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Editorial Notes.

ON October 11th, 1949, immediately after evensong, a service was held in Westminster Abbey at which Dr. S. Pearce Carey on behalf of the Baptist Missionary Society handed over to the Dean and Chapter a finely carved lectern in memory of his great-grandfather, William Carey. The lectern was accepted and dedicated by Dr. A. C. Don and, after lessons had been read from it by Mr. H. C. Janes, this year's Chairman of the B.M.S., and Canon Marriott, an address was delivered by the Rev. J. B. Middlebrook, M.A. It was an historic occasion, attended by many hundreds of Baptists from all parts of the country. Thus, at long last, Carey's name is commemorated in the great shrine of English Christianity and the English national tradition, and commemorated in a specially fitting way. The lectern is a fine piece of craftsmanship,, reflecting great credit on its designer, Professor Richardson, and those who have carried out the work. The appeal by the B.M.S. for the necessary funds for this gift, which was first suggested at the time of the Society's Ter-jubilee celebrations in 1942, has been swiftly and widely responded to. Many individuals came forward eagerly to make their contribution, and we hear of churches where each member gave a penny or a threepenny bit that all might have a share. How deeply Baptists were stirred was shown also by the way in which they sang the hymns at the Abbey service. It was a special source of satisfaction to all that our beloved and still vigorous Dr. Pearce Carey was able, in spite of his years, to be the Baptist spokesman in the handing over of the lectern. The presence of Dr. George Howells, the Rev. Herbert Anderson, Dr. C. E. Wilson and other B.M.S. veterans was also a notable and welcome feature of the occasion Across from where they sat, in the seats reserved for members of the Carey family, were several small children who must be seven or eight generations removed from the one who was being specially remembered that afternoon. It was thus a service at which past, present and future were strangely and fittingly mingled. As the procession moved down the aisle after the service, the organist, by a happy inspiration, played *Monks Gate,* the traditional English melody now usually sung to verses by another famous Baptist, John Bunyan.

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A new volume of the great *Dictionary of National Biography* has appeared. It contains notices of outstanding men and women

who died between 1931 and 1940. Every phase of national life is represented, and the volume well maintains the very high standard set by previous issues. The articles on King George V, and on statesmen such as Austen and Neville Chamberlain, are of enduring historical importance. Many notable theologians and ecclesiastics have articles assigned to them. R. F. Horton, H. R. Mackintosh, J. W. Oman, W. P. Paterson and Sir William Ramsay are all noticed, and their work and personalities described. We are glad also to find J. Vernon Bartlet included. The missionary work of the church is well represented by entries on Donald Fraser, Sir Wilfred Grenfell and Robert Laws. It cannot be said, however, that the English Free Churches figure very prominently. Is this just the inevitable consequence of the fact that few of their leaders died in the thirties? Or is it a sign that they count for less in the national life, or are producing fewer outstanding figures? There was no article on J. H. Shakespeare in the preceding volume which covered the years 1921 to 1930. This lack should certainly be made good in any supplement that is issued, for no one can understand the Free Church history of the first two decades of this century who does not know something of the part which Dr. Shakespeare played in it. In our opinion W. Y. Fullerton, who died in 1933, had quite as much claim on an entry as many of those who appear in the pages of the new volume. Perhaps Baptists have only themselves to blame that Shakespeare and Fullerton have not secured the attention of the editor, for no biography of either has appeared.

Baptists, indeed, find singularly little mention in this new volume. There is a valuable article on Augustine Birrell, in which his Nonconformist origin and associations are properly noted. The entry on Sir Frank Dyson, the astronomer, records the fact that he was the son of a Baptist minister. The Baptist forebears of A. C. Haddon, the anthropologist, are mentioned. Many will learn for the first time of the Baptist connections of "Frank" Harris. These scattered references are all that are revealed by a cursory turning of the pages. The next volume of the *Dictionary of National Biography* will—fortunately, or unfortunately—be richer in Baptist material, for we may presume it will at least include notices of Dr. Wheeler Robinson, Dr. T. R. Glover and Dr. J. H. Rushbrooke.

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The sudden and unexpected death of Dr. Albert Peel on November 4th at the early age of sixty-two is a serious loss to Congregationalism and to the Free Churches generally. His work on the early history of Separatism, his contributions to the

Transactions of the Congregational Historical Society and his notable editorship of the *Congregational Quarterly* give him a special claim to notice in these pages, though they were only part of his many-sided and energetic service to the life of his time. His patience and skill as an editor were strikingly shown in his transcript of the notebook of John Penry which is preserved in the Huntington Library, California. Among Dr. Peel's other finds there were some manuscript sermons which he thought may be those of John Smyth, preached in Lincoln before he had moved from Anglican Puritanism to Separatism. It is much to be hoped that some of the important literary projects which Dr. Peel had in hand will be carried to completion.

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An American scholar, Mr. Nathaniel H. Henry, recently suggested in the columns of the *Times Literary Supplement* that *Man's Mortalitie,* a pamphlet published by a certain R.O. in 1644 was the work not of Richard Overton, as has generally been assumed, but of Robert Overton, later the friend of John Milton. Both the Overtons had Baptist connections. Richard became a leading figure among the Levellers; Robert had a distinguished career in the Commonwealth army, but was afterwards imprisoned for his Fifth Monarchist activities. Some of the reasons for hesitating to accept Mr. Henry's suggestion were set out by Mr. Payne in a letter which appeared in the *Times Literary Supplement* on October 28th, 1949. To them may be added the following. In 1645 there appeared *The Arraignment of Mr. Persecution,* a vigorous allegory in favour of liberty of conscience. There seems little doubt that this was the work of Richard Overton. Inserted in the text on page twenty there occurs this note:—

> "Here the Authour of that Booke, intituled *Man's Mortality,* desires Mr. *Edwards* with those that are so invective against it in their Pulpits that they would cease their railing at it there, and come forth in Print against it; for the thing being so rare, so little questioned, and the contrary so generally concluded as a principle of faith, any *bumbast stuffe* will passe there for authentike with the people without tryall, but if it be put forth to publike vew, it must expect an encounter by one or other, and therein the Authour of that Booke observeth the policie of his Presbyterian Adversaries to maintaine their repute with the people in being so hasty in the Pulpit and so slow to the Presse."

This is surely further very strong evidence for assigning *Man's Mortalitie* to Richard Overton.

Christianity and Peace.[1]

THE history of our times has shown us that there is no easy way to peace; and the world today with all its political upheavals and international problems challenges us to reconsider the true nature of the peace which all people desire. It is now clear that peace which can last and survive the ever-changing scenes of the world drama and the fortunes of history can only be built upon the firm foundations of justice, righteousness and a genuine respect for human personality. In the kind of world we live in lasting peace cannot be brought about by better economics and better politics, unless these are the manifestation of moral and spiritual values, and proceed from a transformed human nature. When we probe beneath the immediate and overwhelming economic and political problems we are confronted in the last analysis with a moral and spiritual problem.

Therefore in this discussion we are concerned fundamentally with the Christian conception of peace, and our task as ambassadors of the Prince of Peace. We are not concerned with an idealised picture of a world where cessation of hostilities and international rivalry for power and world domination has given place to Utopian prosperity and grandeur. On the contrary, we wish to take up the thesis that peace is a permanent quality of life and experience which can not only survive the onslaught of its enemies but also grow richer and more profound in the midst of the conflict. In the heart of the Christian Gospel is this message of peace and reconciliation. It is a message addressed to the world of all time with its greed and selfishness, pride and lust for power. It is a message to people of all time. Yet it is more than a message because it comes with tremendous power striking at the root problems of sin and evil. It challenges men and women to see the causes of disorder, confusion and war within and without. "Peace on earth" was the song of the angelic host who heralded the birth of the Prince of Peace, but the Cross stands in history as the supreme illustration of the costly undertaking of the author of peace. In the experience of those who accept the Lordship of Christ and the way of the Cross, peace is a present reality.

[1] An address delivered at the Baptist Youth World Congress in Stockholm.

We Christians have only to look around the world to realise that to many people the attainment of peace is a religious ideal. It is both fascinating and inspiring to reflect on the picture of the peaceful man some other religions have set forth. For our purpose the significant fact is that it is commonly held that the peaceful man is the good man or that peace is the fruit of goodness. The common characteristic of most religions is their quest after goodness. In the teachings of Confucius as illustrated in the Analects the good man or the perfect man is the peaceful man. Virtue, he taught, should be the ideal both of the ruler and his people, for virtue alone promotes and guarantees peace. In Buddhism, the religion of Ceylon and most of the East, the religious man is the peaceful man, and the final goal of the religious life is the attainment of peace. Peace as a religious quest is most clearly illustrated in Indian thought. The man who through self-discipline and ascetic renunciation has given himself to the contemplation of Absolute Brahma (ultimate Reality) is on the path to peace. In the bliss of communion with God, the world with all its pain and suffering is forgotten. In his experience of the Real, the problem of this illusory empirical order has ceased to be. The Hindu Saint who can rise to such spiritual heights is portrayed as the embodiment of serenity. We have a similar echo in the ancient Greek thought as illustrated in Aristotle's ethics, where the "great-souled" man is set forth as the ideal good man who has found peace. Peace is recognised by such systems of thought as a quality of life, a religious ideal with its moral and spiritual implications. In the non-Christian conception of peace, therefore, we observe that (*a*) peace is the reward of man's efforts after goodness; (*b*) This peace is non-communicative; (*c*) Peace is not within the reach of all people, because the ethical discipline and the intellectual or philosophical speculation pre-supposed can only be a specialist's task.

We then agree with those who maintain that peace is essentially religious in character, meaning thereby that its basis should be moral and spiritual. But our chief criticism of such ideologies is that they are too negative in conceiving peace more as an escape from evil and sin rather than as victory over them. Further, as we have already remarked, such a doctrine of peace makes too heavy a demand on the intellectual and moral qualities of man in making peace entirely the result of human effort.

It is the Christian view that peace is essentially a quality of life, and is supremely the gift of God in Christ. "God was in Christ reconciling the world unto Himself." "My peace give I unto you." When St. Paul describes salvation on the negative side as a three-fold liberation; from the spiritual forces in the

world, from the law, and from sin he is thinking in terms of victory. On the positive side the Christian is brought into fellowship with Christ and he lives in a friendly universe. He has peace not because he has escaped from the world of stark realities, but because Christ has overcome the power and the tyranny of evil and sin. "Let the peace of God garrison your hearts" wrote the Apostle. This is the peace which is described as one of the fruits of the Spirit; one of the characteristics of the new life.

Peace, from the Christian standpoint, is a permanent quality of the Christian life. It is not conditioned by the changing circumstances of the world, i.e., no international upheaval can destroy the royalty of inward peace. How abundantly has this been illustrated by the testimony of Christians who went through the fiery trial of persecution and indescribable pain and suffering during the world wars. Nevertheless it is conditioned by those essential requirements of justice, righteousness, duty and service we have seen in Christ. To be in a condition of peace and permeate the world with peace we must walk in the way of peace, upholding those moral and spiritual values which alone can provide the environment in which peace could thrive and flourish.

Christian peace is communicative. Christ sent His disciples with the Gospel of the redemptive love of God. It was a message of judgment, hope and peace. The task of the Church today is to be the Ambassador of Peace, to champion the cause of peace by standing firm and loyal to the Christian principles that make for peace. The task of the Church in international affairs is not always clear. And even when the issues are fairly clear the line of action becomes a matter of controversy. We are not surprised that Amsterdam could not speak with unanimity on the great issues of our day, e.g., the problems of war. But the tremendous truth that the spirit and message that could eventually promote peace is in the Gospel of Christ was recognised with fresh conviction. The application of Christian principles and standards to particular world issues is bound to be difficult. But the Christian Church stands to bear witness to the truth that all things are possible with God and that it is His sovereign, gracious will that people of every race and country should be reconciled to God and their fellowmen.

