture is a volume containing St. Matthew's Gospel and a few chapters of Genesis, published at Serampore in March, 1805. This translation was made by John Lassar, an Armenian born at Macao, who worked under the supervision of Joshua Marshman. In 1810 another edition of Matthew and of Mark was printed at Serampore. For fifteen years Marshman devoted much of his time to laborious study of Chinese with Lassar, and to the translation of the Scriptures into High Wenli. The whole Bible in Chinese, printed in movable metal type, was printed at Serampore in 1822, the year before Morrison and Milne finished their great version. In 1847 a grant was made to the General Baptist Mission for reprinting Marshman's Chinese New Testament with revisions.

For the people of Ceylon the Baptist missionary, John Chater, laboured to produce the *Sinhalese* Bible, which appeared in 1823. And in 1860 his successor, Charles Carter, completed a new translation of the New Testament, followed by the Old Testament in 1876. Since then several revisions have been made, the latest, 1938, being by a Union Committee, including S. F. Pearce and J. S. Weerasinghe.

Malayalam is the Indian vernacular spoken by the Syrian Christian Community, though their liturgical worship is in Syriac. A translation of the Gospels into Malayalam was made

in 1811. For the *Tamil* speaking people of the Malabar coast, Fabricius' Tamil version was revised and published at Serampore in 1813.

The *Persian* translation begun by William Ward in 1803 at Serampore was laid aside in favour of the publication in Calcutta of Major Colebrooke's translation. But in 1841 the Bible Translation Society issued a Persian version of the New Testament.

Henry Martyn's translation of the New Testament into *Urdu* was issued from the Serampore Press for the Bible Society in Arabic characters in 1815, and another edition in Devanagri characters two years later. In 1839 the Baptist Mission published the Urdu New Testament translated by Dr. Yates.

THE VERSIONS OF THE FIRST FIFTY YEARS, 1792—1842.

First issue:

1801	Bengali.	1821	Nepali.
1808	Sanskrit.	1821	Bagheli (Baghelkhandi).
1809	Gujarati.	1821	Kanauji.
1809	Oriya.	1821	Marwari.
1811	Hindi.	1822	Harauti.
1811	Marathi.	1823	Kanarese (Kurnata).
1812	Telegu.		First made in 1805 and
1815	Panjabi (Sikh)		destroyed in 1812 fire.
	(Gurmuckhi).	1824	Bhatneri (Virat).
1815	Baluchi (3 gosp.).	1824	Braj Bhasha.
1815	Jaipuri (Matt.).	1825	Kumaoni (to Col.).
1816	Mewari (Matt.)	1825	Sindhi (Matt.).
	(Udaipuri).	1826	Dogri (Jumbu).
1818	Konkani.	1826	Magahi.
1818	Pashto (Afghan).	1826	Malvi (Ujjaini).
1819	Assamese.	1827	Garhwali.
1819	Lahnda (Multani).	1827	Manipuri.
1820	Bikaneri.	1827	Palpa.
1820	Awadhi (Matt. & Mk.)	1831	Khasi.
	(Kausali).		(See list of thirty-five in
1821	Kashmiri.		S. P. Carey's *Biography of William Carey* [1933 edition].)

Never issued:

1811 Maldivi. Four gospels by Leyden destroyed in the Fire, 1812.

The following were also edited and issued from the Serampore Press:

1805	Chinese.	1815-20	Batta.
1811	Malayalam.	1823	Sinhalese.
1813	Tamil.	1829	Javanese.
1814-35	Malay.	1839	Urdu.
1815	Burmese.	1841	Persian.

A total of forty-five.

II. The Formation of the Bible Translation Society in 1840.

It was just before the death of Dr. Carey that the Committee of the British and Foreign Bible Society intimated to the Serampore Missionaries their regrettable decision to withdraw the friendly and generous co-operation they had given for many years unless their versions ceased to contain the translation "immerse" for the Greek word "baptise."

Carey had been among the first to hail with joy the founding of the British and Foreign Bible Society in 1804, and he and his colleagues had gratefully accepted its grants. They had always held it to be their duty to give as far as possible a complete and correct translation of the sacred text, and as Indian languages are rich in terms capable of expressing the meaning of the ordinance of baptism, they felt that there could be no reasonable excuse for transliterating the foreign word, especially as the observance of immersion was, and still is, a common religious practice among the people of India. The Bible Society's resolution was a disappointing blow to the Baptist Mission, and led to a prolonged correspondence in the hope of finding a ground of agreement.

The Bible Society's Committee wrote to Serampore in February, 1832: "Our consciences would not be offended by the adoption of your views, but there are others who do feel conscientiously on the subject as well as yourselves, and who feel strongly that they cannot yield the point any more than you, and here is the difficulty which presents itself in full force to such a body as the Committee of the Bible Society."

There was no question as to the scholarly accuracy of the Serampore versions in other respects. Indeed, the permission of the Baptists was sought to the adoption of their versions with the substitution of the transliterated word "baptise" instead of the word signifying "immerse." This the Baptists felt they ought not to refuse, although they could not accept any responsibility for the change. This action was acknowledged in the British and Foreign Bible Society report of 1836 in the following

terms: "The Baptist Missionaries at Serampore and those at Calcutta, with a liberality that does them honour, have permitted the Committee to consider themselves at liberty to use the versions of the Scriptures published at their respective presses with such alterations as the Committee may deem needful in the disputed word for baptism."

This permission has never been withdrawn, but has been extended to subsequently made versions and revisions. Other compromises have from time to time been proposed for new versions made by B.M.S. missionaries. The Bible Society itself has not been entirely consistent, and has issued versions for others in which "baptise" has been translated. We have made no objection to that, though we might possibly have questioned the adequacy of the translation in some instances. It would have been but equitable for us to receive the same treatment in respect to versions for communities where there are no Christians of any other denomination in the same language area who could be offended by the translation "immerse." We have favoured, and have formally accepted, the proposal that in B.M.S. versions, when used by others and if assisted by the Bible Society, the transliteration of "baptise" should be in the text and "immerse" inserted in a footnote or the margin. But all compromises tend to short life and may easily be challenged or ignored in the next generation. The crisis, however, came in 1840, when the Baptists had to decide what they would do in face of the withdrawal of the Bible Society's aid. Their decision was to pay the price of their liberty and to continue the issue, without alteration so far as their own editions were concerned, of the Serampore versions. They would also carry on their great task of translation in future. On the 24th March, 1840, therefore, in New Park Street Chapel, London, the inaugural meeting of the Bible Translation Society was held and largely attended. Its Chairman was Mr. W. Brodie Gurney, the Treasurer of the B.M.S. Those who took part in the proceedings were Dr. Steane, the Secretary of the Baptist Union, Principal Murch of Stepney College, and the Revs. J. H. Hinton, J. Hoby, F. A. Cox, C. Stovel and W. Gray. The Society then formed has had a noble record, and has been led and supported by a great succession of loyal Baptists. Its laymen Treasurers have included E. B. Underhill, J. Marnham, A. H. Baynes, G. B. Leechman and J. Hinds. Originally a separate Society, acting as an Auxiliary of the B.M.S., it has now become more closely incorporated with the B.M.S. under the Bible Translation and Literature Committee. Excellent use has been made of its unfettered liberty not only to initiate and foster Bible translation in new fields occupied by the B.M.S., but to give assistance in

