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Editorial.

NEW MEMBERS.

In 1940 the names of ten new members of the Baptist Historical Society were printed. The following have recently joined:

School of Religion Library, U.S.A. Rev. C. E. Wilson, B.A.

Unfortunately we have to mourn the passing of five:

Mr. J. A. Attenborough.
Rev. A. W. Gummer Butt.
Mr. F. Gale.
Surgeon Rear-Admiral Eric Pearce Gould, F.R.C.S.
Sir Adam Nimmo, K.B.E.

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SUBSCRIPTIONS.

The annual subscriptions for 1941 are now due, and the Treasurer, Mr. Allan H. Calder, 23, Brantwood Road, London, S.E.24, will be glad to receive them. Remittance form herewith.

We appreciate the many difficulties of war-time—reduced incomes, heavy taxation, increased cost of living. Nevertheless, we hope that all who can will continue their membership, as the Baptist Historical Society is entirely self-supporting. The Presbyterian Historical Society is voted £50 annually by the General Assembly, and the Unitarian Historical Society receives an annual grant of £5, but so far we have not needed denominational aid.

One or two members have transferred from honorary membership at one guinea to ordinary membership at ten shillings, and a few have intimated that they must withdraw for the period of the war. It would be a gracious act on the part of members who are prospering owing to circumstances out of their control if they would remit an additional amount, so that the *Baptist Quarterly* may be sent to the few who feel they must withdraw temporarily.

BAPTIST QUARTERLY.

Letters appreciative of recent issues have been received from several members, including two from overseas. We hope to show our gratitude by maintaining the magazine throughout the war, despite the extreme difficulties of the times. Paper restrictions may cause a further reduction in the number of pages, and as an immediate economy we are temporarily abandoning the custom of commencing each article on a new page.

Some members, attracted by the illustrated articles of April and July, 1940, have expressed the hope that illustrations will appear frequently. We are sorry to disappoint, but that cannot be. Illustrations are expensive, and can be published only when they are of outstanding historical interest and not readily available elsewhere.

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BAPTISTS AND OXFORD.

1940 saw important developments in connection with Regent's Park College. Professor A. J. D. Farrer, B.A. retired from the senior tutorship after forty years' faithful service. He did not court the limelight, but was content to plod along, giving ungrudging help to the College and successive generations of students. He has been succeeded by the Rev. Ernest A. Payne, B.A., B.D., B.Litt., who brings to his task a well-equipped mind and exceptionally valuable experience gained in the home ministry and on the headquarters staff of the B.M.S. Moreover, he has been secretary of the College throughout the important period which has seen the removal of the College from London to Oxford.

War's preoccupations have overshadowed much of the first importance, or there would have been public celebrations of the completion of the first section of the building scheme—the library, hall, lecture rooms, senior and junior common rooms, students' quarters. All who have seen the buildings have rejoiced in their quality, worthy both of Oxford and the world-wide Baptist Church. Generations to come will feel gratitude to Principal Wheeler Robinson and the College Council that, amid many difficulties, and despite luke-warmness in quarters from which hearty support might have been anticipated, they have gone forward undaunted in their God-given task.

Some Experiences of a Woman Minister.

A NEWSPAPER placard asserted to me as I walked through Oxford Street, that "War gives woman her chance". If that be true, then it is tragic that only in this awful failure of man's control of the civilisation he devised is a chance given to half of humanity—and that the better half, not only in romance but in statistics—to create the best kind of society. It should be "the Church gives woman her chance".

A few years ago, the more forward looking religious communities of our land opened their ministry to women. I hear still Dr. G. Pearce Gould, with the dignity of his years, breaking the conservatism of centuries, speak in public, and with enthusiasm, of the new era, which he himself was helping to usher in. Dr. Charles Brown, my own minister, whom I first heard preach at the age of four—I confess I do not remember his sermon—was so much in agreement with this advance that he risked giving an unqualified approval and recommendation that a girl should be admitted to a Baptist Theological College.

From the very beginning I have been impressed by the chivalrous kindliness of the men of our ministry, starting with the men of Regent's Park College, who received me as one of themselves, and passing to the many Fraternals who have welcomed me as a brother beloved—I almost mis-spelt the word *brother* and wrote *bother*, which I must have seemed to them at the start.

It is hardly necessary, perhaps, to stress the fact that there has always been a ministry of women. Well over three thousand years ago, in one of the world's most impressive and conservative religions, there flourished Katebet, famous priestess of Amen Ra, in Thebes; and many other ancient religions had a place for the priesthood of women.

In the Old Testament, women like Miriam and Deborah, Jael and Esther stand out as leaders inspired in that national religion. In the Gospels women disciples shared the journeys and teaching of Jesus; they stood by Him when the men left Him to His fate; they were the first to grasp the news of His resurrection; and through them some of His loveliest actions and deepest sayings have come down to us. The glad tidings of the early church used inspired preachers, men and women, in its joyful spread. In one house were five preachers, Philip and his

daughters; what a household it must have been! While Priscilla was not only a preacher, but perhaps professor, teaching the clever Apollos, and even, as Harnack suggested, writing the Epistle to the Hebrews.

Among the Christian martyrs women ever had a place, and who can read the stories of Perpetua and Felicitas without knowing that this new religion had indeed transcended all barriers, even that of sex? In Europe there are records of great women church leaders. The *Catholic Encyclopaedia* tells of how "The Abbesses of Huelgas . . . issued faculties to hear confessions, to say Mass, to preach. They nominated parish priests, appointed chaplains, granted letters dismissary, took cognizance of first instances in all causes, Ecclesiastical, criminal and relating to benefices, imposed censures through their ecclesiastical judges, confirmed the abbesses of their subject houses, drew up constitutions, visited monasteries, in a word, they possessed a full ecclesiastical jurisdiction". There was Catherine of Sienna, theologian, statesman, peacemaker; Theresa, mystic, teacher, administrator; Catherine of Genoa, who contradicted Paul that women was made for man, and showed how she was made for God. Some of the Fathers could not find words bad enough with which to speak of a woman—she was worse than infidel; so that some were honoured in life, whilst most had to wait for death to win their renown. In our own land the Abbess Hilda held high administrative offices, influencing the social and religious life of a large district; and Julian of Norwich stands almost alone in her sane piety and rich spiritual gifts. The great convents were the centre of education for women and for men; they had training in music, art, literature and languages, and when they were closed in the sixteenth century, education became closed to women.

Protestantism, in essence, enshrines the sacredness and dignity of the human soul, and as it swept over Northern Europe it brought new hope to women. It involved their spiritual emancipation, and stressed their relationship to God, quite apart from their relationship to man; and as His children, recognised that they were able to know Him and declare His will. Women were not slow to use this freedom in God's service. Among the Anabaptists, who through their teaching suffered martyrdom (the one right never denied to women), the largest part of the company were women. Joan of Kent, who was burnt at Smithfield in 1550, was a theologian of no mean reputation, being condemned for a heterodox view of the incarnation, on which she sustained a long debate with learned theologians.

In Holland, there was a group of women preachers. The *Brownists Conventicle*, 1641, says, "And in this our thanksgiving, let us remember all the blessed pastors . . . as also our she-fellow

labourers, our holy and good blessed women, who are not only able to talk on any text, but search into the deep sense of the Scripture, and preach both in their families and elsewhere."

In England, there is an account of a woman preaching in the Queen's Chapel at Somerset House in July, 1653, whose sermon was two hours long. The Baptists were leaders in this matter, and at Coleman Street, the principal General Baptist Church in London, was Mrs. Attaway, the "mistress of all the she-preachers in Coleman Street". One of these was Elizabeth Hooton, who became a convert of George Fox, and was the first of the Quaker women who endured great hardship for the Gospel. She visited the gaols, and hearing of the persecutions of the "Friends" in America, went to Boston to help them. Margaret Fell became the official mouthpiece of the Quakers and shared in the preaching and imprisonment of other Quaker women. She cites the "Magnificat" as a sermon put into the *Book of Common Prayer*. Mary Fisher went to the University of Cambridge and was flogged for her denunciation; she went to New England, the first missionary of the Society, but was sent back for witchcraft. She then set out to preach to the Grand Turk, alone, knowing no language but her own, having no map, and on foot went five hundred miles through Europe. She accomplished her purpose; and only on this mission to an infidel did she return unharmed. Barbara Blangdone, a governess, became a missionary to Western England and Ireland, and her journeyings are a story of peril and hunger joyfully endured.

The Methodists at the beginning used their gifted women as preachers. Wesley hesitated over this, for there were many in the movement who disapproved, but he said, "God owns women in the conversion of sinners, and who am I that I should withstand God?" Mary Bosanquet was the leader of the women preachers, and gave her life and fortune to that work, both in London and Leeds.

Of modern religious movements, the Salvation Army owes most of its success to the able and devoted work of Catherine Booth. Although she had the care of a large family and was never in good health, she preached for twenty-five years constantly. In practice—if not in theory—all Missionary Societies throw open to women the full and varied ministry that has been considered the special prerogative of men.

If then, I seem to underline some difficulties that I have found that are special to a woman, you will understand that they have generally been in our backward communities, and by that I do not necessarily mean our poorest or least known churches!

When people ask about my ministry, it is nearly always in terms of difficulty. The male tradition is hard to break, for,

although our churches are built on Scripture, and sing "Your sons and daughters shall prophesy", they never really believe it. And how Paul's unlucky saying is turned to account in the argument, although it is forgotten that his "I suffer not a woman to speak" would effectively close the lips of many in church meetings, the very ones who are the first to uphold Paul's viewpoint when applied to preaching!

Dr. Glover likes this saying. Talking with him at the Baptist Union Meetings, he pretended great astonishment at my being in the Pastoral Session, and asked what Paul would say.

"I'm not sure," I replied, "but I will ask him when I meet him—that is, if I ever get to heaven."

"Perhaps it will be better for the peace of heaven if you do not."

"Please do not be so optimistic . . ." I said.

A vicar who was ready enough to come to my Anniversary tea, but would not come to the service, excused himself by saying that he was not sure Paul would have been there had he been invited! Or, as so often happens, in a Portsmouth church, after a service, and a long time answering those who were asking about the way of life, a youth demanded pugnaciously "what right had I to preach." O Paul, Paul, what prejudices are laid to thy charge!

Often I hear murmurings that women cannot do things properly (even if they have never had the chance of trying). We are so made that we fear the strange, and this is especially true of religious practices when they are different from the usual custom. It is easy to overlook the fact that there are greater differences between the ministries of the different types of men, than between my ministry and that of some of my brethren.

But of course difficulties do exist.

In preaching, there are difficulties common to us all; that of the choice of texts; dealing with subjects to meet special needs; of learning to expound the simple Gospel without complexity; or that of preaching Peace, while Mrs. Brown and her neighbours scrap. I was delighted when, leaving after I had taken a service, I was bidden "Goodnight" at the door by a short-sighted but loyal deacon, who said, "You should come next Sunday and hear our own minister." Or again, in London, when, having changed into hat and coat, a talkative man at the door asked, "Did you like the preacher?" When I admitted, naively, that I did rather, his long-winded disagreement made me hotter and hotter every moment!

One friend told me that she came out of curiosity to a service, and decided that it "was alright when you got used to the difference!"

On those Sundays when we exchange pulpits, a wise Fraternal Secretary has avoided sending me to a church where there was great opposition to a woman minister, but that is rare. I have three times preached in the Parish Church of the town in which I was working.

Size is awkward—especially where there are high reading desks. At one Yorkshire anniversary, I crawled under a scaffolding to the pulpit, and then, forgetting that I was standing on a small box, I stepped back, and disappeared in the middle of the sermon!

I have rarely tried highbrow sermons. An old lady thanked me, on one such occasion, for saying the very opposite to what I had said; and at a Pleasant Sunday Afternoon, the secretary announced, after I had spoken, "Next week we are having a most welcome change in the form of a musical service." Just occasionally, there comes a sentence that cheers. One man called me "Miss Campbell," and another said that he "forgot it was a woman preaching."

There are many who doubt if it be safe to be buried by a woman. A family—members of my own church—asked the Vicar to take the graveside service, and I that in the house! Yet a woman can understand what is wanted to comfort and sustain at this most touching service. Recently, an air raid commenced as we were at the graveside; most of those following went to shelter, but as a few bravely remained, we carried on amid the booming of guns.

When discussing baptisms, the most frequent question to me is "are you able?" I remember how a respected minister, when I had my first baptismal service, advised me to ask a senior Minister in the town to conduct it. I did not take his advice! We are not so weak, you know—the sports record of a modern women's college would compare well with that of a theological college; and it is always the strength required that worries these critics. I had at one such service four hefty Yorkshiremen, each of whom was over six feet—one too tall for the baptistry. My biggest trouble is the size boots I have to wear. If it is as uncomfortable to have big feet, as it is for me to wear a man's size goloshes, I pity you. I always leave the rubber boot behind when I try to walk!

At first it was an ordeal to face the boring of twelve pairs of eyes at deacons' meetings. It has been said that grave deacons would object to a woman as chairman—yet some modern business houses not only have women as directors, but as chairman of their Boards. It is even whispered that those towns with women Mayors have discovered that Council business is expedited. I am very cheered that my deacons' wives say that their husbands

have never been home so early from deacons' meetings before!

What a blessing to a minister is a good secretary! I have been fortunate in all my churches.

What a boon are women on the diaconate, if they are the right ones! It has taken me two years to get them—and mine are not old, but vigorous and capable—but it was a struggle to make them take *full* duties with the men, although now that they have taken office, they are ready to help in any way I suggest.

Of course, there are some whose main concern is the kind of frocks a woman will wear, or her hats. Having seen some minister's ties, I think there is little need for worry!

At a town in Surrey, where I was taking an anniversary, my hostess came to meet me. She expected someone tall, elderly, with glasses, wearing widow's weeds. As no such person appeared, she went home and left me on the platform!

It was Dr. A. Maude Royden who insisted on my hair being shingled. Some time afterwards, while preaching at Abergavenny, one old lady came to me and said how glad she was I had not cut my hair!

