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The Changing Emphasis in Biblical Studies.

IT is a commonplace that no book in all the world has been subjected to such close and prolonged study as the Bible. It is true that there are other religious texts older than much of our Bible, which are still venerated by the devotees of other faiths. But their study has never been undertaken on the scale of Biblical study. Herein, not infrequently, is found testimony to the uniqueness of this Book, and its influence upon mankind.

For many centuries its study was governed by a static conception of its inspiration, but there was an ever-moving centre of interest, according to the theological or ecclesiastical controversies of the time. Its texts were regarded as alike inspired, and each side in controversy selected such as were of service and ignored all others.

Especially was this so in the period that followed the Reformation, when not only did Protestant and Catholic seek Scriptural basis for their mutual controversies, but when the various bodies of Protestants that came into being sought each to establish by the authority of the Bible the rightness of its faith and practice. Nor were the Protestants content to accept the Latin Bible that had been for so long the Bible of the Western Church. They sought to establish the real text of the Bible, and went behind the Latin to the Hebrew of the Old Testament, and the Greek of the New. Soon such other ancient versions as could be found were laid under contribution, and the great polyglot editions of the Bible are the enduring witness to the zeal and devotion and scholarship that were consecrated to this task. It was inspired by the faith that the words of this Book were final in controversy, and that therefore it was of supreme importance to know what were its real words—the words in which it was written by its Divine Author. Disagreement as to the text of Scripture, and still more controversy as to its interpretation, divided the parties, but there was no fundamental disagreement as to its inspiration, or as to the essential nature of that inspiration.

In the eighteenth and nineteenth centuries, however, the study of the Bible took on new forms, and controversies became more radical. With the rise of rationalism all the premises of the Church were questioned, and the new study of the Bible

threatened the foundations of the veneration in which it had been held. The traditions as to the date and authorship of the various books were challenged one by one, books were traced back to earlier documents or split asunder and assigned to various authors, and the sense of a divine hand behind the Bible was often lost in the study of the human processes that brought it together, and it became to many a common book and a merely human document.

Not all who became the followers of the newer school of Biblical criticism were enemies of the faith, however, as their opponents too often affirmed. There were not a few who, alongside an utterly unhampered study of questions of authorship and source, retained a spirit of true reverence for the Bible. Yet it must be recognized that to many Biblical study became a matter of merely scientific investigation, the detached examination of an ancient literature, and the establishment of its text and the meaning that text had for the original writers. To understand the times in which a book was written, and to think oneself back into those times, and to feel anew the impact of the words upon their first hearers, was to reach the goal of Biblical study.

Moreover, the nineteenth century saw the expansion of science, and the formulation of the Darwinian theory of evolution. In the philosophical sphere the work of Hegel had already prepared the way for this theory, but its formulation in the biological sphere brought a fresh attack on the Bible. Its scientific accuracy was discredited, and its divine origin and authority rejected. Here it was by the adaptation of the fundamental principle of development, so differently applied by Hegel and Darwin to the philosophical and biological spheres, and its application to the religious sphere, that the answer was found. Revelation was found to be no longer the static thing it had so long been held to be, but progress in the religion of the Bible was seen and expounded. Again, however, it must be agreed that not seldom revelation became dissolved in discovery, and in the development of religious knowledge unfolded in the Bible there was found nothing but the evolution of man on the religious side of his being.

It was inevitable that this attitude should threaten the position of Jesus in the faith of the Church. To many he became a mere moment in the religious evolution of man, a stage in the upward growth, important as introducing a new era and as a religious genius, but no more. His humanity, which had been so largely forgotten in the contemplation of His divinity, was re-emphasized to such an extent that His divinity was treated as a mere dogma, which could safely be ignored in the effort to get back to the Jesus of the first century, to see Him with the

eyes of His contemporaries, and to feel the throbbing vitality of His human voice and touch.

Again, Biblical archaeology is the creation of the nineteenth century, and its discoveries in that century and expansion in the twentieth have contributed greatly to the study of the Bible. Not a little of its research has been inspired by the desire to establish the accuracy of the historical statements of the Bible, and in recent years the claim is insistently made that it does this. Seldom, however, does archaeology provide direct confirmation of historical statements in the Bible, and its evidence often greatly complicates the task of the Biblical historian. Nevertheless, the rich and abundant material it provides is always of the greatest importance to the student of the Bible for the understanding of the historical and cultural background of the events described in the Bible.

In recent years a new change is coming over Biblical study, whose significance is far too little perceived. The newer attitude does not reject the work of the earlier study, but seeks to conserve all that is of worth in the fruits of every approach. Yet it desires to transcend them. It accepts substantially the work of Biblical criticism, but beyond the desire to understand the date and authorship of the books of the Bible and the meaning they had for their first hearers, it seeks the abiding significance of the Bible, and in particular its significance for this generation. It recognizes all the human processes that went into the making of the Bible, without reducing the Bible to a merely human document, and it acknowledges that its scientific study, which is still valued and continued, is not enough. For the Bible is first and foremost a religious book.

It must be emphasized that the many-sided work that has been done, mistaken in its emphasis as it has often been, is of very great importance, and every side of the work is still continued and advanced. The establishment of the text of the Bible still commands much attention, and is still far from achieved. For the Old Testament the Hebrew text is no more infallible than the Vulgate, and a simple reliance upon the polyglot texts for the versions has long since given place to a recognition that the versions themselves, as well as the Hebrew text, have all had a history, and no longer stand before us in their original form. The study of Hebrew prosody has brought a new instrument for textual criticism. It has not seldom been used with more confidence than the insecurity of the theories that have determined its use has warranted, but its value will survive its abuse. New materials for the study of the Hebrew language are continually coming to light, and many rare forms and words may now be understood, instead of being emended. Textual

corruption must still be often enough found, and is not surprising in documents of such antiquity, but there is a less ready resort to conjectural emendation to-day, and a greater patience in threading the way through the complexities of textual criticism.

For the New Testament the problems have always been of a different order, and conjectural emendation has never been the bane of its textual criticism as in the case of the Old. Here the patient examination of the many manuscripts, and their grouping into classes, with the minute study of the relations within and between the groups, have brought fresh materials for the establishment of the text. The intensive study of the versions here also yields fruits for textual criticism, though the situation is so different from that of the Old Testament, since here no manuscripts are extant of any version antedating by centuries the oldest known manuscripts in the original language. Rich finds of papyri have added greatly to our knowledge of the Greek *Koine,* and have brought much light for the understanding of words and forms in the New Testament.

On none of this work is there any disposition to turn the back. Its importance is fully recognized, but not over-estimated. Even if we could establish with certainty the exact text of the Old and New Testaments, and had perfect philological knowledge of every word and form they contained, we should still need other equipment before we could understand the message of God to men embodied in the Bible. For the Bible is, primarily and fundamentally, God's word to man, and through all its human processes of authorship and transmission there is a divine process. Its recognition is not new, indeed, but it is claiming a more central place in Biblical study, and it is this that constitutes the most significant change of recent years.

The newer attitude still recognizes the clear marks of progress in the Biblical revelation, yet it does not reduce revelation to discovery. It does not cease to be interested in the development of religion, but its centre of interest is not in man, but in God. It does not find the story of man's growth in the understanding of God of such absorbing interest that it becomes an end in itself, but rather seeks to perceive in every stage of the process that which is enduringly true of God. It is for this reason that there is a revived interest in the Theology of the Old Testament, as against the development of religion in Israel. This does not mean the eclipse of the historical sense, but the perception that through the historical development the nature, will and purpose of God were being unfolded, in the light of which alone the development can be rightly understood. It is for this reason that the Old Testament, itself so essential to the understanding of the New, can never be fully understood

without the New. There is a Theology of the Old Testament distinct from the Theology of the New, yet the one cannot be properly understood without the other. It is unnecessary to read back the New Testament into the Old, or to obscure the differences between them, but it is necessary to recognize that the Theology of the New Testament is rooted in the Theology of the Old, while the Theology of the Old Testament reaches its full fruition in that of the New.

No longer, therefore, do we suppose that when we have understood words as their first hearers understood them we have achieved the goal of Biblical study. Too often hearing they heard not, and even those who uttered the words can have perceived less of their implications than we should. Magna Carta should have a fuller meaning to us, who look back on a thousand years of the unfolding freedom to which it led, than it could have had to those who framed it. And so the work of Moses and Elijah and Paul lay not alone in what it was in itself, but in what it has continued to achieve in ages far beyond their horizons.

So is it, too, with the Person of Jesus. The newer attitude welcomes the emphasis on His humanity, without ceasing to perceive His true divinity. It can read the Gospels and see Him a real man amongst men, without falling into the lamentable error of supposing that when it has seen Him with the eyes of His contemporaries, it has seen Him as He was. What we see depends on the eyes we look with, as well as on that whereon we look, and they who looked on Jesus but as the Carpenter of Galilee, albeit as a singularly gracious and inspiring personality, but who did not see in Him the Son of God, saw less than we may see.

Again, the newer attitude welcomes the light that archaeology brings to the understanding of the Bible, but it finds real peril in the attempt to turn it to the establishment of the historical trustworthiness of the Bible. That the Bible has a far greater measure of historical trustworthiness than any other literature of comparable antiquity can be established without difficulty, but it is quite impossible to establish the historical inerrancy of the Bible. Nor can archaeology be said in any sense to establish such inerrancy. All the material that archaeology provides is to be welcomed, and carefully sifted and examined, and all the light that it can shed on the Bible is to be gladly accepted. Wherever its evidence tends to confirm the trustworthiness or credibility of Biblical statements, it is to be welcomed; but where its evidence goes clearly against Biblical statements, or creates new difficulties for the Biblical historian, this is to be frankly recognized. But it is not to be forgotten that the Bible is not a

historical text-book, but a religious book, through which God speaks to men. Any understanding which misses this is inadequate and incomplete, and it is perilous to encourage men to read it for what it is not, instead of for what it is.

The newer attitude to the Bible is therefore marked by the utmost frankness and the fullest scholarship. But it perceives that no merely intellectual understanding of the Bible, however complete, can possess all its treasures. It does not despise such an understanding, for it is essential to a complete understanding. But it must lead to a spiritual understanding of the spiritual treasures of this Book if it is to become complete. And for that spiritual understanding something more than intellectual alertness is necessary. Spiritual things are spiritually discerned, and the Bible student needs an attitude of spiritual receptivity, an eagerness to find God that he may yield himself to Him, if he is to pass beyond his scientific study into the richer inheritance of this greatest of all books.

It will be perceived that none of the elements of this attitude is in itself new. What is growingly characteristic of present-day Biblical study is the synthesis of these elements. There have always been those who have read the Bible as the Word of God, with eager desire to understand its spiritual message to their own hearts. But most of these have had little use for many of the lines of modern study, and have retained the older view of inspiration. On the other hand, it is undeniable that there has been a scholarship which has been so exclusively scientific that it has shown no spiritual quality. This has never fully represented Biblical scholarship, though it has often involved it in reproach. To-day it is quite unrepresentative of scholarship, with its fuller recognition of the religious quality of the Bible, and with its desire not alone to recover ancient situations, cultures and beliefs, but to find behind and through them the One unchanging God, revealing Himself in all the Scripture, and unfolding His holy will and purpose for mankind. This ancient Book is God's word to us, relevant to the modern world and to our hearts. We do it no honour when we bring to it closed minds; still less do we honour it when we come to it with closed hearts. All the intellectual acuteness, honesty, and candour, on which we have so often insisted, is to be desired; but with it that spiritual penetration, which is given to the pure in heart. And the two must be blended in a single approach to this incomparable Book.

H. H. Rowley.

The Hand of Man and the Hand of God.

THE God of Israel was a living God (Dt. v. 26; Ps. xlii. 2). He was known to His worshippers as one who by great power and might had brought the world into being, and who, for His own sake as well as for theirs, never relaxed His vigilance but was always actively working in the maintenance of creation and in life and history of the peoples He had created. They knew Him to be the living God by what they had seen, heard, and felt of His working. When they spoke of that experience of Him their language was simple and straightforward, because they used the terms of common speech and of human intercourse. They spoke of His work in the same terms as they spoke of their own, because they knew no other way. Since He was known to them in what He did rather than in what He was, one of the most frequent terms in use was the "hand" or "hands" of God.

In trying to understand all they meant by their language about God we must understand something of their psychology. It differed from ours in this respect (at least)—that whereas we differentiate the organs of the body, both external and internal, and assign proper functions to each, distinguishing the physical from the psychical, they made no such careful distinctions, but ascribed physical and psychical functions to the same organs as occasion demanded. When we use anthropomorphic terms about God we are careful to distinguish, as far as possible, physical from psychical; and are conscious when we use terms of physical life about God that we are using metaphor or symbol behind which we can look to the reality they express; but when we use psychical terms we cannot easily distinguish the symbol from the reality.[1] The Hebrews could use physical terms and not be conscious of using inappropriate terms; that is, they used the terms literally and not as symbols, even when they appear to us to refer solely to physical life.[2] In speaking of any activity the Hebrews focussed attention on the part of the body employed, and spoke as though, for the time being, all the rest of the man was concentrated in that part.

