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The Baptist Quarterly

incorporating the Transactions of the
Baptist Historical Society

The New Volume.

WITH this number we begin the eighth volume of "The Baptist Quarterly," to which I was privileged to write an introduction in 1922, when it incorporated the previous "Transactions of the Baptist Historical Society" (which had itself run into seven volumes between 1908 and 1921). Hopes were then expressed of a wider appeal through the inclusion of a modern side. These hopes have been so far fulfilled that the Society has been able to pay its way, and to continue its most useful work. The Committee feel, however, that there is need and justification for a larger membership. This could easily be obtained if each member would make an effort to add *one* recruit. There are plenty of Baptists interested in our aims who do not seem to know of our existence. We could help them and they could help us.

There is a special reason, however, for rallying to the support of the Society at this juncture. Dr. Whitley's resignation of the office of Secretary was announced in our issue of last July, and he has now felt obliged to give up his editorial work, performed so generously and faithfully through the last twenty-seven years. The fourteen volumes of the combined work are a great and enduring monument of this devotion—both through his own signed contributions, and also through the large amount of valuable material which he has constantly added to the work of others, or as detached notes. We renew the expression of the Society's gratitude to him, its founder and its outstanding worker during so long a period. We hope that we shall still have both contributions and counsel from him for a long time to come.

We wish for the new editor, Mr. Seymour J. Price, a long and happy period of service. We all know his work and count ourselves fortunate that such a man is ready to succeed to Dr. Whitley. He is deeply interested in both the antiquarian and the contemporary work of the Society, and we are confident that

under his guidance "The Baptist Quarterly" will continue to fill a valuable place in the life and work of the Denomination. He has plans and aims of his own, with this object in view, and of these he will himself write. He expects and deserves the support of us all in extending our circle of readers through a substantial increase in the membership of the Society.

H. WHEELER ROBINSON.

EDITORIAL.

The President invites me to write of my "plans and aims," but they are somewhat nebulous. Programmes and promises may be dangerous, and are usually best left to politicians who don't object to leaving them unfulfilled. I would rather do three things:—

a. Emphasise the President's request that each member secure one recruit. It is urgent that the membership should be considerably increased.

b. Join in the expression of appreciation to Dr. Whitley. He stands supreme in his knowledge of our history, and I am much his debtor.

c. Thank all who have generously contributed in the past and invite them to continue. The Society is not in a position to remunerate its helpers. It has to rely, and has not relied in vain, on the goodwill of many.

* * * *

Mainly through the generosity of friends in Lancashire and Yorkshire who are contributing to the additional expense, this number of the *Quarterly* is enlarged. We are able to print *verbatim* the minutes of the meetings of the Yorkshire and Lancashire Association, held at Halifax, in June, 1764. The beautifully-written old exercise-book from which they are taken is indeed a "find."

* * * *

The treasurer, Mr. Allan H. Calder, of 23, Brantwood Road, S.E.24, will be glad to receive members' subscriptions for 1936.

S.J.P.

The Minister in the Sick Room.¹

I AM glad that my subject is not "The Minister in his Sick Room," for my experience of Ministers in such places is that they are handfuls, and big handfuls at that. In fact, there is only one worse class of patients, and that is Doctors. I suppose it is because there is a bit of "Athanasius contra mundum" in both of us.

First, let me say that I feel that this subject is one of the greatest importance, for I am sure that sick visiting is one of the most fruitful parts of a Minister's work, the mighty results of which will never be known till the books are opened. Also, I feel very inadequate to discuss it, especially before such an august, learned and experienced gathering. Surely it seems like carrying coals to Newcastle.

In order to be a good sick visitor, a Minister should always remember that he is a Minister and not an amateur Doctor. A little knowledge is always a dangerous thing, but it is a hundred times more true in medicine than in anything else. He should sternly resist every temptation, however wheedling the patient may be, to discuss symptoms, to suggest remedies, even domestic ones, and, above all, to discuss with the patient cases which he thinks are similar to the one before him. Untold harm has been done in this way. False hopes have been raised with devastating consequences. The patient has often been misled and often badly let down. A much more serious result is that that confidence in the Doctor which is the prime foundation of success in treatment has been undermined. I have known men going to visit a patient suffering from obscure abdominal symptoms, and saying: "Oh yes, I had an Aunt whose case was just like yours, exactly the same symptoms; they tried everything but, poor body, she got worse and died of cancer." "And so shall I," the patient thinks, "the Minister said so." And she curls up her legs and gives up hope straight away. If you seriously think any change in the person's treatment is desirable, always consult the Doctor, and let him carry it out.

I said just now that sick visiting was one of the most fruitful parts of a Minister's work, but if it is to be really and eternally fruitful, due preparation must be made for it. I have seen a Minister, after half an hour's rest and smoke after dinner, a very right and proper thing to do (the first, at any rate), get up and kissing his wife, another very proper thing to do, say, "Now I must be off and look up some of my sick folk," and, putting on his hat, has been out of the door almost

¹ Read at the Walsall and District Ministers' Fraternal.

before he could pull his greatcoat properly on. He may in this way "look up" his sick folk, but he will never lift them up. We cannot give out what we have not received, and before we go out to help others, we must be helped ourselves. Human accumulators run down quicker than zinc ones, and if ours are exhausted, the heavenly music of God's wireless will never come through us to those we visit. I would urge all to have a few minutes' quiet alone with God, seeking that guidance, receiving that power which He is so willing to give us when we ask Him, freeing our minds from our personal cares and worries by casting them on Him, before we sally forth to shepherd His sheep, and to pass His love and power on to others.

There are five general principles which should be observed in sick-visiting.

1. *SMILE*. Bring sunshine in with you, even if it is a November fog outside. Don't depress the patient at the beginning by grousing at the weather. He can't help it, poor chap. Solomon was never wiser than when he said, "A merry heart doeth good like a medicine," and, unlike most medicines, it is a very pleasant one to take. Remember you are probably the only cheery one the patient will see that day, his friends being too worried, weary and depressed. I have a thousand times felt that I have done far more good by making my patient smile during my visit, than by the bottle of medicine which I sent him afterwards. I have heard patients say scores of times of a certain Doctor I know, "His face always does me good," (and he isn't all that good-looking either), "his smile always makes me feel better."

"If a smile we can renew, As our journey we pursue,
Oh! the good we all may do, While the days are going by."

2. *GRIP*. Yes, a hearty shake of the hand. Only make sure that it is not a case of rheumatism. I speak feelingly, for since I was ill with it more than one warm-hearted brother caused me no small pain for some time after he had gone, by his hefty grip. But even that is better than the cold, damp, flabby paw-touch, that is all some people seem able to give. It was Peter's hearty grip as well as his faith that lifted up the lame man and set him on his feet. There is something wonderfully helpful and encouraging in a warm brotherly handshake. It gives a heart-warming glow of fellowship. It secures the hawser to the storm-stricken ship, and so enables you, as the tug, to tow her out of danger into calmer waters. Or, to change the simile, it throws a bridge across the gulf between you and the sufferer and makes intercourse and exchange of thought and feeling easy. Many Ministers seem to belong to the heavy Garrison Artillery, they only fire off their six-inch or twelve-inch howitzers

at regular intervals, and at such long range that only the angels flying above can record the hits. No, although the Royal Garrison Artillery work is necessary, it is the hand-to-hand work that decides the battle, takes prisoners, wins the victory and calls forth the greatest courage and grit. Every Tuesday I used to see a dear old saint of ninety-eight and a half years of age. She was the cheeriest Christian I have ever known. Her face was full of heaven's glory, but she was so deaf that it was impossible to talk to her. I just held her hand as I sat or knelt by her bedside, and that simple loving contact gave her great peace and joy and conveyed a great blessing to me also.

3. *PRAY.* Not as a matter of form, but from your heart. Never forget you are there not merely to amuse or interest the patients, but to bring God in all His love to them. You are His ambassador and often the only one they see. To do this, to revive faith, to bring power into that stricken soul, you must connect up with the only source of power, and you can only put the plug in by getting on your knees, even if you have to kneel on your boot. I have many times heard people say, "Oh, Mr. So-and-So called to-day, he was very nice but he never prayed, and I did want help so." There is nothing more bracing than God's own heaven-born air, that "vital breath" that we sing about, and when we get on our knees, we open the windows wide for it to blow in straight from God's mighty ocean, to our patient's weakened soul. Such prayer must be short and to the point, not telling the Lord what He knows about the patient far better than we do. Nor, as a dear old Minister I once knew used to do, summarise the contents of that day's paper before he got to business. It may have interested the Lord, but it tired out the sufferer. Let our prayers be as full of common sense as of grace. Spiritual telegrams, in fact, which always secure a more speedy answer than a prosy letter would. I shall never forget an experience forty-eight years ago. We had only been married a month, and life was a very hard struggle in those days, though perhaps people did not think so. One day, the Rev. George Russell, one of God's choice saints from a neighbouring circuit, called to see us. It was purely a complimentary visit, for we were both quite well, but he prayed with us, and both my wife and myself had such an uplift and blessing that carried us over many troubles for months to come, and even to-day is a very blessed memory.

4. *GO.* Don't stay long. Short and sweet. Never overfeed people with food, sermons or visits. Leave them hungry for the next meal. Invalids are very easily tired, especially where there have been two or three previous visitors, each of whom has depleted the sufferer of some of his scanty store of strength.

Some people have no idea of time, and when once sat down, especially in a sick room, nothing short of a red-hot poker will disturb them. There is always plenty to be done in a sick room which you may hinder by lingering. There should be no talking to other people in the sick room. Trying to follow such conversation is very tiring to the patient. Except in urgent cases, visits should generally be made in the afternoon, when there is less activity in a sick house than in the mornings. I can truthfully say that in my late illness, when I had three months in bed, whilst I was delighted to have my friends come and see me, I was equally glad when they left.

5. *RETURN.* Come again. It is a trouble, but it is worth it. Small doses and often are frequently more effectual than large ones at longer intervals. A proper system, with a visiting list like a Doctor's, will help greatly in this way. It will prevent oversight and neglect and may save you from the rebuke that an old lady gave to a Minister whose hobby was Fungi, and who, having missed her for some weeks, was met, when he did go, by the unkind remark, "If I'd been an ugly old toadstool in a dirty ditch, you'd have been here long ago." It also corrects that failing to which human nature is so prone, to give attention to our nicer and better-off people. It also enables you to say when probably your next visit will be, and as anticipation is often a very enjoyable part of a treat, you will give the invalid that added pleasure.

Now a few words on special classes of patients which require special treatment.

1. Patients who are dying and who know it, as in accidents. In the War, when Bishop Taylor Smith, Chaplain General to the Army, was examining candidates for commissions as Chaplains, I am told he used to pull out his watch and say, "Here is a man brought into the C.C.S. He has two minutes to live, how would you prepare him for the next world?" The answer he wanted was, "Believe on the Lord Jesus Christ and thou shalt be saved." Or, "In my hand no price I bring, Simply to Thy cross I cling." And I don't know that you could do better. I have often tested both of these with blessing.

2. Patients who are dying, and who don't know it. I think I may say from my fifty years' experience that quite ninety per cent. of people die without realising it. Of course, some, especially in T.B. cases, won't know it. Such have often declared to me two or three days before death, that they would be at work next week if the weather held good. In these cases, which constitute a most difficult problem, it is best to feel your way gradually and gently, and while there is time to stress the joy and blessing of living for Christ. If we can get them right on

that, the dying will take care of itself. It is most important not to take hope away, that sheet anchor of the soul and of the mind. If challenged as to the probable issue of the illness by a patient, remember you are not in a position to give an opinion. If you are desired by his friends to inform the patient, then the truth must be lovingly and gently told. The Roman Catholics are very strict on this point, and again and again I have been pestered to give a definite opinion when it was impossible to do so. I have sometimes wondered which were the greater sin, to let them die without "extreme unction" or to let them have their "pass to heaven," and then get well and sin again. Each case must be decided on its own merits after consultation with the Doctor and friends. A patient who has been religiously brought up, of course, can be dealt with very differently from one who is absolutely ignorant of religion and of religious terms. I have often regretted the waste of good thought and effort in sermons. So many theological words, perfectly familiar to the preacher and to advanced Christians, are utterly unintelligible to the "man in the street." When you really come to go into the matter, it is surprising how ignorant even well-educated people are in this respect. I once taught in a Ragged School in a London slum, and was trying to show the boys that if they did wrong, God would punish them, but made no impression till I found out and used the local slang term that God would "pay" them if they lied or stole, a truth they at once grasped and remembered. A bit of real experience, your own or someone else's, or a telling illustration, will often let the light into a darkened soul, which technical or even plain scriptural words would fail to do.

3. Acute cases. Remember you step into the midst of a strenuous fight. Cheer the combatant, but don't take half an ounce of strength from him. Two or three bright words, a breath of prayer, all should be over in three or four minutes by the clock, at the outside, and you outside the door, too.