the translations of Baptist missions in other areas. It has been able also to issue portions of Scriptures with simple introductions and footnotes suitable for non-Christian readers, gospel invitations and Christian hymns—such as the rules of the Bible Society do not permit. So the Word of God has not been bound or hindered by what many on both sides of the dispute so deeply deplored —but far otherwise.

In the Translation Memoir of 1833 it was reckoned that in forty years the Missionaries of Serampore and the B.M.S. had published translations in forty languages, more than 212,000 volumes had been printed and made available in the languages spoken by 250 millions of people. On this great work £91,500 had been expended.

CHARLES E. WILSON.

(To be concluded.)

In the Service of Suffering, by Clement C. Chesterman, O.B.E., M.D., M.R.C.P. (Carey Press, 2s.)

Dr. Chesterman writes as interestingly as he speaks: no praise could be higher. This book, which has the sub-title, *Phases of Medical Missionary Enterprise,* is of absorbing interest. In the course of eight chapters the growth of medical missions is traced, and their future discussed. The author's personal experiences on the Congo, and his intimate knowledge of Indian medical missions, give the book an authoritative background, and it is likely to remain the most useful book on the subject. We marked many sentences and paragraphs worthy of quotation. Here is one: "Thus, splints for a fracture can be likened to the quiet, restful waiting upon God in prayer; oxygen for pneumonia to the breath of a new spiritual power; and the liberation of pus through the incision into an appendix abscess resembles the sincere confession of a man cut to the heart by the foulness of his inner life."

A Treasurer's Account, 1773-4.

THROUGH the kindness of our valued member, Mr. B. B. Granger, of Nottingham, the Account Book of the Melbourne Baptist Church from March 1771 to May 1834 has been placed in the archives of our Society. Here is an interesting early page:

1773. The Disburstments of Samuel Robinson from June y^e 24 1773 to June y^e 28 1774

		£	s.	d.
July	Gave Br^o Greagry to by Coles with	0	6	0
	paid for Horse Hire at Differant times	0	10	0
November	Gave Si^s Sims being Ill	0	2	0
	Gave Si^s Ward	0	2	0
1774	Sent to y^e Committey by order	1	1	0
January	Gave Br^o Greagry being Ill	0	2	6
	Gave Br^o Martin	0	2	6
	Gave Si^s Michel being Ill	0	2	6
	Gave Si^s Sims being Ill	0	2	6
	Gave Si^s Smedley	0	2	0
	Gave Si^s Ward	0	2	0
	Gave Br^o Jonson being Ill	0	2	6
February	Gave Br^o Smith by Order	5	5	0
March	Gave by order to Si^s Glasebruck to pay Hal a Years Rent	0	12	6
April	paid for two Candlesticks for Worthington Meeting House	0	4	0
	Laide down to y^e Collection made for y^e Poor	1	3	11
May	paid for Hors Hire	0	1	0
	Gave Si^s Michel for Nursing Si^s Pegg	0	2	6
	Gave Sis Groves	0	2	0
	for Corn for Br^o Perkins Hors & Lion before they went to Yorkshire	0	6	0
June	paid for Hors Hire	0	1	0
	for two Years Corn & Shewing for y^e Ministers Hors	3	3	0
	Gave Si^s Michel for Nursing Si^s Pegg	0	2	6
		£14	0	11

	£	s	d
	£14	0	11
paid for 7 of Candels and 2 Spancers for Worthington Meeting-house	0	5	8
paid James Moss for two Years Rent for the Meeting Ground	0	10	0
Gave Si[s] Ward	0	2	0
paid for Horshire to Nottingham Shire	0	3	0
paid for Hoshire one Jurney to Measam & one to Uccolscot	0	3	0
Dusbustment	15	4	7

Samuel Robinsons Receiveings	16	2	9½
Disburstments	15	4	7
Cash in Hand	00	18	2½

The treasurer, Samuel Robinson, was son of Thomas Robinson, who was one of the twenty-two witnesses to the marriage of Francis Smith, on the 20th August, 1753, in the Melbourne meeting-house. Such common-law marriages were rendered illegal the next year, owing to the scandal of clergy who married anywhere without notice—on the Gretna Green style. Samuel Robinson died on the 5th June, 1796.

Thomas Perkins of Hinckley had much to do with founding Longford. In 1760 he and Francis Smith were ordained pastors of Melbourne. Both went with Dan Taylor to London in 1770, and on 6th June they helped found the New Connexion. Three years later, at Hugglescote, Perkins assisted in the organisation of the Association, to which is due the 1774 guinea subscription shown in the above accounts.

Can any member elucidate the item of May " for corn for Bro. Perkins Horse and Lion before they went to Yorkshire, 6s." ? Even Perkins could hardly drive a horse and a lion in double harness! No vehicle of that period appears to have been known as a lion, and no " Horse and Lion " public house or hostelry can be traced. Possibly Lion is the name of a second representative.

St. Mary's, Norwich.

I.

ANTECEDENTS: THE CHURCH IN EXILE, 1611 to 1642.

THE Baptist Denomination is a child of the Reformation. We can trace a succession of ideas from pre-Reformation bodies such as the Waldenses, but our direct ancestry is in that great movement. It is difficult to trace the emergence of our earliest Baptist churches from the elements that gave them birth, but in some cases this is possible. One such case is St. Mary's, Norwich, the ancestry of which can be traced to the English Church at Rotterdam through the Congregational Churches at Great Yarmouth and Norwich.