[1] E. Bevan, *Symbolism and Belief*, pp. 256ff.

[2] As time went on some of the terms were felt to be inappropriate, and their crude anthropomorphism was concealed by the LXX translation.

Responsibility for what the parts of the body did was not, therefore, always ascribed to the inner man (heart or soul), but to the particular part involved. In speaking of the hands they did not think of them as the organs of activity governed by the will of the person, but rather as quasi-independent organs in which the whole activity, physical and psychical, was situate for the time of their use.

What may often be metaphorical and symbolic to us was literal to them: we might speak metaphorically of a man's open-handedness, but they could say literally, "For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt surely open thine hand unto thy brother. . . " Dt. xv. 11. In course of time metaphor did develop and stereotyped phrases came into use, but their metaphors always remained alive—the literal meaning clung to them.

We can more easily understand what they meant by the hand of God, if we examine how much they meant by the hand of man. It will be seen that they meant not simply the physical organ of manual activity, but also the whole active and dynamic life of the man himself operative through the hand.

In a few passages the term "hands" seems to be used almost as a synonym of the personal pronoun,[3] while in four instances the hands are mentioned as the opposite of "heart" (leb), that is, just as the heart stands for the whole inner life of man so the hands stand for the whole outward activity.[4] A man's strength is revealed through his activity, and since that, in turn, is shown largely through what his hands do, the hands may be spoken of where we should speak of strength, power, or influence; thus when the men of Ai saw their city in flames they "had no hands" and could flee neither this way nor that.[5]

The hands were often used when it was desired to transmit some kind of personal influence or power from one to another. The touch of the hand, whether on the hand, or head, or any other part of the body, is a significant and often a solemn thing, since most people are sensitive to touch. Hand-shaking is very common among us as a gesture of friendship and greeting: among the Hebrews it was customary to ratify an agreement or a bargain with a handsake.[6] When an oath was made the hand was sometimes raised,[7] but the more solemn procedure was for

[3] cf. Prov. xxi. 25; Ps. xviii. 20; this is paralleled by the use of "face" in the same way, 2 Sam. xvii. 11; and the refrain of Pss. xlii., xliii.

[4] cf. Is. xiii. 7; xxxv. 3, 4; Ezek. xxi. 7; xxii. 14.

[5] Josh. viii. 20. cf. also Jer. xxxiv. 1; Is. xlv. 9; 1 Sam. xxii. 17.

[6] Ex. xxiii. 1; Job xvii. 3; Hos. vii. 5; and with the palm of the hand—Prov. vi. 1; xvii. 18; xxii. 26.

[7] Gen. xiv. 22.

the man making the oath to place his hand under the thigh of the other person.[8] The full significance of this act is not known, but evidently it was believed that some vital force or influence was conveyed from one to the other through the hand. In the different forms of benediction and consecration that are mentioned in the Old Testament the hands are used.[9] Joshua was not only consecrated for leadership but also *equipped for it* by the laying on of Moses' hands: "And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him:"[10] The act of laying the hand on the victim in certain sacrifices was intended to identify the offering with the offerer as *his* gift to God. Manual contact might also be made for the purpose of healing or restoring life: "And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands. . ." II Kgs. iv. 34.

There are a few instances of the same sort of influence being conveyed without contact.[11] Naaman the Syrian had expected Elisha to come out to him and "wave his hand over the place" and heal him (2 Kgs. v. 11). At the battle of Rephidim the issue of the battle was determined by the holding up of Moses' hands (Ex. xvii.). The priestly benediction was pronounced with the hands raised towards the people (Lev. ix. 22). Here we are on the threshold of the use of the hand in speaking of God, for both Moses and the priests were acting for God. When Moses stretched forth his hand in order to bring the plagues on Egypt he was making a gesture that was normally one of command (Prov. i. 24), but there was more than command in the raising of Moses' hands, for even lifeless things responded to it. Moses was acting for God, and the power of God was at work through his hand. We frequently read of God's hand being outstretched in a similar kind of way to achieve His purpose.

Through his hands a man's strength and vigour find their natural outlet, and through his hands he can both work for, and influence, his children and his fellow-men, whether friend or enemy. They constitute his outer self in a way that no other part of the body can do.

It is but natural that if he knows God to be at work, working for him, and influencing him, he should think of God's work

[8] Gen. xxiv. 2, 9; xlvii. 29.

[9] Gen. xlviii. 14, 17, 18: evidently priority in this usage belonged to the right hand—as it did in many other things.

[10] Deut. xxxiv. 9; cf. Num. xxvii. 18, 23.

[11] They are of the same kind as in magical practices, see art. "Hands" in the *Encyclopaedia of Religion and Ethics.*

in the same way—as the work of His hands. There is no intention to use symbolism, (though it is a very happy thing that their usage lent itself so easily to development along the lines of metaphor and symbol). What he said about the hands of God—unless he used phrases that were already metaphorical—he meant literally. As far as he knew God's form was like man's, and to Him might be ascribed any part of the body that was used in intercourse with men. The difference lay not in the form, but in the substance: God was spirit, man was flesh (Is. xxxi. 3).

God's strength and power, His goodness and mercy,[12] His capacity to deliver,[13] or to destroy,[14] to heal[15] or to kill,[16] are all suggested by the Hebrew use of the term "hand of God". Nearly one sixth of the instances of the word "hand" in the Old Testament are references to God's hand or hands. Naturally they have not all the same importance, and some occur in stereotyped phrases that mark them immediately as metaphorical or figurative, e.g. "in the hand of", "by the hand of", "from the hand of", to stretch out (Heb. send) the hand".

God's work in creation, and in history, is likened to that of the craftsman making and fashioning with his hands.[17] The world itself, or any part of it, could be spoken of as the work of God's hands,[18] but so also could mankind,[19] and since God was always controlling the events of history they too were called the work of His hands.[20]

Israel's experience of Yahweh's work was not confined to His creative work or to His power to conserve what He had made; they had experienced His power to redeem and to deliver. He revealed Himself to them more intimately in His redeeming activity: it was to redeem His people that He came in person, and we read of theophanies and of the expectation of theophanies to come. It is no wonder that a people who knew God to have come in person to redeem them should speak of the deliverance wrought by His hands.[21] There were always two sides to deliverance—the rescue to freedom or pardon, and the conquest of the enemy or the evil. The picture underlying many

[12] Ps. xvi. 11, civ. 28.
[13] Ps. cxxxviii. 7.
[14] Ex. ix. 3, 15.
[15] Job v. 18.
[16] Ex. xxiv. 11.
[17] Ps. xcv. 5; Is. xlviii. 13; Job x. 8; Is. xli. 20.
[18] Is. xlv. 11, Pss. viii. 6, xix. 1, cii. 25.
[19] Is. xix. 25, Job xiv. 15.
[20] Is. v. 12, Pss. xxviii. 5, xcii. 4, cxi. 7.
[21] Ps. xcviii. 1.

of the references to God's deliverance of His people is that of the warrior with strong hand and outstretched arm fully able to challenge and to overcome all adversaries:

> Thy right hand, O Lord, is glorious in power,
> Thy right hand, O Lord, dasheth in pieces the enemy.
> Ex. xv. 6.

It was thus that He delivered His people from the land of bondage, and they remembered that act as the work of God's strong hand till the term became a technical one for the power of God shown at the Exodus: "For they shall hear of thy great name, and of thy mighty hand, and of thy stretched out arm" 1 Kings viii. 42, and in one instance it is abbreviated to "hand" simply (Ps. lxxviii. 42). His hand was never found to be too short to redeem His own people,[22] but it could also be stretched out to smite such foes as the arrogant Assyrian,[23] and was heavy and harsh against other enemies.[24]

Man's hand can be bountiful, especially that of a king,[25] but God's hand "satisfieth the desire of every living thing".[26] A beginner must be helped by the expert in a number of ways, and his hands must be guided and steadied by the hands of his teacher: Israel's experience of Yahweh had sometimes been that of teacher and taught (Ps. xviii. 35, Gen. xlix. 24, Ps. lxxxix. 21).

More in keeping with the spirit of later Yahwism in which prowess in the field began to give place to the dignity of moral life is the idea of Yahweh's hand as the compelling force behind the prophet, strengthening him and inspiring him for his work. There is far more in this thought than that of the laying on of hands to consecrate to office, though doubtless that is taken up into it. Ezekiel, knowing himself to be filled with power more than his own, to be given a message not entirely (if at all, as far as he knew) of his own making, and to be urged onward even physically from outside himself, spoke of the hand of God being upon him,[27] and at another time of a hand thrust out before him in which was the roll of a book for him to devour.[28] Jeremiah, when he first felt within him the urge to prophesy, demurred because he felt himself incompetent to undertake it: "Then said I, Ah, Lord God, behold I cannot speak, for I am but a child. . . . Then the Lord put forth His hand, and

[22] Num. xi. 23, Is. l. 2.
[23] Is. xiv. 26, 27.
[24] 1 Sam. v. 6, 7.
[25] 1 Kings x. 13.
[26] Ps. cxlv. 16, cf. also civ. 28.
[27] Ez. i. 3, iii. 22, viii. 1, xxxiii. 22.
[28] Ez. ii. 9ff.

touched my mouth; and the Lord said unto me, Behold, I have put my words into thy mouth. . . ." [29] Both Ezekiel and Jeremiah ascribe their prophetic inspiration to the direct working of God in (and on) them, a working of God which was semi-physical and which they described as the immediate work of His hands. There is a similar tactual consciousness in the consecration of Isaiah to his prophetic work, but his description of it in his inaugural vision is that a seraph touched his lips with a live coal from the altar and thus purged his lips. Once Isaiah speaks of the hand of God: "For the Lord spake thus to me with a strong hand (Heb. with strength of hand) and instructed me that I should not walk the way of this people. . . ." [30]

God was always at work in the world; sometimes with great power overthrowing one nation in order to plant another, punishing this nation for its arrogance and another (His own people not excepted) for its sin, sometimes more intimately entering into the life of an individual and strengthening him for his task, purging him of his sin, equipping him for his mission or giving him the words he must utter in God's name. In many ways and at all times men might be aware of God at work, might be aware of Him shaping their lives, moulding their character, imposing His will on them. All these things they knew to be the work of the living God who could come personally and take into His own hands the course of their lives. If God was at work, and if they could often feel His activity—physically as well as psychically or spiritually—it was natural that they should speak of His hands as the instruments of that work. If a man's whole active life found its proper outlet in what his hands did, was it not natural to think that God's activity should have a similar outlet? When they spoke of God's hand they meant His activity in the world of men—an activity against which there could be no withstanding. His hand was His power. "Therefore, behold, this once will I cause them to know mine hand and my might: and they shall know that my name is Yahweh." [31] The Hebrews have left us a great inheritance of religious vocabulary in their use of language about God, and the use of the word hand is a good example of this. They were using language that could be readily understood and which has lent itself to adaptation. They spoke simply of God's hand where we should probably say God's power as symbolized by His hand. The Septuagint translators did not stumble over this particular anthropomorphism as they did over others (viz. "face"), and though in seven instances they paraphrased the clause where "hand" is

[29] Jer. i. 6, 9.
[30] Is. viii. 11.
[31] Jer. xvi. 21, cf. Ps. cix. 27, Job xxvii. 11.

mentioned, in only two did they render it by "power." [32] We still speak of the hand of God, and though we know it to be a symbol it is such a forcible symbol that we should only relinquish it with difficulty. "The figure of the hand makes us feel God's action as the simple direct act of an Almighty Person more vividly."[33] As a striking example of the devotional use of the figure, we may instance a sentence from the *Theologia Germanica*, that notable anticipation of Luther's faith: "I would fain be to the Eternal Goodness, what his own hand is to a man."

L. H. BROCKINGTON.

[32] Josh. iv. 24, Ezra viii. 22.
[33] E. Bevan, *Symbolism and Belief*, p. 259.

THE LOWER MEETING, NEWBURY. Baptismal Registers belonging to the Independents in Berkshire, now deposited at Somerset House, contain the following entry, relating to some activities of Francis Lewis, the Baptist minister:—

"In the years 1769 and 1770 the Anabaptists, by their usual methods (which are well known to those who are acquainted with them), made an attack upon the above church; and nine persons were prevailed upon to deny their infant baptism; however, the church having met and resolved that whoever were Anabaptists amongst us should be only considered as occasional communicants, presently after this four of the members left us and joined the Anabaptist church. But the Lord blessed the following methods to prevent the error spreading any further, viz.:—Preaching upon the infant's right to this seal of the Covenant; and public baptizing—which I pray God may never more be disused in this church. J. Reader."