Hats, too, were a difficulty, and against my minister's advice I did not wear one. You men do not wear your hair as the Apostles, nor dress as they. Why should I? Paul would probably allow no hats if he saw the queer designs to-day that perch at absurd angles, and their special function is not to hide the hair, and hiding the hair was Paul's chief anxiety. Miss Royden, asked by a bishop whether she would wear a hat in one church, replied, "God is not so much concerned as to whether I wear a hat, but rather what is under the hat."

Will a uniform be advisable? One brave man offered to design a dog collar for me; the very thought of one appals me! I find a gown useful for the pulpit. There is one church I shall never enter again. They were so violently shocked at my gown that they denounced me as tending towards Rome!

I hurry over men who occasionally pester me with abominable letters. It is charitable to hope they are mentally deficient, and subjects for those who deal in the new psychology. There are some awkward moments that men never have to face. Recently, after a service, a man approached me in the vestry; he was a clown in a circus. After some while, he proposed, suggesting a double act would be a great success! I was too sorry for the poor horse that would have to carry my weight in the equestrian act, to accept! I am old enough to know that some men act remarkably like clowns, even when it is not their job in life, and this man was at least sincere.

Naturally, I get more romantic stories told me than the men; at least, I hope so! And I certainly get more rosy views of what

men can do, as seen by themselves. Really, I like them to express their dreams and hopes. They are usually trustworthy, and the expression of their thoughts helps them to fulfil them.

One of my worst enemies is loneliness. Especially in those long months hoping for work, with constant disappointments. Yet because that has been so heavy, the gracious and chivalrous way that ministers and their wives have opened their homes to me has been my chief delight. I look forward to Fraternals, and have been in some good ones. Our Yorkshire one was excellent, and the annual Retreat a splendid fellowship. I have the most generous friends and homes in all parts of the country and have received unforgettable kindnesses. There are men who have helped by believing in my mission in the darkest days, and given encouragement when I have despaired of myself. I think that ministers and their wives are the best people on the earth. I entertain the Fraternal in my turn. Recently, while setting up housekeeping, I had three chairs and four cups to stretch among thirteen men!

It is to me a never ending astonishment that women are their own worst enemies. So many churches think of them in terms of washing-up and tea-making—estimable occupations in themselves, and I think highly of those men who undertake such duties at home, and wish they would do them sometimes for the church. The manliest men do them; Scouts, Rovers, those who tramp and climb, the army, navy and airmen, and they are proud to do them. Why these jobs should be looked on as the special, and often the only duty of women puzzles me.

There is often even contempt in the church for women; they are thought not capable of even so high a service as taking the collection! Actually, many women are better at business organisation than at tea-making or knitting. My two women deacons are gems, able and alert, with a sense of humour, and ready to try anything.

So many churches are built on the sacrificial labours of women, and in these days, some are wholly sustained by them. They get the money by which the outward organisation is kept going, yet often the criticism of a woman minister comes from them. There is as yet no women's Trade Union! I know it is true that they do criticise each other, their dress, their interests, often in a snobbish way; some long for notoriety; some like men, naturally enough, and do look to them and like to hear them speak; some need that careful, sympathetic help that the new psychology offers. I can understand and sympathise with them, for I have seen the narrowness of their lives, the suppression of their powers, the waste of their energies and how they are doomed often by their very love for a church that has no place

for them. And knowing them, I work for a generation that will not suffer as they.

The *Call* to a spiritual vocation comes in the same way to a woman as it does to a man; brooding over the work that has to be done to evangelise and rebuild the world, there comes a clear call to this Christian ministry as the grandest way of salving what is best in our civilisation and in expanding the Christian world.

But the urge to use one's powers in this holy service is not enough, unless the Call be reinforced by the Call of a Church, acting first through the local community, then through the accredited organisation, and when these are recognised, then it seems fair that the whole ministry should be open. There is a tragedy in the lack of encouragement here. There are a few women who have a very strong sense of vocation and some have gifts of leadership and speech. I have received letters from some, some have come to see me from far parts of the country, yet these are lost to our church and give their gifts to other—good, but second-best—causes, as we have little room for trained women. And the church suffers.

I am frequently told that I am not on the accredited list, or that my name is not in the Handbook. There is first a list of ministers, then a small list of four women pastors, tucked away and kept most carefully distinct from the ministers. I should like to feel that the time had come when we could be definitely included in the list of ministers, as are the women of the Congregational ministry.

To a woman, the ideal church is pictured as a *family*. A group of people, very diverse in their thought and outlook, yet learning to live in amity and enlarging their interests and service to those who are near and far away. To this end, the needs of all sections of the church are considered. Our deacons meet for study as well as business, and wrestle with the great Christian tenets. The week-evening services are designed to show the great doctrines in their modern expression. We have a series of talks on the Gospel origins, followed by others on the working of the principles of the Gospels to-day, and those ably taken by men or women in office, the mayor, a water-works official, a detective, a headmaster, a surgeon, a manager of a large store, a charity organiser and a missionary.

The Young People's Fellowship have an extensive programme of study. They had a visitor from each section of the church (including the Roman Catholic) to lecture on the varied doctrines of the Church and Sacraments. Talks on botany, geology, astronomy are very popular, and bring a richer vision of the glory of God. There is training too in speaking, in pre-

paring of lessons for Sunday School teaching, and a preaching class. My study is open for the use of any who need books, and among those who have few books in their own homes the demand is great. In one morning I had enquirers searching for the distance of the nearest star, the diseases of a rabbit, the habits of magpies, splicing, and the meaning of IHS. These young people are keen missionaries. They preach at a mission church, the girls in the dockyard canteens bring a group of soldiers to church, from the town stores and the hospital new visitors regularly come to services through the work of shop girls and nurses. Two sisters persuaded their mother to have soldiers billeted with them only that they might bring them to church. On Sunday they came with three hefty sergeants who obviously had never been in a church before! And this practical missionary work is giving them a new sympathy and interest in the Baptist Missionary Society.

The women's work is mostly training for further service, too. They are keen to learn how to manage a meeting, and to speak. During Lent, they have a series of meetings in the church. Their problems they are glad to discuss; a child behaves abnormally, and it is to the minister they come; the question of dress, or colour they bring, and it is the only subject with which I feel better equipped than the men to deal! If furnishing has gone awry, or some carpentry is under discussion, the issues are brought to me for settlement! In sickness it is the minister's advice they ask first. One morning a hasty visitor came with the question, "Is my finger broken?"

A retreat for women teachers has been a most interesting experiment. A group asked me to conduct one, as they had so little time for thought and prayer, and it has grown to include many who had no church connections. Much time is also used in answering letters from strangers about problems difficult to discuss with men. After a broadcast service, letters of that kind came from every continent.

The children give us endless hope. They are from poor homes and full of mischief, but the turning of those energies to fine usefulness is most worth while. We have now lost about three hundred through evacuation, and the miss to the church is enormous. A handful remain and members are taking charge of them individually, and already the results in a new understanding, good for both, are apparent.

The church should be a power in the town and we are taking a very necessary part in that. There has been a long struggle with the Education Committee, ending in the loaning of day schools for Sunday teaching in an area that has no church. With much difficulty a Free Church Council has been formed, and one

fine result was a procession of all the Sunday Schools and an open-air witness. A joint Fraternal of the clergy and ministers has been started. I have, too, that endless procession of presidencies that all have to accept, and a great number of Brotherhoods, to make up for the Sisterhoods my Brethren have to face!

Among other denominations there is a growing interest in the subject. The Congregational Church have sixteen women ministers, one London church has two men and a woman in partnership. In the Church of England is a movement for the full ministry that is growing more insistent. We have a Society for the Ministry of Women that has a splendid fellowship and keen workers. It is opening the way for women as Chaplains among the women's war groups, a much needed work. In America the International Women Preachers' Association was started in 1919, and meets yearly. Some sections of the Methodist, the Baptist and Presbyterian Churches are open to women there.

So the experiment grows, proving itself of the Spirit. The latest pioneers in the ministry are trying to revive a ministry of healing with the new knowledge that is ours, and I believe that the church will only be fully staffed and able to do its glorious work completely, when every community has a man and a woman minister and a doctor, working together.

Is it a far-off dream? Yet dreams come true! As yet our church has only admitted two women students to a theological college to be adequately trained for the most wonderful, yet most delicate and responsible work of leading souls to their Lord, and enlisting and training their lives in His holy and happy service.

Who dare prophesy concerning women's special contribution to preaching? God is so Glorious, so very far above thought and imagination, veiled in beauty, the Light and Joy of the universe; He is Life, in its unimaginable wealth and energy; Who can reveal Him? The very use of the masculine "Him" limits our thought. God is not a man. All life, the masculine and the feminine, is a tiny expression of His boundless thought and love. May there not be something of that lovely God that woman can teach? May not even womanhood itself reveal Him, who is our Mother? (Is there not a suggestion that the ancient creeds thought of the Holy Spirit as feminine?) A little child sees her first glimpse of God in her mother's face, and a mother is a Priestess all her days. She brings grace and unselfish love into the lives of grown-up children, and she bears their sins, so revealing the intimate suffering of God.

Through the ages, while men have made states, armies, laws, she has made *home*, where it is possible to be one's best and to

find the creative life. Jesus showed us God as the Homemaker, creating this world to be a Home which reveals His love in all its beauty, and a Home in the unseen world where life will find its completion in His family. Cannot a woman reveal this trait of God our Mother?

It was to a woman that Jesus said, "God is a Spirit"; cannot she always understand? A woman thinks in terms of people, not profits; creation, not destruction; a world believing in force destroys itself; it is the Eternal Mother, God, who teaches that the Kingdom must be built by Spiritual power; cannot a woman reveal this? We see Jesus in the Gospels, so amazingly womanly, so perfectly a man, with His grace, His gentleness, His quick and loving intuition; we hear His beatitudes, with their womanly virtues, and His readiness to be friends with women. Cannot a woman understand Him, or at least those qualities a man may not see? I know that God in His love cannot be completely revealed till we see Him for ourselves. But He wants all the energies of every consecrated man and woman to make Him real and alive to our world to-day.

If He calls, who dare disobey? Even a woman?

So may the bride of Christ enter into the glory of His sacred Ministry.

VIOLET HEDGER.

Calvinism.

THIS book,[1] published in the Duckworth's Theology Series, will be of interest to all readers of this journal; first of all because it is written by Dr. Dakin, and secondly, because the large majority of our churches are Calvinistic by lineage, and many of them have the five points of Calvinism mentioned in their Trust Deeds.

The treatment by Dr. Dakin is so good that one wishes it were extended, and in one way more challenging. Dr. Dakin has the disadvantage of writing a book in a series, so that not only must the other volumes be remembered, but the format and number of pages are largely determined.

The first part consists of an exposition of Calvinism as stated in the Institutes; the second part deals with his ecclesiastical system and describes the growth of Calvinism on the Continent, in Scotland, England and New England; the third part consists of a number of chapters dealing with the influence of Calvinism.

[1] *Calvinism*, by A. Dakin, B.D., D.THEOL. (Duckworth, 5s. net.)

on personal, social and political life. This is an excellent arrangement, and one cannot see what could be omitted, but the necessary compression into 250 pages leads to certain limitations of treatment. There is what I might call the exposition by reference. Names and movements are mentioned whose story is not told, and must be found elsewhere if the reference is to be understood. For example, Castellion, Servetus and the Anabaptists are referred to in one sentence, and it is pointed out that Calvin's attitude and action towards these seem to show that he had not worked out his own position to its logical conclusion. But who was Castellion? Nowhere else in the book is he named, and if anyone wishes to know anything at all about him, other books will need to be consulted. And who was Servetus? All that most people know about him is that he was burned, and, as Fairbairn says somewhere, "Because he was burned people think he was a saint." Of course, Baptists who read this *Quarterly* will know something about the Anabaptists, but the ordinary man will know very little.

Again, one wishes there had been an introductory chapter giving something of the background, and in particular, why Calvin wrote the Institutes. I think that the dedicatory letter to Francis I of France would have afforded a very good starting point for a first chapter of this kind. Three times the letter is mentioned, but nothing more is said about it. In this introductory chapter, something also might have been said of the contrast and comparison between Lutheranism and Calvinism, and also between Arminianism and Calvinism.

Moreover, in the second part of the book, space might have been found not only for a story of the extension of Calvinism, but also of the development, or deterioration of Calvinism in the thought of its adherents. We expected something about High Calvinism and Low Calvinism, and especially of the repressive influence of Calvinism. Some years ago, Dr. Robertson Nicoll wrote an article showing that Foreign Missions could never have sprung out of Calvinism. That is certainly true, and it took the liberating influence of Andrew Fuller amongst us as Baptists to create the mind which would accept in any way, if not cordially, the proposals forming the Baptist Missionary Society. I have sometimes thought that if it had not been for Andrew Fuller, the maintenance of the Society in the first, say, twenty years of its existence would have been impossible; and by that I am not thinking of his unceasing labours, pleading the cause up and down the land, but his early thinking, and the publication of *The Gospel Worthy of all Acceptation,* written when Fuller was twenty-six years of age.

The second restriction has been self-imposed. Dr. Dakin

has withheld his own vigorous, critical talent. We who know him have always rejoiced not only in the sanity of his judgment, but also in the clearness and strength with which he has set this judgment forth. In the first part of this book, only in rare cases has he offered any judgment. I think this is a great pity; for though the exposition has been so well done, something most valuable would have been gained by the considered judgment of Dr. Dakin. For example, on page 42 he deals with what is a stumbling block in Calvinism to many minds. He is dealing with Calvin's exposition of man's fallen estate, and says: "Calvin believed himself able at one and the same time to deny the freedom of the will and yet retain the idea of human responsibility. The guilt is due to the fact that man sins voluntarily. His sinful nature is subject to the necessity of sinning, but it moves toward evil not by constraint, but willingly, 'by an affection inclined to it,' or again, 'by a most forward bias of the mind.' (II. iii. 5.) Can it be said, asks the Reformer, that man sins less voluntarily because he is under a necessity of sinning? Calvin apparently has no difficulty in answering. The necessity is voluntary." We would have liked to have Dr. Dakin's mind upon this teaching of Calvin.