The Reformation of the Church in England had been a political move under Henry VIII. and a religious movement in the reign of Edward VI. Mary had failed to restore the Roman obedience and Elizabeth had imposed a settlement intended to be a compromise between Rome and Geneva. Neither the High Church party, who wished to retain much of medieval ceremony and teaching, nor the Puritans, who wished to complete the reformation of the Church on Genevan lines, were content. Each side desired to force its own faith upon the other. With the rise to power of the High Church party under the Stuarts the position of the Puritans became increasingly difficult. Revolutionary spirits began to separate from the established Church, but few had yet conceived the idea of a Church free from State control and patronage. When High Church domination made the position of the Puritan Clergy difficult, their inclination was to seek some office which they could fill without violence to their consciences or conflict with their superiors. One haven of refuge for them was the chaplaincy of English congregations in the Low Countries. A man who held such a position was not under the eye of a bishop. He owed an undefined allegiance to the States General, whose establishment was Presbyterian, and it was in his own power to interpret the degree of his allegiance as between the English and Dutch authorities in so far as it affected his ecclesiastical practice.

Such a chaplaincy existed at Rotterdam, where the magistrates had in 1611 given permission to the British residents to have a minister to preach in English. In 1619 this congregation

sought special privileges and secured their minister an annuity of 150 florins from the city for his house rent and an exemption from payment of duties on wine and beer and from municipal taxes.

The British congregations in Holland desired to organise on Presbyterian lines, and sought authority so to do. They had the help of the Rev. John Forbes, M.A., minister to the Merchant Adventurers at Delft, an able and influential negotiator. Forbes had successfully negotiated with King James for the Aberdeen Synod, but had subsequently been banished for defying the authority of the Privy Council. In 1616 he had secured from the king a promise that his banishment should be annulled, but this had not been effected. In 1621 Forbes obtained from King James a commission for an assembly of British ministers "as is used in the Waloon Churches." This body came to be known as the "Synod of the English and Scottish Clergy in the Netherlands."

In 1622 Rev. Thomas Barkeley was minister at Rotterdam. We read of him assisting at Utrecht in the recognition of the Rev. Thomas Scot, who was inducted by Forbes in the presence of the magistrates and of officers of the English garrison.

The "Orders" of the Church at Rotterdam at this date give some idea of its organisation. They lay down that nothing is to be established contrary to the orders of the Synod of Dort —the Synod which the Dutch Government had summoned in 1618, consisting of delegates from the Dutch, Walloon, English, Scottish, Swiss and German Churches, which had decided in favour of the Calvinist system as against the Arminian. The Church is to be governed by a Consistory of Deacons and Elders, with the Pastor as president. Rules of debate in the Consistory are laid down. Everyone is to speak seriously, touching matters propounded, as briefly as may be and in his turn. The president is to have a casting vote. Proceedings are to be kept secret. Prospective members must offer themselves for examination, bringing two sufficient witnesses of their good conversation or an attestation from another place where they have been members. All who are admitted shall promise to submit to the orders and discipline of the Church. Any complaint against a member must be attested by two witnesses, and no one shall be suspended from the sacrament unless he has failed to reform after two admonitions. Absence of members of the Consistory from regular meetings is punished by a fine of six stivers, unless they are sick or out of town. Anyone coming late pays two stivers. These mulcts are used for the poor.

In worship the church used a service book which had been printed at Middleburg towards the end of the sixteenth century.

After the accession of Charles I. the English authorities began to take notice of the Churches in Holland. Laud could not countenance any Church outside the bounds of episcopal order. As his influence grew, the laws against nonconformity were rigidly applied at home, and, so far as the influence of the Crown could affect it, abroad also. In 1628 the King wrote to the Synod of the English and Scottish Clergy in the Netherlands on the following matters :—

(1) That they should not make or publish any new liturgy.
(2) That they should not exercise the power of ordination, their ministers receiving orders from the churches of England and Scotland.
(3) That they should introduce no novel rites or ceremonies.
(4) That they should not meddle with points of doctrine outside those recognised by the English and German Churches.
(5) That they prevent the assumption of the pastoral office by any not legally clothed with that sacred character; that they suppress immorality; and that they try to prevent any who write books or pamphlets derogatory to the Church or State of England.

To this the Synod replied defending their position. They profess their loyalty to Charles, but remind him that they are also amenable to the States General. To the individual articles they reply :—

(1) That their liturgy has been in use since the reign of Elizabeth and has the approbation of the States.
(2) They cannot conscientiously resign the right of ordination without being guilty of neglect of the office Christ has given them. A Synod without this power is not to be met with in any Reformed Church. Are the Churches of England and Scotland to take upon themselves the sole privilege of ordaining ministers for congregations in other countries where they have no authority and where the churches are not dependent on them, being under another and a foreign State?
(3) Nothing has been done by them but what is laudable and decent agreeably to customs of the Reformed Churches.
(4) None of them is polluted with Popery, Arminianism or any doctrinal error.
(5) They never understood that His Majesty's father contemplated giving them less power than was imparted to the French Churches in those provinces. They would do their utmost to acquit themselves to the satisfaction of the States, of all the Churches and of His Majesty. They beseech

him to retain them in his royal favour and protection and to harbour no suspicions against them.

The King now forbade further assemblies. Once more Forbes' skill and influence were brought to bear, and a year later the King wrote that if, seeing their error, they were more moderate, their meetings might be allowed once a year, an account being sent to the ambassador.

Meanwhile, Charles' agents had the Churches under observation. An anonymous report dated 1630 mentions twenty places where Churches are allowed to His Majesty's subjects.

> "In their publique worship of God, administration of His blessed Sacraments and performance of other holy rites (they) neither conform to the Liturgie of the Church of England, nor to that of the Netherlands nor to any other Churches in the world, most of them serving God in their publique assemblies without any set form of prayer at all, some of them administering the blessed sacraments in conceived forms of their own, and some mingling their owne private conceptions with such portions of the Liturgie of the Church of England as themselves please to make use of."

The report suggests that if these churches could be brought under discipline, many of His Majesty's subjects who suffer "the burden of great and heavy excises and taxation," would return to England and many unconformable divines would conform when they saw there was no way of subsisting abroad.