W.T.W.

A College Principal and His Hymns.

I RESPOND very readily to the Editor's request for a short article in his interesting series. The statistical lists of those who have already written have been quite revealing to myself, and make an interesting comparison with my own records. Not that a College Principal can be said to have a different attitude to the part hymns play in worship than any other minister. Of course, he has to officiate at more Induction and Anniversary Services: and, preaching in a different church each Sunday, he is not troubled with the problem of securing variety in the hymn service; and is accordingly inclined to fall back on his own favourites. The distinctive contribution which I have to make, therefore, as a Principal, is not important: except that I must say I have been impressed with the general excellence of the musical part of the services in the Scottish Churches it has been my privilege to visit during the past five years. There has been a high standard of organ playing, and reverence, and taste, in the rendering of the hymns, on which it has been a pleasure to comment elsewhere.

My own records cover a period of twenty years in the ministry, and include the use of two books—the Baptist Church Hymnal, unrevised and revised. Out of a total of 947 hymns available from the two sources, I find I have used 495: but this of course needs to be supplemented by the metrical Psalms and Paraphrases which are in general use in Scotland, in Baptist as in Presbyterian Churches. Some of the best of these, such as "The Lord's my Shepherd," and "Ye gates, lift up your heads on high," have been included in the Revised Edition (for the education of the Sassenach?). The best of these metrical versions are very good: the worst are pretty bad.

Five hymns have been sung forty times and more: the list being topped with "The King of Love my Shepherd is," with fifty: fifteen have been selected thirty times and over; thirty-five more than twenty times, forty-four, fifteen times or over, seventy-eight over ten times (a total of one hundred and seventy-eight); and the remainder less frequently. For the sake of carrying on the good work begun by others, I append an analysis, not on quite the same basis as either of the preceding ones:

	Hymns available.	Hymns used.
THE CALL TO WORSHIP	32	23
THE HOLY TRINITY	7	7
GOD THE FATHER		
His Attributes	17	9
Creation	7	1
Providence	19	8
Redemption	11	4
GOD THE SON		
The Eternal Word	3	2
Incarnation	22	12
Earthly Life	17	7
Death	18	10
Resurrection	11	7
Ascension	4	1
Priesthood	5	0
King	7	7
Name	6	5
Titles	13	9
Ascriptions	7	3
Coming	11	5
GOD THE HOLY SPIRIT	19	9
THE SCRIPTURES	16	6
THE CHRISTIAN LIFE		
Gospel Call	19	14
Call accepted	32	16
Cry—for Grace	14	3
Fellowship with God ...	21	14
Holiness	32	24
Joy	8	3
Union with Christ	19	13
Patience and Submission ...	29	17
Peaceful Trust	18	7
Service	31	23
Zeal	21	15
Guidance	17	13
Heaven	14	3
Victory over Death	12	3
Final Blessedness	11	5
THE CHURCH		
Unity	18	8
Baptism	19	9
Lord's Supper	28	14
Ministers	10	3
The Kingdom	46	30

	Hymns available	Hymns used
WORSHIP		
The Lord's Day	24	12
House of Prayer	16	11
Prayer Meeting	32	13
TIMES AND SEASONS		
Morning and Evening ...	45	21
New Year, etc.	22	7
Seasons	14	5
Hospital	5	3
Marriage	5	1
At Sea	3	2
National	19	8
CHILDHOOD		
Intercession	4	1
Aspirations	19	7
CHILDREN'S HYMNS	66	50
FAREWELL	2	1
	947	514

In some cases hymns have not been used as often as they might have been because the tune was unsuitable, or at any rate I did not like it—e.g., I have chosen the hymn "Immortal, invisible," much more frequently since the introduction of the Revised Edition, where it is set to "St. Denio." In many ways the revision has been a great improvement. It cut out a lot of dead wood: about a hundred and fifty hymns altogether have been omitted: and I was interested to find that I had scarcely used one of them during my ministry. One or two I have missed, such as "Work, for the night is coming," "Childhood's years are passing o'er us" (perhaps because these have associations with childhood), "Around a table, not a tomb': but most of the others "never would be missed." Some were doggerel, some utterly unreal and exaggerated, most of them uninspired. This is especially true of the section on Heaven, from which about half have been omitted: many of them were morbid, or cast in a theological mould that no longer appeals.

The omissions have been quite impartial and catholic. Watts has been the worst sufferer from the slaughter of the innocents; and others of the same period, Bonar, Doddridge, Montgomery, Toplady ("Your harps, ye trembling saints"). But hymns by modern writers have also been "scrapped": Rawson, Conder, Whittier, Geo. Macdonald. Even modern writers can be

uninspired. Many favourites of to-day may suffer the same fate to-morrow.

The additions, which are of two kinds, are both welcome: familiar hymns from other Church books, and new hymns like W. Y. Fullerton's. Again the selection is catholic—Milton, Samuel Johnson, Luther, Bunyan, S. Francis, Bishop Moule, Anne Bronte, Percy Dearmer and Silvester Horne. The inclusion of some of the great hymns of the Church is particularly valuable: such as "All creatures of our God and King," "Come, Holy Ghost, our hearts inspire," "The strife is o'er, the battle won": and also of some of the best of the Sankey type of hymn, by which the evangelistic section has been strengthened. The National and Children's sections have also been enriched: but like Mr. Larcombe, I should be grateful for a larger selection suitable for Communion, and on the social application of the Gospel.

More and more, as my ministry went on, I found it necessary to spend time on the selection of the praise list week by week—as well as on the devotional part of the service. Choosing the hymns often took an hour and more: but it was time well spent. A praise list ought not, in my opinion, to be built up round the sermon, except in a small measure. It should aim at expressing in a harmonious whole the entire spirit of worship—adoration, thanksgiving, repentance, aspiration. If this is done thoroughly, it is wonderful how often the praise falls into line with the subject of the sermon—even when the hymns were chosen before the text!

W. Holms Coats.

Maze Pond and the Matterhorn.

ABOUT fifteen years ago something that I read hinted to me that Edward Whymper, whose name will always be associated with the Matterhorn, as a youth was in attendance at a Baptist church. At the time attempts to get further information proved unsuccessful.

Five years later, in 1930, Mr. James A. Aldis contributed an article to the *Baptist Quarterly* entitled "Reminiscences of the Rev. John Aldis of Maze Pond." In the course of it he said, "One pew at Maze Pond was filled by the family of Mr. Whymper, a celebrated wood-engraver. One of his sons became even better known as an Alpine climber, he was one of the few survivors of the Matterhorn accident, which mountain he, with his party, was the first to ascend." The details can now be filled in, as the Life of Edward Whymper has recently been published, and I have had an opportunity of examining the Maze Pond minute books.

Edward Whymper's name is secure in mountaineering annals, for not only was he the first to stand on the Matterhorn summit, but his *Scrambles amongst the Alps* is an Alpine classic that will be read as long as people climb mountains. In the seventy-five years since the exploit which made his name famous, the man has remained hidden from public gaze, an elusive figure, his personality hardly discernible. The obscurity is now ended, for, in his *Edward Whymper* (Hodder and Stoughton, 21s.), Mr. Frank S. Smythe reveals the man. Mr. Smythe himself is one of the outstanding climbers of our day—he has come very near, and yet so far from final success on Everest—and he is a writer of no mean distinction. Those, whether climbers or non-climbers, who have been denied a visit to the mountains, or, indeed, any holiday in this war-time summer, will find refreshment in this volume, where Whymper's mountaineering exploits and scientific investigations are related with freshness and absorbing interest. Our immediate concern, however, is that the volume contains lengthy extracts from a diary kept by Whymper from January, 1855, to October, 1859, when he was $14\frac{3}{4}/19\frac{1}{2}$ years of age. The diary has not been published elsewhere, and the extracts add materially to the interest and value of Mr. Smythe's work. These extracts contain many references to Maze Pond, e.g.,

1855, January 28. Went in morning to Maze Pond, to hear Rev. J. Aldis, and in the evening staid at home on account of my cough.

1855, December 30. Went to Maze Pond, morning and evening. Heard Mr. Jones of Folkestone in the evening. It was a most admirable impressive sermon from the text, "All souls are mine, saith the Lord"; and as Mr. Jones said, it would be a great blessing if that text should be ringing constantly in the ears of all those despots who persecute for conscience sake to let them know that though they can persecute the body which they have some power over they cannot alter or destroy the soul which is the peculiar property of the Lord.

1856, March 9. Went to Maze Pond in morning and evening. Heard Mr. Crasweller. Very good in matter, but dreadful bad in style.

1857, July 5. Went to Maze Pond in morning and evening. Mr. Malcolm preached both times. He does not *draw,* nor do I think that he will; his usual effect on me is to make me slumber sweetly, at least in regard to all that he is saying.

1858, January 17. Mr. Cowdy preached both times. I think he will fill the chapel, for he seems a very hard-working, determined man in the cause of his Master. He is, moreover, a civilised man, which is more than all preachers are.

On another occasion he writes, "A regular muff preached"; on July 19th, 1857, he gets well into his stride with "Mr. Armstrong (an impudent, smeary-faced old ass) preached in the morning, and Mr. Watts, an excited, affected young donkey in the evening," while on September 21st, 1857, there is the significant entry, "This evening Mr. Malcolm resigned his office as Pastor of Maze Pond. I am *glad* of it." Among other references which arrest our attention are those relating to Spurgeon, the Surrey Gardens disaster, parties at Mr. Hepburn's and Mr. Beddome's, where Whymper "felt considerably awkward not being used to female society," and a paper, "Ought Christians to resist tyrannical governments?" read by him at Maze Pond on a Sunday afternoon.

In a second edition Mr. Smythe should correct some of the Baptist names—Chown of Bradford is *Chron* on p. 24, where he is described as "a very good preacher but a little too noisy"; on the same page Spurgeon is *Sturgeon;* and on p. 316 Spurgeon's *Temple* should be Spurgeon's Tabernacle.

The church minute books enable us to supplement the biography with further information, particularly concerning Edward Whymper's parents. The first reference is on June 23rd, 1845, when "Josiah Wood Whymper and Elizabeth Whymper

were proposed for baptism and fellowship, and the Brethren Beddome and Burls were appointed messengers to them." The reports being satisfactory, they were baptized, and received at communion on August 3rd. Josiah Whymper soon took an active part in the church life, as within a month he was serving on a committee to take steps to establish an infant school, and on April 19th, 1847, he and the auditors were appointed a sub-committee to advise concerning the church deficit of £104 17s. 10d. On the last day of 1855 he was elected a deacon, and later minutes reveal his activity in this office. For instance, he was a frequent visitor to candidates for membership; he was one of the three messengers to the Particular Baptist Fund; on occasion he addressed his fellow-members on spiritual issues; and he was treasurer of the Home and Foreign Missionary funds of the church. Mr. Smythe records that in July, 1859, in consequence of the ill-health of Mrs. Whymper, the family removed to Haslemere, but Edward, who had opposed the move, did not accompany them, remaining in London, having a bedroom at his father's works. This removal is referred to in two minutes:

17th October, 1859. Brother Whymper then stated that having been removed in the providence of God to a considerable distance from London he felt it would be out of his power any longer to perform the duties of the deacon's office, and therefore begged permission to resign it. The pastor then addressed to brother Whymper some appropriate parting words, and it was resolved: That a resolution expressing the sense which the Church entertained of brother Whymper's services should be entered on the minutes.

Sunday, October 23rd, 1859. Resolved that in accepting brother Whymper's resignation of the deacon's office in consequence of his removal from London, we do hereby record our attachment to him as a Christian brother, and our gratitude for the zeal and consistency with which he has laboured for our prosperity and growth in holiness. We cannot but pray that in whatsoever sphere of duty his lot may be cast, he may still find reason to rejoice in the favour and approval of an ever present and ever smiling God.

The move to Haslemere did not stabilise Mrs. Whymper's health, as the next reference to the family in the minutes records her death. (She was his second wife, not the first as stated in the *Dictionary of National Biography*.)

Died, December 8th, 1859, Mrs. Elizabeth Whymper, the wife of our brother Whymper. She had not only been for many

years a consistent disciple of Jesus and a zealous labourer in the cause of the Church, but in her own neighbourhood had for a still longer period engaged in many works of benevolence which will cause her memory to be widely and enduringly cherished. Her end was sudden, but not without abundant evidence that her assurance for an interest in the Saviour was triumphantly strong.

Although no longer a deacon, Josiah Whymper retained his membership at Maze Pond, and was occasionally present at church meetings until the 13th May, 1861, when, with "much sorrow at the removal of so esteemed a brother," Maze Pond transferred him to Bloomsbury, where he was soon elected to the committee of the Domestic Society and in other ways gave service to the church. His third wife was Miss Emily Hepburn, daughter of Thomas Hepburn, who was for twenty years a deacon and sixteen years treasurer of Maze Pond. She was a member of the church from February, 1851, to August, 1864, when, with the other members of the Hepburn family, she was transferred to New Park Road, Brixton.