4. Convalescent cases. Here Hope is the lady to take with you when you go visiting. Her gracious presence will work wonders, and you can't take her too often. It's a good thing to get these patients to see that activity is not the end-all of life. By far the largest number of railway trucks are not rushing about the country made up in trains, but are standing in sidings. They are there either to unload or to load up with something else, and it is for one or both of these purposes that the patient is shunted on to his present siding. Four years ago I had three months in such a siding, but during that time the Lord took a good deal of pride and self-satisfaction out of me, but only to load me with many and rich manifestations of His Love, and

to teach me some of the things I am trying to pass on to you. John Bunyan is not the only man who has been blessed by an enforced holiday in Bedford Gaol. With all, but especially young people, it is of vital importance to win first their confidence and regard by finding out what their hobby is, or what specially interests them. To be thoroughly up in football lore is a great asset, and the study of the Saturday Sports paper is not to be neglected where you have a lot of young men to deal with. I speak from experience. I should never have been led to Christ when I was thirteen if it had not been for the tact and skill of the Rev. George Eddy. He found out that I was very fond of ships, and in his youth he had served for a month on a frigate in some Naval Militia in Jersey. Every time he saw me he talked not religion but ships, and when, after three months, he had completely won me over and bound me to him, he turned his guns on me and in three days I surrendered my stubborn will, a willing prize to Christ.

5. Chronic cases. These are the hardest to deal with and call for all the tact and patience that God can give us, as there is so little hope of improvement. The great thing is to get the sufferer to look up and not in. Reading a Psalm (not a blood-thirsty one), or one of John or Charles Wesley's glorious hymns, such as "Now I have found the ground," or "Jesu, Thy boundless love to me" will do more good than cheery chat. Get the patient to see that the beauty of the sky, especially at sunset, is due to the clouds, and when these are touched with the rays of the love of God, their darkness glows with golden splendour and becomes a joy to all. Life would be a terrible Sahara if there were no clouds, and many a barren life has been made fruitful by their refreshing showers, and many a dull life glorious by the heaven-lit beauty of God's love shining upon them. In these cases the wireless is an immense boon, and the services and talks provide good jumping-off places for helpful and pleasant chats with suffering folk. In lingering cases encourage the patient to try all he can to keep in active use all the powers of mind and body, or the little he has will soon atrophy and be lost. The Fibrositis, from which I suffered for the last five years, would have permanently crippled me if I had not fought it resolutely and continuously by using every muscle I could. I wrote, I sewed, I darned, I played the piano (when no one was listening), the Pianola, I chopped wood, put screws in and took them out again, printed, etc. In those most tedious surgical cases of T.B. spine and hip disease, try to interest the patient in some form of reading of solid value. Suggest books of his mental standard, sandwiching them with lighter reading. Short talks on these will not only be pleasant but distinctly beneficial.

Another line is birds and their habits, with an improvised bird table fixed outside the window, plentifully supplied with bread crumbs and water, and in winter with lumps of fat, cheese, nuts, etc. Two sparrows may only have been worth a farthing in the market, but hopping about under your nose they can be very lively and entertaining company.

Here let me say a word for the regular administration of Our Lord's Supper to these invalids. Some Ministers (unconsciously, I think), seem to reserve this means of grace for patients about to die. One of those curious traces of Romanism, which still survive even in sturdy Protestant hearts. Surely it is especially a service for the living and suffering. I know of nothing which more effectively dispels that terrible sense of isolation from the Church life than this does. It makes these lonely souls feel that they are still a vital part of the family of God. If, as well as the patient, the other members of the household, servants included, who are believers, are invited it adds greatly to the power and blessedness of this service and makes it a real communion of saints.

6. Imaginary invalids. These are the most dangerous cases to deal with. They must be visited, but I should always have a third person present or close at hand. There is nothing so difficult as to lift these sufferers out of themselves. It calls for tenderness as well as firmness. Never forget that patients with hysteria really suffer; they are not conscious shamers or imposters. Here a strong personality can often do good, but, my friends, beware of dabbling with psycho-analysis; it leads some people on the road to Endor. Although it is a very fascinating study for research, it is even now in its infancy, as we can see by the way the Freudians, who once held the field, are now not quite so fully recognised. Nor is it necessary to know the "why and wherefore" of its secret processes to be able to encourage and enhearten weak and suffering minds. Long before the analytical chemist had found out and explained its scientific rationale, iron smelting was very successfully carried on. So the Minister, by conversation and the Spirit of God, can get there, though it will be many years before the science of this power is fully understood.

7. Hospital patients. Here, of course, one has to follow carefully the rules of each Institution. It is well to secure beforehand the goodwill of the Resident Medical Staff by free and friendly camaraderie. A wise man will also secure his welcome by the Sisters and Nurses of the ward by his genial and considerate thoughtfulness for the needs and requirements of their arduous and constantly changing responsibilities. Visits to patients in general wards must of necessity be brief, but

they can none the less be full of cheer and help, not only to your patient, but to others around him, who may benefit far more than you think. More than one arrow from a bow "drawn at a venture" has found its mark.

In conclusion, I have been asked to say a word or two on "How to keep well when sick visiting." There are three fundamental rules of health.

1. Keep your feet dry and warm. Have good boots. Ministers should have thick soles as well as tender souls.

2. Clean hands. Never eat without washing your hands. Soap and water, especially if hot, make a model cemetery for most germs.

3. Keep your mouth shut. Mouths should be kept closed except at meal times. Of course, in the pulpit they must be opened, but not for too long then. What goes into a man may not defile him in the scriptural sense, but it can make him mighty bad and unhappy. Our noses, not our mouths, should be used for breathing purposes; they are specially fitted to filter and warm the air before it reaches the delicate larynx and the vital lungs. Other points are, to breathe deeply when you get into the fresh air after leaving a sick room. After going to an infectious case it is wise to gargle your throat with salt and water, a teaspoonful to a pint. Don't worry about your own health, or about catching this, that or the other disease. The Doctor visits all kinds of infectious cases, but very rarely catches anything. The surest way to become ill is to think and worry about what you may catch. Don't be foolish, but having taken all reasonable precautions, keep a happy mind, and trust in God to keep you fit to do His work.

I will sum up what I have said by giving you the text of my sermon last instead of first, as you do. It is this: "Put yourself in the other chap's place."

E. A. DINGLEY.

Andrew Fuller and Ministerial Removals.

FOR those who share the system of Church order known as Independency few matters are of more serious concern just now than that of ministerial removals. Although the urgency of this question arises very largely from the changed nature of modern conditions, the question itself is by no means new. In some very intimate correspondence with his friend John Sutcliff, Andrew Fuller reveals how desperate was his anxiety over this problem one hundred and fifty years ago. The letters form part of the "Isaac Mann" collection, a summary of which has recently been appearing in these pages. Deferring any observations I may have until later, the following is the text of the letters, in which will be found a complete account of Fuller's plight and most interesting experiment.

First, the concluding part of a letter from "Soham, 13. March, 1781."

"The place where we worship being not our own, and our continuance in it very precarious, I of late try'd to get our people to purchase a strong, convenient dwelling-house which might have been bought and fitted up for, I think, less than £100, but the design is dropped for want of unanimity."

Sutcliff writes a note on this letter "Answered Ap. 2."

And now the text of the three subsequent letters of Fuller's :

"DEAR BROTHER,

"I remember in your last letter you requested me when anything relating to my departure from Soham occurred to give you a line by post. I will now inform you what has taken place since I wrote to you last. On July 12 we had a Church meeting. I then told the Church to expect my Departure from them in three months. They and I were very unhappy. The Place was truly a *Bochim*! I told them I was determined if I knew it to do nothing but what was Duty—that it seem'd to me, all things considered my duty to depart, but I did not desire to be my own Judge. I offered to be set down by any two or three honest judicious impartial persons, it signified nothing to me whether they were ministers or private Christians. The next Lord's Day they agreed to accept this motion and nominated three *ministers* who we all supposed were strangers to the case, and who therefore could not be subjects of pre-possession. As it could not be by a personal interview, we proposed each to *write* our own Tale, and that there might be no misrepresentations in either, agreed mutually to inspect and sign each others letters. I was requested to write mine first. I did so, and

read it before the Church on the Lord's Day following. But when they had heard my tale, which they owned to be very candid, they despaired of writing to it, and so the design of settling things by arbitration was dropped.

"I continue far from happy, yet not so generally distressed as I was some weeks ago. I know not but I must remove at Michaelmas, yet can't tell how I shall get through it. Some how, it so unmans me: I have not the understanding, resolution or Spirit of a Man. I see no prospect of my continuance, yet after all I am not without my fears of offending the Lord in departing. I don't perfectly know that I should not Sin, nor I don't know that I should. I am still an unhappy man. The Lord undertake for me! If I could see after all that 'tis my Duty to abide I would not remove.

"Should be glad to hear from you, and how things are with you. If you review my last to you, you will find there a request which yet lies unanswered. Viz.: your thots. on this question—In what manner may we now warrantably expect Divine direction? Am better in health than when I wrote last. Wife and child pretty well. Accept our love to self and Mrs. Andrews. I remain as heretofore, your Affectionate Brother,

"ANDW. FULLER."

Soham, 15. Aug. 1781.

(Addressed—Rev. Mr. Sutcliff, Olney, Buckinghamshire. A note is added in Sutcliff's hand, "Received Mr. Fuller. Ansd. Sep. 29. 81. A full sheet sent.")

"DEAR BROTHER,

"I received yours, and thank you for your observations; they have been of use to me in my delicate affairs. Respecting myself I have a long while been tossed to and fro with uncertainty. At length the Church accepted an offer I gave them about three months ago of settling things by *arbitration*. Three persons (two of whom were ministers), were nominated, whom we thought honest, wise and impartial. To them two or three weeks ago we sent each an account of our case. We received answers from each about a week ago. One was thought to justify my removal, another condemned it, and a third declared he could not tell what was Duty in this case. These letters were read over at our Church meeting which you see left us but just where we were before. We then agreed for I and an officer of the Church to take all the letters on the subject and lay them before Mr. Robinson, of Chesterton, and to be determined by what he should think to be Duty. unless what he should urge as the reasons for his opinion should appear to us both to be

wrong. His opinion after investigating our affair for three or four hours was for me to continue at Soham for one year at least to try whether I could subsist with their proposed advance, and if I could, then longer. As such I shall stay and try my uttermost, and let the Lord do with me as seemeth him good! I enjoy peace of conscience in reflecting on my conduct in this affair and I trust I shall have peace let come on it what will. Under the numerous veerings of Providence I can only exclaim 'O——' [indecipherable].

"I hope you nor any of the ministers whom I consulted at Kettering will think your judgment slighted in this matter. I think the difference between your judgment and that of the Arbitrators arose wholly from your hearing the Cause barely on one side. True, I am not conscious that I omitted any one circumstance that might give a favourable idea of the Church's case; yet I am not ignorant of the deceit of all hearts and of what an aptness there is in us to dwell in our thoughts on that part of a subject that makes for us, and forget the others. Pray for me my dear Brother that I may enjoy contentment. It may be best for me. Affliction's school may be most instructive to me. Give my love to Mrs. A. Accept the same to yourself.

"I remain, dear Brother, Yours affectiony.,
Soham, 16. Oct. 1781.

"A. FULLER."

(Addressed—Rev. Mr. Sutcliff, Olney, Bucks. To be left at Mr. Ansell's, Cambridge. Note added by Sutcliff—"Recd. Mr. Fuller, Ansd. Jany. 5. 82.")

"Soham, Sep. 27, 1782.

"MY DEAR BROTHER,

"I have not heard from you now for some time. I feel a desire to receive a letter from you on more accounts than one. I should be glad to know how you do, and whether things are happy with you at Olney. I feel also exceedingly unhappy on my own account. The time now draws nigh in which I must do something. Notwithstanding some faults of the Church where I am (and who are without?) there seems such a union as cannot be dissolved. My love to them did not appear so great till bro't to the tryal. I am very unhappy. I wonder what 'tis that makes my brethren in the ministry so confident of the propriety of my removal. Removals are certainly solemn things, and what ought not to be trifled with on any account, and I doubt not but that you and others of my brethren consider them so. I am inclined to think that there are many removals that are verily criminal. What then you can see in my case that should cause you to decide upon that seemingly without a doubt

I really cannot tell. It is true I do think of removing. My judgment leans that way—but yet I should be much happier if I could be entirely satisfied of its propriety. If you could afford me any relief I should be glad. Your letter about this time last year on this subject did me much good. Do write by post as soon as you have received this.

“Have you received what I have done on the Mod. Question? I forgot to tell you of the main end for which I sent it to you, viz. : that you should make remarks on a separate sheet of paper where you see any mistakes or defects, and transmit them to me in a letter. Mr. John Ryland expected it after you. My wife and children are out on a visit. Were all pretty well last Lord’s Day except my little girl (the eldest). She is very much brought down with a fever. With love to Mrs. Andrews,

“I remain, Your affectionate Brother,

“A. FULLER.”

(Addressed: Rev. John Sutcliff, Olney, Bucks. Note added by Sutcliff: “Recd. Mr. Fuller, Sep. 29. 82. Ansd. Oct. 5.”)

So ends Fuller’s account of his arbitration experiment. Without presuming to discuss our present system of ministerial removals, it is of interest, I think, to note what are the cardinal points in the approach and experience of so great a Baptist as Fuller. They seem to me to be three:—

I. THE PRIORITY OF DUTY.

This is very explicit in each of these letters. Whatever shall be his future course Fuller is determined that, so far as he can judge, it shall be according to the will of God. Nor will he accept his own opinions or feelings as the final expression of that will. He confesses that so far as his own impressions go it seemed his “duty to depart,” yet in the same letter boldly affirms, “If I could see after all that ’tis my Duty to abide I would not remove.”