The Church at Rotterdam was advancing towards the Congregational position, and by 1628 had adopted this Covenant:

> "We whose names are hereunder written, having a long time found by sad experience how uncomfortable it is to walk in a disordered and unsettled condition, do renew our Covenant in Baptism and avouch God to be our God.
>
> "We resolve to cleave to the true and pure worship of God, opposing to our power all false ways:
>
> "We will not allow ourselves in any known sin, but will renounce it so soon as it is manifested from God's word to be so, the Lord lending us power:
>
> "We resolve to carry ourselves in our several places of Government and obedience with all good conscience, knowing we must give an account to God:
>
> "We will labour to further growth by grace in hearing, reading, prayer, meditation and all other ways we can:
>
> "We mean not to overburden our hearts with earthly cares, which are the bane of all holy duties, the breach of the Sabbath and other Commandments:

"We will willingly and meekly submit to Christian Discipline, without murmuring and shall labour so to continue and will endeavour to be more fervent, zealous, faithful, loving and wise in admonishing others:

"We will labour by all our abilities for the furtherance of the Gospel as occasion shall be offered us:

"We promise to have our children, servants and all in our charge taught the ways of God:

"We will strive to give no offence to our brethren by censuring them rashly, by suspicions, evil speakings or any other way:

"Lastly we do protest not only against open and scandalous sins, as drunkenness, swearing, &c., but also against evil company and all appearance of evil, to the utmost of our power."

In 1628 the Church called to its pastorate the Rev. Hugh Peters, M.A. He had been a popular preacher in London, but had been imprisoned for offering a prayer for the Queen (who was a Romanist) that as she came into the Goshen of safety, so the light of Goshen might shine into her soul and she might not perish in the day of Christ. After his release he fled to Holland.

A letter of Stephen Goffe, a royalist chaplain, describes Peters' ordination, but as this was written several years later on information drawn from a hostile source, too much reliance must not be placed upon it. He says that Peters would not be called by the vulgar English, but only by the Godly and good, who had subscribed to a Covenant he had framed. Mr. Forbes, who officiated as President of the Classis, said that there were two things to be observed, election by the people, and laying-on of hands by the presbytery. The people, including the women, expressed their election by holding up their hands. The ministers present then laid their hands on his head and

"there lay their hands half an hour all which time Forbes, did pour upon him the burthen of his ministry. We of England have reason to be greatly displeased inasmuch as Peters was ordained before."

For a time the Church shared St. Sebastian's Chapel with the French congregation, but in 1632 they obtained the use of a wooden building in the Glasshavn, formerly used for theatricals. It is said that they found there properties of the theatre which they broke and burned. They used this building till 1651, when the City authorities erected them a new meeting house.

In 1633 Peters seems to have revised the Covenant which

was thereafter rigidly enforced. His Articles, preserved among the English State Papers, bear the indorsement :—

> "The 15 Articles or Covenant of Mr. Hu. Peter, Minister of the English Congregation in Rotterdam proposed to them before their admission to the Com'u'on 1633."

In the main they follow the original Covenant, but there are additions, among them :—

> "To be contented with meet tryall for our fitness to be members.
>
> "To take nearly to heart our Bretheren's condicon and to conforme ourselves to these troublesome times in our dyett and apparell that they be without excess in necessitie."

Another Article is redrafted :—

> "To meditat the furthering of the Gospell at home and abroad as well in our persons as with our purses."

Following this "reformation" it appears that only covenanted members were admitted to the Communion of the Lord's Supper, a change which caused dissatisfaction among gentlemen of the English Army stationed nearby who had been wont to come to Rotterdam to receive the sacrament. Goffe's description of Peters' ordination quoted above appears to confuse the two events of the "reformation" of 1633 and the ordination, which must surely have taken place at the beginning of his ministry.

For a few months Peters enjoyed the co-operation of a learned colleague, Dr. William Ames. Ames was a veteran Non-conformist and had already lived more than twenty years in Holland. He had attended the Synod of Dort and in 1622 had been appointed Professor of Divinity at the University of Franeker, of which he later became Rector. His reputation as a theologian and a teacher attracted students from Hungary, Poland and Russia as well as England and the Netherlands. In 1632 the Rotterdam Magistracy gave its approval to the Church calling Ames as second minister. The States of Holland agreed to pay 300 florins per annum towards his stipend, and the city was also to contribute. Ames proposed to set up a school of Logic and Ethics, and declared his intention of bringing with him twenty or more English Students. The city agreed to pay him 500 florins per annum for this service.

In coming to Rotterdam, Ames was moved partly by reasons of health. Peters alleged another reason, stating that Ames "left his professorship in Frizeland to live with me because of my Church's independency at Rotterdam." This statement is interesting in view of the ecclesiastical position

Ames had taken up. Although he was a non-conformist refugee from the ire of the bishops, he long hoped to see the English Establishment reformed from within, and had always opposed separation. Experience had now led him to the Independent position, and he was joining a Church which, though it had grown into a new form, had never explicitly separated from the Church of England.

Ames' stay at Rotterdam was short. He died in November, 1633. A sudden inundation one night flooded his house in the Niewehaven. Ignorant of what had happened, he got out of bed and put his feet into the cold water. This brought on a fever which caused his death. Peters conducted his funeral and —says Stephen Goffe—

> "To make himself inheritor of his spirit they say he preached in Dr. Ames' cloak."

With the advancement of Laud to the See of Canterbury in 1633, renewed efforts were made to bring the Churches in Holland under discipline. The King wrote to The Company of Merchant Adventurers not to entertain any minister who had left England on account of Non-conformity. Later an order in Council was issued that they should not receive any minister to their Churches without His Majesty's approbation of the person, and that the Liturgy and Discipline of the Church of England was to be received under the jurisdiction of the Bishop of London. An attempt was made to appoint chaplains of the Laudian school to the congregations in Holland. One Gilbert Sladen was appointed to replace Forbes as chaplain to the Merchant Adventurers of Delft.

The Merchants were only a part of Forbes' congregation, and his Church continued in Delft while they in 1635 removed their headquarters to Rotterdam, taking their new chaplain with them. The city provided them with a place of worship, but the older English Church remained the more important body. Edward Misselden, a leading merchant and zealous Laudian, wrote in June, 1635:

> "When the Prince of Orange went into the field and all the Churches were sent unto by the States to pray for success, Mr. Peters' and Damport's English Church in Rotterdam was sent to as the English Church and the Company's church was neglected, as if theirs were the only church allowed by authority and ours an obscure or schismatic."

"Mr. Damport" was the Rev. John Davenport, B.D., Vicar of St. Stephen, Coleman Street, London, who came to Holland in 1633 in response to an invitation from the British Church at

Amsterdam. Their pastor, John Paget, successfully opposed Davenport's appointment as co-pastor owing to his views on the subject of Baptism—Davenport being unwilling to baptise an infant unless at least one parent were in Church Membership. Davenport consequently removed to Rotterdam.