The association of the Whymper family with Maze Pond did not finally cease with the transfer of Josiah Whymper, as in 1872 one of his younger sons, Charles, became a church member. Later he was elected one of the trustees of the newly-erected buildings in the Old Kent Road, and remained in membership until September, 1880, when, following the example set by his father nearly twenty years before, he was transferred to Bloomsbury.

It appears that Edward Whymper's association with Maze Pond ceased about the time when his Alpine career commenced, and the question is suggested, "Why did the church fail to win him?" The diary indicates that in his early teens his attendance at the Sunday services was regular, albeit parental compulsion may have had something to do with this. Further, he was present at parties and socials which Maze Pond leaders gave at their homes to the young people of the church. Unfortunately for him, however, in 1855, when he was fifteen and perhaps would have responded to a strong personality, the outstanding ministry of John Aldis closed on his removal to Reading. At that time Maze Pond was one of the leading Baptist churches of London, famed for the excellence of its congregational singing and the comparatively high intellectual and social character of the people. But a most depressing decade followed, and these years covered Whymper's later teens and early twenties. In that decade there was little at the church to attract a young man of independent mind capable of making pointed comments on religious and social questions, whose eyes were straining after Alpine giants. The

building was out of date, and the district of Maze Pond, near London Bridge, was becoming increasingly slummy and down town. A far-seeing church would have realised the need for a forward movement in a new district, but the members loved "old Maze Pond", they in fact had themselves grown old with it, and the thought of selling the old place with its adjoining burial ground was sacrilege. An offer of £5,500 from Guy's Hospital in 1863 was heartily turned down, only to be accepted twelve years later, after many members and prospective members had been lost. Moreover, the church experienced difficulty in filling its pastorate satisfactorily. Definite approaches to J. P. Chown and Samuel Harris Booth and informal approaches to others were unsuccessful. Then, in June, 1857, the church, weary of the interregnum of two years, made a sad blunder. On a vote so acutely divided that it should hardly have been acted on, James Malcolm of Aberdeen was invited to the pastorate, and astonishingly he felt justified in accepting it. Within three months he resigned. A few months later he was succeeded by J. H. Millard, who remained for "five years of disappointment and trial."

That, however, is one side of the story only. A church and its ministers are never solely to blame when they fail to win or hold a young person. Other factors always enter. In the case of Edward Whymper, as with others who have been lost to the Baptist Church, such as Augustine Birrell, R. B. Haldane, Edward Clodd, and, let it be frankly admitted, the sons of some who were the Baptist leaders of the last two or three decades, personal considerations must be faced. Edward Whymper was unsociable as a youth, apparently not desiring the society of those of his own age. He remained within his shell, a self-centred youth, and this trait continued throughout life. Not only in the New Testament do young people turn aside from the highest and accept the second best. Mr. Smythe suggests that to read the boyhood diary is a depressing experience, it reveals "the appalling monotony of the life led by young Whymper." That is not how it will impress all readers. It has to be judged by the standards of the eighteen-fifties, not by the interests and excitements of the nineteen-thirties. Undoubtedly Whymper toiled hard in the years of his apprenticeship to wood engraving, but craftsmanship was held in esteem and the would-be craftsman was prepared to toil. Moreover, the diary speaks of politics, of visits to the Oval, of the Derby, of the publication of Macaulay's *History* and other books, and gives the writer's views on the Crimea, "Sabbath desecration," and various other questions. It would not appear that he found life consistently monotonous. Nevertheless Mr. Smythe is on sure ground when, comparing the

diary of the boy of fifteen with the diary of the man of sixty, he finds revealed "not an atrophy of intellect but of spirit." Whymper never achieved spiritual contentment and happiness, and it must be a lasting regret that Maze Pond failed to awaken his dormant spiritual perceptions. Had it done so it is possible, as Mr. Smythe suggests, that "the name Whymper might have rung down the avenues of political, social or religious history, for his intellectual attainments were brilliant."

In closing this article, I may perhaps mention that among those consulted by me in the early effort to obtain particulars of Edward Whymper's Baptist association was the late Mr. E. Henderson Smith, for many years one of the deacons of Devonshire Square Church, and well known in the publishing world. He knew Edward Whymper personally, but could give me no information on the Baptist question. On the 15th August, 1928, however, he sent me a lengthy letter giving a description of the man, and the following quotations are illuminating:

"Edward Whymper was not a big man. About five feet six inches I should think, and not particularly broad-shouldered or stout. I don't believe he had money, except what he earned by wood engraving. That business was started by his father in the Lambeth Road. The family lived there, and used the top floor for the Engraving Room. No one was ever allowed to enter this sanctum. My idea of Edward Whymper's alpine climbing is that it was a recreation from which he had to return and *work*.

"Do you know wood engraving? It has long since disappeared in place of photo-zinc blocks. Before this, all pictures for books were done on box-wood blocks. These had a finely polished top surface. This was whitened over, and the artist then drew, in pencil, his picture. Some of the best academy *figure* artists began their careers in this way.

"When the artist had drawn his picture, the engraver carefully cut out all the white spaces between the artist's lines. To do this he had to wear, in one eye, a glass like a watchmaker's, and he also had a globe of clear water placed so that the light was focussed on to his work.

"Look at any book of fifty years ago, illustrated with Edward Whymper's engravings. The *Leisure Hour* and *Sunday at Home* had a lot of them. Dr. Manning's *Swiss Pictures* also. When you look at these pictures you will understand the nerve-wracking concentration needed by Edward Whymper to produce such work. He never turned out a bad block. I have received hundreds of them from his hands. They were always well and *cleanly* done and every block is a picture of *conscientious cutting*. It does *my* eyes good to look at them after all these years. But it took the life out of him. He smoked a lot. I don't think there

was any other reason for his *moroseness*. You can understand how he revelled in the Alps after the strain of his engraving.

"The last I heard of him was that he was living at Southend, in a tall house. A man and his wife lived on the ground floor and 'did for him.' He lived by himself in the top floor, those intermediate being kept vacant that no noise might reach his apartments."

SEYMOUR J. PRICE.

SEVENTH-DAY BAPTISTS. The Conference in America publishes a yearly Handbook rather more handsome than our B.U., and lodges in our library a copy legally certified. The meetings of 1939 at Milton in Wisconsin lasted six days, celebrating the 137th anniversary of the General Conference. The denomination maintains two colleges and a university; the latter has fine equipment, with the luxury of a splendid carillon of ancient bells from Belgium; more than 120 degrees were earned last year. The Historical Society reports increasing work, and co-operation with the Works Progress Administration of the Federal Government; 289 visitors registered at its headquarters. The London church, which claims the date of 1617, had invited the Conference to meet here in August 1940, but the darkening clouds led to this invitation being postponed. When it is renewed and accepted, we shall hope to let our members know, that we may join in a welcome. There are twenty-eight churches in Germany, five in Holland, two in China, six in British Guiana, and fifteen in Jamaica.

W.T.W.

Two Baptist Pamphleteers.

THROUGHOUT the history of social progress, sincere men have ranged themselves in two opposite camps. There have been those who, whilst remaining satisfied with the existing order, have attempted to mitigate its hardships and inequalities by private benevolence. William Wilberforce, in all his thinking about social conditions in England, and in his generous support of the work of Hannah More, was typical of those who, whilst practising philanthropy, yet held tenaciously to the status quo. But there have been others, more passionate, though possibly not more sincere, who have desired to refashion society, to alter its economic and industrial machinery, and to mould the world "nearer to their heart's desire." Lord Shaftesbury, another Evangelical, on whose heart and conscience lay the burden of the suffering and the misery of factory workers, chimney boys, slum children and the insane, may remind us of those who desire drastic changes in our social life.

I.

These contrasting attitudes are well illustrated by two nineteenth century Baptist pamphleteers, James Ebenezer Bicheno and John Ovington, the one a middle-class lawyer, judicious, cautious, ever "willing to justify himself"; the other a master printer of Clapham Common. Both were concerned with the problem of poverty, and in the year 1817 both published a book on the subject. Bicheno's book, *An Inquiry into the Nature of Benevolence, chiefly with a view to elucidating the principles of the Poor Laws, and to show their immoral tendency,* was published by Rowland Hunter, of St. Paul's Churchyard. An amended edition, in which the general arguments are the same, was issued in 1824. John Overton, who published for himself, called his work, *The Labouring Man's Advocate: An Appeal to the Justice and Humanity of the British Public respecting the Wages of Labour."*

In. 1817 the economic crisis which followed the conclusion of the Napoleonic wars was at its height. In spite of the Corn Bill of 1815, the price of corn continued to fall, and the farmers who, encouraged by high prices during the war, had borrowed heavily, were now embarrassed as the banks began to call in their money. The intolerable burden of taxation which had increased fivefold prompted so strong an agitation for retrenchment, that

in 1816 the income tax was abolished, and also the tax on malt. In the same year, when the price of corn rose sharply and the farmers ceased to grumble, agricultural and industrial workers revolted against the price of bread. There was widespread unemployment in the North and Midlands, and riots in the Eastern counties, where farm labourers set fire to barns and smashed machinery as a means of agitating for a fixed price of two shillings and sixpence a bushel for corn, and fourpence a pound for beef. These were also the days of noisy agitation for a reform in the system of representation. The oratory of Henry Hunt and the propaganda of William Cobbett stirred the hearts of the democrats. The Spenceans were demanding an equality of wealth by a restoration of the land to the community. When, after much agitation and disturbance, the Prince Regent was attacked as he re-entered the palace after opening Parliament, the government adopted stern and repressive measures, including the suspension of Habeas Corpus, and an Act restricting the right of public meeting.[1] It was in this time of economic upheaval that both Bicheno and Ovington wrote on the problem of poverty.

II.

"*An Inquiry into the Nature of Benevolence,*" begins with the statement that although successive parliaments have passed legislation "in the hope of exterminating misery. . . . still vice and wretchedness among the lowest classes are not diminished; and although the more atrocious crimes of murder and rapine are less prevalent than formerly, yet idleness, improvidence, prostitution and the want of integrity are alarmingly increased." There follows the unpleasant comment that the poor, separated from the rest of society by their poverty, "are become an excrescence on the body politic, not receiving its nourishment by a natural circulation, but from an extraneous source which ministers to a continual and growing morbidity." Whilst the middle classes have made rapid progress in mental and moral education the poor who, like the extremely rich, lack "the competition of moral qualities without which no lasting excellence can be attained" have been steadily degenerating. One cause of this is the want of education—in Scotland the more degraded poor are inspired with "unrivalled national morals"—but education alone will not solve the problem of poverty. This brings Bicheno to his main point, a total criticism of the Poor Laws. "The end of education is to promote habits of thought

[1] For a full account see Halevy *History of the English People* (E.T.) Vol. 2, pp. 3-30.

and reflection; to teach the pupil to look at consequences and to limit his desires; to instruct him in the right value to be set upon every pleasure, and to strengthen the moral man to conflict with the animal man. The operation of the Poor Laws is the reverse of all this. They induce sloth, improvidence and a disregard to character, and dissolve those domestic ties which are of the first importance to the rising generation."

Poverty is inevitable. "The distinctions, station, wealth, and poverty of civil life are as reasonable (and consequently are absolutely good) as the other parts of the creation, in which we acknowledge wisdom and perfection to reign omnipotently." There is real value in earning what we get and a powerful stimulus in competition. To sweep away the Poor Laws would for a very long time aggravate the misery—and it is clear that Bicheno was conscious of the misery which poverty inflicts—yet the Poor Laws are founded upon entirely wrong principles. They have developed from a voluntary to a compulsory plan. Almsgiving under the operation of the Poor Laws is an absolute duty without regard to the character of its objects, whereas it ought to be voluntary. Since the amount we can give to charity is limited we must select cases for relief.

Again, under the Poor Laws every human being unable to labour has a right to sustenance. Paley had argued, not long before, that in extreme necessity a man has the right to take without or against the owner's leave, the first food, clothes or shelter he meets with, when he is in danger of perishing through lack of them. This justification of theft in extreme cases aroused all Bicheno's middle-class, property-owning instincts. The destitute, he affirms, have no absolute right to our charity, for that would deprive us of our liberty to decide whether we will help or not. "The language of distress is very properly 'asking', 'begging', 'supplicating', not demanding, insisting or threatening" The Poor Laws say that a man may eat even though he will not work. What then becomes of the revealed law that he who will not work, shall not eat? Following Malthus whom he quotes, he argues that, "it is a universal law of the wise and supreme Governor of the earth that the constant tendency of all animated beings is to increase beyond the subsistence prepared for them." The struggle to exist sets in motion "the spring of civilization and refinement," and therefore the Divine Law opposes indiscriminate relief. "If the course of society were left to flow in its natural channel, and not counter-acted by human laws, provisions and labourers would more nearly find their level, and much less quantity of misery be spread through the aggregate mass."