And this, surely, is fundamental. It is the initial glory of any man’s ministry that he can start with the firm assurance that God has put him there. It is easy, I know, to say that this must at all cost be conserved in any modification of Church government that we may contemplate, for its possibility seems to presuppose a rigid independency. It seems arguable, in Fuller’s case, that he was willing to forgo his independency. Certainly in his first two attempts at arbitration he lays down no previous qualification about accepting their final decision. It is true that in the case of Mr. Robinson, Fuller lays down the condition of acceptance—“unless what he should urge as the reasons for

his opinion should appear to us both (i.e., Fuller and the Soham Church) to be wrong." But this presumably means that *both* must dissent from Mr. Robinson's judgment to reject it, which would imply that Fuller previously agreed not to stand out alone. In which case a third-party decision was to be for him, almost without question, the will of God. At any rate, even if he did not forsake his own independency of judgment in this matter, it was the extravagance of his disinterestedness (though well-meant) that was his weakness. The will of God in any minister's removal is surely finally operative in his own mind, and it was because Fuller did not sufficiently take account of that that the final state of his mind was as bad, if not worse, than when he started.

This, however, is no judgment upon auxiliary organisation. Plainly we need it to co-ordinate an increasingly complex state of affairs, and it is desirable that it should become more and more efficient to cope with growing needs. But the principle seems to be that while the decision finally rests between the minister who undertakes the responsibility and the Church that calls him, his own mind and that of the individual Church should be willing to give a larger and more important share in their consideration to the relevant organisation of the denomination as being in itself a factor in expressing to them the will of God.

II. THE PASTORAL RELATION.

The principle of the priority of duty may seem a precarious one. Its very individualism lays itself open to the danger of mistaking a whim for a conscience. Two things in Fuller made that impossible. First, of course, his most manifest sincerity. But more than that, his relation with his people. So far as his present Soham pastorate was concerned the will of God meant for him a most sacred bond between himself and his Church. To his flock, at Christ's bidding, he had utterly given himself, and in that fellowship had found the seal. True it is that it had definitely become strained, to his great unhappiness. Yet in his last letter he readily confesses—"Notwithstanding some faults of the Church where I am (and who are without?) there seems such a union as cannot be dissolved. My love to them did not seem so great till bro't to the tryal." To regard that fellowship lightly, or to dissolve it without the most serious consideration would be to slight the will of God. Hence his very first move was to consult his people and to share with them his inmost thoughts about removing.

Every true ministry is a mutual thing. The ministry is the pastoral relation. The pastor is doing his work at the point at which he touches his people, and at which they together minister

to the community at large. It is the pastoral relation which any denominational organisation is purposed to serve. The readjustment of denominational machinery may seem wise as occasion arises, but at all times is the true disposition and mutual purpose of both ministers and people primary and essential. The challenge of Fuller's case here, then, obviously is that any call for a modification of the ecclesiastical system implies at the same time a serious reconsideration by both ministers and people of the sacredness and importance of their relation to one another.

III. THE COMPLETE ABSENCE OF ANXIETY ABOUT GETTING ANOTHER CHURCH.

Here we come to the point where Fuller's case seems to differ so much from our own. Fuller's concern lay solely within the pastoral relation. Should it be continued or terminated? Our problem is largely outside the pastoral relation—the accommodation of pastors in need of churches, and churches in need of pastors. In other words, Fuller's anxiety was to reach a decision about leaving; ours is to facilitate settling. Unlike the modern need, Fuller seems to have no anxiety whatever about getting another Church.

It is important then, to ask "Why?" Several answers suggest themselves. For one thing Fuller was an exceptionally able man, and was fairly well-known, and was, moreover, fairly young, so that settlement would present few difficulties. Or his failure to worry may be put down to his faith. But true though that may be, I rather think Fuller would disavow any greater measure of faith than that of his brethren. No, I rather think the cause lies in a fact little mentioned in these letters. I mean the strong Association life. These were days of growing vitality for the Northamptonshire Association, which included such stalwarts as Robert Hall (Sen.), the Rylands and Sutcliff. These, too, were the days of Carey's awakening, for only two years before the first of Fuller's letters he had been deeply impressed by his first Association meeting, at Olney, and had been thrilled by Fuller's sermon on "Be not children in understanding." This Association embraced Churches so wide apart as St. Albans and Lincoln. And there was a corporateness about their assemblies. They belonged to one another, and their kinship was a living thing. While there is no evidence here to prove that another sphere awaited Fuller should he leave Soham, there is every indication in the circumstances and spirit of the Northamptonshire Association to believe that Fuller need entertain no anxiety.

It would be extravagant to make the analogy from this that anxiety about all ministerial settlements could be allayed by the

deeper bond of common life between individual churches. But there is much truth in it, none the less. Intimacy grows chiefly by association, even between ministers and churches. And what is more important, it stimulates the sense of the "body." Ministerial removals depend largely upon the corporateness of denominational life. Most of the sects express this by organisation. But the true life lies in the spirit that animates the body.

Fuller's case does, at any rate, hint this to our modern problem, that a great deal of denominational cohesion may be fostered through the already existing organisation of the Associations. It is inescapably true that any effective system rests upon the understanding and spontaneous responsiveness of the individual Churches. That, surely, can be more naturally stimulated within the smaller areas, because within them the actual intimacy of "association" is effected. We have something of its counterpart in our area superintendencies, where the efficiency of the whole rests upon each superintendent's knowledge of his own particular district. But all administration waits at the last upon the disposition, and the knowledge, and the happy co-operation of individual ministers and churches. In the ideal inter-relation, then, of Associations and denomination, the quickening of the spirit, the awakening of interest, and the spreading of information, can receive more practical stimulation in the smaller sphere where the actual contacts are made.

At any rate, it is not without significance that the whole background of this experiment, and the sphere of every one of its participating personalities and churches, lay within the strong and inspiring fellowship of the one Association, for any organisation with respect to ministerial removals must pre-suppose sympathy, understanding and co-operation from the rank and file of the ministry and the churches.

F. G. HASTINGS.

STOURBRIDGE about 1831 had an antiquarian in William Scott who compiled memoirs of dissenting churches there and in the vicinity. His second part contains four or five pages devoted to the Baptist church, as is shown by a Calendar published by the Rev. F. A. Homer in the *Transactions of the Unitarian Historical Society* for October, 1935. It is not stated where the manuscript is to be seen.

Roger Williams :

APOSTLE OF SOUL-FREEDOM¹

I.

THIS is a meeting of a *Baptist* Society, and that fact determines my line of approach. In the index of Ernst's remarkable book on Roger Williams I find a challenging line: "Roger Williams not a Baptist." Over against that summary statement I place this contention: that in his insistence upon the principle of soul-liberty and its application, our hero is a Baptist, standing in a definitely Baptist succession, expressing with clarity and cogency ideas which Baptists had already formulated. His debt to those predecessors has in this very year received new emphasis. The Baptist Historical Society of Britain is issuing *in facsimile* Thomas Helwys' book "The Mystery of Iniquity," probably printed in Holland and brought to England when the author returned in 1612 to found in London the earliest Baptist church on English soil. Helwys, you are aware, had been a fellow-refugee with John Smyth and others who, as Separatists from the Anglican established church, were driven to seek safety overseas in Amsterdam. There the question of baptism became a subject of discussion, and the group in which Smyth was the leader, with Helwys as his close friend and coadjutor, came definitely to reject infant baptism as a practice without scriptural warrant. On the basis of the New Testament, in which they re-discovered the principle of the baptism of believers only, they formed a new church fellowship, each accepting baptism after offering a confession of personal faith. Differences arose later, Smyth coming to doubt whether he ought not to have sought baptism from the Mennonite body, that Anabaptist remnant which Menno Simons had organised and which had received its name from him. Apart from his inability to follow Smyth on this issue, Helwys felt a call to return to England, whatever the risk, and there to bear his witness. So, in 1612, with about a dozen companions, back he comes, and the Baptist church finds a home in London. He brings with him his book, with the intention of presenting it personally to that singular pedant King James I. Whether he gained access to James is unknown, but the copy still exists in which in his own handwriting Helwys addresses the King:—

"Heare o King, and dispise not ye counsell of ye poore,
and let their complaints come before thee.

¹ Address at a Tercentenary Celebration organised by the American Baptist Historical Society in Philadelphia.

"The King is a mortall man, and not God therefore hath no power over ye immortall soules of his subjects, to make lawes and ordinances for them, and to set spirituall Lords over them.

"If the King have authority to make spirituall Lords and lawes, then he is an immortall God, and not a mortall man.

"O King be not seduced by deceivers to sin against God whome thou oughtest to obey, nor against thy poore subjects who ought and will obey thee in all thinges with body life and goods, or else let their lives be taken from ye earth.

God Save ye King

Spittlefeild
neare London "

THO : HELWYS."

Rightly has Professor Wheeler Robinson said that "it was a fine insight into the spiritual nature of religion that made him (Helwys) the first in England to demand universal liberty for its exercise," and he vindicates the claim by citing the sentences:—

"Our Lord the King is but an earthly King, and he hath no authority as a King but in earthly causes, and if the King's people be obedient and true subjects, obeying all humane lawes made by the King, our lord the King can require no more; for men's religion to God is betwixt God and themselves: the King shall not answere for it, neither may the King be judgd betweene God and man. Let them be heretikes, Turcks, Jewes or whatsoever, it apperteynes not to the earthly power to punish them in the least measure."

That is not the language of an indifferentist. Helwys is a fierce controversialist—as fierce as was afterwards Roger Williams himself. In his contention against what he regards as erroneous opinion, he handles his opponents "without gloves," and the last possible objection to his invective is that it lacks vigour! But he has grasped the clear distinction between the place of religious persuasion—even in the form of controversy—and of civil coercion, and he stands for the common human rights not only of his friends and comrades, but of those whose opinions he rejects and abhors. Of course King James had no answer to Helwys except to clap him into prison, where, it is believed, he died within two or three years.

So speaks Thomas Helwys—a quarter of a century before Roger Williams becomes "the New England firebrand." What is behind Helwys? John Smyth's "Confession of Faith,"

already prepared though not yet in print when Helwys wrote, contains this article:—

“That the magistrate is not by virtue of his office to meddle with religion or matters of conscience, to force or compel men to this or that form of religion or doctrine: but to leave Christian religion free to every man’s conscience, and to handle only civil transgressions (Rom. xiii), injuries and wrongs of man against man, in murder, adultery, theft, etc., for Christ only is the King and lawgiver of the Church and conscience (James iv, 12).”

Helwys follows John Smyth in this essential matter. What of others? Leonard Busher, another Baptist, publishes two years after Helwys’ return “Religion’s Peace,” for which it has been claimed that it is the earliest book printed in England to plead for complete religious liberty. (Helwys’ book, we noted, though written in English, was probably printed in Holland). Then comes John Murton in 1615 with “Objections answered,” and in 1620 when, like Helwys a few years before, he was a prisoner in Newgate gaol, Murton writes a further book, “An Humble Supplication.” Principal Wheeler Robinson, president of the (British) Baptist Historical Society, tells how he wrote it:—

“... using milk as an invisible ink which became visible when scorched; the paper on which it was written formed the stoppers of the bottles of milk brought in to the prisoner for his support. This picturesque fact is told us by Roger Williams, who was moved by Murton’s book to write his own, ‘The Bloody Tenent of Persecution.’”

Principal Robinson adds:—

“To us, at least in Great Britain and America, the truth of which these men were the pioneers has become a commonplace—that religion has the right to full freedom apart from civil or moral offence. We forget to-day not only the arduous path by which that right has been won, but the men who first led the way, John Smyth and Thomas Helwys. None of their English contemporaries, even among the Separatists, was willing to grant such universal liberty; *they were the lonely pioneers of a great achievement.*”²

There is then conclusive evidence for the proposition that in his insistence upon the principle of soul-liberty and its application Williams is a Baptist, standing in a Baptist succession, expressing ideas which men of that community had already

² Italics mine. J.H.R.

formulated. There, at any rate, he demonstrably belongs with them, and in his strongest utterances he echoes the thought and often the very words of his forerunners.

II.

Next, let us turn to the question whether, for a time at any rate, and in what sense, Roger Williams was on other grounds entitled to the designation "Baptist." I confess myself quite unconvinced by the somewhat peremptory assertion of Ernst: "Roger Williams never joined the Baptist church." It appears to rest upon the disappearance of certain early records, upon a singular tendency in the writer to discredit definite statements in favour of pure suppositions, and perhaps also upon a desire to relieve his hero of responsibility for a somewhat startling and abrupt change of front. The negative evidence, as Ernst presents it, is singularly unconvincing:—

"Hugh Peters of Salem wrote on July 1, 1639, to the Dorchester Church that 'Roger Williams and wife' and others 'have wholly refused to hear the church, denying it and all the churches in the Bay to be true churches and, except for two, were re-baptized, had the great Censure passed upon them'" (i.e. were excommunicated).

Then Ernst inserts the strange sentence: "The 'except for two' were Roger Williams and his wife, who had not joined the Baptist church." One asks what is the basis of that statement. Peters lays such stress on Williams as the leading spirit that it would be natural to name him as an exception if he were such, and to make the point that he was from the outset unable to agree even with his fellow-rebels. Nor is Ernst's statement supported by citing a passage from a Williams' letter of 1649:—

"... at Seekonk a great many have lately concurred with Mr. Clark of Newport and our Providence men about the point of a new baptism and manner of dipping." "I believe" (Williams adds) "their practice comes nearer to the first practice of religion, and yet I have not satisfaction, neither in the authority by which it is done nor in the manner, nor in the prophecies concerning the coming of Christ's Kingdom after the desolation of Rome, etc."