When Dr. Dakin does allow himself a word of criticism, it is always full of illumination. In a most valuable chapter, headed Justification by Faith, he points out that to Calvin it is God as Will that is determinative, and that election, "the only ground of salvation, depends entirely upon the will of God; that God's will is inscrutable, yet always essentially and altogether just; and this justice holds as regards the reprobate as well as the elect." Calvin maintains that that will, so far as salvation is concerned, is revealed in Scripture. "Hence," says Dr. Dakin, "it becomes a question, ultimately, of the rightness or wrongness of the Reformer's conception of Scripture and the soundness of his deductions from it. The modern world has moved both from his view of the Bible and from his doctrine of election, at least, in the form in which he presents it. The two movements are not unconnected."

But to return. As stated above, Dr. Dakin starts with the Institutes. He expounds them, paragraph by paragraph, and chapter by chapter. All that needs to be said is that it is most adequately done. Dr. Dakin hopes that the reading of his book will send readers back to the Institutes. If so, this book of his will be a most excellent guide. That there is need of such guidance has been accepted from the very first, for when it was discovered how popular the Institutes had become, there was issued what was known as the General Syllabus of Amsterdam, which is found in many editions of the Institutes.

Dr. Dakin is determined to let Calvin speak for himself, so that those who ascribe to Calvin opinions he did not hold, and those who deny him opinions he did hold, are without excuse. In the November issue of the *Expository Times*, Dr. Garvie and Principal Whale have found it necessary to correct two writers of books because of their misinterpretation of Calvin's teaching and exposition. Dr. Garvie refers to the charge of dualism, as if Calvin were Luther, and Principal Whale points out that Calvin was not a mere individualist, as is sometimes asserted.

Perhaps certain chapters might be specially noted. In the first part of the book, the chapter on Church and Sacraments should be read carefully. It will help to clarify our own minds, for there is great confusion amongst us as Baptists at the present time on the whole question of church and sacraments. The same thing may be said of the next chapter, headed The Organisation and the Ministry, and especially certain chapters at the end of the book on The Calvinistic Way of Life, and Calvinism and the Social Order.

These last chapters are full of informing light, and the publication of the book at this time is opportune. During the last months, reference has been made again and again to Augustine's "City of God," and how he faced the fall of Rome with the word concerning the Eternal City. Calvin did the same for another Rome at another time, when Europe was in confusion. He, more than any other, set forth the ordered statement concerning the Church of God. We are at the present time in the midst of a Europe once again breaking up. There may be one amongst us who will speak the word we all need. Our hope lies that where the word has been needed before, it has been given. Whoever he is, he will need to know what Augustine said and what Calvin said.

Now that Dr. Dakin has given us this book, he must give us another, and if I might venture to suggest to him headings of chapters, they would be on "Augustinianism and Calvinism—Comparisons and Contrasts"; "Evangelism in the Eighteenth Century—Outside the Evangelical Revival"; "The Break Away from Calvinism and the Rise of the Missionary Societies"; etc. Dr. Dakin may say that this is asking a great deal. It is, but it is he who has whetted our appetite and makes us ask for more.

B. Grey Griffith.

Lushai Translation of Holy Writ.

[This article is an interesting postscript to the Rev. C. E. Wilson's articles on the *B.M.S. and Bible Translation,* April and July, 1940.]

I WENT out to India in 1890, and was joined by Savidge the following year. Together we reached (North) Lushai in January 1894, after sundry adventures in attempting to gain an entrance. We had picked up a certain amount of the language before actually getting into the country—especially from books which had been written by two Government officials, who had been in contact with the people during the punitive expeditions following head-hunting raids. These officials were Capt. Thomas Lewin and Dr. Brajanath Shaha. It fell to our lot, however, to reduce the language to a system which could be used by the Lushais themselves—for they had no characters of their own, nor any idea how to convey words and thoughts in writing. We used Roman characters, such as we use in English, and were able to follow more or less the system known in India as "Hunterian." This is practically phonetic—every word being spelt exactly as it is pronounced. The Lushais at first would not attempt to learn how to read and write their own language. They declared they were "monkeys," and quite incapable of mastering such a mysterious art. But after a time we persuaded a few young fellows to try, and, to their delight and ours, they proved to be most intelligent pupils. They not only learned themselves, but taught others, and before long quite a number had mastered the rudiments and were clamouring for "something to read."

We began the translation of the Scriptures in August 1895, when we had been in the Lushai country nearly two years. We commenced with Luke, Acts and John—taking them in the order given. These three portions took us two years of continuous hard work, in which we were greatly assisted by Suaka and Thangphunga—the first two Lushais who learned from us the art of reading and writing. They are still both alive. Suaka has become an influential chief, and a fine Christian character and Church leader. Thangphunga was a chief from the beginning, but he has not become an out-and-out follower of Christ.

We commenced translation with LUKE, because we thought

that that would be the easiest of the three books above-mentioned. And we left JOHN till *last,* because we thought that that would be the most difficult. In this we were greatly mistaken, for we eventually discovered that all the writings of John—his Gospel, his Epistles and his Revelation—have a simplicity and beauty of diction when rendered in the Lushai language which is quite remarkable.

The most difficult passage in the above three portions proved to be the first five verses of the Acts.

Luke, Acts and John were published in 1898 by the British and Foreign Bible Society—the first Scripture portions ever printed in the Lushai language. Since then, through the years, the whole of the New Testament gradually followed, portion by portion. But it was not until December 1922 (twenty-seven years from the time when the translation of Luke was commenced) that the New Testament was completed, and bound in one volume with consecutive paging—the whole thoroughly revised. This revision alone occupied five years of almost constant labour.

In 1928 the New Testament was followed by the PSALMS and GENESIS, and in 1932 by ISAIAH. Since then (when I retired) the British and Foreign Bible Society has printed no further portions of the Lushai Bible; but I understand that EXODUS is now being translated in South Lushai.

There is no part of my missionary career which I look back upon with such satisfaction as that in which I was privileged to take part in giving the Lushai-speaking tribes of Assam God's Word in their own beautiful language.

I have mentioned with what ease the writings of John translate into Lushai. The most *difficult,* however, are undoubtedly the writings of the great Apostle to the Gentiles. A glance at the Lushai version of his Epistle to the Ephesians (Chap. III, verses 14 to 19) will give you an idea of this, and will also show you some of the peculiarities of Lushai syntax. If we take the above passage in Lushai and write over each word its equivalent in English, we shall find that the arrangement of those English words is so extraordinary that the reading of them conveys no connected meaning whatever to the English mind. Not only have the words and phrases become inextricably mixed up, but the verses themselves have been split up into many fragments. Commencing with three words in the 14th verse, it jumps to the 17th, then to the 16th, then back to the 14th, then on to the 15th and back once more to the 14th; it then visits the 17th verse for the second time, jumps to the 19th, back for the third time to the 17th, then to the 18th and 19th, and back for the fourth time to the 17th for a single word,

before concluding with another single word from the 18th. Bewildering as this fantastic construction appears to the uninitiated, it is this very thing which gives the translation its beauty and clarity in the estimation of the Lushai hillmen, and conveys to their minds and hearts the identical message which the epistle carried to the Ephesian converts so many years ago.

Here are a couple of stories of the power exercised by the printed Word of God:

1. In a village far from the beaten track in the Lushai Hills there lived a young man named Padea. This was in the days when the Gospel message had not been heard in such out-of-the-way places. He had somehow or other picked up the recently introduced art of reading his own language, and as a copy of Luke's Gospel had found its way into his hands he became interested in the story it told. Whenever he had leisure—especially in the evening—you would have seen him with his head buried in his little book, spelling out the precious words slowly by the firelight. This he naturally did aloud, and his friends became interested too. After a time it dawned upon Padea's soul that the Jesus of whom he read was becoming "a living bright reality" to him; and before long he had become His disciple and was winning his father, brothers and neighbours to a like faith—before any missionary or evangelist visited his village preaching the Gospel. Years later Padea became an itinerant evangelist himself, and is now an ordained circuit pastor in charge of a number of flourishing churches—a man who owned his conversion under God's Holy Spirit to the simple reading of the translated Scriptures.

II. A Lushai copy of St. John's Gospel was given by one of the missionaries to a Thado-kuki man from over the border, who took it back with him to the Manipur State—a district outside the Lushai Hills. The reading of that little book eventually resulted in a number of conversions amongst the Thado-kukis, and the forming of a mission which carried the Gospel message to several other tribes over the Lushai border and won thousands for Christ.

J. H. Lorrain.

The Baptist Connections of George Dyer.

A POSTSCRIPT TO E. V. LUCAS'S *LIFE OF CHARLES LAMB.*

IN E. V. Lucas's *Life of Charles Lamb,* chapter xiv. is devoted to a pen portrait of George Dyer, writer, bookworm and very minor poet, who appears in the pages of both Lamb and Hazlitt, warmly regarded by them both, and in sundry other literary memoirs of the early nineteenth century. It is an attractive picture that E. V. Lucas gives, of an eccentric character, of considerable learning, absent-minded, kindly, taking himself very seriously and with some excellent stories attaching to him. Dyer was the subject of Lamb's amusing essay *Amicus Redivivus,* which tells how his elderly friend walked thoughtlessly into the New River in 1823. Hazlitt, in *On the Look of a Gentleman,* called Dyer one of "God Almighty's gentlemen." In the year of the centenary of his death, he should not be altogether forgotten.

For Baptists, Dyer has special interest. He received help for a time from the Baptist Fund. He was one of the biographers—and the earliest—of Robert Robinson, of Cambridge, and Wordsworth regarded his book as one of the best biographies in the language, though this is a monstrous exaggeration. Dyer was, for a brief and apparently inglorious period "a dissenting minister" in Oxford. Later, he taught in Ryland's famous school at Northampton. These Baptist links have led Dr. Whitley to include Dyer in the *Index of Notable Baptists,* published by the Baptist Historical Society, and to list his works in the *Baptist Bibliography,* Vol. II. This may seem to be stretching the net rather wide, for there is no clear evidence that Dyer was ever baptized; and by the time he came to London in 1792 and began his literary career, he was only loosely connected with Dissent, and, if of any definite denominational allegiance, a Unitarian, owing much to the kindly interest of the Rev. William Frend, of Cambridge. Dyer was, however, clearly for some years, in the early part of his life, well acquainted with a number of Baptists.

It is not easy to disentangle the chronology of his early manhood. There are a number of errors in the account given by E. V. Lucas (which first appeared in 1905), and the article on Dyer prepared subsequently for the *Dictionary of National Biography* by Sir Leslie Stephen neither corrects nor substantially adds to the information there given. The object of this article is to draw attention to one or two mistakes which have been made,

to submit an alternative plan of Dyer's movements, and to put one or two queries.

* * * * *

Dyer was born in 1755, the son of a watchman at Wapping. Through the nomination of some kindly ladies, he entered the Blue Coat School and was there from 1762 to 1774. This was, of course, long before Charles Lamb's days at Christ's Hospital, but it must have provided one of the many links between them. Dyer did well at school, became a "Grecian," which almost always implied preparation for Holy Orders, and in 1774 went up to Emmanuel College, Cambridge.

E. V. Lucas sets out his subsequent movements as follows:
(1) "On taking his degree in 1778, Dyer became an usher in a school at Dedham." (*Life of Charles Lamb,* 5th edition, 1921, Vol. I. p. 175.)
(2) "Leaving Dedham, Dyer entered the family of Robert Robinson of Cambridge. . . . That valiant Dissenter was then living at Chesterton with his numerous children to whom George Dyer was to act as tutor. At that time Dyer was fully intending to take orders, as all Grecians were expected to, but under Robinson's influence he too became a Unitarian and gave up his ecclesiastical projects. Robinson . . . died in 1790, leaving Dyer to edit his *History of Baptism* and his *Ecclesiastical Researches,* and then to write his life in 1796." (*ibid.,* p. 179.)
(3) "Change of faith having brought his intended career to an end, Dyer returned to teaching after Robinson's death, and it was then that he joined Dr. Ryland in a school at Northampton. . . . That was in 1791." (p. 179.)
(4) "In 1792, making up his mind as to his true vocation, Dyer turned his steps to London." (p. 180.)

Certain of these statements are shown to be incorrect by a letter which E. V. Lucas himself quotes. It was written by Dyer to William King in 1820 (the date is of some importance), and appeared with Dyer's memoir in the thirty-eighth volume of the *Mirror of Literature.* Its purpose was to correct the suggestion that the Elia essay, *Oxford in the Vacation,* which contained some allusions to Dyer's experiences as an usher, related to Dr. Grimwood's school at Dedham. In the course of it Dyer has a good deal to say also about Ryland's school, and remarks that he "continued here (i.e. at Northampton) much longer than it was at first intended by him, or than was expected by his past employer." The general tenor of his remarks would not at all fit starting at the school in 1791 and leaving it in 1792, as E. V. Lucas suggests. But, as a matter of fact, the school was not in Northampton at that time. Some years before, Ryland's eccentricity and his liberality (to which Dyer alludes) led him

into "pecuniary embarrassments" (the phrase is Dr. Culross's in *The Three Rylands,* p. 58), and in 1785 he left Northampton and transferred the famous school to Enfield. There, in the neighbourhood of London, both Ryland and his school took on a new lease of life, Ryland continuing active till his death on July 24th, 1792. Dyer is quite specific that he was with Ryland in Northampton, and we must therefore assume that he was at the school prior to 1786.

It may here be pointed out that in Dyer's letter, as printed by E. V. Lucas, there are references to Ryland as "The Rev. Dr. Ryland", "Dr. Ryland", "The Rev. Mr. Ryland" and "Mr. Ryland". If this was so in the original, it is a very early example of a careless method of address which has frequently led to confusion between John Collett Ryland (1723-92) and John Ryland (1753-1825), his son. The former was an A.M., *honoris causa,* of Brown University, Rhode Island, the latter an A.M. and D.D. of the same University. Ryland the elder never had a doctorate. Dyer cannot be alluding to Ryland the younger, who certainly helped his father in school as well as church, since he says, writing in 1820, "the gentlemen with whom George Dyer was connected at school are now deceased." Moreover, his description is patently of John Collett Ryland, and this identification is made trebly sure by the remark of Robert Robinson about Ryland's greatness, which the letter quotes.