A third criticism is that under this system every man able

and willing to work has a right to receive employment or the wages of labour, but nothing can "render it obligatory on the part of the capitalist to employ any other servants than those of his own choice." It is scandalous that the attempt to create work by establishing Parish Manufactories should bring increased competition to the private capitalist. Society is now saying to every man, "Whatever your vice or your tendency to multiply it in vicious offspring; however burdensome to society; however you may degrade your own interests present and future—our care for your support shall keep pace with your neglect of it, and we will divide our food with you and your children even to the extent of reducing ourselves to a level with you."

Finally charity ought not to be enforced by legislative authority. Almsgiving is a private virtue. It is a law that the happiness of men shall depend upon their conduct, and this Divine Law is abrogated by the present system. Gradually we must return to the operation of Natural Law, and meanwhile even those laws made by the State for the relief of poverty ought to discriminate between the deserving and the worthless.

III.

John Ovington writes with greater passion than Bicheno, and with a deeper understanding of the feelings and needs of the poor. On the title page of *"The Labouring Man's Advocate"* he quotes the text from Colossians iv. 1, "Masters give unto your servants that which is just and equal; knowing that ye also have a master in heaven." The theme of the book, constantly quoted, is "oppressing the hireling in his wages." "At present," he writes in the preface, "in every department of society NOT JUSTICE but CHARITY takes the lead. . . . When any of our religious and moral writers condescend to plead the cause of the poor it is to entreat for them *not Justice*, but Charity. . . . But this whole system of what is falsely called Charity must and will be completely destroyed, with the overthrow of the abominable practice of oppressing the Hireling in His Wages: to which it is a natural and necessary appendage."

The principal obstacle to the harmonious and happy state of society described in the scriptures is ignorance, for which the remedy is universal education. "No human being should be allowed to remain destitute of instruction. The means of providing suitable education for his children should be put into every man's power; and no children ought to be employed in any situation or capacity whatever, till they are at least able to read and write." It is the immediate concern and business of

every individual to enable working men to provide suitable education for their children; and to raise them from that wretched state of ignorance and immorality to which they are degraded by their poverty.

Ovington, who was well versed in the Scriptures, now proceeds to quote various texts which support his arguments. I give a selection of these with the author's comments.

"God has made of one blood all the nations of the earth." It is not only illiberal and ungenerous; but unjust and ungrateful in the highest degree, to deprive men employed in productive labour of the advantages of education, and of most of the conveniences and comforts of life. . . . Labour is indeed necessary to cultivate the earth, but God never authorised any to confine labouring men to bare necessaries; much less to reduce them to a state approaching starvation in the midst of plenty."

"The command of God is, 'Thou shalt rise up before the hoary head and honour the face of the old man, and fear thy God: I am the Lord.' Do the patrons of the Bible Society really know that there is such a passage in the book? If they do, how comes it to pass that our aged men are appointed to sweep the streets and scrape the roads, and cry the hour of night round our parishes; and when they are quite worn out with hard labour and hard living are sent to the work-house?" In several places Ovington is sarcastic at the expense of the British and Foreign Bible Society with its array of ecclesiastical patrons, who do not realize the social teaching of the book they are disseminating.

The Speenhamland system comes in for severe condemnation. "When a farmer says to his workmen, 'I shall give you eighteen pence a day for your services: I know that this sum is not sufficient for the maintenance of yourself and your family, but then you must apply for relief to the parish, who are obliged to contribute to your support.' I say, when a farmer thus addresses his labourers, he is not aware that it has the same effect in many cases, as if he had said to them, 'Go and become poachers, lop my trees, pilfer my corn and steal from my farmyard.'"

A minimum wage is absolutely necessary. The sum of twenty-four shillings per week suggested by a writer in the "Monthly Magazine" is certainly too low, because it allows nothing for education and sickness. Especially, must it be a high enough mimimum to prevent that "sounding a trumpet before men," the clothing of the children of the poor in a uniform livery, and making them walk in procession through the streets and assemble together in Church to sing the praises of their benefactors. A wages tribunal should be set up in every parish,

consisting of "a competent number of men fearing God and hating covetousness," to judge between masters and their servants with impartiality. It is in line with his whole objection to charity that Ovington should have no use for hospitals. "A gentleman or tradesman of moderate means would not send his daughter to the hospital were she ill. All people of credit would be shocked at the barbarity. Yet these very persons would propose it as a kindness, an act of charity to a poor neighbour to get her daughter or son into an hospital." Indeed, every oppressed class of society demands sympathy, and "whosoever stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard."

IV.

Many comments might be made on these two contrasting pamphlets. One only I will make. The future lay with Ovington and not with Bicheno. The time for philanthropy and charity was past. In 1816, Wilberforce had tried to revive "the Association for the Relief of the Manufacturing and Labouring Poor." He arranged a public meeting at the City of London tavern at which the Duke of York was to take the chair. Six resolutions were to be put by the Duke of Kent, the Duke of Cambridge, the Archbishop of Canterbury, the Duke of Rutland, Lord Manvers, and the Bishop of London. The meeting ended in an uproar, and the Duke of York escaped amid booing. Future meetings of the Association suffered the same fate.[1] Political and economic reform, Factory Acts and Trade Unions were to supersede Philanthropy and the Status Quo, and since all these movements were to be indebted to the Free Churches, it was fitting that a Baptist, John Ovington, should be a pioneer and a prophet of the new order.

R. C. WALTON.

[1] Halevy, *op. cit.*, p. 12.

The Wall Memorials of Battersea Chapel.

BATTERSEA CHAPEL—the oldest nonconformist chapel in the borough[1]—is rich in mural tablets and brasses, memorials of worthies who served the church in their day and generation. Almost every panel or wall space has its monument. Even in the vestry—the "long vestry"—at the western end of the building are to be seen no fewer than three.

To scrutinise the first of these we shall need a pair of steps, unless we are prepared to balance ourselves precariously on the iron coke-stove, which roaringly pretends to heat the room in the winter. This memorial is a stone slab let into the wall and has an inscription which reads thus:

SACRED
to the memory of
MOSES COCKRAM
who for nearly 50 years was the clerk of
this Chapel
He fell asleep in Jesus January 25th. 1841 aged 83

Servant of Christ, well done
Praise still be thine employ
And while eternal ages run
Rest in thy Master's joy.

Little seems to be known of this worthy, who must have been serving in the capacity of "clerk" several years before the formation of the Church.

The next in order of antiquity, as far as the vestry memorials are concerned, is one which commemorates the short pastorate of the Rev. Enoch Crook. This is also of stone and bears the following inscription cut in block capitals:

[1] *Battersea Chapel*, 1797-1897. Frank Holderness Gale.

In memory of
The Revd. Enoch Crook
Two years and a half pastor of this church
and twelve years pastor
of the Baptist Church at Crewkerne
obit 28th. June 1837 aetat 39
Beloved by all and much lamented
by his widow and the church.

The third tablet in this portion of the chapel is of brass, protected from corrosion by a framed facing of glass and is of more recent date. The wording on this runs as follows:

Samuel Thomas Turtle
Born September 11 1851 Died October
29 1903. For 22 years the devoted
leader of the Young Men's Bible Class.

The Friend of man the Friend of Truth
The Friend of age and Guide of youth.
Few hearts like his with virtue warmed
Few heads with knowledge so informed.

This Brass was erected
by the Past and Present Members
of the Bible Class Jan. 1904.

Hanging over a doorway in the large hall of the Sunday School on the other side of the road ("the large hall across the way" as the frequent announcement by the Church Secretary has it) is a large framed photograph of this beloved Bible Class leader. Appropriately enough, a corresponding portrait of another renowned Baptist personality—Mr. Arthur Newton—hangs in a similar position in the School over a parallel doorway.

Passing now into the main portion of the Chapel we take our stand beneath the clock, and looking toward the fine illuminated rose window, face the tall pulpit. In the middle wall space on the left-hand side is a monument of marble commemorating one who for many years gave his name to the Chapel. Even to-day, after the lapse of many years, reference to Soule's Chapel is occasionally heard. Let the memorial speak for itself. This is what it says:

In
memory of the
Revd. Israel May Soule
36 years Minister of
Battersea Chapel.

This Tablet
is erected as a tribute to one
who, by his high Christian character,
public spirit and sympathy
with every good work
endeared himself to a wide circle of friends.
This building in which this memorial stands,
the British Schools enlarged and improved
by his exertions,
together with the result of his varied
labours for the welfare of others,
remain enduring monuments of his zeal,
disinterestedness and liberality.
An able, earnest, and faithful preacher of

"THE GLORIOUS GOSPEL,"

a wise, tender, and devoted pastor,
his memory will long be cherished
by an affectionate church
and congregation.
Having served his generation by the will of God,
first at Lewes, and afterwards at Battersea,
he "fell on sleep" Novr. 8th. 1873
in the 67th. year of his age
and the 43rd. of his ministry.

"Whose faith follow."

Let into the right-hand wall, in a space exactly opposite that occupied by the Soule memorial, is one which perpetuates a name famous throughout all lands where the Bible is read in the native tongue. The Rev. Joseph Hughes—"the Baptist who started the Bible Society"—has a monument of stone shaped

like the head of a sarcophagus, and surmounted by an urn carved in bold relief. The inscription reads thus:

Sacred to the memory of
The Revd. Joseph Hughes A.M.
of the University of Aberdeen, 37 years Pastor of this church:
Projector of the British and Foreign Bible Society,
and one of its Secretaries from its commencement until his decease.
As a man, distinguished by solid judgment and suavity of manners;
As a Christian, consistent, conscientious and eminently liberal;
As a preacher, persuasive, affectionate, and useful;
Happily mingling sound doctrine and practical exhortation.
In his office of Secretary
Uniting unwearied activity with the nicest discretion.
He died the 3rd. of October 1833, in the 64th. year of his age
and his remains were interred in Bunhill Fields.
This memorial is raised by his people, in token of their respect
and affection, and to perpetuate the remembrance
of his many Christian excellencies.

He was a burning and a shining light.

There are no monuments in the Chapel to the memory of Joseph and Eliza Benwell. Yet the church is itself their memorial, for to them it owes its establishment as a church. There are, however, two memorials—one on each side of Soule's—representing their son-in-law, Henry Tritton and his wife (their daughter) Amelia Tritton.

Henry Tritton's memorial is of carved marble, mounted on a backing of slate, like that of Joseph Hughes. There is in strong relief a tall sculptured urn, and it is worthy of note that at the base of the monument there are carved armorial bearings: a shield surmounted by a lamb. The terseness of the wording shews a lamentable absense of a sense of gratitude to one who, as F. H. Gale records "evidently succeeded his father-in-law, Mr. Benwell, as the financial good angel of the little church." Nor was this the only service he rendered, for he followed Mr. Benwell in the office of deacon, and it is through his pen that noteworthy facts of the history of Battersea Chapel have been

preserved. Perhaps the simple dignity of the inscription is sufficient. This is all it says:

In memory of
Henry Tritton Esqr.
second son of the late
John Henton Tritton Esqr.
and many years a resident
of this parish.
He departed this life
on the 20th. day of April 1838
aged 48 years
and his remains are interred
in a vault near this place.

"The righteous hath hope in his death."

All trace of the vault has long since disappeared. His widow's memorial—she outlived him some seventeen years—is on the other side of Israel May Soule's. The inscription is enveloped by a substantial framework, the whole being of carved marble, and reads as follows:

Sacred
to the memory of
Amelia.
Wife of the late
Henry Tritton, Esq.
and third daughter of
Joseph Benwell, Esq.
deceased.
She departed this life
March 28th. 1855
Aged 64 years.

Blessed are the dead which die in the Lord.

There are members in the church to-day who still speak with affection and esteem of the personality and qualities of the Rev. William Hamilton. To his memory there is a brass tablet protected by glass and encased in a framework of wood. It will be seen that the Scriptural text has been misquoted.

To the Glory of God
and in loving memory of the
Rev. William Hamilton
for seventeen years Pastor of
this Church, and for nine years a
member of the London School Board.
Born 14, February 1852
Died 30, October, 1902.

This Tablet is erected as a
tribute to his faithful and
zealous labours as a Minister
of the Gospel, and in grateful
recognition of his selfsacrificing
and devoted service on behalf
of the Children.

"A good soldier of the Lord Jesus Christ"
II Tim. 2. 3.

One other memorial remains to be mentioned. Made throughout of carved oak, all in one piece, it is now some score of years old. It is headed

Pro
Patria
In ever grateful memory
of the men of Battersea
Chapel who fell in the
Great War 1914-1918

(seventeen names are given)

They fought and died
in freedom's cause.

On the 11th November each year this poignant memory in wood is enveloped by loving hands in a frame of white chrysanthemum blossoms.