That letter has a bearing on a historical issue which once was fiercely discussed, but whose relative unimportance has now come home to us. There are really two questions to be answered: (1) "Was Roger Williams re-baptized"? (2) "If so, in what mode"? It appears clear—and in these enquiries our only concern should be truth—that Williams was not baptized by

immersion; if he had been, how could he, ten years after the event, write of "a new baptism and manner of dipping"? On the other hand, how is the testimony of Governor Winthrop to be set aside, who in the summer of 1639 writes:—

"Mr. Williams and many of his company a few months since were in all haste re-baptized and denied communion with all others, and now he has come to question his second baptism."

This is in line with the evidence of Robert Scott:—

"I walked with him (Williams) in the Baptists' way about three or four months, in which time he broke from the society and declared at large the ground and reasons of it."

"Walked with him in the Baptists' way" is fully consistent with "shared in the fellowship of the Baptist church," and "broke from the Society" is the natural language in which Scott, who had afterwards become a Quaker, would describe separation from the Church.

To me the question of the form of Williams' "baptism" appears not at all difficult. In the early seventeenth century we are confronted with a determined effort on the part of a group of earnest men to re-discover amid the confusions of the time the true character of the Christian church. They cannot find it in the parish assembly which counts all as church members who have been christened in infancy, and so they separate themselves. In their separation the question arises of the validity of the "baptism" which they had received as infants, and they reach the conviction that the subjects of baptism must be believers. Therefore, upon confession of faith, they are re-baptized, as their opponents say, or truly baptized for the first time, as themselves maintain. They have laid hold of the vital principle that baptism is for believers only, and in this respect they belong with all who to-day would name themselves Baptists. But they did not at a single step reach the precise position now generally held by Baptists. They assumed without enquiry that sprinkling or affusion, the custom in the churches they had left, was the true *form* of baptism. After a generation or less, the question of the form is raised, and for the first time examined in the light of the New Testament. Within a relatively short period after this further question has come up it is decisively and unanimously answered; both General Baptists and Particular Baptists are all immersionists. To them it was not a question of more or less water, but of conformity to the will of the Lord to whom their lives were committed, and beyond question they were right that no form except immersion expresses adequately

the symbolism of Rom. vi: "buried with Him . . . that like as Christ was raised . . . we also might walk in newness of life."

What happened in the case of Roger Williams is reasonably clear. He was "re-baptized" on confession of faith in the mode that was then common. The question of whether that mode conformed to the New Testament, or adequately symbolised the Christian experience, had not yet arisen. He was for a time—not for long—a member of a church which like all other Baptist churches afterwards became fully and definitely immersionist!³

III.

Two points we have made: (i) Roger Williams in his claim for soul-liberty stands in the direct line of Baptist witness; (ii) he was for a few months a member of a Baptist community of the type found in his day. Baptists cannot relinquish their claim upon him, even if he is in some respects rather a troublesome possession.

For Roger Williams did unmistakably renounce the fellowship of the church at Providence a short time after its formation, and became a "Seeker." It is very difficult to follow his mental process. He is profoundly religious, but his exaggerated individualism makes him, in the Scottish phrase, "gey ill to live wi'," and causes him to find others, so far as concerned church fellowship, not only "gey ill to live wi'," but even impossible. It would not be inaccurate to describe him as *lacking in church consciousness*. We do not accept the idea of the church as an organised institution with a supernatural existence and quality of its own, independently of the character and life of its members. The Church is continually built up of living members. The company of Christ's faithful constitutes it. In this sense the Church is essential. Wesley was right when he quoted and endorsed the words spoken to him in his early days by "a serious man": "Sir, you wish to serve God and go to heaven. Remember that you cannot serve Him alone. You must, therefore, find companions or make them. The Bible knows nothing

³ It seems reasonable to allow the name of "Baptist" to those who before a final and clear understanding as to the form had been reached were not only certainly antipaedobaptists, but held firmly to spiritual experience and confession as pre-requisites of baptism. Differences exist to-day among Baptists in some parts of the world. There are close fellowship and close communion churches; there are close fellowship churches with open communion; there are "open" churches in which the question of the acceptance or non-acceptance of baptism is left to the conscience of the individual: but *I do not know anywhere in the world any churches claiming to be Baptist which hold any other definition of baptism except that it is the immersion of believers in the name of the Father, Son and Holy Spirit.*—J.H.R.

of a solitary religion." It perplexes us to find a close student of the scriptures such as Williams insensitive to the *κοινωνία* which is characteristic of the early Christians, and unable to discover such links of common conviction and aspiration as ensure to a company of Christians the sense of oneness which underlies the familiar hymn:—

"Blest be the tie that binds
Our hearts in Christian love :
The fellowship of kindred minds
Is like to that above."

Why did this man stand apart? He had so much in common with the general outlook of the Baptists of his day. His appeal like theirs was to the scriptures. His use of the Bible, according to the generally prevailing fashion of the time, overstressed the letter, so that he sometimes misses its spirit. His controversies are wearisome reading; but after all he shares a defective method with the mass of his contemporaries, and it is a little puzzling that one who in secular life could recognise that even an unbeliever may be a good citizen should be unable to enter into fellowship with those who revered his God, his Christ, and his Bible, because of differences in details of interpretation. He held to the prevailing Calvinistic outlook of his time, with some modifications due to Lutheran influence. He believed in a regenerate Church membership, and found in the New Testament the norm of Church order. Yet he soon breaks loose from the Baptists with whom he shared these ideas. Why? We are constrained to grant to Williams in full measure the appreciation which John Morley concedes to the religious leaders of Scotland and England belonging to the same age:—

"It is not their fanaticism, still less is it their theology, which makes the great Puritan chiefs of England and the stern Covenanters of Scotland so heroic in our sight. It is the fact that they sought truth and ensued it, not thinking of the practicable nor cautiously counting minorities and majorities, but each man pondering and searching 'so as ever in the Great Taskmaster's eye?'"

Each man pondering and searching; yes, but each man also ready to recognise that in his pondering and searching he is not alone, and, therefore, to give due weight to the experiences and convictions of other searchers. The Puritans and the early Separatists (especially, I think, the Baptists) are predisposed to religious fellowship. Williams is not: he is an arch-individualist. Conscience is regal indeed, and for loyalty to conscience a man should be finally ready to break with all other loyalties. It is the voice of God *as he hears it*. But the hearing may be defective:

prejudice, mental limitation, or subconscious self-interest, may distort the divine word. To use other terms, conscience is the sense of agreement or difference between what we know as right and what we desire or will or do. Its deliverances depend upon the light which the person possesses, and a supreme duty of every man is to seek for larger light or as Christians would say the light of the Holy Spirit, in which the voice of conscience shall become ever more clearly trustworthy. Now Roger Williams, with all his vagaries, is curiously tenacious of any theory he has once formulated. His theory of soul-liberty, how firmly he held it! How clearly he had understood the bounds of the authority of the magistrate! That theory so governed his thinking that amid the changes of a turbulent life I do not discover that he ever swerved into inconsistency in this matter, or that his judgment and conscience were not steadily concordant in sustaining a position which to-day commands general respect in the English-speaking world, and in considerable sections outside. Soul-liberty was to him a fixed *dogma*—and it is well to realise that “dogma” means opinion, and an opinion may be true! But this is not the only dogma that holds Williams, and when a fixed opinion happens to be misleading, the saying of George Meredith may be recalled: “There is nothing like a theory for blinding the wise.” Let me quote Ernst:—

“He was unable to find a true ministry of the Word extant in the world. ‘In the poor span of my life, I desired to have been a diligent and constant observer, and have myself many ways been engaged in city, in country, in court, in schools, in universities, in churches, in Old and New England, and yet cannot in the holy presence of God bring in a result of a satisfying discovery that either the begetting ministry of the Apostles or messengers to the nations, or the feeding and nourishing ministry of pastors and teachers according to the first institution of the Lord Jesus are yet restored and extant . . . I prejudice not an external test and call which was at first and shall be again in force at the Resurrection of the churches.’”⁴

No covenant of those professing faith in Christ, or consciousness of the guidance of the Holy Spirit, suffices. Williams would see a ministry validated by “an external test and call.” This is the theory which blinds him, and keeps him conscientiously apart. This conception of an external test and call appears curiously mechanical, no less lacking in spiritual value than the theory that “apostolic succession” in a priesthood is necessary to validate sacraments and to certify the genuineness of the

⁴ Ernst, p. 84.

church. A strange and perverse "crankiness," however honestly the position was held! Yet we must render Roger Williams the justice of recognising that he held to it, as to all his convictions, at considerable cost. He protests that if only he could regard any of the organised groups he knew as truly constituting a church of Christ he would join with them. His failure leaves him a lonely soul.

IV.

George Fox found Roger Williams "a wild Ishmael, his hand against every man," and when we read the story of Williams' difficulties with the Quakers, such a judgment is not surprising. They too were rebels; and on the whole the Society of Friends, which stands in high honour to-day, was in its earlier representatives even more disorderly, aggressive, and disturbing than the man who was described by a contemporary as a "minter of exorbitant novelties."

Roger Williams is in any case a superbly honest man. His scrupulosity in matters which appear to ourselves non-vital always compels the respect due to sincerity and disinterestedness. Take as an example his objection to oaths. He and his brother are defrauded of their shares in an inheritance. The brother secures a favourable decision from an English court; Roger fails, because he will not fulfil the legal requirement of swearing a statement in support of his claim. The defects of Williams are in part his own. It is difficult to acquit him of a certain intellectual arrogance and an angularity that provoke the resentment of a present-day reader, and assuredly were still more provocative to his immediate victims. In the main, however, his faults are *errores temporum*, the defects of his age from which not even the man who transcends it can entirely escape. The bitter speech of his controversial pamphlets may be counted among such errors—yet who that has read on my side of the water, and on yours, reports of certain political outbursts which (though they seem almost incredible) we are constrained to believe authentic, will hastily condemn seventeenth-century manners in public discussion? Not a count in any indictment of Roger Williams' personal integrity is sustained by trustworthy evidence, and even the charge of exceptional inconsistency and instability of opinion appears exaggerated. His developments are not unnatural: the ordained preacher of the Anglican church becoming a Separatist, first in principle and later in practice; the man who in England had seen the bitter persecution under Charles I and Laud, and had fled in haste overseas, becoming the outspoken opponent of the New England theocracy which was but a manifestation of similar tyranny; even the brevity of

his sojourn in the Baptist fellowship while moving towards Seekerdom—all are characteristic of the man who already in England was described as *passionate* and *precipitate* and *divinely mad*. The fact that he held his position as a "Seeker" for over forty years does not accord with the fundamental instability charged against him; and on the other hand, his unwavering, pertinacious, wholehearted advocacy of his distinctive principle of soul-liberty, alike against conservative tyrants and radical perverters, is evidence of such grasp of principle, patience, and insight, as must command the unqualified admiration of those who now realise that he was indeed contending for the most precious jewel in the treasury of a coming age. Cromwell refused to allow the painter of his portrait to ignore the disfiguring wart on his face. Roger Williams may likewise be presented, "warts and all"; he remains strong enough, good enough, great enough to bear the most searching scrutiny. He has left mankind for ever his debtor by his supreme service to the cause of freedom, religious and civil.

Observe in certain particulars how Williams transcends the generality of his time: and how all through he appears as one with a deep reverence for human personality and its regal claims.

(1) We find in his *attitude to the Indians* an example of his love of justice and of an outlook far more fair and generous than that which marked the bulk of the settlers in New England. He had no illusions regarding the Indians, and many of his descriptions insist upon the squalor and the treachery of the native tribes; but these people are fellow-men with their indefeasible rights. Indeed at many points the settlers are no better than the savages:

"When Indians hear the horrid filth
Of Irish, English men;
The horrid oaths and murders late,
Thus say these Indians then:

"We wear no clothes, have many gods,
And yet our sins are less:
You are barbarians, pagans wild,
Your land's the Wilderness."

"Oft have I heard the Indians say,
'These English will deceive us:
Of all that's ours, our lands and lives,
In the end they will bereave us.'"

Thus, in simple rhyme, Williams offers a blunt comment which is not without its application to the clash of advanced and backward races in our own day. He had the courage to condemn even a royal patent, in so far as the King of England claimed to dispose of the lands of the natives. A permit to trade he

regarded as legitimate, and in his view the English rulers might lay down conditions for the administration of colonies, but the land itself should be acquired from its holders by honest purchase. In dealing with the Indians he strove to win their confidence, and in large measure succeeded, so that he was on several occasions able to turn the tribes from their purpose of war; and if his spirit had prevailed, some sad chapters concerning the relations between white man and red would not mar the story of New England.

(2) Take again *his attitude to the Quakers*. Persecuted elsewhere, these people find a refuge where his principle of soul-freedom prevails, and in his relations with them the fundamental idea is brought into clear relief that the freedom on which he insists in civil matters is not to be confused with approval of the particular tenets whose holders enjoy the freedom. In fact, Williams detests many or most of the peculiarities of the Quakers. "*George Fox digg'd out his Burrows*" is a fierce onslaught, and those who care to do so may wade through the story of his debate with them. But persecute he would not; he was one of those who "held, if a man's belief be bad, 'twill not improve by burning"—or by hanging or jailing or other civil penalty. The miseries of the Quakers in Britain following the Stuart restoration reveal how far ahead of his time was the Providence pioneer.