A further interesting and romantic point makes it more certain still that Dyer was with Ryland prior to 1786. E. V. Lucas records that one of Dyer's colleagues at the Northampton school was John Clarke, father of another of Lamb's friends, Charles Cowden Clarke, and states that Dyer and Clarke both loved the same lady, "the Rev. Dr. Ryland's step-daughter" (*op. cit.,* p. 180). John Collett Ryland's first wife died in 1779, and in 1782 he married Mrs. Stott, the widow of an army officer. The date of this second marriage, which seems to have escaped Ryland's biographers, is given in *The History of College Street Church, Northampton,* 1897, p. 33. The rivalry of Dyer and Clarke ended in success for the latter and Charles Cowden Clarke was born on December 15th, 1787, at Enfield. John Clarke undertook much of the responsibility for Ryland's school in the Enfield years, and continued it after Ryland's death. It is interesting to note that later on John Keats (born 1795), was one of his pupils. We may take it for granted that, though John Clarke and George Dyer remained friends, they did not continue as colleagues in the school after Dyer's failure to win the hand of Miss Stott, and this is further evidence for the necessity of dating Dyer's time with Ryland prior to 1786.

* * * *

We turn now to the problem of Dyer's movements between 1778 and 1786. In the Bunyan Library there is a volume entitled *Select Works of the Rev. Robert Robinson, of Cambridge,* edited, with memoir, by the Rev. William Robinson, London, 1861. In the preface thereto, these sentences occur in reference to George Dyer and his 1796 *Memoir.* "This gentleman (i.e. Dyer), while a member of Emmanuel College, Cambridge, had frequently worshipped with the Dissenters. Dissatisfied with the Establishment, he left both it and his College; and for about a year was under Mr. Robinson's tuition, receiving pecuniary assistance from the Baptist fund. In 1781 he went to preach to a dissenting congregation at Oxford, and was an example of the incompetency of most seceders from the Establishment for the position and duties of dissenting ministers." (p.v.). This is rather an ill-natured gibe, but the facts recorded are confirmed by Dyer himself. In his *Memoir of the Rev. Robert Robinson,* he says that his acquaintance with Robinson began to strengthen from the latter end of 1777 (p. 124), that is, no doubt, when he was still an undergraduate. "On leaving Emanuel College, Cambridge," he writes, "I was assigned as a kind of pupil to Robinson by the baptist fund in London. . . . I left Robinson at the expiration of the twelvemonth and went to preach to a dissenting congregation at Oxford in 1781." (p. 178n.) "In the year 1779 I left the Cambridge Dissenters after an acquaintance with Robinson for nearly a twelvemonth. My original grounds of disapproving the established church; for connecting myself with the Cambridge dissenters, and, afterwards, for a temporary desertion of them; as well as for my more intimate relation to dissenting assemblies in future life, and, at length, for a final separation from all, as associated religious bodies, it would be improper now to unfold." (p. 178, each phrase here is important). Further on in the book, alluding to Robinson's scheme for a Baptist College in Cambridge, Dyer says: "It was the wish of Robinson, as appears from many of his letters, though to me he never communicated his design, that I should have been employed as a tutor; but, indeed, the wavering state of my mind left small room for any confidential repose in my exertions; and my subsequent rejection of baptism, the badge of this intended college, would have raised an insuperable difficulty in the way of my future sucess." (p. 189.) William Robinson's ill-natured comment on this singularly candid passage is:—"It is a ludicrous proof of the mistakes into which very sagacious men may fall, that he thought Providence was smiling on the design by raising up a suitable tutor in the person of George Dyer!" Dyer's hesitation about baptism may be studied in a sixteen-page "postscript" to the second edition of his *Inquiry into the Nature of Subscription*

to the Thirty-Nine Articles. It is headed "Additional Remarks on Baptism." "I have paused again and again on this subject, and impartially weighed the probabilities on both sides." Difficulties relating to "the perpetuity of the rite" seem to have been his chief stumbling block.

The Baptist Fund existed to help ministers of the Calvinistic persuasion, and it was generally felt that none but orthodox preachers should receive help from it. Robinson wanted its benefits made available to all, and this was one of the issues between him and his fellow Baptists in his later years. Dyer records that he was never himself asked to sign any articles of faith before receiving help from the fund, and that had he been, he "would certainly have reckoned it the greatest insult they could have offered me." He continues: "But I rather suspect that Robinson used, if not a *pious,* at least a *benevolent* fraud on this occasion. To speak the truth, I never knew the actual relation in which I stood to this generous man, till a few days from writing this paragraph. All I knew was, (for I was extremely inattentive to many things that occurred at the period now alluded to) that Robinson discovered for me the greatest friendship; that I was much indebted to himself and many of his friends; that I resided with him a twelvemonth; that I used to preach for him occasionally, and that during my continuance at his house, he requested of me, *as a particular favour,* to draw up a Latin treatise on the Scripture-doctrine of justification, with an English translation, which he wished to show some of my London friends; this was accordingly performed." (pp. 299-300n.)

On Dyer's stay in Oxford, which appears to have been brief and ill-fated, I am unable to throw any more light than is provided by the casual references of Dyer himself and of William Robinson, which have already been quoted. Hinton's *Historical Sketch of Eighteen Baptist Churches included in the Oxfordshire Association,* a pamphlet published at Oxford in 1821, has in it no mention of Dyer. The dissenting interest in Oxford sank to a very low ebb in the middle of the eighteenth century. Then there was some revival, not unconnected with the work of Wesley and Whitefield. It was in 1780 that the present New Road Baptist Church was formed, though there was regular preaching far earlier. The original group of members numbered fourteen, of whom the majority were Baptists. The new start then made was initiated by the Rev. Daniel Turner, of Abingdon, and the first pastor is said to have been the Rev. Edward Prowitt, who when he adopted heterodox views in 1787, was succeeded by James Hinton. Now it is perhaps significant for our present purpose that Daniel Turner, of Abingdon, was a friend and

correspondent of Robert Robinson, of Cambridge. Was George Dyer introduced by the latter to the former as a likely first minister of the new cause? What happened at Oxford is probably now undiscoverable. E. V. Lucas quotes from the *Memoirs of Augustus De Morgan* by Mrs. De Morgan, a daughter of William Frend, a rather naughty story, which, considering Dyer's notorious absent-mindedness, may perhaps be founded on an actual incident, though clearly it is not to be dated, as is suggested, before 1774. "At one period of his life," writes Mrs. De Morgan, "I fancy before he went as a sizar to Emmanuel College—Dyer was a Baptist minister. I have seen his consternation and alarm when thus reminded of his ministrations by my father.

Wm. Frend: 'You know, Dyer, that was before you drowned the woman.'

G. Dyer: '*I* never drowned any woman!'

Wm. Frend: 'You have forgotten.' To the company generally: 'Dyer had taken the woman's hand and made her dip in the water; he then pronounced the benediction and left her there.'

G. Dyer (troubled): 'No, no; you are joking. It could not be!'"

Admittedly, it is not easy to fit his Dedham experiences into Dyer's own references to Cambridge and Oxford, but in the letter of 1820, already quoted, Dyer says that he stayed in Dedham "only a twelvemonth", and continues: "It was at this school that George Dyer (to borrow Elia's expression) 'commenced life'; afterwards he became the inmate of the Rev. Dr. Ryland." Did Dyer go to Dedham immediately after leaving Emanuel College, or after he had been with Robert Robinson? On the whole, the former alternative seems more likely. In the 1820 letter, Dyer says that "it was a point of honour that led to his determination to leave Dedham", and this may have had relation to the question of subscription to the thirty-nine articles. An ambitious volume on this subject was Dyer's earliest publication (1789; second enlarged edition, 1792), and that he felt very strongly on the matter at an earlier period is proved by the way he refers to it in the sentences quoted above in connection with the Baptist Fund.

A possible reconstruction of Dyer's movements would, therefore, be as follows:—(1) In 1777 or 1778 he went to Dedham for a twelvemonth. (2) In 1779, having finally surrendered any idea of entering the Church of England, he was befriended by Robert Robinson, who secured for him help from the Baptist Fund. (3) In 1781 he went to preach to the Oxford congregation with no very happy results. (4) In 1782 or 1783 he arrived in

Northampton, his special position as "a sort of supernumerary" (see the 1820 letter) being due to the fact that there was still hope that with more experience and training, he might make a Baptist minister. (5) About 1785 or 1786, when Ryland left Northampton, Dyer ceased to teach in the school.

* * * *

What then happened to him? Sir Leslie Stephen in the *Dictionary of National Biography*, after telling how Robert Robinson's influence had led him into Unitarianism, says that Priestley, Gilbert Wakefield and Mrs. Barbauld took notice of him and that he "lived in retirement at Swavesey, near Cambridge." Later, in 1787, Robinson's daughter, Julia, died, aged seventeen, and one of Dyer's elegies was written in her memory. Robert Robinson's diary for October 8th, 1788, runs: "Lord's Day. After service, Frend, Barham, Paulus, Dyer, another and myself, drank tea with the venerable Mr. Tyrwhitt." (Dyer's *Memoir*, p. 317. Bunyan Library Memoir, p. lxxxii.) Dyer's chapters on the controversies with Cambridge University in which Robinson and William Frend were involved, are clearly written out of intimate knowledge. Did Dyer, then, return to the neighbourhood of Cambridge, after being in Northampton, identify himself with the Unitarian circle, and lay the foundation of his later very varied erudition? Robinson died in Birmingham, in June, 1790, while on a visit to Priestley. The news moved Dyer to one of his poetical effusions. It will be found in his *Poetical Works*, Vol. I. (1802) with a note that he heard of his old friend's death when he was "relaxing after severer studies at Fenstanton, in Hunts." (p. 110.) Fenstanton was where William Frend frequently preached after he had become a Unitarian. In the *Memoir of Robinson* (pp. 399-400), Dyer says that "having been engaged in literary pursuits that had somewhat impaired his health," he was "unbending his mind at a friend's seat in Huntingdonshire, by attempting an ode," when "he was interrupted by receiving intelligence of the death of Mr. Robinson." Probably the work which had so taxed him was the preparation of the first edition of his *Inquiry into the Nature of Subscription to the Thirty-Nine Articles*.

The fact that Dyer was clearly in the Cambridge neighbourhood from, say, 1786 to 1792, when it is known he settled in Clifford's Inn, would help to explain E. V. Lucas's mistaken suggestion that he was in Robinson's household from 1779 to 1791, with its corollary, which we have seen to be impossible, that he was in Northampton from 1791 to 1792.

The reconstruction of events is admittedly not without difficulties, but it does account for most of the data. J. C. Ryland was an orthodox Calvinist and a believer in "the true and eternal

divinity of Christ." He would have had little sympathy with Unitarian views. Were Dyer's Oxford experiences and his years at Northampton an attempt to repay his debt to the Baptist Fund? And was it not until Miss Stott rejected his suit that he returned to Cambridge and embraced wholeheartedly the views of his old friend Robert Robinson? Are there any who can answer these questions or supply further information on this period in the life of George Dyer?

ERNEST A. PAYNE.

Letters to Dr. Rippon from New York.

IN vol. I. of the *Transactions* of the Baptist Historical Society (pp. 69-76), three lengthy letters from John Bowen of New York to his pastor, John Rippon of Carter Lane, were printed, with the following explanatory paragraph by Dr. Whitley:

> After Benjamin Stinton, Thomas Crosby, and James Richardson, John Rippon continued this Southwark tradition of collecting materials for Baptist history. These three letters from one of his church members at Carter Lane, emigrated to New York, show his desire to get first-hand information. The glimpses at the American book trade and the state of the currency are interesting on other accounts. The letters belong to the Rev. Newton H. Marshall, Ph.D., who has lent them for printing.

Mr. Edward C. Starr, Curator of the Samuel Colgate Baptist Historical Collection, Hamilton, N.Y., writes that while studying vol. I. of the *Transactions* he realised that additional Bowen-Rippon letters were in his Collection, and he has forwarded copies in which "care has been taken to follow the original capitalization and spelling." We are much indebted to Mr. Starr for his kindness.

The letters printed below, particularly when read with those published in 1909, throw considerable light on the times, and supply interesting data on the distribution of books at the opening of the nineteenth century. The nature of the correspondence is such that all readers will wish we had the letters from John Rippon to complete the story. Possibly that is too much to expect.

In connection with the Spurgeon Centenary in 1934, I examined the Carter Lane Minute Books, and made a note

that John Bowen was admitted to membership on 3rd March, 1793.
S.J.P.

* * * *

New York Janry 26, 1801

Dear Sir

Having been informed by Mr. Cornelius Davis that he had declined sending you any Magazines, since he dropt the Publishg of the Theological, & commenc'd the Missionary magazine which is more impartial, with a wider field open'd for Religious information, induced me to purchase six numbers as they contain some pleasing revivals in different Denominations with a few remarkable conversions that are novel and a full account of all the missionary societies in the United States, supposing them to be very acceptable to you I have inclosed the six numbers with Minutes of the New York & Warwick Baptist associations as a small parcel was all I could obtain, have directed them to you, to *the care of* Capt. Fisher of the Ship Fair America, whoam you will see at the New-York Coffee House in Exchange hours, & inform you what Chain his Ship lays at. I received a letter from Mr. Burton of Halifax Nova Scotia wherein he mentions of the church having purchas'd a large storehouse in the Center of the Town and are fitting it up for a Meeting House which he says will come much cheaper than Mr. Merchantons, he mentions some pleasing revivals in Mr. Chipinhams Congregation at Cornwallis, and at another part of the Province the name I do not recollect as the letter is mislaid, that part of his letter respecting you, I can give you verbatim, he says — I have wrote three letters to Doctor Rippon but have received no answer, Nevertheless since that I have received many Gracious answers from Heaven, & respectful answers from eminent ministers of Christ.

I have agreed with Mr. Corn.^{s} Davis to send you two numbers or three at a time as it suits the sailing of the London ships, on condition that you are agreeable to send the Baptist Reg.^{r} in return. His numbers are published one every two months & the Register twice or thrice times a year which contains as much matter nearly as the six former. Mr. Davis waits your answer.