J. P. Ede.

Broadmead Records.

BROADMEAD CHURCH, BRISTOL, is celebrating its tercentenary in October. Its "Records" are commonly thought of as the manuscript book of Edward Terrill, which is widely known, but actually they include much more than Terrill's book, valuable as that is. The period covered by him is 1644 to 1687, and from that point there is a hiatus of thirty-three years, the story being taken up by the Rev. Bernard Foskett in 1720.

It is a matter of regret that the records of these thirty-three years, covering a most interesting period in the religious life of England, should have been lost.

In 1847, the Hanserd Knollys Society first published the Records from 1640-1687, edited by Dr. E. B. Underhill, and in 1865 the Bunyan Library issued a brief reprint, adding a short history of the Church to that point by Dr. Nathaniel Haycroft, M.A. The original documents then appear to have been thrust into a corner of the strongroom, and were forgotten for about seventy years, when they were discovered in a sad condition recently, many early papers falling to pieces when handled.

Edward Terrill's "Record" had fortunately been made on good paper, and bound in whole calf, and after its discovery in 1933 was carefully rebound leaf by leaf, so that it is now in good order.

His writing was ornate (he was among other things a writing master) and the flourishes at the openings, and the headings of each page in Hebrew and Greek, show him to have been a facile penman.

He was baptized, and joined Broadmead at the age of twenty-four, and became ruling elder in 1666-7. No picture of him is extant, but we gather that he was a man of good stature, wearing the dress and canister hat of the period, and of powerful physique. During the years of persecution he was a doughty antagonist, and—with the ministers and other members—suffered fines and imprisonment many times. In his Church account book, kept meticulously, each quarter's income and expenditure are shown separately, and on some of the pages appear "Paid our minister in prison, when several of us were also imprisoned, a quarter's salary." A quaint entry is the account of the first legacy, which reads, "Margery Simmonds, an ancient maid, left the Church Five Pounds for stock."

Terrill records "three blazing stars which were visible in December 1664, and March, 1665," and includes a sketch of the

heavens, showing the positions and paths taken by them "as described by dear Mr. Ewins" (the minister at that time).

The early connection between Wales and Bristol recounts that the Rev. Mr. Wroth of Wales often preached, also the Reverend Walter Craddock, of Llan Vaughas (Llanvaches).

Among Terrill's personal papers is a marine insurance policy, drawn up by him, on a cargo of sugar shipped by his brother-in-law, who was a sea captain and ship owner, from the West Indies, duly underwritten and signed, and cleared on the vessel's safe arrival. This is probably one of the earliest Bristol marine policies.

There is also a school account paid by him for the daughter of the sea captain, which includes ten pounds for "a year's tabling (board residence), and fifteen shillings for a year's tuition"! His marriage certificate is among the papers thus preserved.

A letter from the Church at Lyme, dated January 8th, 1692, is as follows:—

"The Church of Christ meeting at Lyme to ye Church of Christ meeting at Broadmead, Bristol, sendeth greeting.

"Dearly Beloved and much respected Bretheren Wishing you all grace mercy and peace in full and flourishing communion with ye ever Blessed Father Son and Spirit who hath blessed you with Abundance both of Grace and Abilityes above many of yr brethren whereby we are incoraged under our wants and necessityes to make our application to you for some help to keep up ye worship and intrest of our Lord Jesus amongst us who in this present day of liberty have an opportunity put into our hands above many of our Brethren and our own capacity to get up a meeting and an auditory both hopeful and encouraging in ye town of Lyme whereby ye honor and Interest of our Lord may be advanced in a place where once it was flourishing under the management of such hands by whom it was creditably and acceptably maintained till by death and violence we were almost left Destitute there remaining only in ye town a few members of a poor congregation who are not able however willinge to bear those charges which ye present occasion calls for to carry on ye work of ye Lord in preaching ye Word amongst us, itt principally lying on ye shoulders of two young men who have laid out several pounds in fitting a house to meet in & ye like which we are not able to make up or they comfortably to bear. And knowing ye state of our neighbouring congregations to be with ourselves Low we asayed to Implore yr Pitty and help according as God shall make you willing in Contributing to our necessityes which we shall Intreat with no further argument than ye support and Increase of ye Interest of ye Lord Jesus who is both yrs and ours to whom

we owe all yt is ours and for whome we would all very willingly do what we are able and hope we shall not want ye needed help of such who many have found redy to incourage ye work of ye Lord to whom we commit both ourselves and you.

" Begging ye influence & prayers of all grave among you and remain Bretheren in ye Faith and Order of ye Gospel.

" Signed by us att our Church meeting ye 8th January, 1692."

(Here follow ten names).

Another letter reads :—" From the Church of Christ in and about Wantage to The Church of Christ at Bristoll walking together with Brother Vaux. Grace be to you and Peace from God our Father and from our Lord Jesus Christ. Beloved Brethren, the sad occasion of these lines to you is in behalf of our friend Samuel Bull of Grove in the parish of Wantage (a miller) at whose house there happened a sudden and lamentable fire which in three hours burnt down all the mill and buildings, two horses, the millstones (good and substantial) and a greate quantity of wheat, barley, and other grain, and all their household goods and linen amounting in value to above three hundred pounds to the utter undoeing of the said Samuel Bull his wife and his children. Unless it shall please God to move the hearts of charitable and well disposed people to give their assistance to the repair of these great losses. The reason why we are concerned for them and crave your charity are these :—The father of the person was a worthy brother and greatly serviceable in his day to us, being in fellowship with us; and his house where this sad providence hath befallen hath been free and open to us to meet in and assemble once a week not only in peaceful times but in the times of the greatest difficulties and dangers for this 30 or 40 years, his son continuing the same upon whom this stroke is come. Their connection with us has caused many to withold their charity from him at this time, and we have opened our hands to them according to our ability in this their distressed condition; but we have been concerned lately to buy a Meeting House and a Burying place which hath cost us three hundred pounds and upwards and things lie hard upon us, otherwise our charity had been more fully extended to him. We know the times are hard and we regret to bring this trouble to you and to request this favour at your hands but the honor of God and commiseration of this poor family's distressed condition who have been so kind to the Lord's interest have put us upon it, and so we put it to your Christian consideration with our dear and affectionate love to you in the Lord, desiring the God of grace to make all Grace abound in you, and to carry us through all the difficult passages of life, to guide us by His counsell, and to bring us to His glory.

"Signed by the Church at our meeting the 2nd day of the second month commonly called April by us, in the year 1693."

(Here follow six signatures)

In 1736, a letter was sent to the Rev. Bernard Foskett by the Rev. Jenkin Jones, of Philadelphia, on behalf of a daughter of the Rev. Peter Kitterell, a former minister of Broadmead (1707-1727) relative to a slave child left in Bristol, asking to have her sent to America. He also asks for the transfer of Elizabeth Mowron from Broadmead Church to his Church, and adds:

"I have been minister of a Baptist Church in this city for upwards of ten years, and we have nine congregations of Particular Baptists meeting in an Association meeting once a year after your custom at home. We have three Churches now destitute of ministers and if you have any good men sound in ye faith willing to travel to these parts please advise them to come, for the harvest is great."

The Rev. Bernard Foskett had evidently made some study of medicine, for several letters from former Broadmeadians who had removed from Bristol describe their symptoms with a wealth of detail, and Mr. Foskett has written copies of the prescriptions sent them at the foot or on the backs of the epistles.

He made extensive use of a system of shorthand in his work, but no key can now be found to it. Many of his sermon notes were written in the same manner. One lady wrote him under date June 11th, 1744, from Bromsgrove.

"Dear Sir, The favour of your last demanded my thanks and acknowledgements much sooner, but a bad state of health has interrupted. Please excuse it. Through the indulgence of heaven and the success which attends your past prescription my dear sister has been much better tho' she could not be prevailed on to use cold bathing nor have an issue cutt. She has lately attended upon her shop of her own accord and been more sociable, but what is very afflicting to us is a notion she has lately imbibed of starving in the midst of plenty, and since that has taken place 'tis with difficulty she is prevailed on to eat her food. As we thought the electuary very useful should be glad to know if proper to be repeated."

Of a different character is a letter dated 1753, from Rhode Island, to Mr. Foskett, asking for news of the writer's brother, a former member of Broadmead, continuing "I have for some years sustained a Public Character in matters of religion, and shall be glad to have your apprehensions of ye State of Religion in my Native Country."

The Church letter to the Western Baptist Association meeting at Broadmead in June, 1786, was written by the Rev. Caleb

Evans, and opens thus :—" It is with great pleasure we hope to meet you at the nearly approaching season appointed for that purpose, and to give you the most hearty welcome in the name of the Lord. We trust you will be brought to us in safety, and in all the fullness of the blessing of the Gospel of Peace. It will probably be the last meeting of the kind we shall all of us ever have in the present world, and we earnestly pray therefore it may be a happy one, filled with the presence and blessing of our God and Saviour. Which of us, or how many of those who now assemble together, may be removed to another world before the return of our next meeting, we cannot say." This letter was signed on behalf of the Church by Caleb Evans, Robert Hall, Hugh Evans, and well-known names of Church officers of that day.

Written on an imposing foolscap sheet with a printed heading, is a request for a transfer to the Church at Wellington, Som., dated 1793, by the minister. The heading reads :—" At the Rev. Mr.———'s School, Wellington, Somerset, Young Gentlemen are taught The English Grammar, the Latin, Greek, and French Languages, Arithmetick, Common and Shorthandwriting. Lectures are delivered to them suitable to their Years and Comprehension, upon Natural Philosophy, History, and Geography, illustrated by Globes, Maps, etc. An unremitted attention is given to enable them to read, write, and speak their own language well, and their Morals are religiously regarded."

There is a delightful letter from the Rev. John Fawcett, Halifax, written February 1st, 1792, declining an invitation which had been personally conveyed by one of Broadmead deacons (in stage coach days!) asking him to preach at the Church with a view to the pastorate. In it he says :—" I am content and happy in the humble situation which a kind providence has assigned me. I love my few poor friends and—however unworthy—am beloved by them. A friendship confirmed by almost thirty years of mutual trial and mutual endearment is like a threefold cord which cannot easily be broken." Mr. Fawcett is remembered by his hymn " Blest be the tie that binds ".

In 1757, a Paedo-Baptist section of the Church was formed at Broadmead, and worshipped regularly in another part of the building until 1853, when it was incorporated with the larger Church. This " little Church ", as it was called, united in the call to the ministers during that period, and in everything the associations were very happy.

Included in the documents also, are receipted accounts for two funerals, the costs of which were borne by the Church. In 1825, Dr. Ryland's funeral cost £91, and among the items are coffin £12, 75 yards of rich black satin for draping the Church

£41, 74 pairs black kid gloves, and 12 pairs black leather gloves; whilst for the funeral of the Rev. Robert Hall are included coffins (3) £19. 10. 0., 13 satin hatbands, scarves, and gloves, £43, and other items totalling £103, plus draping the Chapel for three months £25, and £6 for interment, a total of £133.

An item on quite another note is furnished in 1834, for in that year the Church paid three shillings per quarter as their share of the salary of the Police Constable for the parish, who was considered quite satisfactory in his duties!

Two entries occur in later books of which Broadmead is justly proud. In 1794, there is a note of the baptism of Joshua Marshman, one of the immortal missionary trio, Carey, Marshman, and Ward, and in Dr. Ryland's personal note-book in 1822 is recorded "J.R. baptized—after preaching—William Knibb."

When Dr. Haycroft left Bristol in 1863 for Leicester, he said that in his opinion Broadmead had done its work and that the premises should be sold, but after a two years' ministry by the Rev. Charles Clark the Church called the Rev. E. G. Gange in 1869, and a new era commenced. In 1871 the Chapel was enlarged at a cost of £2,030, and in 1877 it was again enlarged at a cost of £2,820. Following Mr. Gange's ministry of twenty-four years, the Rev. D. J. Hiley came in 1893, and for fourteen years conducted a most successful period of ministration. He was succeeded in 1908 by the Rev. F. G. Benskin, M.A., for fourteen years, during which time the Great War created difficulties as everywhere, not the least of which was the compulsory closing of the building for a year whilst a new roof and east wall were replaced. This cost over £13,000. When Mr. Benskin left in January, 1922, Dr. H. C. Mander followed him, and after his departure in 1933 for Hampstead, the Rev. R. L. Child, B.D., B.Litt., commenced his ministry in 1934, and continues happily to the present time.

Broadmead has entered into a great inheritance, and through cloud and sunshine has borne faithful witness to her Lord and Master, exerting wide influence in the city and the denomination, and her sons rejoice that through such men as Marshman and Knibb, and many humbler followers, witness has been carried to the uttermost parts of the earth.

F. Essex Lewis.

St. Mary's, Norwich.

(*Continued from page* 177.)

III.

PERSECUTION AND TOLERATION, 1667 to 1742.