(3) It is worth while to devote a word to Williams' *attitude towards women*. He actually counted woman a responsible person, and this when the legal systems of the world and the general outlook of religious men conceded little to her. The record of his defence of the right of Venn's wife to differ from the religious practice of her husband, and to hold out against the husband's coercion, reveals the spirit of a later age.

(4) Equal honour belongs to Williams in connection with his *attitude towards the Jews*. That great and so often unhappy people, still victimised in many lands of the earth, had from the days of Edward I been excluded from England. Jews who came over to America found that not even the Dutch colony of New Amsterdam would allow them to worship God in their own way; in Providence they were not only unhindered but welcomed. Nor is Williams' concern for them limited to New England; his close ties with the English dissenters who had overthrown Charles I enabled him to lend his influence to induce Oliver Cromwell—easily persuaded in such a matter—to admit to Old England the race that had for centuries been banished from her shores.

These are but specific examples of Williams' policy which rested on *the idea of a society in which equality of civil rights*

and a democratic government should prevail. I make no attempt to trace the details of administrative and constitutional development during his lifetime and afterwards. The civil compact which formed the basis of the body politic in Providence after his flight from the theocracy, and before any charter or recognition had been obtained from England, contained the vital clause:—

“We whose names are hereunder written . . . do with free and joint consent promise each unto other that for our common peace and welfare (until we hear further of the King’s royal pleasure concerning ourselves) we will from time to time subject ourselves in active and passive obedience to such orders and agreements as shall be made by the greater number of the present householders, and such as shall hereafter be admitted by their consent into the same privilege and covenant in our ordinary meeting . . . only in civil things.”

V.

This Tercentenary of Roger Williams is celebrated in a land wherein his principles have triumphed. A new and strong tyranny might have been established west of the Atlantic if there had not appeared the “minter of exorbitant novelties,” the bold revolutionary who put the blunt question to the theocratic leaders:

“What true reason of justice, peace, or common safety of the whole, can be rendered to the world why Master Cotton’s conscience and ministry must be maintained by the civil sword?”

and added:—

“I affirm it lamentably to be against the testimony of Christ Jesus for the civil state to impose upon the souls of the people, a religion, a worship, a ministry” . . . Instead the state should give “free and absolute permission of conscience to all men in what is merely spiritual . . . and provide for the liberty of the magistrate’s conscience also.”

But if Williams’ principle, his definite separation of the functions of Church and state, and his claim of rights for human personality as transcending and limiting the claims of the state, is accepted in English-speaking lands, it is by no means unchallenged in our day. The theory of the “totalitarian state” is asserted and applied in Russia, in Germany, and elsewhere. Russian Communism has in principle no place for the free human personality. All literature and art, every cultural movement or organisation, must express the will of the State. The

same is true of the National Socialism of Germany, and it is instructive to observe that the resistance which Nazism has encountered in its effort to regiment the entire life of a people springs from the same root as that of Roger Williams—the root of religious conviction, the belief in God as the final judge and lawgiver of the conscience. It was as a religious man that Williams did his mighty work for the liberation of the human spirit. I see nowhere any force that can in our age effectively resist the enslavement of the human spirit save in the Christianity which holds firmly to its basic character as the revelation of God in history, and derives its authority from the Christ of the Gospels, interpreted to each age by His living Spirit. What gives the human soul even in the humblest its claim to freedom? What but the Incarnation? What but the Cross? Atheism, scepticism, subjective speculation, are all tolerant of mechanisation and regimentation. Destroy belief in the fact of revelation, and there is no firm hold against the enslaving tendency of the age. Russia proclaims that in terms that all may read. Germany through a Rosenberg sets to work to discredit the historic character of the Christian revelation, for, if this can be disposed of, the way is open for the Nordic myth and the Nordic heathenism in which the reign of force shall be established. Religion itself may then take any arbitrary form which makes it useful to the all-dominant State. It is not a matter of indifference whether our New Testament is substantially true or not, and the slighting use of the word "Biblicism" not infrequently covers an attitude of mind that, cutting men loose from historic fact, casts them adrift without chart or compass in mazes of speculation and conflicting theories with none but pragmatic tests of truth. Democracy will not endure without religious certainty: why should it? A dictatorship may *work* better, and often does. But once acknowledge the God and Father of our Lord Jesus Christ, and like Roger Williams, when his experiment seemed discredited by wild men who confused liberty with licence, we shall stand fast in and for the freedom with which Christ makes free. Liberty has inconveniences, but it is not on that account to be sacrificed. Decapitation may be a sure cure for headache, but the sane man will prefer to treat the headache rather than sacrifice the head! Roger knew the worth of freedom as vital to the dignity of man, on no condition to be yielded or diminished.

Like Moses he beheld from afar the Promised Land and pointed to it. Like Moses he lies in an unknown grave, but he is one of those to whom the great, simple word of Ecclesiasticus applies: "Their name liveth for ever." Hail, great pioneer! Thy day's work was nobly done. Thy challenge still

rings down the corridors of time! It may be that in some dark day, amid the floundering and hesitation and doubt and cowardice of our later age, we shall be constrained to cry: "Arise, Roger Williams! Come forth once again with thy true and deathless word, thy sublime courage; come forth to lead the army of those who shall defend even unto death the dignity and freedom of the soul of man!"

J. H. RUSHBROOKE.

RICHARD WRIGHT was an ardent preacher, coming into notice in 1780 at the age of 16 when expelled by an Independent church for village preaching on week nights. Methodists let him speak, till a secession in Norwich declared themselves General Baptist, and Dan Taylor ordained Wright their pastor on 29th September, 1785. They worshipped in Ber Street for ten years; then joined the ancient General Baptist church in Priory Yard, then a constituent of the Assembly; here Wright ranked as an Elder. He made friends with Samuel Fisher, pastor of the Johnsonian Baptists at Norwich and Wisbech, and aided him, becoming assistant in 1787, and five years later remaining at Deadman's Lane as pastor. In 1797 he met William Vidler, the Universalist Baptist, and each converted the other. With 1803, the two friends joined the Assembly, which against all precedent ignored a minority vote, so that Dan Taylor and all the evangelicals made formal protest and withdrew. With 1806, he became Home Missionary for the Unitarians, and after four years resigned his pastorate at Wisbech. He brought many Baptist churches into fellowship with Unitarians, as at Long Sutton; settled again as pastor at Conigre in Trowbridge, and then at Kirkstead in Lincolnshire; ending a vigorous life in 1836.

The Christian Outlook upon Democracy.

NOT so long ago we were accustomed to speak of Democracy as if it were a fixed institution. It was a word which, like Justice, Liberty and Progress, belonged to the liturgy of every Liberal faith, and the democratic principle itself was something which, like the laws of Nature, we could take for granted. To-day it is not so. We are assured in many quarters that democracy is outmoded and that the modern State can no longer be cumbered with it. The modern State must be able to make quick decisions and enforce them, and considerations of popular freedom and government by consent must yield before this practical necessity.

Can this question be said to have any religious or Christian significance? It may be argued that Christianity is properly independent of all political institutions. The Christian faith has existed under many forms of government and will yet exist, no doubt, under many more. Thus, to identify Christianity with Socialism or Capitalism, with Monarchy or Republicanism, would be grotesque. This is true. But it does not follow that questions of government and of systems of government lie outside the limits of a proper Christian concern. For it cannot be denied that such questions affect the interests of the people: and whatever affects the people and the life of the people is rightly the concern of religion. Moreover, though it is true that the Christian faith has existed, and will yet exist, under many different forms of government, it is also true that there are some forms of government which are more compatible than others with the spirit and genius of the Faith. For instance, no one would say that a government based upon slavery is compatible with the genius of Christianity: or that a military State organised for aggression and conquest is compatible with it; or that a government organised on the theory of the supremacy of a single race is compatible with it.

But what do we mean by "the genius of the Faith?" It may be argued that whatever the creative impulse of Christianity may have been, Christianity itself developed very speedily into a centralised and disciplined hierarchy. This is historically the fact in the sense that in the early Christian centuries the Church organised itself on the pattern of the Roman Empire; but it is not true in the sense that the essential genius of Christianity had any affinity with the spirit and principle of Cæsarism. (William Booth organised his evangelistic movement upon the pattern of the British Army, but this is not to say that the Salvation Army has essential affinities with militarism, nor even

that autocracy is its natural and most effective medium.) A more plausible argument would be that the genius of Christianity is Communitistic: for it is undeniable that the early Christians organised themselves into a sort of improvised commune and had "all things common." It must be remembered, however, that this communism was based upon a belief in the speedy end of the world. It was distributive but not productive. It was the spontaneous "sharing" of little groups of persecuted refugees who had no thought of establishing a new order, but only of living from hand to mouth until the dissolution of all things.

If we seek the genius of the Faith we must look deeper. It may be more plausible than true to "simplify" Christianity into the formula "the Fatherhood of God and the Brotherhood of man". It is not easy to believe that the first Christians would have recognised that formula as an epitome of their faith. But it certainly is true that the spirit of essential Christianity was and is the spirit of love—love not simply for the brotherhood, but for all men, friends and enemies; and for all classes of men, rich and poor, bond and free: and love, too, for all races, Jew and Gentile, Greek and barbarian. And this love was no mere lyrical emotion; it was principled in great doctrine. It grew out of the recognition of God's love for the world and of man's value for God—man's value not as a Christian but as a man. For, even as an impenitent sinner, man had this inalienable dignity, that he was never swept aside as negligible: even under condemnation, under judgment, his very reprobation witnessed to his worth. Here, in this sense of human worth and dignity—in this sense of holy, redeeming love, flooding all barriers of class and caste and race—we come near to the genius of the Faith.

And if we ask, what form of organisation best expresses this spirit, we have the answer in Christ's own recorded words: "*Be not ye called Rabbi, for one is your teacher, even Christ, and all ye are brethren. And call no man your father upon earth, for one is your Father, which is in heaven. Neither be called masters: for one is your Master, even Christ.*" "*The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger, and he that is chief as he that doth serve I am among you as he that serveth.*"

The Christian society was to be, not, indeed, a fellowship of equals, but a fellowship in which inequality was socialised and made to minister to the elevation of all. Power was not to be exploited to gain advantage for the powerful; it was to be used for the strengthening of the weak: moreover, it was not to be employed coercively, in the way of an overlording benefaction,

but co-operatively, in the spirit of service for the good of all. The Christian society, in short, was to be a community of brothers; its immediate authority was the community itself—the general will; its supreme authority, the will of God in Christ. But this supreme will was not arbitrarily imposed; it worked through the consent of the community. "One is your master, even Christ," but, "*I am among you as he that serveth.*" "*Henceforth I call you not servants but friends.*" This is another way of saying that the system implicit in these teachings was that of a spiritual democracy or Theo-democracy.

It may, however, be objected with some force that a system which is suited to a regenerate community confessing a common allegiance, a common interest and a common inspiration, is not necessarily suited to the practical necessities and the actual conditions of ordinary human society; that, on the contrary, the teaching of Christianity respecting the sinfulness of man points the other way. Can a mixed society of men and women in which the "unregenerate," the thoughtless, the careless, predominate, be wisely entrusted with self-government? How easily the masses can be exploited! How easily wild passions can be unleashed! In a community in which reason and conscience prevailed, democracy would be safe; but where is that community to be found among the nations of the world? But this objection covers every form of human government. For the sinfulness of man is not limited to "the people"; it must be equally true, also, of their masters; and if popular governments are corruptible so also are despotic or bureaucratic governments. If it is said that human nature is so imperfect that no people is fit for self-government, it may be urged with equal force that, human nature being so imperfect, no man is fit to be a dictator.

The truth is, of course, that, in this imperfect world, no system of government can yield perfect results. But we have come to believe that there is a divine purpose not only for the Church but also for the world, and that that purpose is the development and setting up at last of a World Society—a living, growing fellowship of all peoples and tribes and tongues. If this is our faith, then it follows that the Church is set here in the midst of the peoples as the inspirational centre of world-righteousness, working upon the nations, not by the constraints of temporal power, but through spiritual influence, commending the truth to every man's conscience in the sight of God. In this sense the function of the Christian Church in a sub-Christian civilisation is to impress upon men's minds the standards and values of Christ and the authority of His Spirit, and, by thus influencing the mind and will and soul of the peoples, to influence likewise the policy of nations and to draw them into

moral fellowship—into community of faith, of purpose and of life.

Now, if this is so, the system of government which is best suited to serve this world-purpose is democracy; not necessarily a system of Parliamentary institutions as we know them (for no doubt there is room for radical alteration and reform), but a system which, no matter what may be its instruments of administration, rests upon the free and covenanted and constitutionally safeguarded consent of the people. No other system has such affinity with the genius and method of Christianity itself: no other system provides the Faith with such opportunity, through influencing the general will, to effect a Christian transformation in world-conditions. For how, except through the principle of popular government, can world-union ever be achieved as a moral fellowship? A union of the peoples based upon the coercive decrees of despots would be artificial and not vital; only a fellowship based upon the voluntary principle can have moral value.