We are making a tremendous claim when we face this disillusioned world with its people seeking for peace in the stormy tempest, and looking for security in the midst of uncertainty and fear. What then are the fundamental assumptions of the claim we make—that in Christ is peace, and in Him we have seen the values and standards that make for concord? The first assumption of the Christian doctrine of peace is the sovereignity

of God. The historical process is not the effect of the blind play of circumstances. The world is not at the mercy of forces over which none has control. Christian theology has no place for the law of Karma—an inexorable law at the heart of the universe which rules out God from His creation. Nor has it a place for a materialistic interpretation of history. This is God's world. Secondly, God's purpose for the world is redemptive. In the O.T. revelation and in the Incarnation we see God reaching out to man. The Cross is the supreme moment in history when God's redemptive purpose is so marvellously revealed. It was this faith in God's purpose that inspired missionaries like William Carey to dedicate their lives to the conversion of India and other lands. Wherever the Gospel was preached and men and women responded they made the amazing discovery that Christ alone could give real and lasting peace. To be redeemed from ourselves, sin, pride, selfishness is to find ourselves in harmony with God's creation. The third assumption is that in the work of redemption and reconciliation God takes the initiative and calls for our co-operation.

We have already noted the erroneous idea that peace is some impersonal entity which could be brought about by legislation or by a little more of good will amongst nations. On the other hand we have drawn the conclusion that it is a quality of life and outlook we should bring into the world. The question may rightly be uppermost in the minds of most of us as to the relation between such a peace and the peace we all desire for the world today: in other words the controversial problem of how to relate our Christian experience and values to the particular economic and political situation that seem to be the immediate cause of unrest, anxiety and discord. We agree that lasting peace should spring from transformed human nature as illumined by the Spirit of God, because to seek for peace in the world while our whole personality is thrown into a state of internal confusion and conflict is to indulge in self deception. The forces that make for war within and make us hostile to the world outside must be overcome. This victory Christ has won for us. This peace implies that we love and follow the ways of justice and righteousness in all our dealings. In our programmes of social reconstruction, economic reforms and politics, we must be sure that we stand by Christian principles. Our particular problems vary with the different countries we represent and their social and political structures. Happy are we when there is no conflict between our Christian convictions and our duty as citizens of our countries. Whatever the situation may be, our task is to bring into the complex of social relationships the peaceful outlook and spirit radiating something of the peace we have found in Christ.

The world has advanced with amazing speed in the realm of technical and scientific achievements. Some have begun to feel that man is unable to keep pace with this progress. The tragedy of scientific progress arises when it results in a devaluation of human life. Lasting peace necessarily demands that human life should be recognised as the greatest thing in the world —the crown of God's creation. The world today needs the Christian message that man is made in God's image, endowed with moral and spiritual capacities which alone give him his true status as a person. We must learn to respect all people even those we dislike. There is a divine spark in every human heart which can be quickened by the spirit of God.

Christianity does not provide an easy way. It has no easy solution to the problem of world peace. Those who champion the cause of lasting peace, and make no compromise about its demands, but remain loyal to Christ, are bound to come into conflict with those who attempt to build a world for themselves in utter disregard of God and His loving purpose for the world. Peace is a costly undertaking, but let us remember that the way of redemption was the way of the Cross. The challenging of the world situation comes to us as Christian young people. We can be faithful ambassadors of peace only by taking Christianity seriously. Let us make sure that we have enthroned Christ as Lord in our lives, and that we know the source and the secret of Lasting Peace.

Let us go into all parts of the earth taking with us this peace into every sphere of life. Let us sow in every land seeds of friendship and love.

W. G. WICKRAMASINGHE.

The Influence of "Imitatione Christi."

IT has been said that every great book makes us want to know something about the man who wrote it, and Thomas à Kempis, the author of *Imitatione Christi*, has had far more books written about him than he ever wrote himself. His claim to be the author of such a famous Manual of Devotion was, until recently, in dispute, so that most of the books written about him are of a purely controversial nature. Its authorship has been assigned at various times to such spiritual writers as St. Bernard, St. Bonaventura, and Walter Hilton; but the claim of Thomas à Kempis appears to have been completely vindicated in recent years.

Apart from this controversial literature, which is not really concerned with the man himself, enough authentic material is available to give us an impression of his long, secluded life. If anybody's life was uneventful, in the ordinary sense of the word, that of Thomas à Kempis certainly was. But there was at the same time what can only be called an *atmosphere* about it, and that atmosphere has found its way inevitably into his *Imitatione Christi*, so that we seem to detect it, like some prevailing fragrance, on every page and in every word. The man is the book; the book is the man. In imagination we see him writing it:

". . . his little book
in his little nook."

The man whose book was to be read more widely than any other spiritual work, with the sole exception of the Bible itself, was born about the year 1380 at Kempen, in the diocese of Cologne. His parents were of the artisan class. At the age of twelve he was sent to the School of Deventer, in Holland, and became the disciple of Florentius Radewin. He remained under the spiritual guidance of that beloved master for the next seven years. This Florentius, whose life and character were afterwards limned with glowing affection by his illustrious disciple, was responsible for the shaping of the heart and mind of Thomas à Kempis. To his inspired teaching the world probably owes the creation of *Imitatione Christi*. "Florentius taught his disciples," wrote Thomas à Kempis, "to humble themselves, to know well their own weakness . . . to prefer themselves to no man, and having made their foundation sure by lowliness, at length, by the

indwelling grace of the Holy Spirit, to climb to the height of clear knowledge and the light of that full vision of God which is promised to the pure in heart." Florentius was known as "the most pitiful father of the poor"; and after tasting his amazing charity, which included a bath "in warm water infused with aromatic herbs, a most cleanly bed, food and a cup of wine," the destitute would say to one another: "How good and loving a man is this friend Florentius!" It would be impossible to exaggerate the influence of such a master on the future author of *Imitatione Christi.*

In 1399 Thomas left Deventer and proceeded to Windesheim, near Zwolle, where he begged admission to the Monastery of St. Agnes as a canon-regular. His elder brother, John, was Prior there at the time, so it is not surprising that Thomas "was mercifully received." The chronicler, Rosweyde, describes Thomas as being "rather below the middle height, well proportioned, of a dark complexion, but with a bright, fresh colour and remarkably keen eyes." He had a noble head with a high, broad forehead, and the eyes of one whose inward vision has long been fixed on things eternal.

With one or two short breaks, à Kempis was to spend seventy-two years as a canon-regular in the Monastery of St. Agnes. He was ordained in 1413, and died in 1471. All his biographers agree that from the moment he became a canon-regular, Thomas was a "model of that loving piety which changes the hell of this world into a veritable paradise." Everything he did and said and wrote savoured of Christian virtue. Towards his brethren he was sweetness itself; and he was charitable and full of sympathy for all. The community he joined could not have been more ideally suited to the spiritual aspirations of the young à Kempis. St. Agnes had been formally established as a Monastery only a short time before his arrival, and its members were all filled with a religious zeal for spiritual devotions. Prior John, brother of Thomas, caused the devotions to be observed with gerat regularity and fervour. As the old chronicler of Windesheim expressed it: "The brethren could claim to be green and flourishing shoots of so great a tree of God's planting." In common with most of his kind in those far-off Pre-Reformation times, Thomas became an expert copyist of precious manuscripts, and side by side with his other monasterial duties, his chief occupation was the transcribing of the Holy Scriptures and works of devotion.

After his ordination he held the office of sub-prior, attached to which was the duty of instructing the novices. These joint offices he appears to have filled for a long period of years. Once he was made procurator, being chosen for that office because

his brethren saw that he was "much inclined to give alms." He died at the ripe old age of ninety-one. Attempts have been made at various times to introduce the cause of his beatification, but nothing has ever come of them. His writings, and especially *Imitatione Christi*, are a lasting testimony to his deeply spiritual character.

Besides his masterpiece, Thomas à Kempis was the author of several other books, which though less popular in their appeal, breathe the same spirit of love, humility, and intimate communion with God. He also compiled chronicles of other religious orders. Most of these works have been translated into English and will repay devout reading. All are rich in Biblical allusions, so that the impression one gets from them is that Thomas must have had a profound knowledge of the Bible. The fact that he was at all times a prodigious worker is also evident; in addition, he must either have had a phenomenally retentive mind, or been in the habit of taking copious notes from everything he read or copied out. In fact, it is only reasonable to guess that any intelligent and deeply interested copyist, such as Thomas undobtedly was, would jot down for his own personal use anything that particularly appealed to his piety and made a bid for his mind. Such references, amassed through the silent years, and probably set down in some private commonplace book, would be invaluable when the copyist turned himself to the task of writing or instruction.

A striking feature of à Kempis's *Imitatione Christi* is the early date of its appearance. It was first published, anonymously, in 1418, when Thomas was only thirty-eight. As it stands, the book might conceivably represent the accumulated spiritual wisdom of a lifetime. Yet a comparatively young fellow, shut away from the world of men and women, was able to produce a work so mature in thought and observation, so rich in the range of its spiritual experience, yet at the same time so homespun and simple, that it won immediate acceptance as a spiritual classic.

The *Imitatione Christi* is divided into four books, which contain admonitions, exhortations, and counsels of incalculable value on various aspects of Christian life and doctrine. The fourth book, which contains eighteen chapters, treats especially of the Lord's Supper, and is headed *A Devout Exhortation to Holy Communion*. In some of the editions of *Imitatione Christi* this book is so arranged as to provide a different form of preparation and thanksgiving for each visit to the Lord's Table. But any average reader should be able to do that for himself. It would be difficult indeed to discover material more suitable and appropriate than this for communion preparation. Weekly or fortnightly communicants, who sometimes experience aridity

due to custom or routine, will find a fresh fervour in reading over a chapter of this fourth book of the *Imitatione* before coming to the Lord's Table.

Much more difficult must have been the task of the compilers to find a descriptive and comprehensive title for each of the other three books. The first, comprising twenty-five chapters, offers useful admonitions for a spiritual life. The vanities of the world, the flesh, and the devil are to be despised, and a "meek knowledge of oneself" is to be had by listening to the words of divine Truth. A warning is given against "flying vain hope and pride," "inordinate affections," while much stress is put upon the "profit of adversity," "the love of silence," 'obtaining peace," "the merit of resisting temptations and avoiding rash judgments," "the consideration of human misery," and, last of all, the absolute necessity of ever remembering the "last things."

The second book, in twelve chapters, is concerned with the "inner life." Peace is to be had only from a pure mind, a "simple intent," and a "good conscience." "The glory of a good man," the monk of the Middle Ages wrote, "is the *testimony of a good conscience*. Have a good conscience, and thou shalt ever have joy. A good conscience is able to bear very much, and is very joyful in adversities. An evil conscience is always fearful and unquiet. Thou shalt rest sweetly, if thy heart do not blame thee. Never rejoice, but when thou hast done well. Sinners have never true joy, nor feel inward peace; because *there is no peace to the wicked, saith the Lord*. And if they should say, *We are in peace, no evil shall fall upon us, and who shall dare to hurt us*? believe them not; for upon a sudden will arise the wrath of God, and their deeds shall be turned into nothing, and their thoughts shall perish. To *glory in tribulation*, is not a hard thing for him that loveth; for so to glory is to glory in the Cross of the Lord. Brief is that glory which is given and received from men. Sorrow always accompanieth the glory of the world." All human solace and comfort may be wanting to a man, but he can turn to the "love of Jesus above all things," and in the fond familiarity of His friendship find inward strength and consolation. Few are the lovers of the Cross; yet only those who embrace it will find lasting peace.

In fifty-nine chapters the third book deals with a vast variety of topics, but the general idea throughout is that man must draw near to God by faith and love, patience and meekness. The closer a man approaches his Maker, so much the more readily will he forsake himself, "eschew vain secular cunning," and "set the world at nought." But to do all this he must have a "free mind" and avoid curiosity, "not regard much outward things," "not account himself worthy of comfort, but rather deserving

of stripes," "ponder but little the judgment of men," and remember "that God is sweet above all things and in all things to him that loveth."