In the autumn of 1635 Peters left Holland for Massachusetts. He succeeded Roger Williams as pastor of the Church at Salem and later returned to England to become famous as one of Cromwell's chaplains.

The English community at Rotterdam which had obtained permission to hold religious services in 1611 had consisted of persons settled there for purposes of trade. As the religious struggle developed in England, Holland began to be attractive for the religious freedom to be enjoyed there. About 1635 the Rotterdam Church was strengthened by the influx of religious refugees from Norwich and Great Yarmouth. Dr. Matthew Wren, Bishop of Norwich, was an ardent Laudian. Many clergy opposed him and were deprived of their positions. Two such, the Rev. William Bridge, M.A., Rector of St. Peter's, Hungate, Norwich, and the Rev. John Ward, B.A., who had held the Rectory of St. Michael at Plea, Norwich, for twenty years, were ejected and fled to Holland. Laud reported to King Charles :—

> "One Mr. Bridge, rather than he would conform, hath left his lectures and two cures and is gone into Holland."

The King wrote in the margin :—

"Let him go, we are well be-rid of him."

These two settled at Rotterdam, where they were joined by numerous lay people—we have records of more than forty—desirous of enjoying freedom of religion. One of the refugees later wrote of this exodus in the Great Yarmouth Church Book :

> "The urging of Popish Ceremonies and divers innovated injuntions in ye worship and service of God by Bpp. Wren and his Instruments, ye suspending and silencing of divers godly ministers, and ye persecuting of godly men and women, caused divers of ye godly in Norwich and Yarmouth and other places to remove and to passe over into Holland, to enjoy ye liberty of their conscience in God's worship, and to free themselves from human Inventions. After they came into Holland divers joined themselves to ye church in Rotterdam and abode members of yt church five or six years."

In 1637 Davenport left for America, where he became a leader of Newhaven Colony. Bridge and Ward were then appointed to the offices of Pastor and Teacher in the Church.

About this time the Rotterdam Magistrates sanctioned a third English Church which was gathered under the Rev. Sydrach Simpson. A disagreement arose in the original English Church, the cause of which seems to have been in the policy to be adopted towards Simpson's Church. In consequence, Ward was deposed from office, which led to the interposition of a sister church.

The Church at Arnheim (of which Nye and Goodwin were ministers) declared their offence at Ward's deposition and called upon the Rotterdam Church to submit to a public hearing. They agreed, and the Arnheim ministers, with two of their members, came to hear the case.

> "After there had been for many days as judicious and full a charge, Tryall and deposition of witnesses, openly before all comers as can be expected in any court where authority enjoins it, that Church which had offended did as publiquely acknowledge their sinful aberration in it, restored their minister to his place, and ordered a solemn day of fasting to humble themselves afore God and men for their sinfull carriage in it; and the party also which had been deposed did acknowledge to that church where-in he had likewise sinned."

Ward, however, left Rotterdam in January, 1639, and his place was filled by the Rev. Jeremiah Burroughs, M.A., who had been deprived of his Rectory at Tivetshall, Norfolk, by Bishop Wren.

Of Bridge, Burroughs and their associates, Heylin in his life of Laud says :—

> "These men effecting neither the severe discipline of Presbytery, nor the licentiousness incident to Brownism embraced Robinson's model of church government in their congregations, consisting of a co-ordination of several churches for their mutual comfort, not a subordination of one to another in the way of direction or command."

In the "Apologetical Narration," Bridge and his friends define their position in regard to the English establishment :—

> "For our own Congregations (we mean of England in which through the grace of Christ we were converted and exercised our Ministries long, to the conversion of many others) we have this sincere profession to make before God and all the world, that all that conscience of the defilements we conceived to cling to the true worship of God in them, or of the unwarranted power of Church Governors exercised therein, did never work in any of us any other thought,

> much less opinion but that multitudes of the assemblies and parochial congregations thereof were the true Churches and Body of Christ, and the Ministry thereof a true Ministry; much less did it ever enter our heads to judge them anti-Christian. . . . Yea we always have professed (and that in these times when the churches of England were the most either actually overspread with defilements, or in the greatest danger therof, and when ourselves had least, yea no hopes of ever so much as visiting our own land again in peace and safety to our persons) that we both did and would hold a communion with them as the Churches of Christ."

In 1641, Bridge came to England. He preached at Westminster before sundry of the Honourable House of Commons a sermon in which he says:—

> "I am now returning to that Church and people of God which Jesus Christ hath committed to me and others. And if in this voyage the Lord shall put the winds and seas in commission for my death, my desire is that God would forgive our adversaries, if it be His will, that have put us in these extremities."

He did not long remain in Holland, but later in the year accepted an invitation to become Town Preacher at Yarmouth. Burroughs returned to England soon after. The Rev. Robert Parke, formerly Vicar of Bolton, was now called to the Rotterdam Pastorate. It fell to his lot to sign the dismissions of those members of the church who in 1642 returned to their homes in Norwich and Great Yarmouth with the intention of setting up a church on the model they had learned.

The excursion of the Rotterdam Church towards Congregationalism ended in 1651, when the Rev. Thomas Cawton, who had fled from England owing to complicity in a plot to restore Charles II., accepted the pastorate and "brought off" the Church to the Presbyterian position. The Church continued in this form, though the ministers were drawn from Independent seminaries in England, until 1876, when the remaining members amalgamated with the Scottish Church, which had been founded in 1642 and continues to this day. Thus the Rotterdam fellowship continues in that city as well as in those churches of Norfolk, Congregational and Baptist, which, as we shall see, owe their origin to it.

CHARLES B. JEWSON.

A Lay Preacher and his Hymns.

LIKE most lay preachers, I have a system which tells me at which places each sermon has been preached, and what sermons have been preached at each place. But I used to keep no record of hymns; and it occurred to me about three years ago that I might be getting into a rut, and using too small a range of hymns. I have, therefore, kept my service papers, or most of them, and have now analysed those that are available, and find that in announcing hymns 538 times I have used 239 hymns. I happened to mention this to two friends, one of whom, a pastor, thought that the range of hymns was wider than the average. The other, a fellow lay preacher, who is our Editor, asked for an article, and put some questions to me.

It is a surprise to me that certain hymns occur so rarely in my list. Possibly during these three years I have unconsciously refrained from using some of my favourite hymns as often as I formerly did. 115 hymns have been used once, 56 twice, 27 three times, 14 four times, 12 five times, 9 six times, 1 seven times, 2 eight times, 1 nine times, and 2 fourteen times.