WHEN Daniel Bradford and his friends separated from their pædobaptist brethren to form a Baptist fellowship, they were taking a bold step. Doubtless they were charged with being "breakers of churches," and enemies of Christian unity. The church which they were leaving had tolerated their Baptist opinions. They had not been expelled for differing from the majority, but they were withdrawing themselves. The minute in the Congregational Church Book lays the onus for the separation on Bradford, but expresses no blame—

> "having declared . . . that he could not hould Comunion any longer with ye Church, he was declared . . . to be no longer a member of this Church."

Surely for the sake of preserving unity at a time when the Church was faced with overwhelming opposition and active persecution, they might have continued in fellowship with brethren with whom they were at one in all points save that of Baptism. But they were contending for a truth and a principle which could not be upheld in the fellowship of their paedobaptist brethren without giving offence. To proclaim Baptist doctrine in a paedobaptist Church would have been the negation of unity, whereas to form a separate church on a Baptist basis, maintaining friendly relations with the paedobaptist mother Church enabled the continuance of all the unity which was real. History has vindicated their action. The Church they then founded has born a witness through the centuries for which many souls in many lands render thanks to God, whereas there is no reason to think that, had they not separated from it, the Congregational Church would have been any stronger in the long run.

The record of a few of those associated with Bradford in the foundation of the Baptist Church in Norwich remains. His right hand man was Henry Austine, a dyer by trade, and a Freeman of the City. He had joined the Congregational Church in 1650, and had acted as one of its messengers at the foundation of the North Walsham Church. With them were Ann Cullier and William Wainford, who had joined the Church in 1644, and Mary Salter who had been admitted in 1654. Mary

Gooding, too, may have been the widow of James Gooding, one of the Rotterdam exiles. There were doubtless others whose record has perished.

The heavy hand of persecution soon fell upon the new Church. In July, 1668, a writ was issued for the arrest of Daniel Bradford and others. Bradford was examined at the Quarter Sessions at the end of August, but no verdict is recorded. The first positive mention of the Church is to be found among the records of its persecutors. In 1669, Bishop Reynolds made a return of Conventicles to Archbishop Sheldon wherein this entry follows one concerning the Congregational mother church:

> "Another Conventicle is held at another house of the said John Tofte, where one Daniel Bradford lives. Sect—Anabaptists. Numbers—about 30. Heads and Teachers—the said Daniel Bradford, and Henry Austine, a dyer."

In 1672, King Charles' Declaration of Indulgence offered renewed liberty to nonconformists. The Norwich dissenters of the three denominations took advantage of the declaration and secured licences for their preachers and meeting places. The Baptists had evidently been developing to the full the gifts of their members, for they took out preaching licences for five—Daniel Bradford, Henry Austine, Thomas Flatman, John Waddelow and William Tuke, while the larger body of Presbyterians took out three licences and the Congregationalists four. The Church was now meeting in William Tuke's house in St. Clements, which was duly licenced.

Thomas Flatman was a Tallow Chandler who had been enterprising enough to issue copper farthings during the shortage of small change. In 1677, he was nominated as a Constable—an onerous, though honorary office. It could be an especially uncomfortable position for a nonconformist, for the city records tell that one Constable was fined £5 for wilfully and wittingly neglecting his duty in levying distress of the goods of Anne Whitlock, widow, by virtue of a warrant directing him to levy £20 for suffering a conventicle in her house. Flatman paid £3 to secure exemption from bearing the office of Constable for ever in any parish in the city. The Church Book has a minute in Austine's handwriting recording a request to Flatman to

> "assist every other day in preaching, both Lord's day and weke day for our support and buylding up and bearing our testimony."

John Waddelow's name appears in the first list of Church members as does that of his wife Alice. He was a Worstead Weaver, and a Freeman of the City by birth.

There was at this time a lively rivalry between Baptists and Quakers. In the "Book of Sufferings" of the Norwich Quakers is recorded in 1674—

> "Queries sent to the Professors which chiefly concern the people called Baptists and their Ministers."

These queries concern the nature of the Lord's Supper and of Baptism.

> "And what Baptism is it ye are baptised with? Is it John's with water, or Christ's with the Holy Ghost? Or do you pretend to be baptised with John's Baptism and Christ's also? Or are ye not truly neither in John's Baptism nor Christ Jesus's?'

In a long series of questions they argue that water baptism is only a shadow of reality, and that there is no more warrant for continuing it than for continuing circumcision. The document is subscribed

> "From some who are lovers of the Doctrine of Christ's Baptism . . . who are in scorn called Quakers."

The record goes on to remark that these queries have not been answered to this day.

The King's Indulgence was finally revoked in 1675, when persecution was renewed. Samuel Duncan, a Quaker, addressed a letter to "Friends called Presbyterians and Independents." Were not some of them, he says, visited with the Dayspring from on High, and did they not feel the call of the Lord in their hearts, souls and spirits? Do they not now feel the strength of the Lord withdrawn in that they cannot hold forth a public testimony in worshipping God? Let them take heed of fathering their weakness upon Christ and calling it Christian prudence, for the arm of the Lord is as strong as ever and His love stronger than death. The Quakers have maintained their testimony and received blessing. That the Baptists, who had previously engaged the Quakers' attention, are not mentioned in this admonition suggests that they were bearing a bolder witness. That they suffered unofficial persecution in common with the Quakers is hinted elsewhere in the "Book of Sufferings." This tells how certain persons came into the Quakers' meeting and

> "With much cruelty, smiting, punching, and pulling some of us by the arms to hale us out of the Meeting with such violence as if they would have torn our limbs off the body,"

these persons broke their doors and windows, threw fire and mire, and drew blood many times.

> "One of these wicked fellows whose name was Hall, counted the Captain of them, was afterward put in prison for beating the Baptists in their Meeting, and after he was released of his imprisonment, he became a cripple, and so continued till he died."

In December, 1681, the Court of the Mayoralty issued a warning to the nonconformist leaders:

> "That they doe forbeare from henceforth to teach or meete at any conventicle or meeting house contrary to law."

The warning was sent to Henry Austine, as leader of the Baptists, from which it appears that Daniel Bradford had died before this date.

One of the earliest records in the books of St. Mary's is a list headed—

> "The number of the names of the Baptised Church in the City of Norwich and the Country joyned together walking in the fellowship and order of the Gospell."

The list is written in script, and contains the names of twenty-four men and twenty-three women, and is headed by that of Henry Austine. It is not dated but appears to have been compiled before 1689. There follow additions in Austine's hand-writing. Fourteen of the men on this list appear in the roll of Freemen of Norwich. Several are Worstead Weavers, and there are a Grocer, Baker, Tanner, Cordwainer, Glover and Tallow Chandler.

The Covenant and Articles in the Church book are undated, but their form and content suggest that they were composed before the end of the persecution period. The Articles are an expression of orthodox Calvinism. Those setting out the distinctive tenets of the Baptists are:—

> "Wee believe that all that are of the election of Grace doe make up the misticall boddy of Christ, which is the generall assembly and church of the first borne which is written in heaven, and as the misticall body of Christ take in onely all the elect so there is the visible body and

Church of Christ which is a particular congregation being a company of faithfull people, baptised believers, sanctified in Christ Jesus called out of the world, who vollontarily agree to walke together in obedience to Christ their head and law-giver in all the lawes and ordinances of his house. . . . . Wee believe that the ordinance of Water Baptisme is a Gosple ordinance which is to be administered to none but believers it being the plaine positive comand of Chi to make dissiples by teaching of them and then Baptising them.

Wee believe that Christ have Instituted severall ordinances and lawes delivered to the Church, as that ordinance of the Lord's Supper by which we shew forth his death till he come, the building up of one anoether in a most Holy faith, Glorifieing God with one mouth and one heart.

Wee believe unto this Church is committed the power of putting in operation all Church censures admonitions withdrawing comunion casting out or purging out of the old leaven and that Christ for the perfecting of the saints for the worke of the ministry for the edifieing of his body have given severall officers unto the Church, some Apostles some prophets some evangelists, Pastors Teachers and Deacons, which officers are not to be Lords over God's heritage, but stewards in the house of God, not to have dominion over the faith of Believers, but helpers of their joy. The free choice of all officers in the Church doth belong unto the Church itselfe: Noe officers are to be put upon it, but they to chose from amonge themselves men qualified according to Gosple rule, to minister in the severall offices that Christ have sett in his Church."

"The Covenant and Agreement that we doe joyne together in" is in these terms.

"First wee doe here in the feare of the everliveing God covenant and agree willingly and volentarily and mutually in his strength to walke in all the lawes and ordinances of God blamelessly.

Secondly: To keepe ourselves from all corruptions and polutions in the worship of God.

Thirdly: To edifie one anoether in our most holy faith, to continew stadfast in Gosple fellowship.

ffourthly: To have a faithful testimony to those truths that are most opposed, endeavouring to keep the word of God. . . .

Fifthly: to be watching over one anoether and to be counselling and advising, supporting, relieving, strengthening and comforting one anoether and as occasion shall require, be warning, admonishing and reprooveing one another.

Sixthly: To be submitting to the discipline of Christ in his Church.

Seventhly: To be mutually careing for one anoether not seeking our own things but each the good and wealth of other."

This Covenant lacks the breadth of vision and missionary purpose of those of Rotterdam and the Congregational mother church. Years of persecution had turned the thoughts of the Church inwards, and self-preservation seemed the only possible goal.

The Glorious Revolution now set William and Mary on the Throne of England and marked the end of active persecution of Nonconformists. The Toleration Act, passed into law in 1689, protected all ministers provided they subscribed to the doctrinal articles of the Church of England—with a special exemption for Baptists in regard to those enjoining Infant Baptism. The Baptists who subscribed in Norwich were Henry Austine and Thomas Flatman, John Hooker and Samuel Austine. The latter, who is referred to as Doctor Austine, was a physician, and a man of some education.

The Baptists were now able to secure their first public meeting place—The "East Granary" which had been the Dorter of the Blackfriars' Convent, over the East Walk of the Cloisters. This became the property of the Corporation at the dissolution of the Friary, and since 1672 had been let to the Presbyterians, who now moved to a building of their own. The lease was made over to the Baptists. This lease was renewed in 1695 in Austine's name, with a rent to the city of four pounds per annum.

Baptist Churches, while Congregational in their government, have always drawn together in fraternal union. For years they had been isolated by persecution, but now toleration enabled them to organise. In July, 1689, the London ministers took the intiative and invited each Church to send two brethren, preferably one in the ministry and one principal member, to meet in London in September. About one hundred Churches were represented at the assembly, which lasted for more than a week. The Norwich Church was represented by Henry Austine, pastor, and Thomas Flatman, minister. From the

account published, we learn that unity prevailed. They thanked God for deliverance from persecution, but lamented the decay of the Churches, suggesting as causes—want of zeal for God and the House of God, few living up to what they profess; the spirit of this world too much in the hearts of Christians; neglect of duty concerning the ministry, in neglecting the sacred ordinance of ordination, and to make gospel provision for the maintenance of the ministry; and failure in observance of the Lord's Day. It was decided to raise a fund to be used for assisting Churches unable to maintain a ministry, for sending out ministers to preach, and to visit the Churches, and for assisting members who were disposed to study, had an inviting gift and were sound in fundamentals in attaining a knowledge of Latin, Greek and Hebrew. They discussed numerous issues and came to some interesting conclusions: it is expedient for small churches living near together, and unable to maintain separate ministers, to unite: baptised believers are at liberty to hear sober and pious Independents and Presbyterians when they have no opportunity to attend their own assembly: ministers should seriously consider the excesses of apparel among their members—it is a shame for men to wear long hair or long perriwigs, though some ornaments may be allowed.

Henry Austine and probably most of the Pastors attending this first assembly, following the tradition of St. Paul, plied their trades as well as ministering to their Churches. During the persecution this worked well. It was safer to be known as Austine, the dyer, a respected tradesman. Under the cloak of this position he could carry on pastoral work without attracting attention, whereas every movement of a professional minister would have been suspect. But Austine and his colleagues had sat under able and learned ministers. They were conscious of their own defects and knew the value of an educated and separated ministry. Thus, the assembly gave much time to consideration of the training, ordination and maintenance of the ministry.

Pursuant of plans laid at the Assembly, Richard Tidmarsh, pastor of the Church at Oxford, made a journey into the Eastern Counties, preaching, baptising, and visiting the Churches. Coming into Norfolk, he preached four times at Pulham Market—

> " from thence to Norwich where he preached twice, where is much need of help."

Help came in the shape of a separated minister from London, Edward Williams, who, in 1690 or 1691, was appointed

co-paster with Austine. He had been a member of the Church in Old Gravel Lane, and in 1681, had been transferred to William Kiffin's Church in Devonshire Square.