The *Imitatione Christi*, in spite of its unfortunate title, has been translated into almost every language. Christian and non-Christian, Protestant and Roman Catholic, men of thought and men of action, tormented souls and souls at peace with themselves, old and young, men and women, and Orientals and Occidentals alike have sung its praise. A certain king of Morocco is said to have made it his constant companion.

The ship, bringing the redoubtable John Newton back from his *sturm und drang* period in Africa, had crossed to Brazil, then held straight northward from the banks of Newfoundland on its homeward voyage. It was badly out of gear, and the Spring equinoctial gales were blowing hard. Little could be done in navigating the vessel, and, to pass the time, Newton picked up one of the very few books which chanced to be on board. Of all the books in the world this was a copy of Thomas à Kempis's *Imitatione Christi*, and as he read the quiet, beautiful sentences of the old cloisetered saint, the thought came into his mind, "What if these things should be true?" He shut the book hastily, climbed into his hammock, and fell fast asleep. "But now," as he says, "the Lord's time was come." On the morning of the March 10th, 1748, he was awakened by the sound of heavy seas breaking on the deck. A fearful tempest had fallen on the ship, and for four days it raged with uninterrupted fury. The vessel was waterlogged, and became partly a wreck, and several of the crew were washed overboard. Newton himself was lashed to the pumps, and toiled like a Trojan for hours together as the vessel drifted helplessly eastward. All hope was abandoned. Then, through his reading of the *Imitatione*, old, half-forgotten, often-derided words of the Bible came to his memory, especially, as he tells us himself, words of judgment. Scene after scene of his licentious life rose up before him. The storm lulled a little and then he began to pray. "My prayer was like the cry of the ravens, which yet the Lord does not disdain to hear." This was the turning-point in Newton's life. Henceforth he never failed to keep the March 10th in solemn remembrance, nor ceased to give grateful thanks to God for *Imitatione Christi*.

In the fifteenth colloquy, *The Library*, of *Sir Thomas More: or, Colloquies on the Progress and Prospects of Society*, by Robert Southey, we happen on this fine passage:—

> ". . . To the studies which I have faithfully pursued, I am indebted for friends with whom, hereafter, it will be deemed an honour to have lived in friendship; and as for

the enemies which they have procured to me in sufficient numbers . . . happily I am not of the thin-skinned race . . . they might as well fire small shot at a rhinoceros, as direct their attacks upon me. *In omnibus requiem quaesivi,* said Thomas à Kempis, *sed non inveni nisi in angulis et libellis.* I too have found repose where he did, in books and retirement, but it was there alone I sought it: to these my nature, under the direction of a merciful Providence, led me betimes, and the world can offer nothing which should tempt me from them."

Largely responsible for his famous Oxford awakening, John Wesley was so impressed and helped by his reading of the *Imitatione* that he set himself to the task of translating it into his mother-tongue. Later in life he expressed the judgment that it was "next to the Bible." His initial reading of it worked deeply upon his sensitive spirit and wrought a marked change in his life. "I began," he says, "to alter the whole of my conversation, and to set out in earnest upon a new life. I set apart an hour or two each day for religious retirement; I communicated every week; I watched against all sin, whether in word or in deed."

Patience and resignation were the states of the purified soul which Florence Nightingale found, curiously enough, hardest of attainment. Her tribulations were often caused, she complained, by her impatience. "O Lord, even now," she once prayed, "I am trying to snatch the management of Thy world out of Thy hands." She marked for her edification many a passage from devotional writers in which such virtues were enjoined, as in this from Thomas à Kempis: "Oh Lord my God, patience is very necessary for me, for I perceive that many things in this life do fall out as we would not . . . It is so, my son. But my will is that thou seek not peace which is void of temptations, or which suffereth nothing contrary; but rather think that thou hast found in many adversities."

peace, when thou art exercised with sundry tribulations and tried

On a lovely blue day in summer, during his Southampton ministry, Alexander McLaren came upon the Westlake sisters in the New Forest. One of them was reading, and he accosted her, "Will it bear the test of these surroundings?" She replied, "It is Thomas à Kempis." "Ah! that will do," he said.

"Turn to the heights," exclaims Thomas à Kempis, "turn to the deeps, turn within, turn without—everywhere thou shalt find the Cross!" Those who know George Eliot's *The Mill on the Floss* will remember the passage in which it is told how little Maggie Tulliver stumbled upon this tremendous truth. She had

come home from school to a humdrum life with little love in it either from parents or brother. She became discontented and felt home to be a sort of prison. Was there not some secret of life to be gathered from books, she wondered? Trying one book after another she came upon a copy of à Kempis's *Imitatione Christi*, "It had the corners turned down in many places, and some hand now for ever quiet had made at certain passages strong pen and ink marks, long since browned by time. She turned from leaf to leaf, and read where the quiet hand pointed: "Know that the love of thyself doth hurt thee more than anything in the world. If thou seekest this or that, and would be here or there to enjoy thy own will or pleasure, thou shalt never be quite free from care. . . ."

"She read on and on in the old book, devouring eagerly the dialogues with the invisible Teacher, the pattern of sorrow, the source of all strength; returning to it after she had been called away, and reading till the sun went down behind the willows. With all the hurry of an imagination that could never rest in the present, she sat in the deepening twilight forming plans of self-humiliation and entire devotedness; and, in the ardour of first discovery, renunciation seemed to her the entrance into that satisfaction which she had so long been craving in vain. She had not perceived—how could she until she had lived longer?—the inmost truth of the old monk's outpourings, that renunciation remains sorrow, though a sorrow born willingly. Maggie was still panting for happiness, and was in ecstasy because she had found the key to it. She knew nothing of doctrines and systems—of mysticism or quietism; but this voice out of the far-off middle ages was the direct communication of a human soul's belief and experience, and came to Maggie as an unquestioned message.

I suppose that is the reason why the small old-fashioned book, for which you need only pay sixpence at a book-stall, works miracles to this day, turning bitter waters into sweetness; while expensive sermons and treatises, newly issued, leave all things as they were before. It was written down by a hand that waited for the heart's prompting; it is the chronicle of a solitary, hidden anguish, struggle, trust and triumph—not written on velvet cushions to teach endurance to those who are treading with bleeding feet on the stones. And so it remains to all time a lasting record of human needs and human consolations: the voice of a brother who, ages ago, felt and suffered and renounced—in the cloister, perhaps, with serge gown and tonsured head, with much

chanting and long fasts, and with a fashion of speech different from ours—but under the same silent far-off heavens, and with the same passionate desires, the same strivings, the same failures, the same weariness."

But it still remains impossible to analyse the precise quality that makes the *Imitatione* different from every other spiritual book, and is the perennial secret of its universal appeal. It possesses that elusive, indefinable "something" which captivates the wayward heart of man. Charm the book has, fresh and unstudied, a winning naiveté of expression, a style spontaneous and unconventional. It is perhaps the supreme example of the "art that conceals art." His life, as we have already seen, was outwardly the most uneventful conceivable; but few have understood, as Thomas did, the language of simple, mystical devotion to Christ.

Thomas à Kempis was by no means the author of one book, but his *Imitatione Christi* could very well be made the one spiritual book of any devout soul. What it has to say should be read slowly and with recollection; there is a choice of subject in it to meet every spiritual need and mood. A regular habit of reading the *Imitatione* can have but one happy result: the enriching and enlarging of one's spiritual life.

JOHNSTONE G. PATRICK.

Augustine and Plotinus.

WHEN we quote, as we so often do, the well-known prayer of Augustine: "Thou didst make us for Thyself, and our heart is restless until it rest in Thee,"[1] we should reflect that Augustine (354–430 A.D.) derived the thought so expressed from the great Neoplatonist philosopher Plotinus, who died in 270 A.D. Indeed the words themselves are strongly reminiscent of a passage in Plotinus' *Ennead* 5/9/2. ("Arriving at the fatherland he will cease from travail, but not before"). Augustine, before his conversion to Christianity, was deeply versed in the philosophy of Plotinus, and throughout his Christian life his mind was saturated with Neoplatonist conceptions. His famous prayer, therefore, which is probably the most oft-repeated prayer in Christendom after the Lord's Prayer, owes its origin to that deep and fructifying stream of thought which took its rise in the mind of Plato and flowed on in ever-widening dimensions till it reached its fullest scope in the Neoplatonism of Plotinus, and thence passed through the mind of Augustine and other Christian philosophers into the boundless ocean of Christian truth.

Plotinus taught that God is our home and heaven our fatherland, and that our soul will never be free from pangs of restlessness and pain until it arrives there. Only in communion with the One Eternal unchanging God can the soul find repose. As Augustine said, following Plotinus,[2] "With Thee is rest entire and life imperturbable."[3] Like Jesus Himself, Plotinus taught that sinful men should hate themselves as they are, and seek to lose themselves in God, that so they might find themselves in the life eternal. The Neoplatonic and Christian streams of thought meet in Augustine who, in his treatise on *True Religion* (chap. 48) writes: "Whosoever loves himself in his folly will make no progress towards wisdom, nor will become such as he wishes to be, unless he hates himself as he is." The goal of the spiritual man is to "lose himself in heaven above."

Professor Whitehead's definition of religion as being "what

[1] Confessions 1, 1.
[2] Ennead 1, 1, 2; 3, 7, 4.
[3] Confessions 2, 10.

a man does with his solitariness" was not original. It goes back to Plotinus, who pleads for simplicity and singleness of heart, and finds the essence of religion in the soul's withdrawal from the crowd, coming apart and resting in the invisible God, "a flight from the many to the One, a flight of the alone to the Alone."[4] Augustine follows Plotinus very closely in this belief. In "*True Religion*" (chap. 21) he writes: "The multiformity of temporal things did by the senses distract fallen man from the unity of God," and in his *Commentary* on Psalm 4, he says that we ought to stand alone and single, that is, refuse to lose our individuality in the crowd and our souls in the multitude of things that decay and perish, so that we may be lovers of eternity and unity and be able to cleave to our One God and Lord. The spiritual man seeks the approval of God rather than of men.

Part of the secret of Augustine's tremendous intellectual power was the absorption of his mind in that conception of the One perfect, beautiful, holy, true, invisible, eternal, unchanging, impassible God, which was clarified for him in the teaching of Plotinus. When Augustine wrote: "In the Eternal there is neither anything past, as though it had passed away, nor anything future, as though it was not as yet, but whatever is, only is,"[5] he was freely quoting Plotinus, *Ennead* 3/7/4. Like Plotinus, Augustine teaches that God has His centre everywhere and His circumference nowhere. God is infinite and indefinable. "We can know what God is not, but not what He is."[6] Discursive thought cannot apprehend the Ineffable One.[7] It is enough to apprehend Him by a kind of "spiritual intuition." "*Un Dieu défini est un Dieu fini.*"

In the view of Plotinus and Augustine, fellowship with this Eternal One is in itself heaven, and is attainable in some degree by men on earth, though fully realised only in the realm of endless bliss "above." The abode of God is filled with perfect peace, serene and calm, beyond perturbation and passion, untroubled by sin, sorrow, pain or fear; and even on earth the lover of God can enjoy a foretaste of this "peace of God which passeth all understanding." Such peace is received by faith. But what is faith? Plotinus says that it is surrender to the Good and True and Beautiful—involving travail of soul, the girding up of the loins of our mind, spiritual discipline and self-denial. For the pilgrim on earth, the crown of inner peace and blessedness involves the cross of self-sacrifice.