The Meeting house in Fayette Street is rebuilt, a frame build.^{g} 60 feet in length by 43 feet wide [one word obscured] with a table pew and vestry after the English plan—nothing more perticular respecting N. York, except it is Politicks which change is more favourable to republican principle's, on the Election of the President & Vice-P^{d} ——— Mrs. Bowen joins with me in our kind respects to you & Family & my respects to any of my enquir^{s} Brethren of the Church in Carter Lane who still

remains as one of the unworthest members but,

Your Sincere Friend
Jn° Bowen

Please to direct to me care of Mr. Miller No. 318 Pearl Street New York.

I would have also sent you Mr. Mason Sermon but could not get it in N. York as they are all sold.

N.B. I hope you'l furnish us with a letter as it will afford Mrs. B with many of our English Brethren here a Gratification to here of your welfare as respecting the Church and Religion in London &c in this distressing time the poor and people of middleing circumstances must Experience in the National Calamity on account of the dearness of Provisions & accumulated Burden of Taxes, also what you think of Dr. Livingston's Sermon & Dr. Rogers charge to the missionary &c I enclosed with the magazine.

[Addressed to:]
Revd John Rippon D.D.
No 11 Grange Road
Bermondsey Parish
Southwark, *London*

[Postmarked]
10 o'clock
Mar 14
1801

* * * *

New York July 8th 1801

My Dear Sir

I rec[d] two parcells of the Register & Pamphlets by Brother Thomas the 14th of May. Fuller on Deism one Volume is missing — A parcell by Mr. Page June 21st all right according to Invoice. Mr. Corn[s] Davis do not chuse to sell the above as he says the profits allowed is not sufficient, you'l please to send but 12 numbers of a sort in future, untill your hear further from me, as it will prevent have a dead stock on hand, besides paying duty freight & permitt. Ill endevour to do what I can to obtain you as many subscriber's possible. I have sent you three numbers of the Missionary Magazine with the minutes of the N. York & Warwick associations & remain in great haste

Your Affectionate Friend
Jn° Bowen

P.S. Dear Sir

I shall endeavour to write some more perticulars by the next ship.

[Addressed]
Rev[d] Mr. Rippon
London

Very Dear Sir New York Oct 31st 1801

I receiv'd your welcom'd Epistle with a Parcell of the Register's favor'd by the Rev.d Mr. Waterman, but did not him, as he whent for Boston in about Ten days after his Arrivell. I hope you have receiv'd my Letter by way of Bristol, dated in July last, which have a very good acct of the revivals of religion in Kentncky & an order for Eleven Vols of each No. 1 & No. 2 of the Register and 1 doz of your enlarg'd Edition of Hymns, at about what you Retail @ 3/-. I believe you may venture to make 2 doz and 1 doz of the 3/6, for this reason because the Baptist church metting in Fayette Street in this city have agreed at their last church metting to use the selection with Dr. Watt's as the Minister or Clerk shall deem it nessacery, which have encourag'd me to treble the order as above half the Congregation have not got them, I might add not three fourth's. I am also requested (by Mr. Page a Mercht in this City, late of Norwich England) to Order one of fine Royal paper, hot pressed and bound in calf, a 6/- with a Portrait if it be a good likeness, he says would rather not have it else, likewise to forward 4 or 6 Tune books with the appendix. I have enclos'd in a small Parcell three N.Y. Missionary Magazines, with the Minutes of two N. York, on Danbury, and Shaftsbury associations, &c.

One of the best preachers in this city is gone to Scotland, and also intends to pay a visit to London in order to obtain, 14 or 15 Scotch Ministers that may be willing to come with him to America as there is several destitude Churches in this State and for Teachers to Establish a Colledge. This Gentlemans name is Rev^{d} Jn^{o} Mason, it is probable you may hear of his arrivell in London by the Minister of Crown Court Drury Lane, or some of the other Scotch Ministers. I should wish you to hear him and to give your opinion of him, as he was born in this city & Educated in the Colledge of Edinburgh. I am told he is not so stiff when he goes abroad, but will preach for Minister's of other denominations if the give him an invitation. Perhaps he may preach for you. I expect he will endeavour to be in London at the metting of the Missionary Society, ——— Mr. Waterman did not make himself known to any of the Baptist Friends here, or else its most probable the Brethren in Gold Street would have given him an Invitation to stay with them for a while. I understand he has left most of things at his Lodgeings here untill he return ——— Minister's in our denomination in this state of a Liberal Education and are eminantly for Piety are very very scarce, tho' we have reason to be thankful there is a few of the latter character. No doubt ere this reaches you will hear that the Fever have again visited this city as it made its appearance very late this fall, not till the 20th

of Sept.r The best information that I can obtain here was about 200 deaths to the 25th inst. Since then our city appear to be very healthy, those that principally died was that which might be properly call'd a *Fall or Billious Fever* as but very few that had the Black Vomit, and some of those had made their escape from the Quarrentine Ground that arriv'd from West Indies, as many as these might be expected to die at that season of the year out of 64,000 thousand inhabitants, under these circumstances we may have reason to say with gratitude that the Lord has spared in great mercy to what we experienced some years that are past except the last. ——— Some of our European subscribers desired me to request you to proceed with the History of the Welch Churches as soon as it can be conveniant, as the where afraid it had slipt your memory. I have obtained five more Subscribers which makes in all nineteen, altho their numbers are few I have been carefull whoam I have solicit. Their names where could have confidence. I do not Expect that I shall be able to send you any money untill I receive the volumes aforesaid, as most Subscribers do not chuse to have the numbers delivered untill the receive their first & second vols. My two last Subscribers will be desirous for you to send No. 11, 12, 13, and two of 14 in order to compleat their numbers dificient. This Parcell comes by Captn Voss, of the Ship Two Friends, who will take care of any Parcell you may send by him at any time which will, when the parcells are small save the customs duties. Brother Brown desires his Christian love to you, he seems a livly soul I enjoy his company much. Mrs. Bowen desires her Christian Love to you and Please to accept the same yourself from

Your affectionate Friend
Jno Bowen

Dear Sir
P.S. I think it would be adviseable as oft as you can insert any information thats interesting of this country as the Americans, seems quite pleas'd to see it. J.B.

Mr. Williams requested me beg the favour of you to get him Parkhurt's Greek and English Lexicon, in order send out by the return of Capt. Voss. I will remit you the money as soon as I can make up a sufficient sum with Brother Brown to buy a part of a Bill of Exchange to give you an order to receive for him by next ship London.

[Addressed to]
Revd Dr. Rippon
No. 11 Grange Road
Bermondsey Parish
Southwark *London*

New York Novr 10th, 1802

Very Dear Sir

Your kind Epistle I received favor'd by Mr. Williams. I will render him all the Service that lay in my power I succeded in getting him an Employer the 4th day after his arrivell, he requested me to give his Christian love to you, it gives me pleasure to hear Brother Douglas is so agreeably situated at Portsea, May the Lord bless his Labors at White Row.

I have enclos'd an order for you to receiv'd Ten pounds Eighteen Shillings & five pence at Sight on Messrs. Wallis, Cook & Hammond, Merchants, London, am sorry you was disapointed by Mr. Waters as I had deposited the amount of that order in the hands of his whife, I have not a doubt but this order will be honor'd as soon as presented, I paid (Mr. Page Mercht in this city, who wrote the inclosed order) Eleven Pounds Five Shillings Sterling which sum you'l please place to my credit, the sum of 6s 7d is 3 pr cent discount for Bills on London payable at sight, it is the lowest I could get it done for at present, in this city, sometimes they are as much under par as the are now above. Fourteen Dollars & half or £3 5s 3d I received of Mr. Dunn is included in the above sum for Books he sold of yours. I here subjoin a list of Books I receiv'd of Mr. Dunn that was in the possession of Mr. Album & late Dr. Foster, namely 4 vols. of No. 1 Baptist Register from 1790 to 94 one have been damaged or chafed, 14 Hymn Books of your fourth edition 9 are charged 2s 9d & five 3/- & 1 of better paper charged 3s 6d. Eighty six number of No. 4 Baptist register 89, of No. 8, 90 of no. 9 & 90 do of 10. ——— I request your advice what I am to do with them, as for the Hymn books, I believe I can sell them altho they are from an Old Edition, the volumes are Backt with red Leather but very much faded as if laid in the Sun — the numbers are in tolerable good order, in my last letter sent you by the Fair American I beg that you would send the Numbers that was due Namely No. 25 to 33 included, No. 34. 35 & 36. I have only received fourteen of each, the subscribers are yet complaing because the Numbers are not sent out regular, therfore beg you will forward them as soon as possible. Mr. Pike Junr whent for London last Spring is coming out here early next Spring, he will be able to take a parcell from you he is Son to Mr. Pike Deacon at Mr. Upton's, his address I have lost. I rec'd the parcell by Mr. Watts of the Two Friends. Your arranged Edition of Dr. Watts is too small a letter for this Markett & too costly, have been to all the Ministers & Clerks in this City that use them & have only sold one, therfore shall close them in the Parcell with the Magizines. I could sold them that come about 3/6 to 4/6 of Larger Letter with ease. I

informed you in my last that the First Volume of B. Register was defective commencing at page 193 or second Page on Holy Peace & ending Page 208 included just one whole sheet difficient, hope you'l not fail to send the sheet for each of the first volumes as the Book binder here can stick them in, if you have not sent the Hymn book as mentioned in a former Letter, with your Likeness, I beg you'l not fail sending it, by the next Parcell, that is your Selection the Large sise superfine Paper Blue Morrocco Gilt of your last edition & one of your arranged Edition of Dr. Watts the same sise Quality & Binding, about 1 doz of your Selection @ 3/6 & 1 doz at 4/6, and at least 1 Doz of your Tune Books with the Supplement, & 6 of your arranged Edition of Dr. Watts @ 4/6 & 6 @ 3/6. I have four subscribers for your History of Bunhill Fields, Mr. Esiekel Robins, Mr. Will^{m} Robbins, Rev^{d} Mr. Pilmore [?] & Mr. Charles Bird, all of this city. Mr. Robins only, chuses to have the Map with the History. I have not had an answer from the Colledge or City Liberary as yet, the Subscribers hope you'l forward them as soon as Completed, as the books will be paid for on Delivery. I remain

Dr. Sir Your Affectionate F^{d}
John Bowen

Please excuse errors as I have had seven or eight attempts before I could compleat it.

Mr. Talbot (that formly of e/y Firm, Talbot, Album & Lee, but since, of Brown Talbot & Co.) Died the 4th of this Month of a lingering Illness near two Years, it proceeded from Breaking a Blood Vessel inwardly in great part of his illness he expeirencd great Darkness of mind even almost to dispair often mourn'd an abscent God, till within a few Days of his departing this Life he was enabled when light shone upon his soul with a smile on his Countinance said that he could look on a Reconciled God thro a Crucified Savior, that the Sting of Death was taken away, & now he Experinced the Presscene of God with him even to the last. Rev'd Mr. Williams preach'd his Furneral discourse the 14th inst. Lords day Evening from Job 14 Chapt 10 Verse. I mention'd this because I believe you knowd him. Nov. 15th J.B. I have enclos'd in a Parcell three Magizines & five Hymn books favour'd by Mr. Hickling as it will be most convenient for him to send it to Mr. Nortons Fish Street I have so directed it for you. Mr. Hickling is Passinger in e/y Two Friends.

[Addressed to]
Rev^{d} Dr. Rippon
No. 11 Grange Road
P^{r} Ship Bemondsy Parish
Two Friends Southwark *London*

A Study in Origins.

ALTHOUGH the attitude of the modern historian is to suggest that there are no sharply dividing lines in history and no cataclysmic events, yet when we pass from the study of one epoch to that of another we cannot fail to be struck by the complete change in intellectual, political, social and moral outlook and atmosphere which has taken place between the age of one and the age of the other. The very fact that we talk of "the waning of the Middle Ages" shows that we cannot set a date to the end of that epoch; and though we have no doubt that what we understand as the Middle Ages came to an end three hundred years ago, some of the elements in the life of that time, some of its buildings and some of its pageantry, for instance, can still be found in the national life of to-day. On the other hand, what look to us like epoch-making events do seem to result and arise naturally from the wider and more general movements and trends of national life from which they are born.

This "Study in Origins", *Broadmead Church, Bristol,* 1640-1690, by Robert L. Child, B.D., B.Litt. and C. E. Shipley, (Kingsgate Press, 1s. net. paper, 2s. net. cloth) serves a twofold purpose. It commemorates the birth of a church, and tells the story of its earliest years with the vividness and authenticity born of first-hand acquaintance with original documents. But it shows, too, how the rise of this Bristol church was related to larger movements of English life and thought, was to a great extent consequent upon events which preceded its founding; and how, by the heroic spirit and passion for freedom in religion of its earliest members, it, in turn, was instrumental in the struggle for religious toleration which, within fifty years of its foundation, had been won.

To the modern man, the universe is an "expanding" one: his horizons are almost limitless; but men of the fifteenth century had an almost completely shut-in view of the world; they had a common religion and a common form of worship, and they did not readily accept new ideas. Then came the invention of printing and the multiplication of books; new lands were being discovered, and new theories of the world and its relation to the solar system advanced; an intellectual renaissance was taking place in Europe, and its influence was felt in England, where the ferment of new ideas began to stir the leaven of national consciousness; and at the beginning of the sixteenth century Tyndale's English New Testament which was "to

liberate into English life at the popular level a spiritual force of the first magnitude" was published.