In 1692, Henry Austine and Edward Williams were delegates to the Assembly which met in London in May. There had been a bitter controversy as to the desirability of singing hymns in public worship and the disputants agreed to submit the matter to a committee of the Assembly. Henry Austine was one of the seven who served on this committee. The decision was that both sides had erred—"To proclaim one another's errors is of the evil one." The disputants were urged to forgive one another, and call in all controversial books. No matter of principle was involved, and each Church was competent to decide whether to sing or not. Doubtless, Norwich was a singing Church as were those with which Williams had previously been connected.

About this time a member of the Church, Nathan Wyles, went to London to work in the ministry. In 1694, the Church in Old Gravel Lane

> "did give him liberty to sit down as a transient member he still retaining his Church membership with the Church at Norwich, and that this Church will at his request be ready in common with other Churches to assist him with their ministers and members to carry on the work of God in his Hands."

The same Church book, in 1696 mentions "Brother Wiles' congregation." He became pastor of a Church at St. Paul's Shadwell, which he represented at the Assemblies of 1704 and 1705.

Six short entries in the Church Book, in Williams' neat handwriting, are all the records of his ministry of over twenty years. Four relate to excommunications, one of them for "running in debt when not capable to pay to the reproach of the Gospel," and three for neglect of duty to the Church. The other two entries record collections made at the Granary in 1697 and 1698—16s. "upon a Brief for Mr. Uriell for a fire in Cumberland," and 10s. 6d. "for a Fire in ye town of Lancaster.'

Edward Williams died in 1714, at the age of 73. His body was buried in the ground of the mother Church at the Old Meeting House, where his memorial may still be seen, bearing the inscription—

> "Is Williams dead, that cannot bee
> Since dead in Christ so Liveth hee."

His widow Jane Williams left the Church its first endowment—a sum of £50, to be put out to interest by two trustees, the proceeds being paid annually to the poor of the Church.

After Williams' death, the Church unanimously called

> "our Reverend Brother Mr. Sam Austine and our Reverend Brother Mr. William Baker to ye Pastoral care of ye church to act together jointly as Pastors and Elders."

They were duly set apart with fasting and prayer. The Church had now left the East Granary, and hired a meeting place in the parish of St. Michael's Coslany. For the next ten years the Church Book records only withdrawals from disorderly members. Most of the cases are for moral offences—drunkenness; "taking a thing or two from a shop or two"; "turning his back on his wife, children and creditors," and so on. The rest are for failure to commune with the Church. Signatures to the minutes show that, by 1716, two deacons had been appointed, John Nicker, a Furrier, and Richard Spratt, a Baker, both Freemen of the City.

In 1723 we learn that the members numbered twenty-six of each sex. In 1725 at a solemn meeting William Watts was elected a deacon. Among his duties was that of treasurer. His Account Book shews that Mr. Baker's salary was £26 per annum. After this the main items of expenditure are £5 rent for the Meeting House, the cost of "Wine and bread for the Sakrement", and relief of 6d. per week to widow ffasset—a total of £37 per annum. On the side of Income, five quarterly subscribers provide £26 8s. 6d., Mr. Baker contributes £6, and there are collections "Gardered at the Doore" and "Recd at the Sakrement".

William Baker died in 1726, and this year the Church incurred the formidable expense of £18 in moving to a new meeting house in the same parish. Among the items of expense is 15s. 10½d.

> "Pd. for workmens alowance and for Beare that was allowed the helpers when we Removed the meeting things."

From 1727 to 1750 fairly regular annual grants were received from "the fund at London", varying from £3 to £5. In the former year Edward Munford came to minister to the Church. After two months' ministry he was sufficiently established for his wife to come down from London to join him, but it was more than two years before he "was set Down

a Pastor over this Baptised Church." There were at this date only ten men and seventeen women members.

Munford ministered to the Church till his death in 1737, receiving a salary of £30 a year. He was succeeded by John Miller who was set apart to the pastorate in 1738 but lived only one year thereafter. Diodate Hore came from Plymouth in 1740, the Church paying £8 15s. 10d. for the cost of bring his wife, daughter and household goods this long journey. He stayed but one year. The following entries in the Account Book are relevant:

" For what I am out of when the ministers cam to consult with us about Mr. Hores gooin away from us 1 0 0
Pd. Mr. Stinnet for the first time prichen after Mr. Hore's gooin away 10 0
Pd. for Mr. Stinnet's hors standing one night 1 0

With no settled minister, and supplies hard to come by, the Lord's Supper could seldom conveniently be observed. In March 1742, we read

" Pd. for wine, bread and candel for three Sacraments this year 11s. 5d." and in 1743 " Out of for two Sackraments for we had no more this year 6s. 4d."

The Church had fallen to a low ebb. The men from whose work it had grown had been people of importance. Hugh Peters, John Davenport and Thomas Allen were well known on both sides of the Atlantic, while William Bridge was one of the foremost of English ecclesiastics. Those who had carried this work to its logical conclusion by moving on to the Baptist position are herioic figures. They achieved no fame, but they guided the Church through the storms of twenty years' existence as an illegal body. Toleration came, but the years of strife and persecution bore their fruit in a period of religious sterility unparalleled in English history. The men who led the Norwich Baptist Church through this period were small men. They left no record beyond the ill-spelt minutes in the Church book which witness no breadth of outlook. They had taken the torch from men who were nobler than they; in their hands it flickered and grew dim, but they passed it unquenched to their successors. In the years to come it was to burn brightly.

CHARLES B. JEWSON.

(To be continued.)

Reviews.

Lootfy Levonian: *Studies in the Relationship between Islam and Christianity: Psychological and Historical.* 158pp. (George Allen and Unwin, 6s. net.)

Though not as long and impressive as its title, this is an interesting addition to the literature of the relationship of Islam and Christianity, written with knowledge and sympathy. It is by the Dean of the Near East School of Theology, Beirut, and the material has been given as lectures there and at Selly Oak. The author's claim that these pages "indicate a new direction and a new attitude" is somewhat exaggerated, in view of the recent apologetic work of Wilson Cash, Bevan Jones and C. R. Watson (to name no others), and the chapters vary greatly in style and standard. The book is valuable, however, for its insistence on an understanding of Moslem psychology (and, in particular, the non-spiritual conception of spirit), and for its plea that the way of hope is not in political, cultural or even theological victory, for one side or the other, but in the transformation both of Christians and Moslems by the Spirit of Jesus. It is noteworthy that one who has lived among them still has confidence in the remnants of the historic Churches of the Near East, and believes that they possess "spiritual resources more than sufficient to enable them to give a wholly new turn to affairs." There is a printer's error on p. 19; Biblical references on pp. 21 and 23 need correcting; and the initials of Theodore H. Robinson (p. 21) and Sir Thomas W. Arnold (p. 121) are wrongly given.

ERNEST A. PAYNE.

The Idea of the Soul in Western Philosophy and Science, by William Ellis, Ph.D. (George Allen & Unwin, 12s. 6d. net.)

Dr. Ellis here devotes himself to the history of the idea of the soul. He writes with a non-specialist audience in mind: as he says, "for the ordinary educated man": but an education a little more than ordinary will be needed before his argument can be fully appreciated. His style is vigorous and always stimulating; and he has a way of his own in dealing with traditional views. His argument cannot be followed casually: again and again his important summaries compel hard thinking: as, for instance, his statement, "if spiritual activity occasions a real heterogeneity in the world, but not a Cartesian scission, then

it enters into the world hierarchically." But any one who will give care to these pages will find himself stimulated, if not always to agreement.

His book contains a considerable historical treatment. He traces the story of the idea of the soul from primitive conceptions, through the influence of Greek metaphysic and the mediaeval revival of Platonism to the important contribution of Descartes. This treatment is very refreshing. But as the author is a Lecturer in Zoology we naturally turn with expectation to what he has to say about the biological approach to the problem. Here he is at once appreciative and critical of the behaviourist solution of the problem. He feels the dilemma presented, on the one hand, by the mechanistic explanation of human behaviour which seems to leave no room for the psychical life, and, on the other, by our intuitive conviction that thoughts, perceptions, emotions, volitions, are real. "We find it simply impossible to believe that our perceptions and our mental life do not really enter into and determine our physical actions." But he looks forward hopefully to a solution of the dilemma, and suggests the solution is to be found in the reality of "mind" or "spirit" in the broad realm of life. "Now if it be true that 'mind' is really ingredient in our actions, and also true that the 'material' or perceptively known aspect of these actions falls entirely within the realm of physico-chemical description, the conclusion seems inevitable that 'mind' or 'spirit' is in some sense present to the whole of the physico-chemical realm, not merely to that part of it which happens to form our bodies."

The Church and the World. Vol. 2. *The Foundations of the Modern World,* by Cyril E. Hudson, M.A. (George Allen & Unwin. 7s. 6d. net.)

It is increasingly recognised that the problems of Sociology have an urgent claim on Christian study. Especially in view of the present international situation is it necessary to trace the factors which have given rise to contemporary problems. This volume covers the period from the fourteenth to the eighteenth centuries, and is really a condensed source-book for those who wish to acquaint themselves with the main sociological theories and their exponents. Canon Hudson deals with the Conciliar Movement, the problem of Authority in Church and State, the Political Philosophy of Secularism, the Disintegration of the Mediaeval Economic Synthesis. Both for the information it supplies, and the light it throws upon the modern scene, this book is to be highly recommended.

F. Townley Lord.

Under Four Tudors—being the story of Matthew Parker, sometime Archbishop of Canterbury, by Edith Weir Perry. (George Allen & Unwin. 12s. 6d. net.)

Matthew Parker was a man of courage. He never sought the limelight, his tastes were scholarly, and he was never happier than when Master of Corpus Christi College, Cambridge. Yet, when Elizabeth, early in her reign, demanded that he should become Archbishop of Canterbury, he left the quiet life he desired, to fulfil that difficult task conscientiously and courageously. History has often judged him harshly, for he pleased neither Catholic nor ardent Protestant. But his convictions led him to a middle path which he resolutely pursued, thereby doing as much as any man to mould the future of the Church of England.

This biography, to which the Archbishop of Canterbury writes an Introduction, is described as a labour of love. Mrs. Perry has obviously become immersed in her subject, and presents him with the background of home and friends. Therein lies the charm and value of the book, for no man lends himself better to such treatment than Archbishop Parker. Scholar and ecclesiastic, contemporary at Cambridge of Bilney, Robert Ascham, Ridley, Latimer and William Cecil, his friendships were wide and varied. And as we follow him through the reigns of Henry VIII., Edward VI., Mary and Elizabeth—eventful and adventurous years—we savour the spirit of the times.

KENNETH S. PRICE.

Women in War-time, by Doris Feeney. (Independent Press, Ltd., 6d. net.)

Twenty-two heart-to-heart talks by the Secretary of the Federation of Congregational Women. They are practical and deeply spiritual, and will be suggestive to all who have part in women's work.

Ex Libris, Confessions of a Constant Reader, by E. E. Kellett. (George Allen & Unwin, Ltd. 8s. 6d. net.)

A book to read and read again, for the author walks and has walked amid the realms of gold with sure tread. He and his gifted brother, Frederick William Kellett, whose early death deprived the Methodist Church of a great missionary, were born into a home containing a library, and from earliest years books have been part of the author's make-up. This volume is a literary autobiography covering about sixty years, and the reminiscences of books, ancient and modern, are altogether delightful.

Sophia Sturge, A Memoir, by William R. Hughes. (George Allen & Unwin. 5s. net.)

Sophia Sturge was a strong, dominating personality (we almost said domineering) who lived a rich, full life. The eldest daughter of Joseph Sturge, the Quaker reformer of Birmingham, she met John Bright and other notable Quaker leaders. Becoming dissatisfied with a purely Quaker environment, she joined the Church of England, but returned to the Quakers. She was tireless in her activities for others; and distressed Irish peasants, the cause of international peace, the sufferings of conscientious objectors, made heavy demands on her deep human sympathies. Her life was worth telling, and Mr. Hughes has told it well.

A Minister's Manual, arranged by M. E. Aubrey, C.H., M.A. (Kingsgate Press, 3s. 6d. net.)

This second edition has been enlarged and revised, and contains orders of service for marriage, dedication, baptism, communion, burial and other occasions. A final chapter gives important legal information.

The volume, which is tastefully produced, is enriched with prayers and addresses. Their chaste and reverent language makes them ideal: nevertheless, they are not intended to encourage slackness, and the author's note that they are offered only for suggestion should be borne in mind.

The Early Christian Attitude to War, by C. John Cadoux, M.A., D.D. (George Allen and Urwin, 5s. net.)

Current events have made inevitable renewed interest in the precise bearing of Christianity on war, and the publishers have done a real service in issuing this cheap edition of a book first published in 1919. It is a balanced historical and exegetical study of the early Christian attitude to war. The author announces another study to be published shortly, dealing with the "other considerations" which enter into the practical ethical problem Christians have to face to-day.