The man, then, whose restless heart learns to rest in God, is

[4] Ennead 5, 13, 17.
[5] Lib. 83, Quaest. 19.
[6] De Trin. 8, 2.
[7] Cf. Ennead 5, 3, 17.

the "lover"; and by "lover" Plotinus[8] and Augustine[9] mean the soul that loves divine truth, beauty and goodness, and is drawn by them into fellowship with the Eternal Godhead. There is an affinity between God and man, for man participates in God.[10] Man's true quest, therefore, is God Himself. "Man's true honour is the image and likeness of God, which is only retained by reference to Him by whom it is impressed. Men cleave, therefore, the more to God, the less they love anything of their own."[11] "Whosoever seeks from God any other reward but God, and for it would serve God, esteems what he wishes to receive more than Him from whom he would receive it . . . The reward of God is God himself."[12] "*Habet omnia qui habet habentem omnia.*"

The quest of the "lover" is for the transcendent, spiritual, eternal Beauty, which is God. Plotinus and Augustine, however, do not despise physical and natural beauty. For them, as for Plato and Wordsworth, the love of Nature is the first stage in the ascent to the love of the divine, invisible and eternal values of the spiritual world. Nature cannot be truly appreciated except by those who have passed through the veil of the visible world and have grasped by a spiritual intuition the reality which is unseen and eternal. He whose soul is *in patria* with God returns to behold natural beauty with a fresh and divinely inspired comprehension, "a sense sublime of something far more deeply interfused." Those who are made meek by this reverence are the true inheritors of the earth. The others, who lose their own souls to gain the world, do not inherit the earth; but, as John Oman says, the earth inherits them.

The study of Platonism and Neoplatonism is still, as it was for Augustine, a fountain of inspiration springing from the same wells of eternal Truth from which Jesus drew, Who is Himself the Eternal Truth of God. Plotinus made clear, as never before, the non-spacial non-material, non-quantitative nature of God and the soul.[13] Augustine found in Christianity the confirmation of all that is true in Neoplatonism, with the incomparable addition of the Incarnation and all that flowed from it.[14] The Truth as it is in Jesus is no other than the Truth which the true philosopher seeks. "For our knowledge of first principles we have recourse to that inner truth which presides over the mind. And that

[8] Ennead 3, 8, 9; 5, 9, 2; 6, 7, 35.
[9] Confessions 3, 6; 13, 9.
[10] cf. Pascal: "Tu ne me chercherais pas, si tu ne m'avais déja trouvé." Bernard: De Diligendo Deo, 7, 22. "Nemo Te quaerere valet nisi qui prus invenerit." cf. Aug. Confess. 1, 1; 10, 27.
[11] Aug. De Trin. 12, 11.
[12] Aug. in Ps. 72, sect. 32.
[13] Ennead 2, 4, 9. cf. Aug. Confess. 3, 7.
[14] Confess. 7, 9.

indwelling teacher of the mind is Chirst, the changeless virtue and eternal wisdom of God, to which every rational soul has recourse. But so much only is revealed to each as his own good or evil will enables him to receive." [15]

"The thing itself, which is now called the Christian religion, existed among the ancients, nor has it failed from the beginning of the human race, until Christ Himself came in the flesh, whence the true religion, which already existed, began to be called Christian." [16] The ultimate authority, which alone is infallible, is and always has been the eternal and living and self-authenticating Truth. Only in Him Who is the Truth and the Life can the obstinate questionings of the human mind find their answer and our hearts find rest.

A. W. ARGYLE.

[15] De Magistr. 38.
[16] Retract. 1, 13, 3.

The Independent Press has recently issued two books in the devotional field. P. T. Forsyth's *The Soul of Prayer* (5/-), is not one of his biggest or best known works, but it is well worth re-issuing along with the others. It is typical in its energy and in its cascade of language and ideas. He ranges into one or two aspects of prayer seldom touched by other writers and other, more familiar, ideas come over with the characteristic Forsythian difference. The book is practical in the way that good theologising always is. There are reminders of the 1916 background against which it was written but only one or two sentences have an antiquated ring. All the rest is relevant and likely to remain so. The Greek quotation on p. 59 has a wrong breathing and a superfluous iota subscript.

The first part of *Sonship* by K. L. Carrick Smith (1s. 6d.) is good, interpreting, in the light of the New Testament and with considerable freshness, the filial consciousness of Christ. Neither freshness nor concentration are sustained and the practical application of a valuable thesis is spoiled by a tendency to make digs of a negative kind. Forsyth left one feeling rebuked but helped; the value of this book will be minimised by the irritation it creates in the mind. Granted that Christians are often misguided, reluctant in the use of divine resources, and labouring in their handling of important problems, but not all the Gordian knots with which they wrestle can be cut with a sentence. One's ultimate disappointment with this book is not diminished by the impression that the author has the ability to offer help of a kind he has withheld.

G. W. RUSLING.

The Brewer Family.

"THERE is no antidote," wrote Sir Thomas Browne, "against the opium of time, which temporally considereth all things; our fathers find their graves in our short memories, and sadly tell us how we may be buried in our survivors." The truth of this dictum becomes plain when we try to resurrect figures of the recent past. The Brewer brothers were men of note in their day; there are plenty of people now living who can remember them; yet to reconstruct a small part of their lives involves research into history which has already become dim.

Our knowledge of this family begins with John Sherren Brewer, Senior, who came to Norwich early in the eighteen hundreds to exercise his vocation as a school-master. Here he married Elizabeth, daughter of Robert Kitton, one of a family which had widespread connections throughout Norfolk. Robert Kitton was a member of St. Mary's and in January, 1812, J. S. Brewer was admitted to the membership of the Church, having formerly been a member of the Baptist Church at Amersham. In the following July his wife was the first candidate to be baptised by Joseph Kinghorn in the new chapel which was completed in that year—the same which after several enlargements was finally destroyed in the blitz of 1942. The births of ten children of J. S. and Elizabeth Brewer were registered at St. Mary's and there may have been others, for E. C. Brewer claimed to be one of a family of twenty-one. Those registered are:

John Sherren	13 Mar. 1809
Ebenezer Cobham	2 May 1810
William	12 Dec. 1811
Robert Kitton	9 Jan. 1813
Henry	13 Sept. 1814
Julia	22 Mar. 1816
Anna Maria	14 Sept. 1818
Susan	10 Apr. 1820
Lucy	20 Nov. 1821
Rachel	30 May 1824

In due time Brewer was successful enough to be able to move out of the city and to set up his school in commodious premises at Mile End House on the Newmarket turnpike, about a mile from the city gates in the parish of Eaton. He issued a prospectus in 1824 which gave some curious particulars of the

school. He had, he said, tried to improve its character by careful study of the new developments in Public Education. The fitness of the situation was acknowledged by all: the salubrity of the air, the extensiveness of the ground to be appropriated for amusement, its complete separation from casual intercourse, the facilities for conveyance by coaches, were rarely equalled. He was erecting a handsome building with additional chambers and a schoolroom forty-eight feet by twenty-seven and fourteen feet high; the latter Mr. Ball had agreed to warm and ventilate by an apparatus which should without any effluvia arising from the decomposition of metal, preserve at all seasons the air of the room temperate and pure. The system of discipline was so correct as to render it impossible for a pupil to be absent longer than ten minutes without detection or to avoid by any artifice the performance of his appointed duties! The course of instruction comprised Greek, Latin, Mathematics, Geography, Arithmetic, Writing, &c. . . Terms which did not include washing and stationery were:— Boarders forty guineas a year or, under twelve, thirty-five guineas; day boarders 16 guineas; day pupils ten guineas.

Something more of the school may be learned from a paper printed in 1828 by the pupils entitled *Horae Feriatae of a nest of Eaglets lately hatched at Mile End* and dedicated "to Mr. Brewer, our revered master." There were then sixty-three boys including four Brewers. The paper is mainly given up to rhymes which evidently refer to topicalities and are quite unintelligible to us. One seems to give a picture of the school's ideal—

> Taught to court the muses fair,
> Lightly trips the Eaton lad,
> Scorning vulgar sordid care,
> Never boistrous, never sad.

One fears the Eaton lad was a bit of a prig!

A glimpse of the family is to be seen in 1831 in the album of Mary Ann Smith, a young lady of some charm belonging to the St. Mary's circle. On January 18th, she took her album to Mile End House where R. K. Brewer (aged eighteen) covered five pages with a waltz of his own composing, and E. C. Brewer (nearly twenty-two) celebrated her attractions in verse. In contrast to the Scriptural themes of almost every other entry in the album these verses are adorned with classical allusions, giving a foretaste of the author's later predilections.

> Could I write to thee Miss on the Moon's silver page,
> With the stylus of yore like the Samian sage,
> This prayer shouldst thou read on that planet engraven
> Be thou to the earth what the moon is to heaven.

The album was brought to Mile End House again a month later when W. Brewer, who grew up to be a surgeon and Member of Parliament for Colchester, added another two pages of verse "composed while walking in our garden on the first very cold day in Autumn" comparing female beauty to the lily which the winter inevitably blasts :—

> The swarms that crowd your blooming May
> Will leave you in your Winter day;
> If like the Lily you can prove
> No claim but beauty for their love.

The father was a keen and active member of St. Mary's and a staunch supporter of Joseph Kinghorn's strict-Communion views. It is said that when William Brock came to Norwich in 1834 to take up his first pastorate it was no uncommon thing for him to receive a letter in the early part of the week expressing some difference of opinion on his Sunday's expositions and founding its representations on the original Greek or Hebrew which would be quoted at large. Brewer is mentioned as one of the four members of the congregation responsible for these epistles. There was strong feeling in the Church on the Communion question at this time and the fact that the spirit of unity was preserved in spite of this difference reflects great credit on all concerned. In 1835 when Brother Allen was elected a deacon, Brewer proposed to withdraw from the Church as Allen was an open-Communion man, but he was persuaded not to take this step and six years later, when Allen left Norwich, Brewer himself was elected to the diaconate although the majority of the Church was by this time strongly in favour of open Communion. When in 1841 Brock was urged to become Secretary to the B.M.S. Brewer was much in favour of his remaining at St. Mary's and moved a resolution in the Church meeting accordingly. In 1843 he offered to resign from the diaconate owing to his physical infirmities and the distance of his residence from the church, but he was persuaded to continue. He remained leader of the strict-Communionists and in 1844 published *The Communion Question Discussed,* a dialogue of twenty pages proving his case to the author's complete and evident satisfaction. In the next year William Brock started to hold a special Communion service for unbaptised Christians at St. Mary's. This called forth a letter of protest from forty-two members, of whom J. S. Brewer was the first. At the next church meeting Brock read the protest and his reply to it. The whole matter was debated with considerable candour. A vote of censure upon the pastor was moved and seconded but this found no favour with the church, several strict-Communionists entreating that it might be withdrawn. It was withdrawn on condition that the protest be entered in the

church book, the strict brethren agreeing that on this condition they would raise no further opposition. When Brock's minutes of this stormy meeting were read Brewer rose to say that in his opinion they were quite correct, even a *fac simile* of the proceedings taken by the Church.

It is evident from the record above that Brewer was a keen and convinced Baptist and was active as a church-member and deacon in support of his beliefs. It is plain too that his obvious pedantry was redeemed by the Holy Spirit in the discipline of the Christian community, so that he was able to enter into fellowship with people from whom he differed deeply in opinion even when he saw their views increasing in influence at the expense of his own. These things being so, it is curious that he caused or permitted his sons to pursue studies which under the unequal laws of those days involved their conformity to the Church of England. He himself had been brought up an Anglican and had become a Baptist by conviction. Perhaps he thought his sons might follow the same path, but if so it is hardly surprising that he was disappointed and that only one returned to the fold.

In 1828 Robert, who already displayed an extraordinary genius for music, was sent to London to study at the Royal Academy. Soon after, John went to Oxford and Ebenezer to Cambridge. Joseph Kinghorn, visiting the latter University, remarked that he had seen there the best arguments for the Establishment. Whatever the arguments both John and Ebenezer accepted them enthusiastically. Both became zealous members of the Anglican communion and soon entered its ministry.

John Sherren Brewer Junior, who was noted at Oxford for the wide range of his reading, joined the Tractarians and was admitted to some degree of intimacy with J. H. Newman for whom he always retained a warm attachment. This association seems to have caused strong reaction in the family for one of his great-nieces recollects that is used to be said with bated breath that one of their uncles was a "priest"—a term of quite alarming implication in those days.