Let it be conceded that in a time of confusion and crisis an oligarchy or a dictatorship, independent of popular veto or consent, may be a necessary expedient. It may restore a lax discipline and accelerate the sluggish pulse of government; but a drug that is good as a medicine is likely to be pernicious and demoralising as a food. Only where government rests upon popular consent can the people be treated as free and responsible citizens: only under a government so principled can they be educated in public duty and a sense of obligation and conscience in human affairs: and only under such a government has a quickened popular conscience the power to initiate reform. Outside democracy, the people are forever shut up to the alternative of submission or sedition.

These are not academic considerations. If we regard them as such we have misread history and forgotten the lessons of the past: and it is likely that we have also failed to read the portents of the future. It seems probable that in the days to come we shall see a vast increase in the power of government, so that the entire area of our national life will be collectivized. And this may be salutary. But if the foundations of the new-model State are to be laid, not upon the liberty and consent of the people, but upon the will of their masters, or upon some mystical authoritarianism, or upon some materialistic idolatry of a fixed economic system, then it will be too late to protest: we shall have returned to the age of tyranny. The people will be required to show themselves zealots for a system in which personal values have been cancelled and the individual becomes the commodity of the

(Concluded on page 43)

Rippon's Tunes.

IN order to estimate accurately the alleged position of any celebrity and the asserted importance of his works, it is absolutely necessary that we should possess some reliable information concerning the times in which he lived, and the environment in which he laboured. In the case of the subject of this article, this knowledge, although easily obtainable, is somewhat depressing. The latter decades of the 18th century, in which the Rev. John Rippon, D.D., attained the eminence to which he appears to have been justly entitled, exemplified the dead level of depression which often follows the departure of some great religious or denominational leader or movement. At that time no Congregationalist had been found to compensate for the passing of Watts and Doddridge, and no Methodist had appeared with the outstanding personality or organising ability of John Wesley; while the principal Baptist preachers were Abraham Booth and Andrew Fuller, of Kettering, Dr. Ryland, of Northampton, John Foster and Robert Hall (like Jay, of Bath, amongst the Congregationalists), having reputations then only in the making.

A somewhat similar state of affairs obtained in the province of hymnology. It has been asserted that authoritative denominational hymnals were practically unknown before Josiah Conder, in 1836, produced by request, *The Congregational Hymn Book*; unless we admit the *Collection of Hymns for the use of the People called Methodists*, issued by Wesley in 1780. But it appeared that the General Baptist Association, in 1791, "sanctioned" the preparation of a new *Collection of Hymns* to supersede the collection of 1782. Prior to this, in 1769, the Western Association had officially endorsed the *Bristol Hymn Book*, compiled by Drs. Ash and Evans, of Pershore and Bristol respectively. In addition to these there existed several private collections, while the Congregationalists were almost entirely depending upon Watts's hymns and paraphrases with the addition of "supplements" or individual contributions such as those of Doddridge (1755, 1766), etc.

Into this somewhat chilly atmosphere there entered a young man from the country, to wit, John Rippon, born at Tiverton, Devon, April 29, 1751. Educated at the Baptist College, Bristol, he became, in 1773, at the age of 22, the pastor of the Baptist Church in Carter Lane, Tooley Street, London, which was afterwards removed to New Park Street, and where he ministered until his death, December 17, 1836. In 1813 he became President of the Baptist Union, the first occupant of that position. His degree of Doctor of Divinity was bestowed upon him in 1792 by

the Baptist College of Providence, Rhode Island, U.S.A., in appreciation of his ministerial and literary labours. Amongst the latter, stress should be laid upon his work as compiler of the *Baptist Register*, a periodical which recorded the principal events in the history of its denomination both in Great Britain and America during the period of its publication, from 1790 to 1802, and is still of great value for reference purposes. As the projector and editor of this publication, says Skeats in his *History of the Free Churches*, Rippon "rendered effective service not merely to his own distinctive principles but to the work of the Christian Churches." There was a portrait of him, in old age, in the vestry of New Park Street Chapel. It is now one of the treasures of Spurgeon's Tabernacle.

But an undertaking of even greater importance than the one last mentioned, and one which, in some respects, marks the summit of Rippon's literary attainments, had been issued by him in 1787, under the title of "A collection of hymns from the best authors, intended as an Appendix to Dr. Watts's Psalms and Hymns." This work achieved an enormous popularity both within and beyond the bounds of the Baptist denomination. It went through 30 editions, of which the 10th appeared as early as 1800. This latter edition contained more than 60 additional hymns, while the 27th edition of 1827 had over 80.

Upon the expiration of the copyright of the first edition, in 1844, after Rippon's death, there was issued a new edition, entitled the "Comprehensive" edition, or *The Comprehensive Rippon*. This contained 1174 hymns, 400 of which were additional, the whole illustrating one hundred different metres. The popularity of the work was further demonstrated by the publication, owing to the laxity of the copyright laws of that period, of several rival editions bearing the original title.

The publication of the *Selection* had not only assisted in making Dr. Rippon "one of the most popular, distinguished and influential ministers of his time," enabling him also to perform "an important service to Baptist Hymnology," but, says the late Rev. W. R. Stevenson in Julian's *Dictionary of Hymnology*, it is asserted to have gained for "its Compiler 'an estate' through its immense sale." Another authority declares that this "most famous book" was much drawn upon by subsequent editors as a "source-book"; and, as a standard book of Baptist Hymnology, its "enormous sales" made Rippon a "comparatively wealthy" man.

The contents of the *Selection* included hymns by Watts, Doddridge, Beddome, Fawcett, Steele, Stennett and others, besides several by Rippon himself, these latter being somewhat difficult to determine, as, in accordance with an absurd practice, popular

at that time, Rippon never affixed his name to any of his productions, contenting himself, in the preface to his 10th edition, by admitting that a few of the hymns were from his pen.

There has also been claimed for Rippon "great editorial discretion and taste, even in alterations of and additions to existing texts." One of his principal additions, and one which has been almost universally adopted, is in Perronet's hymn :

"All hail! the power of Jesu's name."

Here the verses commencing :

"Let every kindred, every tribe,"

and :

"Oh that with yonder sacred throng"

were practically written by Rippon, while his other emendations and suggestions form the basis of most modern versions of the hymn.

Whether the compilation of a tune-book, for use with the *Selection*, formed part of Rippon's original design, or whether the idea was suggested by the force of circumstances, it would be difficult to say, although the appearance of the tunes only four years after that of the hymns would seem to lend support to the first of the above-mentioned conjectures. At any rate, there appeared, in 1791, Rippon's memorable book, "A Selection of Psalm and Hymn Tunes from the Best Authors, in three and four parts; adapted principally to Dr. Watts's Hymns and Psalms, and to Dr. Rippon's selection of hymns; containing, in a greater variety than any other volume extant, the most approved compositions which are used in London, and in the different congregations throughout England; also, many original tunes never before printed; the whole forming a publication of above three hundred tunes, odes, etc., by John Rippon, D.D."

The above forms the title page of the 1815 edition, and from it we further learn that copies "may be had at the vestry of Dr. Rippon's meeting house in Carter Lane, Tooley Street, price 8s. 6d. half bound; 10s. 6d. fine, bound in calf. Extra paper and binding, 13s. Fine ruled paper may be added, 6d. every twelve leaves. Those Persons who purchase six Copies of Mr. R. may have a seventh Gratis." The last sentence shows "Mr. R." in the capacity of a keen man of business. The reference to "ruled paper" alludes to the practice, continued almost to the end of the last century, of binding with tune-books a quantity of music paper for the insertion in manuscript of tunes not found in the purchased collection. While the price at which the work was sold shows that the practice of choral singing was by no means general, and that the age of cheap music was yet to come.

Historically Rippon's tune-book makes two important claims upon our attention. In the first place it was practically the first to insert, systematically, marks of expression, such as *p. f* or *ff*, *pia.*, *for.*, *cresc.*, *dim.*, *etc.*: and such tempo indications as grave, lively, solemn, brisk, etc. Generally speaking, the expression marks are somewhat mechanical, and occasionally they are at variance with modern ideas, e.g. in Shrubsole's *Miles Lane*, in which the second and third iterations of the words "Crown Him" are marked *piano* instead of the usual *cresc.* or *forte*. Then, in the second place, the work was the most extensive which had as yet appeared with a companion hymn-book; and, as such, justifies Skeats's allusion to Rippon as a man of musical as well as literary and poetical attainments, "a poet of accurate taste, if not of vigorous thought." It has been claimed for Rippon's work that it was the first in which the tunes were given definite names, but the practice originated in Este's Psalter of 1592, and was systematically employed in the *Lock Hospital Tunes*, the compilation, in 1769, of Rev. Martin Madan, the founder of the last-named institution. On the other hand, the popularity of Rippon's tunes is abundantly demonstrated by the number of the editions through which the musical "Selection" passed. Of these the second appeared in 1806, others following in 1811, 1815, 1820, etc., these latter issues being known as Walker's *Companion*. A miniature edition of the tunes was also produced containing only "the Air and the Bass," and was declared to be "adapted to the Piano Forte," at a cost of "in calf 7s. 6d.," or "extra neat in calf 8s. 6d." Here it must be remembered that the playing of only "the Air and the Bass" was a common practice amongst incompetent performers of that period, and even as late as 1836, we have Dr. Crotch (1775-1847) sometime Professor of Music at Oxford, and the first Principal of the Royal Academy of Music, advising that in giving out a tune (or playing without voices on the organ) the harmony should be omitted, "and only the treble and bass played."

The reference to Walker's *Companion* reminds us that although Rippon's musical abilities were such as to lead him to the perpetration of an oratorio, *The Crucifixion*, published about 1837, he seems to have felt the need of professional assistance in the compilation of his tune-book. In this case his choice fell upon one Thomas Walker (1764-1827), an alto vocalist of the metropolis, who, in 1808, published a volume of "Anthems and set pieces for 2, 3, 4 and 5 Voices," several of which were included in later editions of Rippon's *Tunes*. Walker in his Preface, refers to his father's and his own friendship with Dr. Rippon—respect for the latter, he says, having induced him with cheerfulness to assist "in the execution of the work." To

what extent the harmonies of the tunes were arranged or edited by Walker it is almost impossible to say. Unfortunately his compositions, whether in hymn-tune or anthem form, are decidedly weak, even for that period. One, a "Benediction," concluding the work, the writer of this paper has adapted and inserted in an anthem collection published by Paxton & Co.

In the preface to the first 1791 edition of his tunes, Rippon declares the circulation of his hymnology *Selection* to have been "near 20,000 copies in a few years." The tune-book is in size a small oblong, about 9½ ins x 4½ ins. Walker contributes "a brief introduction to psalmody," really an inadequate and involved explanation of the rudiments of music; a table of musical terms in which appear such misprints as *Affettuoso* for *affetuoso*, *Gratioto* for *grazioso*, *spiretto* for *spirito*; and such misleading explanations as "sung rather slow" and "every note distinctly" for *andante*; "the slowest movement" for *adagio*; and "when the parts follow each other" for *fugue*. The "Lessons," accompanied by examples in musical notation, show a comparatively poor method of sight-reading, and teach the pernicious practice of "slurring" by inserting "grace notes" between the essential tones of a melody. The "peculiar" metres are explained by means of characteristic verses. The work is furnished with a metrical index of tunes, the latter numbering (in the 7th edition) 320, inclusive of several metrical anthems or "odes," a large number of tunes and anthems being in three parts—treble, alto and bass. The paper and engraving would be considered execrable to-day, but at that time was doubtless regarded as exemplary. The index contains several printers' errors.

Taking one of the latter editions, e.g., the seventh, as being somewhat more comprehensive than the first, we may divide the contents into four parts, namely, 1st, standard tunes; 2nd contemporary compositions; 3rd, adaptations; and 4th, anthems or "set pieces." In the first division we find amongst the tunes of Tudor times the perverted or "debased floriated" version of *Tallis's Canon*, which is here announced as "altered from Tallis"; an unauthentic version of the Old 100th, erroneously ascribed to Martin Luther (!); the *Old 113th*, from the Anglo-Genevan Psalter of 1588; and, from Ravenscroft's Psalter of 1621, such tunes as *Old 104th*, *Windsor*, *St. David's*, etc. Orlando Gibbons (1583-1625), the last great master of the Elizabethan age, is represented by a triple-time version of his so-called *Angel's Hymn*, really an adaptation of a melody, "Song 9," which he wrote for George Wither's "Hymns and Songs of the Church" (1622). Another interesting tune of this period is *Babylon's Streams*, by Thomas Campion (1575-1619), a London physician. *London*, attributed to Croft,

is really from a Scotch Psalter of 1635. From strictly German sources, the Chorals of Bach being unknown in England at that time, Rippon has only a D.L.M. version of *Luther's Hymn*, and a perversion in triple time of *Winchester New*. The later 17th century is represented by Courtville's *St. James* (1696), and by *Burford* and *Walsall*, still attributed, without any definite proof, to that great English genius, Henry Purcell (1658-1695).