Soon after the publication of Tyndale's Testament, Henry VIII began the process by which England severed her connection with Rome, and her monarch became head of the English Church. The result of this separation—not finally achieved till the reign of Elizabeth—was the authorisation by Parliament of the Book of Common Prayer, of the Thirty-nine Articles, of services in the vernacular, and the recognition of the monarch as supreme head of the English Church. This "Reformation Settlement" was not, however, a final solution, and Elizabeth's successor, James I, found on his accession in 1603 three distinct and antagonistic religious parties in England. There were the Church party, which included the great mass of the people who thought it represented a reasonable compromise with regard to the religious questions of the time; the Catholics, who, strong opponents of Protestantism, persisted in non-attendance at Church and were fined accordingly; and the Puritans, who considered that the Reformation was only half accomplished, that the Church was not Protestant enough, and who wished to abolish images and vestments and institute a simpler form of worship. It must be remembered that at this time toleration was hardly thought of; nearly all religious bodies persecuted if they could those who disagreed with them, and the Puritans were no more tolerant than the Church from which they began to separate. Not that separation came immediately; reform meant improvement within the Church, and there had been constant efforts to reform throughout the ages.

In many European countries at this time the theory of Divine Right was regarded as the basis of true kingship, and James I laid claim to this prerogative. The Tudors may have believed and acted as if they ruled by the will of God, but they managed to do so without alienating their people. The crown was, in fact, more secure at the death of Elizabeth than it had been for generations; and yet, within less than fifty years, a Stuart king was to be put to death by his people, his downfall having been brought about, to some extent, by his belief in this doctrine with its far-reaching implications. The theory was generally accepted, and James's Scottish subjects spoke of him as "God's silly vassal"; it was incorporated in the doctrine of the Church of England, and James, as head of the Church and a deeply religious man, clung to his authority and soon showed that he had no sympathy with the reformers, that he was, in fact, determined to "harry them out of the land". Many of them fled abroad, notably the Pilgrim Fathers and the Puritans, who fled to Holland.

During the reign of James, also, "affairs were silently but steadily moving towards that trial of strength between the Crown and the people of England which culminated in the Civil War." And now the struggle was becoming political as well as religious. Parliament passed a law declaring monopolies, a means employed by the king for raising money, to be illegal; it asserted its right to discuss all state affairs, a claim strongly disputed by James; but it had not secured the right of meeting regularly and the king could always win the semblance of a victory by dissolving Parliament. Thus the struggle between Crown and Parliament had begun when, in 1625, James was succeeded by his son Charles I, who, after four years of disputes, chiefly about taxation, dissolved his third parliament and decided to rule without calling another. During the following eleven years, as he could get no grants without calling Parliament, Charles resorted to various expedients for raising money, all within the existing law, but often harsh, unreasonable, and vexatious, among them the levy of Ship Money, which caused the trial of the Puritan, John Hampden, for his refusal to pay it. The case went against Hampden, but popular sympathy was with him and public opinion was hardening against the king, though open rebellion had not yet broken out. In religious matters Charles, using Archbishop Laud as his tool, secured the support of the Church party, but Laud was bitterly criticised by the English Puritans for his use of such courts as the Star Chamber and the Council of the North, for his indulgence in the matter of "lawful sports" on Sundays, and by the Scottish Puritans especially for his attempt to thrust the Prayer Book on them. The situation in Scotland was, indeed, so serious that open warfare was imminent, and in November, 1640, Charles summoned what was afterwards called the Long Parliament.

It was at this point in the national history, during the year 1640, that the Broadmead Church came into being by five people "covenanting that they would, in the strength of the Lord, come forth of the world and worship the Lord more purely, persevering therein to their end." Although there were not many Puritans in Bristol as yet ready for so drastic a step, by the date of the outbreak of the Civil War in 1642, the new church had added some hundred and sixty to its membership.

As the second largest city in the kingdom, Bristol was perforce affected by the tides of thought and feeling which flowed through the nation as a whole, and by the momentous events which were shaping the future of England. Early in 1642, the king wrote to the mayor complaining of certain "upstarts in religion" and exhorting the citizens not to join his enemies. When the war broke out, however, the city was favourable to

the Parliamenary cause, and when the Royalist troops threatened its defences, Mrs. Dorothy Hazzard, one of the founders of Broadmead, helped to barricade the Frome Gate. During the course of the war, the city did fall to the king, and the members of the church fled to London, but when later it was recaptured by the Roundheads, " the church came home again ".

A manuscript by Edward Terrill in the church archives has been drawn upon for the narrative of the early history of Broadmead. It tells of the " halcyon days of prosperity, liberty, peace " which the church enjoyed after the Civil War, and during the Commonwealth under the rule of Cromwell, with his belief in " liberty of conscience and liberty of the subject, two glorious things." But at the Restoration in 1660, the tide turned, and for some years the history of the church is an almost incredible story of suffering and persecution under the Clarendon Code, the " Disabilities of Dissenters ". These faithful people were fined, imprisoned, and harried from one meeting place to another; and on November 29th, 1685, four years before religious toleration was incorporated in the Bill of Rights, they have to record: " Our Pastor died in Gloucester Jail, having been kept there for about two years and nine months, a prisoner unjustly and maliciously for the testimony of Jesus." The scenes of distress portrayed in the *Broadmead Records* typify suffering which was widespread and deep, and as well as being an inspiring record of the beginnings of an historic and famous Baptist Church, this book is of special interest to all Free Churchmen. As it points out, the main power of the Puritan movement was the " passion for freedom " and for " the Crown Rights of the Redeemer."

In a charming essay on *The Muse of History* Augustine Birrell says: " The historian's end is truthful narration. As for a moral, if he tell his story well, it will need none "; and one cannot do better than say at once that this book exemplifies the truth of Birrell's aphorism. One might, at the same time, draw attention to the significance of the parallel with the present times noted by Mr. Child in the Epilogue, when he points out that not only Free Churchmen, but every branch of the Christian Church is in common danger of destruction at the hands of a new and ruthless paganism. " It may be," he says, " that in the providence of God, this far-reaching and deadly challenge will prove the means whereby the Church will recover something of the unity which was wantonly sacrificed three centuries ago to the false ideal of uniformity."

E. Webb Samuel.

Surgeon Rear-Admiral Eric Lush Pearce Gould.

[A Memorial Address delivered at the meeting of the Council of the Baptist Union in the Shakespeare Room, Baptist Church House, on Tuesday, November 19th, 1940.]

SURGEON Rear-Admiral Eric Lush Pearce Gould, who died at Devonport on Thursday, August 1st, at the age of 54, was a son of Sir Alfred and Lady Pearce Gould. On both sides he was descended from Baptist ancestors and, speaking in such an assembly as this, it is fitting that I should say one or two words about them. Sir Alfred was for many years a deacon at Regent's Park Chapel, and served as treasurer of the Baptist Missionary Society. The father of Sir Alfred was the Rev. George Gould, of St. Mary's, Norwich, one of the most distinguished Baptist ministers of his day. Lady Pearce Gould was the grand-daughter of a Baptist minister, the Rev. Christopher Woollacott and, following the example of her mother, Lady Lush, was an officer for many years of the Baptist Zenana Mission. She then held office in the Women's Missionary Association, and became the first woman chairman of the General Committee of the Baptist Missionary Society. She was the youngest daughter of Lord Justice Lush, a great judge, who was a member of Regent's Park Chapel in the days of Dr. Landels.

Sir Alfred and Lady Pearce Gould had two sons; Eric whose memory we celebrate to-day, and his equally remarkable brother Leslie, a young man of singular charm and loftiness of character. They joined the Navy as young doctors in August, 1914. Leslie, the younger of the two, was with the Naval Division in France in March, 1918, and was killed near Amiens. Eric lived to serve in the present war. He was appointed Surgeon Rear-Admiral in September, 1939, and posted to the Royal Naval Hospital at Devonport, where he died. He was laid to rest there above the harbour, and almost within sound of the sea.

> And the stately ships go on
> To their haven under the hill;
> But O for the touch of a vanish'd hand,
> And the sound of a voice that is still!

Both brothers were baptized by the Rev. E. G. Gange, and became members of Regent's Park Chapel. Eric was afterwards

a member of Heath Street Baptist Church. They were both educated at Charterhouse and at Christ Church, Oxford, and showed that a Nonconformist may take all that Oxford has to give and yet remain true to the faith of his Nonconformist ancestors. They were scholars of one of the most Oxonian of Oxford colleges; they entered fully into its life, yet, as they were Baptists when they went to Oxford, so they were Baptists when they left it.

The career of Eric Pearce Gould as a medical student was distinguished both in Oxford and in London. He continued his studies in Germany, in Austria-Hungary and in America; and in due course, like his father before him, he became a surgeon on the honorary staff of the Middlesex Hospital. His outstanding gifts as a surgeon and as a teacher, and his qualities of character, gained him a position of great influence in that institution. Some of us know by experience, and many more by report, what he was to his patients. Like all great doctors, he had gifts of healing which went beyond any technical or scientific attainments. His heart entered into his work as well as his head. The virtue that went out from him and steadied and encouraged his patients was not born solely of his surgical knowledge and experience; but it came in equal measure from his moral and spiritual strength, his gentleness, patience, intelligent sympathy and kindness of heart.

He was continuously a member of this Council from May, 1933, until his death. His professional work usually prevented him from attending our meetings, but his great services to the denomination made it natural and fitting that his membership of the Council should be renewed year after year. Those services were of many kinds. He became Medical Referee of the Annuity Fund in March, 1919, and in that capacity had to consider the reports of local doctors upon men who wished to join the fund, and in some instances had to see the men themselves. In May, 1928, when it had been decided that there should be a medical examination of applicants for ministerial recognition in our denomination, and a medical referee for that purpose was required, he consented to accept that post. Later still, in November, 1928, he undertook the same duties in connection with the Superannuation Fund. He also served the Baptist Missionary Society by acting for many years as the chairman of the Professional Sub-Committee of the Medical Mission Auxiliary, who interview and report upon all doctors and nurses who offer themselves to the Baptist Missionary Society for missionary work. The value of his advice on committee and as referee cannot be exaggerated. But all this work was only part of his service to our denomination. How many are the ministers and the

missionaries who are indebted for health and strength to his surgical skill or to his advice! In how many families of missionaries and of ministers is his name held in grateful remembrance, as the name of his father was, and is remembered still! The Baptist Missionary Society and the Baptist Union may well congratulate themselves and give thanks to God that, for a period of some fifty years, two such men were found willing gratuitously to undertake a work which may fairly be described as the office of consulting surgeon to the English Baptist ministry, at home and abroad.

Eric Pearce Gould was gifted with exceptional powers of mind, and they had been magnificently developed, not only by a fine education, but also by a long and unselfish use of them in the service of his fellow-men. He thought clearly, and he saw quickly which were the essential points in any problem. He was a very wise counsellor, and was often consulted by his friends, not only in medical matters, but in all kinds of doubt and perplexity. His judgment was always sensible, well-balanced and practical. He was patient and fair in arriving at his conclusions, and always prepared to revise an opinion if good cause could be shown for so doing. He was a man of great generosity, and the full range and extent of his giving was very wide, wider indeed, I believe, than anyone knew. He was charitable in his judgments of his fellow-creatures, though he could be stern in his condemnation of unworthy conduct, and he was capable of deep and righteous indignation. His words and his deeds alike indicated strength of purpose and of will. The kindness which many of us here, and many others too, received from him, bestowed with an unforgettable graciousness, was matched by the firmness of his character. It was the kindness of strength. He was a man of a truly religious spirit, and his Christian convictions were the foundation of his life.

He took an active part in temperance work, and often spoke on the temperance platform. I do not imagine that he ever paused to consider whether outspoken advocacy of the temperance cause was or was not likely to advance his personal interests. He would have scorned to allow such calculations to influence his conduct. He believed that in the public interest it was desirable that the temperance case should be presented to the mind and to the conscience of the nation, and he took his full share of that task. I have no time to describe all that he did, but speaking to this Council I must place on record his unfailing readiness to help our own temperance committee. He was a most effective temperance speaker, apt and to the point, and rising at times to real eloquence. He always insisted that, when the temperance issue appears in its true light, it is seen to be

fundamentally not an economic or a physiological, but a moral issue. One or two of his addresses on temperance subjects and on Hospital Sunday are amongst the most admirable things of that kind which I have ever heard. He was indeed peculiarly well equipped for speaking on the temperance question. He was never guilty of exaggeration, and he was always completely fair in his arguments and scrupulously accurate in his facts and figures. He was a master, too, of the whole of the medical and scientific side of the subject. But there was something more than this. In what he said there was warmth as well as light, the moral fervour of deep conviction.

Life for him was often a desperate struggle against ill-health. During his service as a naval doctor in the war of 1914-1918, a tendency to asthma, which had manifested itself but had been overcome earlier in his life, was revived, and he was a martyr to it for the rest of his days. Over and over again, by sheer strength of will he went on with his daily work when he ought to have been in bed. He was not a man who would allow physical weakness to interfere with his exacting standard of duty. It was moral courage of a high order which kept him thus at work, and by this courageous defiance of physical weakness, together with careful husbanding of his time, he accomplished more than many men of uninterrupted health would even think of attempting.

My friendship with him began about thirty years ago. He was a friend who can never be forgotten: large-hearted, unselfish, loyal, true as steel, a man of a most winning courtesy and of a noble and generous spirit, and a humble follower of our Lord and Saviour Jesus Christ. Men of his ability and worth will always be rare, and those who knew him will always think of him with the deepest gratitude. We thank our God upon every remembrance of him, and pray God to comfort and to sustain his devoted wife, who survives him.

C. T. Le Quesne.

St. Mary's, Norwich.

(*Continued from page* 236.)

IV.

THE CHURCH TAKES ROOT, 1743-1788.

THE year 1743 saw the beginning of the ministry of the Rev. John Stearne, one of the key ministries of the Church. From its foundation, the fellowship had been dependent on the hospitality of well-to-do members or the insecure tenure of hired premises for its meetings, wandering from Bradford's house to Tuke's house, from the Granary to the rooms in St. Michael's. Now it was to take root in its own soil.

Deacon Watts and one of his fellow members set out

> " as messengers to the Church at Soham in Cambridgeshire to treat with the Brithern about Mr. Stern's coming to us."