Ebenezer's churchmanship was of a different brand but equally tenaciously held. He actually came to Norwich in 1844 and gave two lectures in support of the Establishment. He seems to have accepted the orthodox Calvinism in which he had been brought up for he describes his Church as a mountain which cannot be moved against a thousand isms or schisms, among which he enumerates Arminianism. While attacking the Nonconformity of his upbringing he has a blow too for the Tractarianism of his brother: "the spray of Puseyism and the salt fury of Superstition may occasionally dash over the cliffs and injure the cultivation of our beautiful church. . . ." Combatting, as he says,

"without mercy" the opinions of Dissenters he is willing to acknowledge their piety and sincerity. His knowledge of both sides of the question does lead him ultimately to an ecumenical view which he expresses in a striking simile: "So may two mountain torrents from opposite hills dash against each other with the violence of two contending armies. They pour headlong down, they gather strength, they meet, they clash, they repel each other with the vehemence of giants, they spend their fury, they unite in one rich unresisting stream in the valley and go forth along their noiseless way uniting in doing good."

Robert Kitton Brewer's religious life developed very differently. He had a successful career at the Royal Academy of Music. During his last three years he was one of seven students who attended twice a week at the Palace to play before King William and Queen Adelaide. At the age of twenty he received his Doctorate of Music. He was, however, disturbed by the religious atmosphere (or rather lack of it) at the Academy. The worldly outlook of the Chaplain seemed appalling to this impressionable youth who had never known or thought of a less pious minister of the Gospel than the late eminent Joseph Kinghorn. He was obliged to conform to the Established Church, but not finding there the spiritual nourishment he needed, he contrived to attend Nonconformist worship also. In 1833 a serious illness brought him home to Norwich. He told afterwards how some words of Brock in prayer at St. Mary's laid hold on his soul. Thereafter he looked on Brock as his pastor and in due time he left the Church of England and was baptised at St. Mary's at the close of 1834. With him there joined the Church, Emily Brewer, who, we may suppose, was another sister, Elizabeth Kitton, a cousin, Mary Ann Smith, already mentioned as a friend of the family, and her sister Catherine. Another sister, Susan Brewer, was accepted for baptism in 1841 but by 1848 the Anglican influence was in the ascendant and when J. S. Brewer senior died in that year although a deacon of St. Mary's he was laid to rest by the Vicar of Eaton in the village churchyard.

John Sherren Brewer (junior) took orders in 1837, and moving to London became chaplain to a Bloomsbury workhouse. He worked here for eight years taking a deep interest in the unfortunate folk to whom he was called upon to mininster. He later published *Lectures to Ladies on Workhouse visiting*. In 1839 he was appointed Lecturer in Classical Literature at King's College where he worked for thirty-eight years, subsequently lecturing on English Language and Literature and on Modern History. His sympathy was always strongly evoked for causes or for men when they were struggling against misconception and

were unpopular, while he seemed to be put upon his guard towards them as soon as they became successful. Thus his interest in the Tractarians waned and he became attached to F. D. Maurice, whom he ultimately succeeded as head of the Working Men's College. In 1857 he was entrusted by the Master of the Rolls with the calendering of State Papers for the reign of Henry VIII. The task was prodigious. Most of the letters bore no date of year and had to be dated from internal evidence, involving an elaborate study of the whole before any attempt could be made at putting them into order. He worked on this task until his death in 1879, editing four volumes of the Calendar and contributing 1,500 pages of prefaces. It is unlikely that any other student will ever attain such an intimate and detailed knowledge of this period as he had. It is an encouragement to know in these days of rampant propaganda that this great historian "held with unabated confidence to his conviction that the main facts of history and the lessons to be drawn from them are independent of conflicting interpretations of its details." In 1877 he gave up teaching and retired to the Crown living of Toppesfield in Essex, where he threw himself with enthusiasm into pastoral work. Two years later he caught cold when making a long journey afoot to visit a sick parishioner. The sickness that followed caused his death in February 1879.

Ebenezer Cobham Brewer, although in Anglican orders, devoted his life principally to literary work and to the production of school books. The British Museum Catalogue lists no less than sixty-three volumes to his credit. He dealt with History, Geography, Composition, Astronomy, Chemistry, Book-keeping and what not. In 1850 he published his *Guide to Scientific Knowledge in Things Familiar* which enjoyed a phenomenal popularity, a forty-fifth edition being published in 1896. In 1852 he went to Paris where, at the instance of Napoleon III, he brought out a French version of the *Guide*. All this wealth of pedantic literature has passed into history, though some of the books are still remembered by those who used them at school. Dr. Brewer did however produce one magnum opus which has survived him, his *Dictionary of Phrase and Fable*. It was first published in 1868 and has been re-issued as recently as 1948. It is well known to journalists and often provides material for a fourth leader in *The Times* to this day. Dr. Brewer died at his daughter's house at Edwinstowe in 1897.

Robert Kitton stayed in Norwich for a few years helping in his father's school. He had thoughts of entering the ministry. The matter was brought before the church meeting at St. Mary's in June, 1837, and he was requested to preach every Monday evening until the next church meeting in order that the brethren

might form an opinion. The opinion proved favourable and he went to Stepney College with the Church's commendation. After four years study he received a call to Coleford in Gloucester. He remained there only three years, but those years saw a forward movement and the formation of a new church at Cinderford. After a four years pastorate in Brighton he went to South Parade, Leeds in 1847. He found the narrow views of the church there uncongenial and in 1848 he resigned to form, on an open membership basis, what is now Blenheim Baptist Church. Here he ministered until 1864.

In order to provide for his family he had been obliged to open a school. He now felt that with the growing demands of the pastorate he could not fulfil both vocations. He was sorely troubled as to which he should choose. "If I were to choose," he wrote, "I should like to cultivate my talent as a preacher. I have never yet preached as I desire. It is my passion." Yet he felt that the path of duty lay in the other direction. He resigned the pastorate and devoted himself to his school, in which he achieved a fair degree of success. Needless to say the school had a strongly religious atmosphere. Family prayers were an important item of routine. One day the parent of a former pupil came to thank Dr. Brewer because his son, now a doctor, had successfully performed a difficult operation. Brewer disclaimed any credit saying that he had not taught him medicine. "No," replied the father, "but you taught my boy to observe and thoroughly understand all he learned and this has been the reason of his success." In 1872 ill-health caused him to retire from his school and move to London. After a few months rest he took up the pastorate of a small Baptist Church at Shacklewell where he found opportunity to minister especially to men in the humbler walks of life. He also taught at the Missionary College under the Rev. Grattan Guiness. But he never fully regained his strength. In the Spring of 1875 he fell seriously ill and on the day after Good Friday, passed away.

All the brothers inherited from their father a strong interest in things educational. Both J. S. and R. K. were practising teachers and lecturers for a large part of their lives: both E. C. and R. K. brought out school books and on occasion collaborated, R. K. revising E. C.'s *Guide to Scripture History* in 1858. Even William, the medical man, published an address to the Electors of Colchester under the title *Education and Citizenship*, although it really deals with the extension of the franchise.

What did they owe to the church of their upbringing? Much in various ways. No man could have sat under Joseph Kinghorn through all the impressionable years of youth without being affected by his influence. They all acquired a firm faith

in the Christian Gospel as revealed in the Scriptures, a faith which they believed to be consonant with reason and into which they were able to fit all the wide fields of knowledge which they afterwards mastered. Thus E. C. B. was able to write in his *Theology in Science*: "If science is truth, it must prevail and revelation has nothing to fear from the light of truth."

R. K. B. followed Kinghorn in his denominational loyalty, but rejected his strict-Communion tenets. J. S. B. on the other hand carried over the strict-Communion tenet into the Anglican church, joining the Tractarians who have always strongly held to this point of view. Perhaps, too, his early training led him to a strong appreciation of the vital importance of the Scriptures. In his *Life of Erasmus* he projects this notion backwards upon the Medieval Church and writes: "What Pope and Schoolman could never have done—for securing uniformity of belief and worship; for rooting in the hearts of men the grand idea of one Church, one head, one language, binding the old to the new races in unbroken succession, and to Him above all who had the keys of death and hell—was done by the irresistible influence of the Vulgate." Despite his Tractarian affiliations he looked back to his Nonconformist upbringing and could discern the underlying unity of Christendom, writing at the end of his life: "Few of them [Dissenters] venture to depart very widely from the faith and practice of the Church of England."

The influence of every true church must be felt beyond the bounds of its own communion and those who, trained in one denomination, find their spiritual home in another always carry a cargo with them although they may not be conscious of it.

CHARLES B. JEWSON.

Dr. John Ward's Trust.

BY an indenture made in the "28th year of the reign of our Sovereign Lord George the Second, by the grace of God, King of Great Britain, France and Ireland, and in the year of our Lord, 1754," John Ward, Doctor of Laws and Rhetoric Professor in Gresham College, London, bequeathed £1,200 Bank of England Stock, the interest of which was to be used for two Baptist students. The two young men were to be between the ages of fourteen and eighteen, sons of Protestant Dissenters, (Baptists by preference), living in England.

The students chosen must "have made a good proficiency in Latin and Greek." After continuing for two years, or less, in some good Grammar School, "for their further improvement in the said languages, and their gaining some knowledge in the Hebrew tongue," they were to be sent to some University in Scotland (a preference to be given to the University of Edinburgh), "to reside there for the space of four years in order to their still greater improvement in the knowledge of the Latin, Greek and Hebrew languages together with their course of such other studies, in which according to the usage of such University, Students are employed who are designed for the profession of Divinity either as Ministers or Tutors." After four years of diligent application to studies the student was to be maintained "during the further space of one whole year in order to give him a competent time to prepare himself after quitting the University for future usefulness to the publick." The Trustees were to deduct five and twenty shillings from the income for an annual dinner!

The preference for Baptists is explained by the fact that John Ward was the son of a Baptist Minister who died in 1717, at the age of eighty-one. His epitaph, composed by his son, speaks of him as a man "who had suffered much for the sake of integrity and religion, and borne it with a valiant and lofty spirit."

Our John Ward was a most remarkable man, and there is an excellent biography of him, together with a fine photograph, in the *Transactions* of the Baptist Historical Society for April, 1914. It was prepared by the Rev. Wm. Brock, Secretary of the Trust from 1899-1919.

A Scottish University.

The choice of "some University in Scotland" is due to the fact that Dissenters were shut out from English Universities. That was not an unmixed evil! "Early in the reign of George III, 1760-1820, a foreign visitor to Oxford witnessed a degree examination which filled him with amazement. And well it might! The Examiner, candidate and others concerned passed the statutory time in perfect quiet, reading novels and other entertaining works. When Lord Eldon graduated at Oxford in 1770, he was asked only two questions by way of examination, viz., "What is the Hebrew for the place of a skull?" and "Who founded University College?" By replying "Golgotha," and "King Alfred," he satisfied the examiners. Not until 1800 was any effective system of examination established at Oxford."[1]

"As things went in England in 1793, "wrote Augustine Birrell, "Hackney College was a better Studium Generale than either Oxford or Cambridge at the same date."

While the earliest scholars were sent to Aberdeen, Dr. Ward's preference for Edinburgh may not only have been due to the fact that it was from that University in 1751 that he received the LL.D., but because it was so desirable a centre of learning. "By 1771 Edinburgh had become a hot-bed of talent, the merit of which the South was quick to acknowledge. An admiring visitor said: 'I stand at the Cross of Edinburgh, and can in a few minutes take fifty men of genius by the hand.' London might sneer at her, but the metropolis was forced to buy the books of her scholars—Hume and Ferguson and Robertson in history, Hume and Reid in Philosophy, Adam Smith in political economy. In 1783 Scott matriculated at the town's college of Edinburgh . . . an ancient, shabby place of small courts and dingy class-rooms, where world-famous professors lectured to lads of thirteen and fourteen. He attended the Latin or Humanity Class, where he forgot most of what he had learned at school, for that class seems to have been 'the constant scene of unchecked idleness and disrespectful mirth.' He attended the first Greek class under Dalzell . . . He was also a pupil in the logic class. In 1787 he sat under Dugald Stewart in moral philosophy. The Napoleonic Wars, having closed the Continent to travel, had sent many scions of great English houses to Edinburgh to study at the University, and this had introduced an agreeable cosmopolitanism, which in 1820 had not wholly disappeared. Many of the great academic figures had gone, but Dugald Stewart and John Playfair were alive; there was a national school of science and philosophy as well as of letters

[1] McLachlan's *English Education under the Test Acts*, pp. 41, 42.