Of standard 18th Century tunes Rippon has included a considerable number, amongst them being *Wareham*, by W. Knapp (1698-1768); *Bedford*, by W. Wheal (1690-1727); *Bangor*, from William Tansur's collection, a tune which Carlyle erroneously states to have been sung by Cromwell's army before the battle of *Dunbar*; the well-known six-lined L.M., *Carey's* (1723); the *Easter Hymn*, here attributed to Henry Carey; the old English melody, *Adeste Fideles*; and, most important of all, Dr. Croft's three classics (1708)—*St. Anne's*—here presented in triple-time, *St. Matthew*, and *Hanover*, the latter attributed to Handel, a mistake often made in tune-books of that period. A corrupt version of *Hanover* set as a long metre tune, under the name of *Ailie Street*, was probably the work of Isaac Smith (1735-1800), the precentor at that place of worship, and the composer of *Abridge* and *Irish* as well as other tunes in Rippon's book. Drs. Greene, Hayes, and Randall are represented, but by tunes now obsolete.

Of the contemporary tunes only those of historical interest or present-day performance can be mentioned here. This would exclude all the tunes of Walker himself with the exception of *Hinton*, a setting, worth reviving, of Wesley's lines, "Lo; on a narrow neck of land," and *Stoel*, which is probably an adaptation from an air in Handel's opera *Siröe*, as its first line is identical with that of the tune *Innocents*, a miserable compilation, ostensibly starting from the same source. Benjamin Milgrove (1731-1810), sometime precentor at the then Countess of Huntingdon's chapel at Bath, and known as "the musical doll-man," because proprietor of a toy-shop in that ancient and beautiful city, has to his credit *Hart's*, also such tunes as *Mount Ephraim* and *Bermondsey* which deserve a hearing to-day. Other representative tunes favoured by Rippon were the Rev. J. Darwell's tune of that name (1783); *Tiverton*, by the Rev. F. J. Grigg (d. 1768); *Devizes*, by Isaac Tucker (1761-1825), the precentor of a Baptist Church near Westbury, Wilts.; *Hotham*, by Rev. Martin Madan, (1726-1790), the first tune composed to Wesley's, "Jesus, Lover of My Soul"; *Helmsley*, now generally attributed to Thomas Olivers (1725-99); *Charmouth* (now *Manchester*), by Dr. Robert Wainwright (1748-82), son of John Wainwright, the composer of *Stockport*, (Christians, awake!); *Miles Lane*, by William

Shrubsole (1760-1806); *Eaton*, by Zerubbabel Wyvill, (1763-1837); *St. Stephen's*, here appearing anonymously, by Rev. W. Jones (1726-1800); and *Shirland* and *Calvary* by Samuel Stanley (1767-1822), sometime precentor of Carr's Lane, Birmingham. Oliver's paraphrase, "The God of Abraham praise" is set to *Leoni*, but unfortunately arranged in three parts and described as a "Jewish Air." Amongst the anonymous tunes are *Weston Flavel*, *Ashley*, and *Truro*, often credited to Dr. Burney (1726-1814) the great musical historian; also many other tunes, some of which, in all probability, owe at least their melody to Dr. Rippon.

Considering the period during which the earlier editions of Rippon's tunes were published, the number of adaptations is comparatively small. From Handel, in addition to Walker's *Stoel*, already mentioned, we have "Verdi prati" from the opera *Alcina*, here named *Trowbridge*, and arranged as 8.7.D.: "See, the conquering hero comes," from *Judas Maccabaeus*, arranged as a 7s., under the inappropriate title of *Georgia*; "He shall feed His flock" (*Messiah*) entitled *Manning*, and tortured into a L.M.; and "I know that my Redeemer liveth" (*Messiah*) reduced to C.M. under the more appropriate title of *Messiah*. The mediocre melody known as *Mariners*, from *Tattersall's Psalms* (1794), here makes an early bid for undeserved popularity; while Dr. Harington's setting of "Drink to me only with thine eyes" is termed *Prospect*, and set as a D.C.M. to "There is a land of pure delight." Two adaptations from Dr. Arne's opera *Artaxerxes* include that worn-out jig, *Arlington*; from his oratorio, *Abel*, we have *Uxbridge*, a three-part arrangement or derangement of Arne's graceful melody. "The Hymn of Eve"; and from the song, "Water parted from the sea", we are offered a three-part arrangement entitled *Scotland*, a 7s., with three verses to one tune. With the exception of the tune *Messiah*, which is still popular in America, these adaptations have fallen into deserved desuetude.

The "odes" or "set pieces" are mostly metrical anthems by Madan, Arnold, Walker and others, written in the style of that period, but now obsolete, with, perhaps, the exception of Harwood's "Vital spark." Byrd's "Non Nobis Domine" is announced as "a favourite Canon," and has the lowest part transposed an octave lower so as to render the work available for S.A.B. The final chorus in Handel's *Judas Maccabaeus* is adapted to form a finale to an Easter ode.

To estimate Rippon's work rightly is not an easy task, and to judge it by modern standards would be an anachronistic blunder. Its weaknesses comprise the inclusion, in common with many modern hymnals, of many tunes by no means the best

of their respective styles or periods; the compiler's historical shortcomings, as shown in his limited selection of the Old English Reformation or Church Tunes, in his assignment of *Hanover* to Handel, and in his seeming disinclination to trace the origin or composer of many tunes which appear anonymously, e.g., Stanley's *Shirland*; also his ecclesiastical inconsistency in adapting operatic airs and amorous ditties to sacred words, although such a proceeding was popular at the period. The work further suffers from the lack of any definite system of arranging the tunes, (e.g., metrical or alphabetical) beyond the endeavour to insert two tunes on each page. Far too many tunes are in three parts; while the harmonies of all are often commonplace, and occasionally ungrammatical, the modulations being extremely limited.

But when compared with other works of similar date and purpose, Rippon's book reveals many points of superiority and a few of unquestionable excellence. For instance, apart from being at the time of its publication the most extensive of its kind, in this work no tune appears more than once; many of the selected tunes have endured "unto this present"; here we have the first systematic effort towards the insertion of expression and tempo marks, and one of the earliest practical attempts to assign a definite tune to a given hymn. To some, this latter procedure savours of editorial tyranny; but it has apparently held the English psalmodic field for more than a century, and its popularity renders it a blessing or an infliction according to the point of view from which it is regarded. Skeats was, therefore, correct in alluding to Rippon as "the first person to compile, on an extensive scale, a book of tunes with a comprehensive hymn book suitable for the devotional exercises of religious worship." As such he should be included amongst

"The immortal names
That were not born to die."

ORLANDO A. MANSFIELD.

The Christian Outlook Upon Democracy

(Concluded from page 35)

State; and the Church will be expected to yield herself up as the paid servant of the temporal power, the handmaid of the State, duly thankful for her perquisites.

GWILYM O. GRIFFITH.

The Baptist Church at Lyme Regis.

BAPTISTS appeared in this neighbourhood about 1646, when General Fairfax with his New Model Army crushed the remnant of the Royalist forces from Sherborne to Exeter. That army contained two officers, William Allen and John Vernon, who married sisters named Huish, of Dalwood, near Loughwood. They went to Ireland, and the Baptists there in 1650 wrote urging that Associations be organised throughout the kingdom. This was taken up by the London Churches, especially one that met on Broad Street, in what was then called Glaziers' Hall, better known afterwards as Pinners' Hall. This church contained members from Dorset, such as Sampson Larke, Robert Doyley, Edward Drewett. One result was the gathering of 200 members in the district between Lyme, Axminster, Colyton, Sidbury, Honiton; and another was the formation of a Western Association, which met three or four times every year.

In 1653 there was much discussion as to the organisation of churches here, with ultimately two groups, centering at Dalwood and at Lyme. Each of these churches has an abundance of documents as to Association affairs for the next six or seven years, some of which have been used by Rippon and Ivimey and Fuller. In the earliest book of Lyme, evidently compiled in 1691, scores of foolscap pages are filled with transcripts of these interesting papers. They show that Abraham Podger was the leader, and that about seventy members were in and near Lyme.

Henry Jessey, a Cambridge graduate, once an Episcopal clergyman, toured this country once, with good results. The Association appointed Thomas Collier to be General Superintendent, but it is not certain that he came in person, though his letters and Body of Divinity were very influential.

The return of Charles II. in 1660 ended this period of peace and expansion. At first it was absolute gain here, for the great London church dispersed, and Sampson Larke came to settle at Lyme, where he presently became pastor. Tradition tells that they now met chiefly in a deep, wide dell three miles out, known as White Chapel Cliffs.

In 1672 there was a respite, and Charles offered to license places for worship, and teachers therein. The clerks at the office were very careless, were prone to enter names in wonderful spelling, and were inclined to lump all as Presbyterian. But there is disclosed a large group of dissenters here, Baptist and Congregational and Presbyterian:—

Ames Short and John Short, in the house of Ames	P
John Kerridge, anywhere	P

Peter Jule of Chideockford, in the houses of Thomas Beer and Robert Scott	Baptist
John Brice in the houses of Eleanor Floyer, Whitechurch and of Henry Pitfield	P
Richard Downe in the houses of John Golding, Bridport	C
also of Elizabeth Hallett and John Coutines and of William Sampson at Bothenhampton	P
John Pinney in his house at Bettiscombe, and that of John Brice in Marshwood	P
Henry Backaller in the houses of Sarah Kerridge, Wotton Fitzpaine, and of James Ously	P

This liberty was withdrawn, and persecution set in again; Simon Orchard came to the front in 1681. Four years later, the Duke of Monmouth landed here to challenge his uncle James; in the duke's company was young Hewling. Many of the Church marched away with the Duke, led by Pastor Larke. So not only did many fall in battle at Sedgmoor, but others were tried at Dorchester and condemned. On the Cobb at Lyme, Hewling and Larke were executed for treason. Abundant details were printed within a few years, were reprinted by Ivimey, were used by Macaulay.

The church, of course, was terribly diminished, and crippled. When an Assembly was convoked in London for 1689, Orchard went, but there was no pastor. The church formed the habit then of being extremely slow and wary about choosing such an officer, an abstention that repeatedly hindered its progress. However, Orchard continued attendance, for the Assembly became annual, or to state it another way, the Western Association revived; and it encouraged Lyme to regain heart. So in July, 1693, there was a reorganisation, and the Church numbered four men with sixteen women. The meeting places were chiefly Wotton Abbots and Wotton Fitzpaine, till in 1699 they bought a dwelling house in Lyme, on Silver Street. Their baptisms were in the little stream, nicknamed Jordan, at a spot obviously called Jericho, where the habit obtained till 1767.

The advance in 1699 seems due to John Torre coming to the town, from Crewkerne. He was presently chosen Deacon, and the increase was such that the Association advised a new church to be formed at Bridport in 1705. The church asked Torre to become Elder, but he asked to be excused. When the Association urged it, he agreed, and was ordained in 1708 by Whinnell and Murch. Three months later, after long debate, the majority of the Church exercised their liberty to sing after the Lord's Supper, though eleven preferred only to listen. A

report was made in 1715 that the church had eighty-seven members and about 140 hearers.

Soon afterwards, vigour slackened, and no entries were made in the book; when they were resumed in 1727, accounts seem of more interest than anything else. Legacies were made, of cash and of Millgreen House. Torre died in 1734, but the Church was strong enough to entertain the twenty churches of the Association eight years later. The chief man presently was one of their own number, Samuel Burford, aided by John Pinnick from Plymouth, followed by Munn. But the cause needed closer help, and Burford was called to the pastorate in 1749, though he still supported himself. He was called to a leading London church, and was succeeded by Benjamin Messer in 1753. During his ten years, the old dwelling-house was reconditioned. His fame reached to London, and he was called to a church in Westminster. The church arranged with two Pedobaptist ministers to come and repeat their sermons, also held a third service each Sunday for prayer; evidently by this time all services in villages near had ceased.

The Association had passed through danger that affected all the West Country, a danger of weak views as to the person of our Lord; Exeter, Taunton and Trowbridge had been centres where this was acute. Baptists, however, had been preserved in the main by leaders at Bristol with decisive call to rally to Him as Lord in the fullest sense. Stennett at Exeter and Hann at Loughwood were sturdy champions, and only two churches weakened. It is true that a price was paid, of high and sterile Calvinism, which was very evident at Lyme in 1742; but at least the church never lost its way in the mists of Arianism. Taunton did, and therefore the Baptists of Wellington severed their connection and established a separate Church. In this, a prominent member was Thomas Pyne, whose son James was called to the ministry in 1760. His health failed, and he was sent to the seaside; he chose Lyme. The church leaped at the opportunity and chose him pastor, offering £35 a year. He accepted, and with a new deacon, John Love, a fresh era opened.

Yet two full years elapsed before he was ordained. After the Association meetings there came Hugh Evans and John Tommas of Bristol, Day of Wellington, Kingdon of Frome, Peter Evans of Yeovil, and the staunch old Hann of Upottery. Within seven months they handselled a new baptistery within the meeting house by three women making a good confession. In his time there was a petition to Parliament for repeal of the penal laws, and restoration of full civil rights to dissenters. Pyne joined in this, but Parliament refused.

After ten years, Pyne went to Devizes, where again he led

the church forward. Lyme, however, was left destitute, and this time it appealed to London, asking advice of Benjamin Wallin, who was prominent with the Particular Baptist Fund. He recommended Mills, who came, but was surprised at the Church's slowness; after a year or so, he said plainly, "Do you want me as pastor?" but they took three months to say yes.

Evidently there were troubles of many kinds; a new little book of minutes was opened, with full entries, while the massive old book was left blank. At one church meeting, only three members were present. Another member, Swain, was playing a fine part in the town, and was offered the freedom of the borough: to obtain this he had to take the sacrament at the parish church, and register a certificate of the same: though the church had little energy for anything else, it did censure him for this.