Their negotiations were successful. On their return, the Church laid out £1 " for ffitting up a study for Mr. Stearne to log his books." Under this new leadership, an old brick and flint house opposite the venerable parish church of St. Mary Coslany was purchased and converted into a Meeting House. Seven trustees were appointed in 1744, and in the following year the Meeting House was opened by Mr. Dunkhorn, pastor of Great Ellingham, whose expenses—2/-, " for his horse's jurney "—were defrayed by the Church. This acquisition of property was a bold step for a handful of obscure people who could only afford to pay their minister £30 per annum. To meet the expense they had to use Jane Williams' legacy of £50 arranging an annual gathering to meet the interest due from the Church to the poor. Although John Stearne was minister of the Church and one of the original trustees of its property, his membership was not transferred from Soham until 1746, and he was not ordained pastor until September of that year. St. Mary's has been notable for the many laymen who have identified themselves with the life of the Church and found the chief expression of their personality in her service. One such was William Lindoe, who was the first to be baptized in the new Meeting House and later became a Deacon of the Church. His notebook remains among the Church's papers and shows his admiration for old Deacon Watts and John Stearne. From his record we learn that three ministers assisted at this ordination—the Rev. George Simson of Cambridge, who preached to the congregation, the Rev. Mr. Simmons of Beccles, who

preached to Mr. Stearne, and the Rev. Mr. Dunkhorn of Great Ellingham.

Deacon William Watts died in 1748, after faithfully serving the Church for more than twenty years in this office. William Lindoe recorded a resolution of W. Watts found among his writings:

> "We should not omit the lest duty or comit the lest sin to gain the greatest good and I due purpose in the strength of God to follow this rule unto my life's end."

His colleague James Fuller took over the Church accounts and was also appointed to read the Psalm at services.

The vitality of the Church was increasing. Besides their new Meeting House they were using the house of Deacon Fuller in the adjoining parish of St. Michael's for meetings. Nevertheless, their thoughts still turned inwards to the preservation of the purity of their fellowship rather than outwards to the needs of the world, and there was no intercourse with other denominations. The current attitude is illustrated by a minute of 1754,

> "1. That the members ought at particular times at Church meetings to be examined about their frames and manner of living, whether they walk comfortably or not and whether they don't allow themselves in known evils or in the omission of known duties.
> 2. That it is an evil in any to absent themselves from public worship on the forenoons of Lord's days, or from Lectures, or Church-meetings without some lawful impediment.
> 3. That it is unlawful for any so to attend upon the meetings of the Methodists, or to join in any worship which is contrary to the doctrines and ordinances of our Lord Jesus, as that without partiality it may be construed to be giving countenance to them.
> 4. That it is an evil in any to go Tap houses unless they have a lawful call."

John Stearne passed away in 1755. William Lindoe wrote this tribute to his memory.

"As a minister he was well quald. by the Holy Gost for that important service, a workman that needd not to be ashamed, rightly deviding the word of truth, and haveing the glory of God and good of souls much at heart, in the affairs of life he was remarkably prudent allwais ready to communicate to any that applyd for advice in matters spirituall or temporal, being well qualified to give advice in either respects. He was a harty friend, a courteous neighbour, an indulgent husband, a tender father, lived exemplarily and dyed comfortably."

The carved stone tablets commemorating John Stearne and his wife Susannah are the oldest on the walls of St. Mary's.

No adequate means had yet been found to recruit and train a ministry for the denomination, and the difficulties of travel made it hard for a Church to obtain a suitable pastoral settlement or even satisfactory pulpit supplies. St. Mary's looked for talent among her own members and appointed Benjamin Hunt

> "To Exercise his Gifte at ye Table on those Lord's days when we had no Minister."

The pulpit was apparently reserved for ministerial use. This arrangement lasted a year, when it was decided that Brother Hunt's gift did not tend to the edifying of the body.

Negotiations were now started with the Church at Cambridge for the transference of their minister, the Rev. George Simson, A.M., who came to Norwich in 1758. Benjamin Hunt and his friends disapproved of the call. Eleven of them withdrew from the Church as a result. Simson was a graduate of Aberdeen. He has been described as a complete scholar and a good preacher, a thorough protestant dissenter, a rigid baptist, of a violent temper, a lord in his church, a tyrant in his family and a libertine in his life. The Church at Cambridge had declined almost to nothing under his ministry. His three years in Norwich had a similar effect and ended by him telling the Church,

> "in a very calm sperit that he pirsev[d] his Minestry had not bin Bless[d] of late, and that the Church had for some time bin in a poor dwindling way: and that he wase ready to think some other pirson might be of Grater use to the Church and he therefore gave us warning that he purposed to Lave us at Ladyday next."

In 1762 Samuel Fisher was invited from Nottingham

> "to Prach amongst us in a Constant way for one year and proposed to raise him Forty pound for the year to render his life as comfortabil as they could."

Samuel Fisher's ministry approved itself to the Church and after due consideration, prayer and fasting, he was ordained pastor, the Church engaging to pray constantly for the success of his labours. For ten years and more this ministry seems to have been an unqualified success. The Church increased in numbers and among those baptized by Mr. Fisher were Joseph Wilkin, a wealthy farmer of Bowthorpe, William Newson, John Meadows Wood and Joseph H. Dowsing, all substantial tradesmen of Norwich, all of whom later served on the diaconate. Church activities increased and candles had to be purchased for

evening lectures. In 1773 regular monthly Church meetings were instituted and a Poor Fund inaugurated. All seemed to be going well when the Church was humiliated by the rumour of a gross moral lapse on the part of her pastor. The brethren investigated the matter and found Fisher guilty. The Church book records

> "The method proposed by the Church on this awful occasion of separating their Pastor &c. was as follows:—
>
> 1. Prayer
> 2. Chapter read 1. Cor. 5th.
> 3. Open the business
> 4. Read Mr. Fisher's letter to ye Church.
> 5. Prayer
> 6. Read the 101 Psalm and 2nd and 3rd Ch. of Revelations.
> 7. Concluded in prayer

Once more began the painful process of seeking a pastor. The Rev. John Lloyd came from Leiston for a short time, but his ministry was not approved. On leaving St. Mary's he raised a new Church in Norwich and drew some of the members away with him. After this, public worship was carried on by

"reading the Old and New Testament, singing, Prayer &c." Later some members of the Church were permitted to "exercise their abilities in public" but the results were unfortunate—"We at last found by experience the more Speakers the more Evils."

Having now been more than three years without a pastor, the Church sought the advice of neighbouring ministers. The Rev. William Richards, of Lynn, suggested that they should apply to the Rev. Caleb Evans, tutor of the Academy at Bristol to know if he could recommend a minister. "By a Great Majority", it was decided to follow this advice. The application was met by a kind and affectionate answer and as a result, Mr. Rees David came to Norwich in October, 1777. The new ministry was enthusiastically accepted by the majority of the Church, but a few, prejudiced from the first against the innovation of securing a minister from an Academy, withdrew from the fellowship. A more liberal spirit was abroad, and the Church actually granted an open transfer to one of their number who declared that while there was no people he wished to be connected with in preference to them, he regarded the things advanced in public by their minister as inconsistent with Truth.

Rees David was formally ordained in May, 1779 in the presence of a crowded audience. Several ministers of different denominations attended. The charge was given by the Rev. Robert Robinson of Cambridge and the Rev. Edward Trivett of Worstead preached to the people. There were now only 31

members as against 59 in the brightest days of Samuel Fisher's ministry, but the quality of the leadership had improved and its outlook broadened. Despite dark clouds on the political horizon, the Church looked forward with hope. The year 1779 saw eleven baptisms besides additions by transfer. The Nonconformist conscience was awaking to public affairs. Rees David had the temerity to preach political sermons and to champion the cause of liberty.

In February, 1781, the government proclaimed a Fast Day on account of the War in America. On the preceding Sabbath, Rees David announced that he would preach on the evening appointed on "The Hypocritical Fast with its design and consequences." His sermon caused a great stir in the city and he was induced to publish it. Taking for his text "Proclaim a Fast and set Naboth on high . . . then carry him out and stone him", he likens the colonists to Naboth and Lord North and his lieutenants to his false accusers, while carefully excluding any member of the Royal House from the part of Jezebel. The war, he says, is contrary to justice and sound policy. We have put the Americans to the necessity of manufacturing for themselves and so lost the advantage of their trade. This city was once very respectable. Before the war, its poor lived better than many freeholders do. Their children could often find themselves from seven years of age. Now trade is so dwindled that men of probity and once of great property find it hard to live. The poor suffer exceedingly. Thousands are out of employ. *They are obliged to fast* several times a week for want of food and to walk about like idle persons. No tongue can describe their wretched situation. God is just and if we are wrong, will make us smart for every drop of innocent blood shed.

He again preached and published on the Fast Day of 1782, "The Fear of God the only Preservative from Temporal and Eternal Ruin." We are evidently doing wickedly, he says. We neglect the worship of God, break the Sabbath and take His name in vain. Drunkenness and falsehood, debauchery and excess, oppression and theft and every species of murder prevail. What can discover our cruelty and impiety more than converting places of worship into playhouses, burning libraries and whole towns with many of their inhabitants? Is it possible to act more barbarously than by engaging Indian savages to scalp and destroy the most inoffensive part of the people? Corruption so prevails among us that freedom of election is almost destroyed. Brave men determined to oppose ministerial influence are disturbed and insulted in their peacable habitations and injured in their trade. We provoke God by "fasting" without cutting off our sins. The National Debt is more than 200 millions, taxes increase

continually, trade is almost ruined. Once we were the terror, now we are the contempt of Europe.

The opinions of David and his friends prevailed, and the war ended in the following year.

David's salary, which was £50/8/- in 1778, was increased to £100 by 1783—an increase which doubtless reflects a reduction in the value of money as well as the esteem in which he was held by his congregation.

In 1782, three new deacons were elected and ordained by prayer and laying on of hands of the pastor and existing diaconate. One was Thomas Hawkins whom David had baptized only three years before. He was outstanding in his faithfulness to the Church, serving for many years as Treasurer and what would now be called Church Secretary, and continuing in the diaconate till his death, fifty-nine years later.

The congregations were growing, and in 1783 it was found necessary to build on to the Meeting House. The result of this addition was a disproportionately wide rectangle. A large, carved oak pulpit stood in the centre of one of the long sides, before it the Table pew with the baptistry beneath. The galleries extended to within twelve to fifteen feet of the pulpit, terminating on either side with a huge pew capable of holding a score of people.

Repressive legislation against Nonconformists still remained in force. The Test Act compelled Communion in the Church of England as a qualification for offices under the Crown. In 1786, a member of the Church, Jonathon Turner, who had resigned from the diaconate some years earlier after failure in business, was excluded from the Church for

> "submitting to the Test Act by receiving the Lord's Supper according to the rites of the Church of England in order to qualify himself for a place under his Majesty."

The Church expressed its disapprobation of this practice on the grounds that it was inconsistent with dissenting principles, giving people an unfavourable idea of dissenters; because to take the Lord's Supper in any (even a Baptist) church for such a purpose, is to pervert the express design of the ordinance, and is therefore an infringement of the authority of the King of Saints; and because trifling with sacred things is a sure way to hardening the heart, often leading to temporal and eternal ruin.

During David's pastorate we first hear of a Church Choir, when the Church began to receive interest on the legacy of William Chamberlayne, who left to the fellowship £1,600 in 3% Consols. One third of the income was to be applied to the support of the minister, half to be distributed to the poor of the

congregation on the anniversary of the benefactor's death, and the remainder

> "to be applied by the deacons in instructing the youths of the congregation in sacred music and in buying them music and psalm or hymn books."

A singing master's salary was paid thereafter.

Rees David died in 1788, lamented by all his people. He is commemorated at St. Mary's by a handsome marble tablet bearing the inscription,

> "He was a faithful and laborious minister of the gospel, a firm and upright man, a true and constant friend."

He had raised the Church to a position of influence in Norwich and laid the foundations on which his successor was to raise it to a position of influence in the denomination.

CHARLES B. JEWSON.

(To be continued.)

Some Norwich Notes.

[Dr. W. T. Whitley has supplied the following notes arising out of Mr. Jewson's careful and painstaking research.]

I.

THE Mumford family was not only Baptist, but leaned to the observance of the Seventh-day. Stephen left Tewkesbury in the reign of Charles II, and from Rhode Island corresponded with members in England. In 1708, a Mumford whose Christian name is not known, a member of the new church at Colchester, desired to be one of its "ministers" or lay preachers. On September 2nd it declined to authorize him, so next February he was dismissed, apparently to the Seventh-day church founded there before 1660 by Thomas Tillam.

Edward Mumford was a member of Horsley Down, where Keach had needed to combat the principle of observing the

seventh day. On July 29th, 1714, he became pastor at Whitchurch in Hants., where he was succeeded seven years later by John Grant from Broughton. From 1723 to 1727 the church at Warwick had a Mumford as pastor. Now Mr. Jewson shows that Edward Mumford supplied at Norwich, was ordained two years later, and died in 1737. It is worth noting that within four years that church was helped by Benjamin Stennett, of Ingham, which church had always been flavoured with Seventh-day principles. Since the Pulham church also was aware of them, there is room to investigate any connection with Woodbridge, in Suffolk, rather a stronghold. Also to see whether Norwich had any trouble of that kind.

II.

Nathanael Wyles from Norwich had a good record as pastor. Keach founded many churches, including one which met in Shakespeare's Walk, Shadwell, where he and his son lived. Wyles took charge of it, was one who took the Association Oath to support William on the death of Mary, and in 1698 published some sermons as *Comfort for Believers*. While in 1709 Benjamin Gandar was preaching here, it is possible that Wyles continued until the premises were converted into the Dissenters' Charity School, 1713, after which their use on Sunday was secondary. Meanwhile, the village of Terling, in Essex, had had a Baptist church ever since the days of Samuel Oates and the trial for murder because a woman died a month after her baptism, and John Ward had two hundred hearers in 1715. On his death that year, Wyles followed. He did not sever ties with London, for five years later he preached the funeral sermon for J. Jeffreys; and even in 1736 he was present at the new Fraternal, now known as the Baptist Board. In 1740 he published at Colchester *The Faith of the Weakest Believer*, and next year, *The Leper's Faith*; in 1742, *Eighteen Hymns*. Six years later, again at Colchester, *Hints by a Dying Pastor to his People*.

III.