. . . Edinburgh was a true capital, a clearing-house for the world's culture and a jealous repository of Scottish tradition."[2]

The Scots were not without their Baptist critics. When Robert Robinson (1735-1789), of Cambridge (and John Turner, of Abingdon), wanted to found a Baptist University the former referred to John Ward, remarking that the exhibitions for Aberdeen were very few. And he went on to say: "Scotch Universities oblige us to exchange religion for learning: we value the last, but not so highly, as to purchase it at such a price . . . If we could take about six boys, and educate them at Cambridge, so that they might have all the literary advantages of the university, without the shackles, and vices . . .!"

First Trustees and Accounts.

In leaving money for a well-educated ministry, Dr. Ward followed in the footsteps of Edward Terrill, Robert Bodenham and the churches and individual givers of the latter part of the seventeenth century. In 1717 both the London and Bristol Funds were started to provide, among other objects, for a "succession of able and well-qualified ministers."

Dissenters were not only excluded from English Universities, but they were badly treated in other ways. In the very year when Dr. Ward made his will a member of the Little Wild Street Church, London, was fined for refusing to be a Sheriff of the City of London because as such he would have had to take the Sacrament according to the custom of the Established Church. "He appealed to the House of Lords: and there the Chancellor, Lord Mansfield, in a famous judgment, pronounced in his favour." His minister, Dr. Joseph Stennett, was one of the first five Trustees appointed by Dr. Ward.

The other four Trustees were "Benjamin Avery, of Southwark, in the County of Surrey, Doctor of Laws; Thomas Watson, of South Lambeth, in the County of Surrey, Esquire; Nathanael Neal, of the Million Bank, London, Gentleman; and John Ward, of Cornhill, London, Bookseller." Dr. Avery was a Trustee of Dr. Williams's Library and Secretary of the newly-formed Body of Dissenting Deputies. Thomas Watson was a wealthy calico printer, a member of the Baptist Church at Curriers' Hall, and a "hospitable friend to Nonconformist Ministers."

By the time Nathanael Neal was a Trustee, the Million Bank had become quite reputable! It lasted from 1694-1796 and it received its striking name because it accepted, as capital, the tickets or shares of the Million Adventure—the Million Lottery Loan of 1694. It was a device in which 100,000 lottery tickets

[2] John Buchan's *Life of Scott.*

were issued for sale at £10 each. It arose from the Government's Million Act of 1693 and 1694 "a measure for the raising of £1,000,000 upon the security of the duties on salt, beer, ale, and other liquors." The Bank soon gave up this kind of business and became amalgamated with the Government Fund for Annuities.

The Founder of the Trust died on October 17th, 1758, in his eightieth year. He was pre-deceased in the same year, on February 7th, by Dr. Joseph Stennett, the Minister of Little Wild Street Church, personally known to George II, "who cherished a warm regard for him," and a friend of Dr. Gibson, Bishop of London. It was he who, in 1745, "on behalf of the Ministers of the Three Denominations in London, presented an address to the King congratulating him on his return to England, on the triumph of his arms in America, and on his successes on the Continent of Europe." Dr. Stennett was also one of the Founders of the Society for Promoting Religious Knowledge. His son, Dr. Samuel Stennett, his assistant and successor at Little Wild Street for forty-seven years, became a Trustee in 1769, on October 3rd, succeeding Mr. Watson who died on September 20th. He remained on the Trust until his death in 1795.

The oldest record of the Trust is an exercise book, ruled for accounts. On page one the first entries are:—

"The State of the Trust for Dr. Ward's Charity—

1758—

Oct. 17—Died John Ward LL.D. Rhet. Prof: in Greshm. College—The sum left for the support of Students —£1200—B.S.

Trustees—Benj. Avery LL.D—Thos Watson Esqr Nat. Neal—Thos Llewelin and John Ward—gents—

1759.

Sept. 29. The first yearly Dividend became due on the above Stock and was received by Mr. J. Ward— —About the same time Messrs Caleb Evans & Jos. Jenkins were admitted students under this Trust and assigned to the care of Dr Jno Walker—

1760

June—Mr. John Ward one of the Trustees died & Mr. William Stead was chose Trustee in His Room—

1761

Michaelmass—The above mentioned students were sent to King's College—Aberdeen and particularly referred to the care of Dr. Thos Reid—

Upon the death of Mr. J. Ward, above-named Thos Llewelin was desired by the rest of the

Trustees to receive Dividends and to pay Moneys in the Name of the Trust—whose Account is as follows. . . ."

Pages two and three give the Receipts and Payments from 1760-1764.

A year's dividend amounted to £54 but by 1764 it was £60.

Among the entries are:—"One year's Dividend due at Michaelmas 1759 received at the Bank by Mr. Ward and now of his Executrix—(first deducting £1 5s pd by him for a dinner—£52.15.0.)"

At the earliest opportunity an addition was made to capital. The entry for Oct. 7, 1761, is:—"One year's Interest on a £50 India Bond bought with the unapplied Dividend of the Stock—one half year at 4—the other half at 5 per cent—£2.5.0."

The Account Book was also the Minute Book before proper Minutes were kept, for at the foot of the second page is a note in brackets—

(Nov. 22 1764 Mr. Thos Lucas attended for the first time being chose in the Room of Dr. Avery decd.)

The first payments are recorded on the third page.

1760

Nov. 5—Dr. Walker for one year's Board & Tuition of E & J—£40

11—Trustees' Dinner—& a Porter employed—£1.7.0.

The next year Dr. Walker was paid £40 and the Trustees' Dinner cost £1 5s. 0d. On October 10th, Evans and Jenkins were given ten guineas "for travelling Expenses to Aberdeen."

In 1762 Dr. Reid was paid £27 "being the half-yearly allowance of E and J at Aberdeen." In December of 1763, Dr. Reid was given five guineas for Jenkins "On Account of Journey."

By November, 1764, the half-yearly allowance for E and J was increased to £30 and paid to Dr. Gerard.

After five years the first audit was held and this entry is recorded at the bottom of the third page:—"Allowed this Acct 22 Nov 1764

Thos Watson
Nath: Neal
Thos Lucas William Stead."

In June 1765 Dr. Gerard was given £9 since he had paid that sum to "Jenkins on His Leaving College."

Trustees' Dinners.

The first was held in 1759, at a cost of £1 5s. 0d., the sum allowed by the Trust and the usual amount spent. It varied at times. In 1764, April 19, it was £1 1s. 6d. Usually the dinner was in November. Sometimes the name of the place is given. In 1765 it was at King's Head, Poultry. In the following year it was at the Antwerp Tavern. In 1768 the London Tavern was the rendezvous. The next year they went back to the King's Head, Poultry. When, in 1765, £1 9s. 1d. was spent, the Trustees gave 4/1 to make up the difference. They were not so particular in 1820 for they made no contribution, although £3 9s. 6d.—the largest sum ever so spent—was used for the dinner! It seems to have been a special feast, for there was a Turtle that cost £1 4s. 0d. and the dinners cost £1. Nothing was spent on port though an entry is made, but sherry cost 14/-. Porter was 1/- and Punch and Lemons 4/6. The waiters had 2/6.

We have twenty detailed receipts showing what the Trustees had to eat and drink and what they gave to the waiters. Most receipts are headed No. 15, probably the number of the room. Two are headed No. 13. Four have King's Head, Poultry. The earliest is 1796 and the latest 1820.

This is the copy of the first:

No. 15

	£	s.	d.
Bread and beer		1	8
Butter and cheese			10
Dinners for 5 at 3/-		15	0
Port		7	0
Lisbon		3	6
Strong beer		1	0
Orange		0	3
Servt. Dinner		1	0
Coffee and Tea		5	0
Tobacco			9
	£1	16	0
Waiters ...		3	0
	£1	19	0

Paid May 17th 1796—

In 1812 the Paper (newspaper) cost 3d. In 1817 Cheese butter and stilton cost 2/-.

In 1822, instead of the word "dinner" the entry is "By refreshments at the Tavern—£1 7. 6."

The first meetings were held at the Tavern where the annual dinner was served. In 1764 the Account was "allowed" on the same day that the dinner took place. Seven shillings and sixpence was paid for the rent of Room, No. 2, at the King's Head, Poultry, on 11 Decr. 1818. There are one or two other entries for rent.

With some exceptions, when the business was conducted by correspondence or the Trustees were individually consulted, the Trustees met once a year. In 1884 there were four meetings. From 1835-1853 the meetings were generally held in the home of the Treasurer, William Brodie Gurney, of Denmark Hill. Sometimes ill-health prevented his receiving the Trustees, and sometimes a date could not be found to suit all the Trustees. After Mr. Gurney's death in 1855 the Trustees met at the Baptist Mission House, Moorgate Street. When J. Tritton, of Messrs. Barclay, Bevan, Tritton's Banking House Co., was Treasurer, the meeting was held at the Bank 54, Lombard Street from 1856-1886. (Once before it had been held there in 1837.) On the death of Mr. Tritton the B.M.S. (then at Furnival Street), gave hospitality to the Trustees, from 1887-1897; 1900-1903; and 1919-1942. In 1898-1899 the meeting was held in Dr. Green's room at the Religious Tract Society, 56, Paternoster Row, E.C. Mr. C. J. Angus provided a meeting-place in his Office, 10, Walbrook, E.C. from 1903-1917. No meeting was held in 1918.

E. J. TONGUE.

(*To be continued.*)

The ter-centenary issue of the *Trafodion Cymdeithas Hanes Bedyddwyr Cymru* (i.e. Transactions of the Welsh Baptist Historical Society) contains a challenging article by the Editor, Dr. Thomas Richards, strongly protesting against what he regards as the neglect of Wales and its religious developments by English historians, not excepting English Baptist writers, of whom he cites W. T. Whitley and A. C. Underwood as examples. Dr. Richards also writes on the origins of the Baptist movement in Wales. Mrs. L. E. Elwood (in English), on "Simon Butler and His Descendants," throws some light upon the Welsh Baptists of Pennsylvania, while Dr. R. T. Jones discusses Vavasor Powell's attitude to Baptism. The beginnings of the Welsh and English Education Society and its college at Abergavenny are described by Rev. Emlyn Davies.

G.W.H.

Building for the Future (2).

SITUATED on a low coastal plain facing the Irish sea, midway between the Mersey and the Dee, the small and somewhat untidy township of Moreton was not, in the nineteen-twenties, a very impressive place. Geographically it was largely at the mercy of high tides and heavy rains; socially it was notorious for its caravan settlements and ephemeral population; religiously only one Free Church served a population of 8,500. Now, all is changed. Extensive housing estates spread along the coast and far inland; many sites are reserved for the large stores, cinemas, community centres and garages that betoken a modern developing community. The population has almost doubled, while schemes already in operation provide for a planned population of 26,500. To the religious forces of the district has been added a Baptist Church over one hundred strong.

Credit for considerable foresight and faith, in these unpromising conditions, must go to the Liverpool Baptist Union, which in 1927 purchased an excellent site on the main North Wirral road, and appointed three local Baptists a Committee of Management. A Garden Party at the home of one of these stalwarts rallied wider support, and the decision to form a Church was taken in the drawing-room of the same home, where evening services and "working meetings" were held for some months. The site was dedicated in October 1927, and public services began next day in a hired hall, twenty-one people attending. Here only Sunday morning and evening services were possible, and conditions were far from pleasant, for all the paraphernalia of a dance hall distracted worshippers. After a year the building was declared unsafe, and the little cause migrated to the Legion Hall where, despite the advantage of a fire, an incredibly noisy gas-meter, mice and the impatience of rival tenants again made concentration difficult. Nevertheless real progress was made, and here on July 3rd, 1930, fourteen members formed the Church.