The hymns have come from *Psalms and Hymns,* the *Baptist Church Hymnal,* and its Revised version, *Sankey's Hymns, Redemption Songs,* the *Methodist Hymn Book,* and at least two other books. The two hymns that were used 14 times were Hart's "Come, Holy Spirit, come," and the Scottish "The Lord's my Shepherd." The latter hymn is in the *Revised Baptist Church Hymnal,* but not in the old book or in *Psalms and Hymns.*

As to the subjects of the hymns, the headings in various books differ much; but taking the *Baptist Church Hymnal* I find the grouping to be:

Call to Worship	14 hymns	31 times
The Holy Trinity	3 „	9 „
God the Father—		
His Attributes	4 „	13 „
Creation	1 „	5 „
Providence	7 „	24 „
Redemption	6 „	14 „
God the Son—		
Eternal Word	1 „	1 „
Incarnation	6 „	6 „
Earthly Life	1 „	1 „
His Death	9 „	34 „
Resurrection	3 „	3 „

Ascension	1	hymns	2 times
Priesthood	3	„	12 „
King	5	„	13 „
Name of Jesus	5	„	8 „
Titles	3	„	8 „
Coming	3	„	3 „
Holy Spirit	4	„	26 „
The Scriptures	7	„	21 „
Gospel Call, The Call Accepted, and Cry for Grace	8	„	20 „
Fellowship	2	„	4 „
Holiness and Joy	10	„	25 „
Union with Christ	7	„	22 „
Discipline of Sorrow	2	„	4 „
Peaceful Trust	1	„	2 „
Christian Service	3	„	7 „
Zeal	5	„	12 „
Divine Guidance	2	„	6 „
Final Blessedness	1	„	1 „
Church of Christ—			
Unity	2	„	9 „
Baptism	2	„	4 „
Lord's Supper	6	„	11 „
The Kingdom of Christ on Earth	1	„	1 „
The Lord's Day	2	„	2 „
House of Prayer	9	„	20 „
Prayer Meeting	8	„	17 „
Morning	1	„	2 „
Evening	2	„	2 „
	160		405

There are some hymns from later sections, but these are chiefly children's hymns.

Of these 160 hymns, 33 are by Watts, 16 by the Wesleys, 14 by Cowper and Newton, 8 by Doddridge, and 7 by writers before Watts; which means that half the hymns from the *Baptist Church Hymnal* are not less than 140 years old. We are grateful for many hymns of later date; but some of the old hymns, written by men who had had deep spiritual experience, are still unsurpassed in the way in which they express the grace and glory of God, and the needs and aspirations of men.

Among the hymns in my list is one that is in *Psalms and Hymns,* was omitted from the *Baptist Church Hymnal,* but has

been included in the *Revised Hymnal,* and I am glad to see it there:

Lo, God is here, let us adore

Eight of the hymns were in *Psalms and Hymns,* but are not in either edition of the *Baptist Church Hymnal.* One of these, "Behold the glories of the Lamb," is not one of Watts' best; but it was his first hymn, and has historical interest.

Among the eight are:

Come, Holy Spirit, heavenly Dove
Jesus, my All, to heaven is gone
Jesus, the Lord, our souls adore
Weary souls that wander wide
Ye humble souls that seek the Lord

There are not many London churches that still use *Psalms and Hymns,* but if these five were in the *Baptist Church Hymnal* I should be glad to use them sometimes.

There are in my list twelve hymns that are in the *Baptist Church Hymnal,* but not in the *Revised Hymnal,* and I note against each the number of times that I used it:

Eternal Power, whose high abode	(4)
How sweet and awful is the place	(2)
How sad our state by nature is	(1)
Let everlasting glories crown	(3)
Lord Jesus, are we one with Thee?	(1)
My soul, repeat His praise	(5)
Not what these hands have done	(4)
No more, my God, I boast no more	(2)
O Christ, what burdens bowed Thy head	(2)
Salvation, O the joyful sound	(1)
Thou dear Redeemer, dying Lamb	(8)
With all my powers of heart and tongue	(4)

In my opinion, "Thou dear Redeemer" is one of the best Communion Service hymns in the book.

The following were not in the original *Baptist Church Hymnal,* but appear in the *Revised Hymnal.* Again I give the number of times used:

Book of grace and book of glory	(3)
Day is dying in the west	(1)
God loved the world of sinners lost	(2)
I am trusting Thee, Lord Jesus	(1)
I to the hills will lift mine eyes	(3)
I need Thee every hour	(1)
Lo, God is here, let us adore	(4)
Man of Sorrows, wondrous name	(2)
The Lord's my Shepherd	(14)

The Editor has asked whether I keep a note of the hymns in such a way as to use the same hymns if I preach that sermon elsewhere. I do not do so; but choose the hymns afresh, and sometimes a different Scripture reading.

The grouping of the hymns in the *Hymnal* is not necessarily a guide to the subjects of the sermons. The principle upon which I work is that the people do not come to hear a sermon, but to worship God; the sermon being part of the worship. The hymns, therefore, should not be regarded as "preliminaries," or chosen merely because they accord with the subject of the sermon.

My general practice is to begin with a hymn of adoration, and a short prayer upon the same line. Let God be first in the order of the service, and let the preacher seek from the beginning of the meeting to lead the people into the presence of God.

Without any fixed rule, it is a good plan to let the second hymn be one that refers to the work of the Holy Spirit, or to the Holy Scriptures that He has inspired.

If it is not a service at which a children's hymn is required, it may be well to have, before prayer, a hymn that directs attention to our Great Mediator and High Priest in the heavens.

After prayer, the service is usually interrupted by notices, most of which are unnecessary. There then remain the hymns before and after the sermon, and the preacher may think it well that these shall have some bearing upon the message for that service.

Despite the opinion of many eminent preachers, I believe that the preacher should remain standing during the singing of the hymns, and should join in the singing. It is his business to lead the worship of the people. If he prefers to spend in prayer the time while the hymn before the sermon is being sung, well and good. But let him join with the people in their act of worship in singing the other hymns.

GEORGE E. PAGE.

The Baptist Annual Register, 1790.

ONE hundred and fifty years ago, a London pastor from Devon began a new style of periodical, to combine the memorials of denominational history with news of contemporary progress.