John Miller, in 1718, published at Norwich *A short dialogue between a Baptist and a Quaker*, which filled thirty-six pages; a copy is in the Friends' Library at Endsleigh Gardens. It called forth replies by Barret and by Samuel Willett, who mentions also at Pulham the Seventh-day Baptist Rutland. Miller was pastor at Great Ellingham, 1722-1733, May 31st. Harmer says he was living at Pulham about 1730. A church at Bildeston and Battisford had combined Independents and Baptists from perhaps 1713, as Mr. Klaiber has shown. Miller transformed

it into a Particular Baptist church on July 1st, 1737, when sixteen men and thirteen women covenanted together. Next year he was ordained its pastor by four Independent ministers; the Baptist church at Colchester had no pastor then, nor had the church at Norwich. Indeed, Miller was called thither in 1738, and Mr. Jewson now tells that he died next year. The church at Bildeston, however, took no notice of this till, in 1745, it recorded that "by the Sovereign providence of God, they had been in time past deprived by death of their late pastor, Mr. John Miller".

Reviews.

The Bible in its Ancient and English Versions. Edited by H. Wheeler Robinson, M.A., D.D. (Oxford University Press, 12s. 6d. net.)

There has been brought together here in handy and attractive form, much valuable and interesting information about the history of the Bible, and in particular, about the ancestry of our English versions. The nine chapters are by scholars of the front rank, and they write for the reader of general education as well as for the student. The result is a volume which should give wide satisfaction, and should find a place all its own among the many books about the Bible. The claims of the brief introduction rightly err on the side of modesty; these pages make at many points fresh contribution of their own to the study of the subject.

Dr. Wheeler Robinson, the Editor, contributes the chapter on the Hebrew Bible, and the important closing essay on the Bible as the Word of God. Dr. W. F. Howard writes on the Greek Bible, that is, the Septuagint and the Greek New Testament. The Syriac Bible, parts of which are of considerable importance for the determination of the original text of Scripture, is dealt with by Dr. Theodore H. Robinson. The Rev. H. F. D. Sparks tells the story of the widely used and influential Latin Bible, and Sir William Craigie writes on the Anglo-Saxon, Middle English and Wyclifite versions. There follow two lengthy and informative chapters by Mr. J. Isaacs, the one on

the sixteenth century English versions, the other on the making of the Authorised Version and its history to the end of the eighteenth century. There Dr. C. J. Cadoux takes up the tale, writing on the Revised Version and developments down to the present day. Each of the contributors has helped with the compilation of a useful bibliography which occupies fourteen pages, and the Rev. L. H. Brockington has provided the very complete indexes necessary in a work of this kind that has in it much technical matter.

A perusal of these essays deepens one's reverence for the Bible by making clear once more the centuries that went to its compilation, the hazards of the long and complicated history of its manuscripts, the loyalty and devotion poured out on its study, and its rendering into new languages. Further, one is given a deeper understanding of what one of the contributors calls "the ethical and other problems that beset the task of translation." Both the Editor and Dr. Cadoux hint that, the way having been prepared by a number of helpful individual modern versions (incidentally, we miss on page 272 a reference to the translations of Dr. A. S. Way), there is need for a new authoritative revision of our English Bible. A study of this book should assist in clarifying thought on an undertaking far more formidable than is generally realised, for which the times seem at present singularly unpropitious, but which is yet needed in the interests not only of the Church in this country, but of the younger Churches in other parts of the world, many of them as yet but ill-provided with versions in the vernacular and therefore to a considerable extent dependent on the English Bible.

Whether we are yet far enough away from the failure of the Revised Version to secure the recognition it deserves, whether our language is at present at a stage of development where a rendering worthy to set beside the Authorised Version could be produced, and whether there is now sufficient general agreement among scholars upon controversial issues, are moot points. Clearly, there may be some danger in the multiplication of individual translations, great as has been their service of recent years. The familiarity of colloquial speech may obscure the challenge of the divine Word quite as effectively as archaic diction. What is of most importance to this, as to each previous generation of the many to whom the Bible has been given, is the revelation contained within it. To a facing of that challenge the final essay by Dr. Wheeler Robinson makes searching contribution. It sets the problems of Biblical criticism in their right perspective, and is a fitting conclusion to a most enriching volume.

ERNEST A. PAYNE.

Psychology, Psychotherapy and Evangelicalism, by Professor J. G. McKenzie. (George Allen and Unwin, 10s. 6d. net.)

Many who have derived help and stimulus from Professor McKenzie's earlier books, which deal with the application of psychology to pastoral work, will open his latest volume with keen anticipations. It moves along rather different lines and attempts a more ambitious task. Its aim is two-fold: first to give a psychological sketch of the evangelical type of Christian experience, and secondly, to state the evangelical theology in psychological terms. Professor McKenzie has undertaken the first task because he feels, quite rightly, that we have had psychologies of religion in plenty; what is now needed, if further advance is to be made, is the psychology of some specific form of the Christian experience. In this section Dr. McKenzie makes clear the difference between a psycho-neurosis and conversion. He also writes freshly upon the conversion of Paul and Augustine, but the section lacks that literary charm employed by Mr. R. H. Coats in describing the evangelical experience in his *Types of English Piety.*

To his second task, which is obviously much more difficult, Dr. McKenzie was instigated by a remark of the late Archbishop Temple to the effect that our theology, which too long has been scholastic and logical, needs to be based upon psychology. It may be doubted whether the Archbishop meant more than that the theology of the future should be based upon religious experience. Dr. McKenzie, however, takes him quite literally, and attempts a re-statement of the evangelical theology in psychological terms. We know of little that has been done along these lines, except Walter Marshall Horton's *A Psychological Approach to Theology.* It may be at once said that the Oberlin professor's treatment is superficial compared with that of Dr. McKenzie who has had the advantage of twenty years' psychotherapeutic work. The latter has many penetrating things to say about guilt and penitence. He insists that any theory of the Atonement must be based upon a psychological analysis of forgiveness; and argues for an objective view of the Atonement on the ground that something has to happen in the forgiver as well as to the repentant sinner before forgiveness is a reality to both.

Professor McKenzie deserves all the credit that goes to a pioneer, but we doubt whether we obtain a better statement of essential doctrines by substituting the jargon of psychology for that of philosophy. Dr. McKenzie, of course, does more than that. His psychological equipment enables him to throw light upon a number of problems, but it tempts him into jejune speculations, as, for example, when he suggests that light may

be thrown on the Two Nature doctrine of the Incarnation and upon the Trinitarian problem by the phenomena of "split-personality." There is a curious slip on p. 149, where Aulén's "classical" theory of the Atonement is equated with the penal-substitution theory.

A. C. UNDERWOOD.

Conquest of Death: The Christian Interpretation of Immortality, by F. Townley Lord, D.D. (Student Christian Movement Press, 6s. net.)

Three hymn-books have been used by British Baptists during the last fifty years, and it is instructive to compare the sections in them dealing with death and the future life. *Psalms and Hymns* contains eighty-eight hymns on these themes, the first *Baptist Church Hymnal* thirty-three, and the Revised edition twenty-five. The change may be due to an alteration in poetic taste, or it may mean a lessening of interest in the themes themselves. Most ministers are conscious of a re-awakening of enquiry as to immortality, and this book therefore comes opportunely. It should be eagerly read and studied among us, for it has the special excellence of showing us how to *preach* on these sublime topics. There are many available books which give us dissertations and information, but this book has nothing of the abstract or the unimpassioned debater; the writer is never unfair, never content to make easy assertions without proof. He knows how to be an advocate without becoming a blind partisan; he can conciliate the minds of men whose opinions he controverts. I do not mean to suggest that this book contains sermons merely worked-over, but that it is a valuable example of theology made preachable.

The first section deals with the problem of the fact of death, and the various reactions to it of the physiologist, the psychologist and the moralist, leading to the inevitable conclusion that if we are to gain certainty it must come from faith. The author deals with the criticism of the argument from desire which dismisses it as "wishful thinking"; is there any thinking from which wishfulness is entirely absent? Further, can a desire so widespread and persistent be accounted for merely by individual wishfulness? Does the fact that a solution accords with our desires necessarily attach doubt to that solution?

The most pressing question about the future life relates to those who die without faith. In chapters VIII and IX Dr. Lord discusses with characteristic clarity and fairmindedness the three proposed solutions: Endless Punishment, Universal Restoration, and Conditional Immortality. The first he regards as inadmissible,

on the ground that it cannot be reconciled with the command to forgive repeatedly, or with the meaning of the Cross; Paul, however, could conceive of the rejected preaching of the Cross as involving "death unto death". The objection to Universalism is that it lessens the reality of our freedom, and may weaken the moral sense. Dr. Lord obviously feels the attraction of the theory of Conditional Immortality, but states very cogently and fairly the arguments against it. We feel that the only acceptable form of it would be one which permitted the soul to survive death in order to receive the due reward of his deeds; at least, that is the only form of the theory which does not affront one's ideas of justice. But then, the theory does not ease very greatly the burden on the sensitive heart which Eternal Punishment involves, and to suppose that a being not naturally immortal is by a Divine act enabled to survive the shock of death to undergo punishment is to attribute a refinement of cruelty to the Divine. Dr. Lord, it is interesting to note, is sure "that the idea of immediate judgment on all at the time of physical death must be ruled out".

On any view, there are immense difficulties, particularly if we suppose the function of the preacher to be that of a philosopher who must aim at securing a theory which will be rounded and complete. But supposing he was never intended to be a philosopher, but in New Testament language, an ambassador, in possession of definite instructions as to his message but not acquainted with all the purposes and policy of his King? He may then speak what he is commanded, and his inability to explain or to reconcile will not entitle him to be silent.

All Dr. Lord's readers will become his debtors, and it is to be hoped that his helpful book will assist the modern pulpit to speak of the realms of the blest with certainty and gladness, and yet to point to the dark shadows which the New Testament declares must hang over the lot of those who remain wilfully unblest.

P. W. Evans.

Vision, Work, Service, by Reginald W. Wilde, M.A., B.Sc. (George Allen & Unwin, 3s. 6d. net.)

This is a devotional handbook arranged on new lines. The major part consists of a diary of 31 days, and each day deals with a central theme, with quotations gathered from many sources and original prayers contributed by the author. It is robust and practical.

The Decline of Religion, by Cecil P. Martin, M.B., M.A., Sc.D. (George Allen & Unwin, 10s. 6d. net.)

Religion has always been in a decline in the estimation of its many critics; to their surprise, it takes a long time in dying, or rather, it has amazing resurrections. When the writings of to-day's critics are yellow with age and covered with undisturbed dust, a new generation of critics will repeat the cry of the pessimist that "the former days were better than these", only to find that religion is the most vital force in the life of their day, for religion ministers to that which is deep-seated in the human heart.

Some tell us that the decline of religion to-day is more serious than any past decline. This, they say, is the real thing, and in the course of two or three decades religion will be just the historic study of an interesting cult that has passed. This book is an admirable corrective of such facile thinking. The author is Professor of Anatomy at McGill University, Montreal, and was formerly University Anatomist and Chief Demonstrator of Anatomy at Trinity College, Dublin. He reminds his fellow-scientists that "growth in knowledge has made the scientific certainty of yesterday an interesting but inaccurate conjecture. Perhaps many of the scientific certainties of to-day may share a similar fate. It seems, therefore, . . . that we will have to revise our estimate of the authority and domain of science. She does not exercise nearly so wide a jurisdiction as we in our enthusiasm assumed." A wise and necessary word; for many scientists, great though they may be in their own domain, simply have not an elementary knowledge in the spiritual realm. I have just read what is in some respects a delightful book, *Sweet Thames Run Softly*. The book is by a University Lecturer, and in attractive style he tells little about the Thames and a good deal about birds, fish, insects, bridges, churches and pubs. Quite unnecessarily, however, he spoils the volume with four pages ridiculing the early chapters of Genesis, particularly "the fantastic legend concerning 'our first parents' with which the world has been regaled for over two thousand years." In writing thus, as is the case with many of his fellow scientists when they write on the greatest theme of all, he simply demonstrates his ignorance of modern biblical criticism. Or, as Dr. Martin aptly enquires, "What do they know of the universe who only know the physical side of the universe?"

Dr. Martin holds that the principal sources of the irreligious atmosphere of to-day appear to be three in number: the phenomenal rise and progress of modern science; something very

unreal and very unattractive in conventional Christianity from which arises a conviction that Christianity involves a lot of sham and make-believe; the difficulty presented by the existence of pain and evil. On the first the author is entitled to write with authority, and he devotes two enlightening chapters to Science and The Basis of Reasoning. He is no less helpful when facing the second and third, in chapters on Ecclesiasticism, Infallibility, Pain and Evil, The Bible, etc. He addresses searching questions to his fellow-Christians on their life and conduct and the organization of the Church, and points out that "the true spiritual Church has almost always been concealed in the false and visible one. The fault lies largely with us Christians who have allowed ourselves to be misled by the mirages of organization and historical continuity and have lost sight of the essentially spiritual nature of our calling and bond of union." In the closing chapters Dr. Martin gives what is almost an *Apologia Pro Vita Sua.*

A bold, stimulating work, profound, yet written in English that the wayfaring man can understand; an enrichment to the library of any minister or layman.

SEYMOUR J. PRICE.

The Strong Name, by James S. Stewart, B.D. (T. & T. Clark, 7s. net.)

The well-known minister of North Morningside Church here contributes another volume to "The Scholar as Preacher" series. It follows the best traditions of the Scottish pulpit, close adherence to the text and its application to the life of to-day and eternity. The twenty-four sermons are on the Pauline benediction—Grace, Love, Communion—they must have been good to hear, they are good to read.

Apostle of Charity, The Life of St. Vincent de Paul, by Theodore Maynard. (George Allen & Unwin, 7s. 6d. net.)

St. Vincent is one of the best-beloved figures of the Roman Church and his story is amazing. A seventeenth century French peasant who becomes a priest, was captured as a slave by pirates, and lived to become one of the greatest organizers of charity in the eighteenth century. Several biographies of him have been written, but the author of this Life has had access to important documents only recently sifted and evaluated. The background is Roman, but the singularly attractive figure of St. Vincent fills the canvas. A book for the inner life and to be kept near at hand.