Meanwhile a mortgage on the site provided funds for a brick and asbestos building seating about 120 people. It was no architectural landmark, but to faith and love it was transfigured. "No one who had not waited with us for three long years can realise all that it meant to us, a place of our own, no people waiting at the door to come in as soon as our service was over, room for a Sunday School and for a women's meeting. It was

the realisation of a dream for some of us, and how we enjoyed every minute of it!" The "Church" was opened on November 8th, 1930; Sunday School began next day with a rather undisciplined congregation of "caravan" children; and various auxiliary organisations soon made their appearance. Bibles, primary chairs, instruments and cheques gave evidence of the support of neighbouring Churches and friend, while most of the Baptist Churches of Merseyside had some share in purchasing the site or clearing the mortgage, which was achieved by 1934. Within a year ten new members had been added, and a great experience of blessing in 1932 made a Baptistry necessary. Already, the need for larger accommodation was felt, but it was 1935 before the Church, "feeling the tide under it," launched a scheme for a School-Chapel, tastefully designed, to seat 150. This was opened in 1938, the cost (£1,577) being cleared by 1942.

From earliest days Missionary giving had been a marked feature of the little Church's life, and many missionaries found a welcome in its fellowship. All through these years, too, Lay Preachers had given excellent service: without them such spiritual and material progress would have been impossible. But now the Church began to think of pastoral oversight. The Building Fund became overnight a Ministerial Fund, and by June, 1943, the first Minister was invited to the charge. Today the membership stands at 107, youth organisations and other special groups have been formed, independence of the Sustentation Fund was achieved in three years, a Constitution has been adopted consolidating the cause on strictly Baptist lines, the area has twice been canvassed, the School has outgrown the older building, and the Church has taken its full share in Association and district life. But when God is leading, achievement rarely means rest. There is still no *Church*, and the need grows with the population. South and West lie sixty square miles without a Baptist church. West Kirby permanent R.A.F. camp, is two miles away. A new generation, with new energies and a new devotion is coming into leadership, their eyes on the future, not the past. In 1945 another Building Fund was created, and in 1949 plans for the Church were adopted and a wide appeal launched. To date some £3,200 is in hand towards an estimated cost of £20,000.

There is no room here to tell of lives changed, of times of spiritual power, of the quality of the Church's witness: but those who are nearest to the Church's heart often exclaim, "This is the Lord's doing: it is marvellous in our eyes."

R. E. WHITE.

The Romance of New Testament Scholarship.

THERE are not very many books which introduce us to Biblical scholarship from the biographical angle. As a result, many of us are not fully aware of the background of personal life and achievement which lies behind the great, familiar names. It is perhaps especially true of those of us who are young students of the Bible at the present time, that we are not sufficiently well versed in the interests and conflicts of earlier generations to form a just appraisal of the contribution made by outstanding scholars of the past. It is all too easy for instance, when some great names of the last generation are being drastically "de-valued," to join in the current depreciation without much effort to acquaint ourselves with their own work, and to discover their strength as well as their weakness.

Dr. W. F. Howard's recent book *The Romance of New Testament Scholarship*[1] is an eminently helpful one, because it puts the work of some of the most notable pioneers in its true perspective, and in so doing throws a great deal of light on the main concerns of New Testament study throughout the centuries. The content of the volume and the manner of its presentation justify the remark of the publishers, "The biographical approach gives a rich human interest to the study of questions that might not prove so attractive by a severely academic treatment."

The first chapter deals with four "Pioneers in the Ancient Church"—a heretic (Marcion), a great Biblical scholar (Origen), a great historian (Eusebius), and a great translator (Jerome). We are given interesting biographical sketches, together with indications of the significance of each of these figures for the study of the New Testament. This chapter includes also brief and illuminating comments, not so compactly accessible elsewhere, on such matters as the Caesarean text, the anti-Marcionite prologues, and the relation between the Gospel of the Ebionites, the Gospel according to the Hebrews, the Gospel of the Nazarenes, and our Gospel of Matthew.

The second chapter ("Two German Scholars") deals with F. C. Baur and Harnack, with a brief excursus on Schweitzer.

[1] Epworth Press, 7s. 6d.

It is unfortunate that the compass of the lectures demanded a leap from the fifth to the nineteenth century, even though there may be no one in the long interval to compare with Baur in his influence on the critical study of the New Testament. But some account of Erasmus and his work, for instance, would have been interesting. The portrayal of Baur's personal qualities helps to remove certain misconceptions, while there is an excellent treatment both of those aspects of his work which are now antiquated and of his abiding contribution. Harnack's life and career are attractively described. Dr. Howard fully recognises the inadequacy of his teaching on the theological side, but reminds us of the amazingly wide and brilliant contributions which he made in the more literary and historical phases of his work. It is good to read such a summary of his achievements in these days, when one may assume that wherever the theological forgather, the debunking of Harnack will be an inevitable part of the proceedings! It is sometimes all too evident that the aim is "to bury him and not to praise him," but the first obligation is to read him, and this is no small task. Readers might find it interesting to compare with Dr. Howard's account an article by G. D. Henderson (on Harnack) in the *Expository Times* of August, 1930. Henderson, greatly daring, ventured this opinion "He (Harnack) is a splendid justification for the method of allowing scholars to seek truth freely, untramelled by the tests which have contributed so largely to render Scottish Calvinism so hopelessly unproductive."

The Cambridge Triumvirate (Lightfoot, Hort and Westcott) are dealt with in the third chapter of the book. It is tempting to quote at length from this very readable section, but one or two extracts must suffice. Here is an incident which took place on one of Lightfoot's summer vacations in Norway, in the words of a student of his: "I was driving the Bishop in a stolkjar along a rough road near the Romsdal Horn when he wished to cross from one valley to another. After a few miles the road became so narrow with rocks on one side, and a sheer drop into the lake on the other, that I said to him: 'I wish you would climb out at the back of the vehicle, there is only about four inches to spare on the near side.' The bishop looked down the precipice, and after a moment's pause remarked, 'Other stolkjars must have taken this road. Drive on'—and continued to correct proofs which he had that morning received." Dr. Howard comments on this and another similar incident: "Even more astonishing than his coolness in danger is the fact that Lightfoot was correcting proofs in a situation in which reference to books was out of the question." We are given "what Lightfoot said in 1863," as one might call it (his famous prophecy of the gain

that would result from the study of the papyri) in a later chapter (p. 116). Westcott's years as a master at Harrow, his work as Regius Professor at Cambridge, and as Bishop of Durham (including the details of his settlement of the coal strike of 1892) —are all graphically summed up. There is an interesting comment on the remark attributed to Canon Liddon during a London fog "Canon Westcott has evidently opened his study window at Westminster." Dr. Howard says, with regard to this jocular remark, "Actually fog is the last word to apply to Westcott. The worst that can be said is that sometimes in reading him we find ourselves in a luminous mist, with the sun just breaking through." Some useful guidance is offered in this chapter on the developments in New Testament studies since the days of the great Cambridge trio.

The fourth chapter is entitled "Discoverers of Ancient Manuscripts and Recoverers of Early Christian Writings" (Tischendorf, Rendel Harris, and R. H. Charles). The story of Tischendorf's adventures justifies, more perhaps than any other section, the title of the book, and is skilfully re-told. Warm tribute is paid to Rendel Harris as a pioneer in scholarship and as a saint. The general portrayal is much like that in T. R. Glover's *Cambridge Retrospect*. Readers may remember one of Glover's illustrations of Harris' capacity for nonsense: "What is the evidence?" I asked, concerning a new theory. He answered very gravely, "It rests on something better than evidence." I opened my eyes, and he went on, as gravely, "Conjectural emendation!" Dr. Howard aptly sums up his journeyings, his discoveries and his theories, and memorably describes his appearance at the celebration of his eightieth birthday.

Intimate personal fellowship also lights up the treatment of R. H. Charles' tremendous labours on the apocalyptic literature. (See esp. p. 107 and 109-10.) Though he points out the need for revising some of Charles' judgments, Dr. Howard does not seem to go nearly as far as say, H. J. Cadbury, in desiderating a fresh study of the whole field ("I am afraid that the work of R. H. Charles must be done all over again because of the different perspective in which we can now examine these (apocalyptic) writings"—Cadbury in *The Journal of Religion*, October 1941, on New Testament Study in the Next Generation, cf. also R. Marcus in *The Study of the Bible Today and Tomorrow*, p. 193.)

Chapter Five (The Papyrologists), after an introductory section on Grenfell and Hunt and the Chester Beatty papyri, deals with Deissmann, J. H. Moulton, and George Milligan. Deissmann's contribution to the study of New Testament Greek is authoritatively summed up, and his interpretation of Paul is shown to have been illuminating, even though exaggerated on

some issues. We must agree, for instance, that Deissmann greatly over-stressed the fact that Paul was an artisan. But at any rate we know that he put his theories into practice, in the sense that he maintained close contact with working men! (See an article by W. A. Curtis in the *Expository Times* October, 1928, on Deissmann, with reference to the class for working-men which he held at Mannheim. "I doubt whether any theologian in Germany, except Caspar René Gregory at Leipzig, was in such intimate touch with working-men.")

Dr. Howard writes with the deepest admiration and affection of J. H. Moulton, his former teacher, whose work he himself edited and supplemented (in Vol. II of the *Grammar of New Testament Greek*). Moulton's massive linguistic equipment, his imagination and "irrepressible gaiety," his active public interests, and his tragic death at sea, are all described in such a way as to take us back to his books with a quickened interest and an intensified sense of obligation. In the words of Deissmann, quoted in this chapter, "Dr. Moulton is never wearisome."

An interesting outline is given of the personal career and publications of George Milligan, Moulton's collaborator in *The Vocabulary of the New Testament illustrated from the Papyri and other Non-literary Sources*. An amusing incident is recounted on p. 135. "Professor Milligan loved to tell the story of a dinner given in London in his honour just after his election as Moderator of the General Assembly of the Church of Scotland the summer after this book appeared. Copies of the book were arranged on the table, festooned with ribbons mischievously representing the racing colours of Mr. B. Irish, whose horse Papyrus (ridden by S. Donoghue) had just won the Derby!"

The last chapter, on Sir W. M. Ramsay, is a paper added to the spoken lectures. It contains a most helpful guide to Ramsay's works, with concrete illustrations of the fresh light which he brought to bear on the New Testament. We are warned that "in his later years the apologetic motive became almost an obsession," but his contributions on the historical and archaeological background of the New Testament are very warmly commended to us.

It may be of interest here to recall the circumstances in which Ramsay was awarded his travelling scholarship in 1879. I quote from Arnold Lunn (*The Third Day*, p. 42.)—In 1879 a studentship of £300 a year for three years was instituted in the University of Oxford for Travel and Research in Greece and Asia Minor. There were two candidates, a brilliant young man who had graduated at Trinity College, Dublin, and had dazzled Oxford with his brilliance. He had taken First Class Honours with less work than any undergraduate within the memory of

man. The other candidate was a Scot who had graduated at Aberdeen and then taken a scholarship at Oxford. The Electors could not come to a decision between the Irishman and the Scot. "Sir Charles Newton," writes Ramsay, "remarked that it would be necessary to hold an examination to decide. 'In that case,' I replied, 'I am not a candidate.' He asked the reason. I said I had long resolved that I would not compete against men junior to myself, and also that I did not like the examination system. 'But' he replied, 'what is to be done when two candidates are nearly equal? How are we to decide?' 'If you have any doubt, prefer the junior man'." In spite of, or perhaps because of this cavalier attitude to those in whose hands his fate lay, William Ramsay was elected to the studentship. The defeated candidate, after a brilliant social and literary career in London went to Reading gaol and died in exile. His name was Oscar Wilde.