He was not the first Baptist to be an editor, but he was the first to attend chiefly to Baptist affairs. So, at the age of thirty-eight, John Rippon of Carter Lane broke new ground. He paid tribute to predecessors in research, such as Stinton, Crosby, Robert Robinson, Josiah Thompson, Joshua Thomas, Isaac Backus, Morgan Edwards, and others. He outlined his plan, and secured promises of support from America, if he would issue a half-yearly. He succeeded abundantly, and after four years his first volume contained 564 pages, with preface and index. He prefixed a picture of his tutor at Bristol, the late Rev. Caleb Evans, D.D., engraved from a portrait, with a coat of arms. Now, Evans in 1769 had helped John Ash, of Pershore, to do a new thing—gather hymns by many authors, and publish the Bristol Hymn Book, which had raced through seven editions. It had prompted Rippon to make another Selection, which, however, was retrograde, only to supplement Watts; but it threw into prominence hymns by Anne Steele, Benjamin Beddome, the Stennetts, and contemporary Baptists. Such tastes are evident on his title page to the first volume, with the verses:

> From East to West, from North to South,
> Now be His name ador'd!
> EUROPE, with all thy millions, shout
> Hosannahs to thy Lord!
> ASIA and AFRICA, resound
> From shore to shore his Fame;
> And thou, AMERICA, in songs
> Redeeming Love proclaim.

Not only missionary enterprise was in his heart, but denominational solidarity. Overleaf he dedicated his infant publication "to all the baptized ministers and people in America England Ireland Scotland Wales the United Netherlands France Switzerland Poland Russia Prussia and elsewhere . . . in serious expectation that before many years . . . a deputation from all these climes would meet probably in London to consult the ecclesiastical good of the whole." On 14th October, 1790, a Lutheran minister in the State of Georgia wrote to him that Baptists were far the greater part of

the inhabitants. His anticipations were realised in 1905, when a statue to his successor, Charles Haddon Spurgeon, was unveiled in that Exeter Hall where he had often preached; and again in 1939, when more than 50,000 saw in Georgia a pageant of Baptist history planned by an English officer of the Baptist Missionary Society, a member of the Historical Society committee.

From a veteran in Gloucestershire who had declined the very post which Rippon was filling in Southwark, he received a poem about the Associations, which had hitherto been the chief links of the churches. Four lines show that Benjamin Francis was a kindred spirit:

> Where'er thou meetest to the end of time,
> In fair Britannia, or some foreign clime,
> Still may'st thou meet, bless'd with abundant grace,
> Beneath the smiles of thy Redeemer's face.

Rippon at once found that others had been stirring. A Welsh surgeon, John Thomas, son of a deacon at Fairford, sent a copy of his advertisement in 1783 at Calcutta for helpers to spread the knowledge of Christ in Bengal, with answers. He had been encouraged to preach, and to translate, and he sent a version of a Bengali hymn composed in 1788, whose refrain was:

> O who besides can recover us
> From the everlasting darkness of sin
> Except the Lord Jesus Christ?

News quickly came that Dr. Llewellyn had promoted a mission to North Wales fourteen years earlier; that a negro had founded a church at Savannah within eight years of Whitefield's death; that another negro had established a church in Jamaica during 1784, that a third had gathered one in Nova Scotia next year.

Americans were much interested in Rippon's enterprise. At Commencement in September, 1792, at the Rhode Island College, the honorary degree of M.A. was conferred on Thomas Duncombe of Coate, John Fawcett of Hebden Bridge, and Benjamin Francis; while Rippon and John Ryland junior were made Doctors of Divinity. Rippon had begun advertising publications, among which was a sermon on slavery by Abraham Booth; the concordance by Butterworth still professing to be the most full and concise; a history by his deacon at Coventry, Sutton Staughton, of reformers and martyrs; a collection of materials towards Baptist history in America, by Morgan Edwards; his own new book of above 200 hymn tunes. One other attracted no special interest; it was *An Enquiry into the Obligations of Christians, to use Means for the Conversion of the Heathen,* a booklet of 87 pages published at Leicester, where the author,

after twenty-two months of probation, had been ordained pastor; he was self-educated, till recently a shoe-maker, eleven years younger than Rippon, named William Carey. In the light of after events, chronicled in later volumes of the *Register*, it is amusing to see among the tunes collected by Robert Keen for Rippon, the names of Fountain and Eagle Street, Derby (but not yet Ward), Ryland and Bristol, Broadmead and Westbury (but no Marshman).

A later issue prints the resolutions at Kettering on 2nd October, 1792, when a few local men founded the Particular Baptist Society for propagating the Gospel among the Heathen, promising 12½ guineas. The minutes do not say that one half-guinea was pledged by Sutton Staughton's son, a student at Bristol; nor that Carey had already received a whole guinea from an American in England, Elhanan Winchester; had Rippon known, he would have rejoiced in the promise of youth and the prospects across the Atlantic. The next issue published a letter signed by Fuller, Pearce, W. Staughton and others, commending to their fellow-Christians in India "our much esteemed brethren Thomas and Carey."

Meanwhile, another man had been kindled by the spread of aspirations after liberty from America to France. Morgan John Rhees had gone to Hengoed, where he was baptised young; he had started teaching in chapels and barns, both on week-nights and on Sunday. For the two kinds of school that resulted he wrote Welsh text-books, and thus gained a place in the growth of education. Feeling his own lack, he went to Bristol Academy, being one of the last who profited under Caleb Evans; then in 1788 he succeeded David Jones at pastor at Penygarn, near Pontypool, just in time for Joshua Thomas to meet him and note it in the history he wrote, which Rippon printed as an extra to his Register.

When, however, France had again a States-General, and liberty was in the air, Rhees, at the age of twenty-nine, went to Paris. A few months gave him a life-long impulse to republicanism; while the new freedom to the Huguenots quickened his evangelistic zeal. He struck out on a completely new line.

David Jones, his predecessor, had been issuing a Welsh Bible in parts, with short notes. A Naval and Military Bible Society had for five or six years been supplying cheap English Bibles to the Forces. Rhees put the two ideas together, so that the flint and steel struck a spark. He decided to found a Bible Society, not for the British Forces, not for the Principality, but for foreigners, to promote evangelical religion.

In the *Register* he could read a letter of 1789 from Boston recognising the revolution in France as an astonishing event of

Providence. But while the American said emphatically, *Stand still and see the salvation of God,* Rhees could remember how Moses had been rebuked for this, and had been bidden change his utterance to *Go forward.* Rippon printed part of the 1790 Bill of Rights of the Commonwealth of Pennsylvania, and compared it with part of the new constitution of France; the latter opened a career to all citizens, the former to all who acknowledged God and His moral rule. Rhees drew the conclusion that Frenchmen needed steadying in the Christian faith. Now, Rippon had published a very full and detailed list of all the Mennonite churches on the Continent, finding them most akin to the Baptists. They abounded in the Netherlands and the Palatinate; in France they were but a few in Alsace. Rhees did not see them as a good medium, and chose another place, another agency. There had been frequent revision of the French Bible, the last by Pierre Roques, of Basle, in 1736. The Naval and Military Bible Society took this up, and had a large edition marked, "Ce livre ne doit point être vendu, étant le don de la Société de Bibles, à Londres établié l'an 1780." But whereas it was expressly confined to the British Forces—why did they need a French version?—Rhees projected a new Bible Society which should supply it to Frenchmen; and he fixed on Boulogne as its base of operations. But when France, early in 1793, declared war on England, this enterprise was stopped. It began again only just after Rippon stopped his *Register,* at the call of Joseph Hughes.

Rhees had already opened out in another direction, taking a leaf from Rippon. At Trefecca he published the first number of a quarterly, *Y cylchgrawn cymmraeg.* This proved to be too republican for the authorities, and after the fifth number appeared at Carmarthen, he found it wise to go to America, where he had a fine career.

More cautious were others of this circle. Joshua Thomas confined himself to writing the histories of each Welsh church, but Rippon never published them. Toulmin revised Neal's *History of the Puritans.* Elhanan Winchester, however, began expounding prophecies yet to be fulfilled, then dilated on the woe-trumpets; so although he and Rhees both published hymn-books in 1794, he, too, found it wise to return to America.

Rippon avoided political snares, and held on his course with the *Register,* while his hymn-book steadily enriched him. Yet the magazine was allowed to die in 1803, without any explanation. The Massachusetts B.M.S. instantly supplied the gap by a new magazine, while the English B.M.S was issuing its *Periodical Accounts*; and John Foster became the mainstay of the *Eclectic Review* in 1805. But the printing of Baptist

history had to wait six years longer, till Joseph Ivimey digested much of Rippon's researches with those of Stinton, and gradually produced four valuable volumes. Two years earlier, the west country began another *Baptist Magazine,* which had nearly a century before it. But the combination of history and literature was dissolved, until in 1922 the present *Baptist Quarterly* took shape.

Looking back these 150 years, one outstanding fact is the value of the Bristol Academy; and this was due to three Welshmen with a pupil of a Welshman. Rippon was one of the many who profited, and acknowledged the debt in his history of it. Just as he ended his *Register,* another Bristol man, Steadman, the earliest supporter of Carey, before 1792, with half a guinea, transplanted its traditions to a Northern Academy, and when the *Baptist Magazine* appeared in 1809, while it was edited by Thomas Smith, who, like Rippon, hailed from Tiverton, it numbered among its contributors Steadman from Bristol.

W. T. WHITLEY.

Reviews.

Suffering, Human and Divine, by H. Wheeler Robinson, M.A., D.D. (Student Christian Movement Press, 6s.)

Dr. Robinson is widely known as an Old Testament scholar. In that respect he probably would be reckoned among the first two or three in this country. But he is also a distinguished theologian, and he has written with insight and helpfulness on many aspects of Christian thought.

In this particular book he takes up one of the hardest. "I knew," writes Dr. Rufus Jones, "when I asked Dr. H. Wheeler Robinson to write this volume on *Suffering* that I was giving him the most difficult task which this series on Great Issues of Life would impose on any writer in the list." The compliment implied in the task has been amply deserved, and the present book is worthy both of its author and its subject.

The book, as its title implies, deals with the problem of suffering in its widest aspects, but it has the great merit that it keeps close to human life. Sometimes in reading theological and philosophical books one has the impression that one is living in a vacuum away from living reality. The argument is wholly abstract, and one wonders how it would stand up to the awkward facts of our workaday world. But Dr. Robinson has spent as much time with poets as with theologians, and at no place in the book is the reader allowed to forget that suffering is a dreadful fact, whatever our theories of its origin and ultimate value may be. "I have not forgotten," says Dr. Robinson, "how limited is the value of mere argument on such a theme," and the book is suffused with a living sympathy which does much to assist the argument.

After a statement about the fact itself, and a discussion of some of the suggested explanations (including those in the Old Testament), the book comes to grips with the problem by showing suffering as a fact in human experience inevitably has a relation to God. There are three chapters on Providence in its various connections (Nature, History and the Individual), and then three more on the Suffering of God. These last are particularly illuminating, and they whet one's appetite for the book on *Redemption and Revelation* which, in a footnote, Dr. Robinson says he hopes to give us.

Everything in matters like this must turn on one's view of God. Given a Being who is so completely beyond all human

limitation as to be little more than the negation of all we know ourselves to be, one can easily argue that suffering is something He can neither experience nor rightly appreciate. But given, on the other hand, One who has identified Himself with His people in love and sympathy—because they are His children, and He cannot forget them—then suffering becomes His inevitable position. It is theirs, and so it is His, and when, to all this, we add His resolve to redeem them from sin whatever it costs, at once we get the Cross with all it signifies of vicarious suffering for the Redeemer. God, it is clear, suffers not only *with*, but *for* His people, and the fellowship He makes with us in the furnace can never be broken.

Naturally, at points the book is not easy reading, but it can be heartily recommended, and it will repay careful study. There is one mistake on p. 12 which should be corrected. The author of the Gifford Lectures on *The Human Situation* is W. Macneile Dixon, not W. Macneile Wilson.

HENRY COOK.

The Politics of the Kingdom, A study of the Lord's Prayer, by D. W. Langridge, M.A. (Independent Press, 3s. 6d.)

Mr. Langridge has written a stimulating and provocative book on the pattern prayer. He leaves the beaten path of those who have treated it as "an expression of personal piety." His object is to show that the man who takes this prayer on his lips is committed to far-reaching changes in the structure of human society and human relationships, and that he must direct his political wisdom and energy to bringing them about. "The Lord's Prayer has challenging economic implications." "The prayer is the aspiration of a perfect society." "We cannot honestly offer the Lord's Prayer, and excuse or exempt ourselves from political action." The book is an exposition of the prayer with these facts as its background. It is a startling reminder that the revolutionary principles of the kingdom have often been so toned down to fit our conventional standards that we are scarcely aware how greatly they are at variance with much of life. This is a book that raises many questions, and sets a ferment going in the mind. Probably the most persistent, for the ordinary Christian, will be: "What immediate practical steps can I take?"

W. TAYLOR BOWIE.