It will be evident from the above discussion that Dr. Howard's book is no mere catalogue. Its graphic personal sketches, its judicious assessments, and its discerning comments on present progress, make it an invaluable guide to all who are interested in New Testament studies. Indeed, no student of the New Testament should on any account be without it.

D. R. Griffiths.

Reviews.

Modern Theories of the Atonement, by Thomas Hywel Hughes, M.A., D.Litt., D.D. (George Allen & Unwin, Ltd., 15s.)

In this posthumously published work the author gathers up and presents what is plainly the fruit of many years of extensive reading and thinking upon this theme. The method he has chosen is to summarize and comment briefly upon the views held by some thirty or more theologians, and he has arranged them in various categories according to the main features of their respective doctrines. Thus, the views of P. T. Forsyth, H. R. Mackintosh, Dr. J. Scott Lidgett and V. F. Storr are classified under the heading of "The Satisfaction Theories." R. W. Dale James Denney, J. K. Mozley and Lewis Edwards are cited in support of the "Penal Theories." The "Ethical Satisfaction Theories" are represented by the work of McLeod Campbell, R. C. Moberly and A. E. Garvie; the "Moral Influence Theory" by Hastings Rashdall, Dr. R. S. Franks and Miall Edwards . . . And so on, until in the penultimate chapter, brief references are made to "Some Other Representative Thinkers," among whom Canon Grensted, Principal Sydney Cave, the Bishop of Oxford and Dr. W. R. Maltby are named, with many others. (The classification of some of the writers mentioned strikes one at times as a little odd, and Dr. Hughes himself seems to have been somewhat embarrassed at including Dr. Wheeler Robinson merely under "Attempts at Re-Statement.") The whole is rounded off by a final chapter in which the author outlines his own constructive view.

The method of treatment is admirably designed for any reader who may want to have within a brief compass a survey of recent thought upon the subject of the Atonement. As such Dr. Hughes's book is a remarkable example of condensation, and should prove a useful supplement to the standard histories. It offers an introduction to the writers mentioned, which both puts the reader in touch with the main outlines of their thought, and compels a further acquaintance with them if full justice is to be done to them. To say this, however, is only to recall the fact that no summary can be at best more than a skeleton. One must go to the writer himself to get the real power and significance of his thought.

The most interesting part of the book for the general reader will probably be the last chapter, and not a few will regret that the author did not develop his own constructive statement at greater length. In particular one would have been glad to have his reflections upon those further aspects of the doctrine which engaged the attention of the late Professor O. C. Quick in his book *The Gospel of the New World,* which must have been published just too late for inclusion in this survey. As Dr. Hughes rightly remarks: "Many of the theories we have examined, as well as numerous suggestions offered in the effort to rectify their weaknesses, are at fault, not in being untrue, but rather in being inadequate (p. 308)." His own exposition makes no pretence at being exhaustive, but it does show how the development of thought about the Atonement has tended both to amplify and to correct earlier theories. The most challenging feature of Dr. Hughes's statement is the thought that, as he puts it, God's effort at Atonement "was an attempt to rectify a situation in which He felt himself implicated, and so find solace for His moral sense (p. 318)." The implications of this idea are far-reaching, as are also those suggested by the analogies which Dr. Hughes cites from the laws of physics and biology. It is to be regretted that his death has now deprived us of the fuller treatment which these ideas seem to need.

In any reprint, certain errors which have been noted call for correction, e.g. *Positive Preaching and Modern Mind* (p. 38n); "he *comes* perilously near" (p. 53); "for this reason it has been suggested" (p. 196); "we treat sin as a matter of personal relations and as effecting the affectional bond" (p. 313).

R. L. Child.

The valuable article on Bewdley Baptists by the Rev. A. J. Klaiber, B.D., which appeared in our July issue, has been issued as a pamphlet by the Carey Kingsgate Press (Price 1s. net). We hope it will thus achieve an even wider circulation and stimulate further study of Worcestershire Baptist life.

Christianity and Fear, by Oscar Pfister. (George Allen & Unwin, 30s.).

More than twenty years ago in Marburg, the reviewer met an American Quaker who had come to Germany to study the psychology of personality. After a Christmas visit to Zurich he returned full of enthusiasm for a Swiss pastor he had met there, and before long had arranged to study under him. The pastor was Dr. Pfister, who already had a growing reputation as a psychologist and psycho-therapist and whose share in the sharp controversies over the genuineness of some of the claims of Sadhu Sundar Singh had made his name even more widely known. The substantial volume before us was published in Switzerland in 1944. It gathers up the work of nearly forty years and has as its sub-title "A Study in History and in the Psychology and Hygiene of Religion." It is in places repetitive and certain of the points made can be properly appreciated only by reference to their fuller treatment in other writings of Dr. Pfister's, but this book is of great interest and considerable importance, and the translator, W. H. Johnston, is to be warmly thanked for making it available to English readers.

Dr. Pfister's aim is to show by the application of what he calls "depth psychology" and the methods of mental hygiene which he has worked out, why it is there have been so many unattractive aberrations in the history of Christianity, so many savage and uncharitable disputes, so much mutual cruelty. He seeks to show "the necessity of a general concentration of the Christian religion and way of life (and consequently of the whole of dogmatics, ethics and ecclesiastical practice) upon the unity of love through faith and faith through love which was the essence of the teaching of Jesus and of which His life was the pattern." The first 150 pages outline his view of the nature of fear. The central section of 350 pages attempts a historical survey of Judaeo-Christian religion in terms of fear-psychology. The last 150 pages offer what the author regards as the truly Christian solution of the problem of fear. The causes of fear can, in Pfister's view, all be traced to hinderings of the impulse towards love. Jesus, he believes, wanted to liberate the Jews and mankind in general from the domination of fear caused by guilt, of uncharity, of the spirit of compulsion emanating from the Rabbis and the Pharisees, and of the rule of sin. "In a sense every Christian who is cured of the fear caused by guilt and of the resultant neurotic symptoms is converted, so far as the religious experience is concerned, from the Jewish to the Christian faith." This decidedly Marcionite standpoint colours Dr. Pfister's discussion of the New Testament and his survey of Christian history. Paul achieved a brilliant success in

overcoming his personal fears, but was much less successful in his theology and in his practical teaching. Subsequent developments provoke Dr. Pfister's severe criticism. The greater part of Catholic ritual he regards as a collective neurosis. Among the Reformers, Luther is the typical sufferer from fear. This he overcame in part by a return to Paul's doctrine of grace; but his emphasis was on faith rather than on love. Zwingli fares somewhat better at Pfister's hands; he was "a child of the morning and his vocation was to shine." Calvin, on the other hand, "gravely misunderstood the meaning of the divine will"; he may be compared to "a vast volcano, capable of pouring out smoke, lava and ashes and of burying entire regions, but those who have climbed to the summit must marvel at the infinite panorama of beauty they see by the side of wasted black fields." The Swiss Anabaptists receive high praise for their emphasis on Christian charity and their rejection of the doctrines of predestination and reprobation. Though unable to stimulate the highest ardour and zeal, the Enlightenment was closer, in Pfister's view, to the teaching of Jesus than orthodoxy had been. True Christian teaching should aim at the optimum realisation of love. Christianity must be delivered from "its neuroticisation at the hands of neurotic Christians."

Such a summary, while it aims at presenting fairly the main line of the argument, does not do justice to what may be learned from many of the detailed comments on particular persons and events, and from the case histories which Dr. Pfister quotes from his own experience as a psycho-therapist. His psychological approach is no more satisfactory or final than an approach which ignores fear-psychology, but this book deserves careful reading by working ministers as well as by theologians and historians.

ERNEST A. PAYNE.

The *Transactions of the Unitarian Historical Society*, vol. ix, No. 3 (Oct. 1949), contains an interesting account by J. J. Evershed of the Free Christian—formerly the General Baptist—Church, Billingshurst, which was once connected with the Six-Principle Baptists. Rev. G. Bolam continues his account of the Annual Meeting of the Presbyterian Ministers of Derbyshire, Notts. and S. Yorks. There are notes on R. M. Montgomery (1869-1948), Thomas Newman (1655-1742) and the Stourbridge Presbyterian (Unitarian) Chapel, while H. L. Short describes the main stages in the evolution of Unitarian church-building.

G.W.H.

Poets, Wise Men and Seers, by L. C. Latham, 5s. *From Bible to Creed,* by J. K. Mozley, F. J. Sheed, E. C. Rich, E. A. Payne and T. H. Robinson, 6s. (Books iv and vi in the series *The Bible and the Christian Faith,* edited by Dr. C. B. Firth, Ginn & Co., Ltd.).

A Christian schoolmaster recently admitted to me that, while he was uneasy about the time he spent during his Divinity lessons upon the kings of Israel and the purely geographical details of Paul's missionary journeys, he could not see how else to tackle the subject without becoming "controversial." "What else can one do?" he asked. This new series provides an answer. The title itself is significant of its attitude. So is this uncompromising statement by the editor—"The ultimate purpose of the series as a whole is, like that of all Christian writing however insignificant, nothing less than that which the author of the Fourth Gospel set before himself; These things are written that ye may believe that Jesus is the Christ, the Son of God, and that, believing ye may have life through his name." Those who teach Scripture in schools know that a Divinity lesson can be as secular as any other. Luke's Gospel, treated purely as a "set book" can be as unreligious as Caesar's Gallic Wars, and some Commentaries for Schools seem designed to make it so. All the more welcome, therefore is the present series which, while thoroughly historical in approach, keeps the religious purpose of Bible teaching clearly in view.

The series, when complete, will contain six volumes, designed to meet the need of Grammar School pupils from forms one to six; and with each volume there is a reference book for use by the teacher. Books four and six, with their appropriate reference books, are already available. This review will concentrate on Book Six, *From Bible to Creed,* which is the culmination of the series and of extraordinary interest. It is divided into three sections, each of which comprises a suitable term's work. The first entitled "Some principles of Christian Theology," is an admirably clear account of the great themes of Christian doctrine, by the late Dr. J. K. Mozley. To a remarkable degree he has succeeded in being simple without talking down to his readers. Take, for example, these lucid sentences, expounding the purpose of theology. "Its final purpose is to state truth, the truth about God and the world. If Christianity is not true, people ought not to be Christians. But it is quite impossible to commend it as true to the intelligence of men and women, apart from doctrine and theology." His treatment shows throughout a mature combination of scholarship and Christian devotion.

The second section "Some Christian Churches" is surely unique. For in it three writers, a Roman Catholic, an Anglican,

and a Free Churchman contribute an account of their own ecclesiastical tradition and position. Mr. Sheed writes with clarity and vigour to expound the Roman Catholic doctrine of the Church. Canon Rich's treatment of Anglicanism is largely historical—perhaps too much so for clarity—but it has an excellent chapter showing how the three chief sections of Anglicanism, The Catholic, Liberal and Evangelical, emerged, and what they stand for. The Rev. E. A. Payne strikes the happy medium between the historical and dogmatic presentation of the subject by taking the main characteristics of Free Church life and showing how they developed. These words are a fair sample of his treatment, which combines tolerance with conviction—"Each branch of the Church has to ask itself what is its special heritage and trust. What has its history taught it to prize most? . . . Their freedom is what is most dear to Free Churchmen."

The third section, "Man's response to God," is the most profound of the three, and is designedly put last, for it raises the question as to what religion ultimately is. Dr. T. H. Robinson covers a wide and interesting field, making valuable use of comparative religion in general and Hebrew religion in particular to explain the fundamental characteristics of the religious attitude. His treatment of the Christian ethic is admirable. What could be a better way of summing up the uniqueness of Christ's attitude to conduct than this—"Pharisaism said Be good and you will get into touch with God. Jesus said Get into touch with God and the closer you are to him the better you will become."

It should be added that there are thoughtfully planned Bible readings at the beginning of each chapter in all the books, and that the reference books are a mine of interesting and valuable information. They presuppose, as indeed does the venture as a whole, that the teacher is a devoted Christian, eager not simply to expound the Bible, but to offer his pupils Christ.

G. E. Benfield.