An unhappy situation ended with 1780, by Mills retiring, and a deacon resigning; though Wallin had to write and say that the Fund had granted money to Mills, not to the church funds generally, and they must pay it over.

The church then dallied with James Larwill, of a family well known in the denomination! After about a year he was installed; but within three years he gave scandal by his drinking habits; after arbitration he disappeared, towards the end of 1784.

Joseph Dawson came on probation, and after two years the church had him ordained. In 1792 the church entertained the Association again, with a galaxy of all the Western leaders, including the aged Tommas. Dawson had Davis to help him four years later, but there is no sign of village stations or of interest in the B.M.S. work at home or abroad. He was asked to write the Association a letter at Portsea in 1800, and gave the shortest on record. Nine years later, he resigned, but supplied for two years while the church was weighing the merits of a successor. Richard Scott had been known to the church and had preached sometimes, since 1805, but only in 1811 was he ordained pastor by Smith of Tiverton, Saffery, Horsey and Dawson.

Two years later, the Association came again, representatives of sixty-three churches attending with Saffery, Page, Ryland, Saunders, Roberts and Winterbotham taking leading parts. In 1820 Scott emigrated to America, and the church entered on a new experiment, with a student straight from Stepney Academy, Abraham Wayland, whose ministry endured from 1822 till his death forty years later.

The great Western Association had begun its course in 1653, and after 170 years embraced seventy-eight churches. It was felt wise to divide into four, centering in Plymouth, Bristol,

Southampton and Taunton. And in 1826 Wayland had the honour of presiding in Lyme over the new Western Association, with Baynes of Wellington as the preacher. Five years later a new church was formed at Chideock; this reflects a fresh policy, that the Association would devote itself to church extension. After much discussion, the Confession of 1677, which had steadied the churches sixty years later, was quietly dropped, and a brief statement as to doctrine became usual. And after more discussion, both church and Association linked with the Baptist Union in 1837 when Lyme again welcomed the sister churches and induced them to begin with the Lord's Supper. Kilmington had new premises, a new church began at Bridport, sustained for a while by the Association. This grew amazingly, and soon the secretary, Trend of Bridgwater, began collecting the history of the churches, getting a few reminiscences in each case by oral tradition.

Lyme itself shared this new energy; the young people started a prayer meeting after the evening service, the membership rose to ninety-seven, a new vestry was built at a cost of £80, and three village stations were opened for preaching, and the Association was invited afresh for 1845. Four years later, at Yeovil, Wayland filled the chief post. After that his evening years were quiet, and his forty years' course ended in 1862.

This time there was little delay, and Daniel Jennings soon came from Bridgnorth. Four years later he changed places with Joseph R. Jenkins, of Rayleigh, but ill-health soon ended this pastorate, during which a new organ was installed.

Thomas Handford came from Spurgeon's College, promised a stipend of £70, but did not stay two years. There was trouble about the deeds, and when they were recovered, all documents were carefully registered and deposited at the bank. Jenkins was asked to help in the emergency and matters straightened out when in January, 1872, George Binnie came from Sainthill. After nine years, troubles recurred, and there was danger of the chapel being closed. The Association, however, came to the rescue, and presently Edward Marks, of Boroughbridge, took charge in 1881.

The Association presented the Church with a stock of the Baptist Hymnal, for hitherto it had been faithful to Watts and Rippon. And so the century ended happily with a tried pastor and new song.

W. T. WHITLEY.

Reviews.

UPTON: The story of one hundred and fifty years, 1785-1935. 201 pages, appendices, index, twelve illustrations, by Seymour J. Price (Carey Press, 2s. 6d. and 5s.)

What a story! and how well told! The Church and its founder have been unduly obscured. After 45 years Ivimey gave less than half a page, saying nothing of the Church, and only the ordination of the first minister. Yet in the next year, James Upton was chosen the first regular chairman of the Baptist Union, and in 1835 the Baptist Magazine showed that Blackfriars was easily the largest Church in London. Outsiders may be forgiven if they have been slow to recognise the importance of the place; henceforth they have the opportunity of reading an inspiring tale of a Church adjusting itself to every change, still attracting and producing fine leaders. It began on a green walk leading south from Blackfriars to St. George's Fields, across marshland; and despite the filling up of the marsh, the New Cut, the laying out of streets till Lambeth is a most crowded borough, the Church has been faithful to the district. How church life has developed can be readily traced, from the day of a six-hour ordination service, to the weeks of sixteen meetings, many indeed double-banked; with open-air meetings for evangelism, cricket, swimming and football.

The first pastor had the joy of sending ten members into the ministry, and linked the church with every denominational enterprise. For the first time we have a worthy life of a man who started as an Essex shop-boy, educated himself, and died as a Baptist leader, bequeathing sons and a grandson to tread in his footsteps.

Sketches of other pastors are given, and the Church cherishes the recent memory of William Williams. There are sketches of deacons, officers, precentor, organist—why not of the care-takers? for another Church has just honoured one with the first tablet on its walls. The centenary was celebrated with a report showing sixty baptized in the year. The sesqui-centennial is celebrated with this volume, which is not only most readable and humorous, but may show other churches in dense godless areas how to take courage and win for God.

W.T.W.

My Life's Little Day, by John C. Carlile, C.H., D.D. (Blackie, 6s.)

Dr. Carlile's autobiography is very welcome, partly for the author's sake and partly for the world of personalities and movements in which, for half a century, he has played a very active

part. He sets out to use his own personality "as a peg upon which to hang memories of men and movements, representing much of the religious and social life of the last half century." This does not mean that his own personality is obscured. He stands out in this most interesting narrative as a preacher, writer, social worker, and ecclesiastical statesman. He is to be envied his wide range of friendships, and his first-hand contacts with the main religious and social movements of the past half century. His book is not only pleasant to read but illuminating and instructive to a marked degree. He takes us through the fascinating story of the major movements of the nineteenth century social rebellion, the clash of the evangelical gospel with advanced social and economic views, the education controversy. He recounts for us the attempts at Church Union, and for Baptists his description of our denominational life during the present century is most valuable. This book may be specially commended to young Baptists, who would learn something of the forces which have gone to the making of the present situation, both in religion and world affairs. And if they share the experience of the present writer, they will be enriched by the tone of Dr. Carlile's survey.

One suggestion may be made. Should the book go to a second edition, an index would add to its value.

F.T.L.

Christmas Evans, 1766-1838, by E. Ebrard Rees. (Kingsgate Press, 3s. 6d.)

This volume is in good time for 1938, the centenary of the death of Christmas Evans, when there will doubtless be a spate of books, articles and oratory. The story is well told, and the times vividly portrayed. Christmas is revealed in his strength, when thousands flocked to hear him and he could sway the multitude, and in his weakness, for the author has not hesitated to paint the warts. The great preacher belonged to an age that has gone, and it is doubtful if the *hwyl* would move men to-day: nevertheless, his story has lessons and inspiration for the twentieth century.

The Gospel Standard, Vol. I, 1835 *fac simile* reprint for the Centenary, (2s.); *Selected Sermons*, by J. C. Philpot, M.A., (4s. 6d.); *Out of the Depths* being the Autobiography of John Newton (3s.). All published by C. J. Farncombe & Sons, Ltd.

Here are three volumes issued by the Gospel Standard section of the Baptist denomination. The *Gospel Standard* has an honourable record of 100 years' service, a length of continuous publication exceeded by few, if any, Baptist magazines.

In celebration of the centenary, Vol. No. 1, comprising the five issues from August to December, 1835, has been reprinted, and probably many of our readers will be glad to add this interesting souvenir to their libraries. It was a happy centennial thought also to issue a volume of J. C. Philpot's sermons. He was one of the Seceders from the Established Church, and, later, for twenty years, editor of the *Gospel Standard*. It is well known that his sermons and writings on the Eternal Sonship of the Lord Jesus Christ were the origin of the unfortunate cleavage between those who are known respectively as "Gospel Standard" and "Earthen Vessel" Baptists. The third volume is a reprint of a Christian classic.

The Story of our Colleges, 1835-1935, by W. Bardsley Brash, M.A., B.Lit., B.D. (Epworth Press, 3s. 6d.).

Mr. Bardsley Brash has written a delightful centenary history of Methodist Ministerial Training, skilfully weaving the disconnected details into a harmonious whole. John Wesley believed in a trained ministry, and saw to it that his preachers were guided in their reading; yet at the second Conference, in 1745, the answer to the question "Can we have a seminary for labourers yet?" was "Not till God give us a proper tutor." And ninety years were to pass before the opening of the first seminary. The early attempts to establish a ministerial seminary are adequately dealt with, and the volume abounds with sidelights on tutors and students. We like the story of the lovable Percy Ainsworth, crossing the Didsbury quadrangle with a pipe in his mouth, in days when students were not allowed to smoke. Meeting the Governor, he said: "Mr. Green, I do not keep the pipe in my mouth because I wish to be insolent, but because I do not wish to be deceitful."

At a time when our own Regent's Park College is launching its bold and enterprising scheme for building at Oxford in 1938, we read with keen interest the chapter dealing with the establishment of "Wesley House," the Methodist College at Cambridge. Two great-hearted Methodist laymen, Michael Gutteridge and William Greenhalgh, neither of whom had received the benefit of a University education, appreciated the need for a fully equipped ministry, and gave £50,000 and £20,000 respectively. They have given to us, Baptist laymen, an example that, according to our means, we should follow in their stead.

S.J.P.

Yorkshire and Lancashire Association

Minutes, June, 1764.

THE Yorkshire and Lancashire Association met from 21st-23rd September, 1695, at Barnoldswick. The minutes were recorded in the church book, from which they were printed in 1913 for the Lancashire and Cheshire Association in *Baptists of North-West England*, which was circulated to members of our Society. It is possible that the first meeting, at which the constitution was formulated, was held in the preceding June, for the September minutes lead off: "At the Associated meeting," and speaks of "the Association" as already in being; yet it seems to complete a statement of order, and annexes "generall conclusions" as to conduct.

In 1695 such organisation was going on over all England, on the recommendation of an assembly held in London 1691. There, and then, only six northern churches were known:— Newcastle, Bitchburn (now Hamsterley, Rowley & Blackhill), Pontefract, (Great) Broughton, Egremont (known later as Whitehaven), and Woolverstone (now Hawkshead Hill). The churches at Manchester, under Roger Worthington, at Warrington (with members at Liverpool) under Thomas Lowe, at Mottram and Warford under Francis Turner, at Bradford under Thomas Walker, and at Stokesley, if it still existed, were too scattered to organise. All of these were of the war period, and under William and Mary there was quite a new atmosphere.

William Mitchell, of Heptonstall, had begun his life work as an evangelist about 1684, and was soon imprisoned at Goodshaw and at York. When persecution ended, he registered his meeting-places, which by 1691 exceeded a score. Next year his cousin, David Crosley, was baptized at Bromsgrove, and came to understand the Baptist system of organisation by churches in an Association; this he urged, and persuaded Mitchell. As a result, we find in 1695 an Association, which has now had continuous life for over 240 years. In 1719 it met at Rawden, and the important measures of reorganisation then adopted were printed in the 1913 book. During the eighteenth century there were troubles as to doctrine, and in 1757 Liverpool saw another important meeting, when the Association repudiated hyper-Calvinism and the exceptional views of the talented John Johnson. James Hargreaves, in 1816, printed extracts from the minutes of this meeting.

Another turning point was in 1786, for, at the meetings in Preston, it was decided to adopt the forward policy initiated

by Robert Hall, of Arnesby, and Andrew Fuller, of Kettering. John Fawcett was asked to prepare an address on the *Privileges and Duties of Gospel Churches*, which might be adopted as a Circular Letter, and circulated in print, with the minutes of the 1787 meeting at Colne. Fifty years later, when the Association had swollen so that there were 8,721 members in Yorkshire alone, and it was not yet discerned how railways were linking up all towns, it was decided that the Association, which had been one from 1695 till 1837, must henceforth divide into east and west.

The early records were all in manuscript. The minutes were generally entered in the church book of the place of meeting; the circular letter was dictated, and a copy made for each church, whether represented at the meeting or not. Many have been collected, and unpublished records are known; but they seldom merit printing. There are exceptions, and Mr. James S. Hardman, of Cloughfold, has discovered at Goodshaw, a beautifully-written exercise book, headed "Minute Book of Old Goodshaw Chapel, 1764", containing the minutes and letter sent to that church in June, 1764, from the Association meeting at Halifax. Nine churches had been represented. The most flourishing was Goodshaw itself, with fourteen baptisms, and preparations for a new meeting-house. Bradford was a good second, with eleven; one had been cut off, one restored; there were two gifted brethren, of whom one had just been spared to succeed the late Brother Smith, at Wainsgate. This place shared with Oakenshaw the distinction of having had no baptisms; but Bamford was going to alter matters there, and transfer the centre to Accrington. At bottom, in every sense, was Whitehaven, which had had no baptisms, a dispute with Scotch Seceders, and a member cut off.

Wainsgate is the real point of interest. It was due to the revival of which Richard Grimshaw, clergyman at Haworth, was the indefatigable local leader, preaching twice each week-day. One of his converts was Richard Smith, who joined the church at Barnoldswick, where David Crosley had been pastor in 1694. His work as a local preacher was so successful that a small meeting-house was dug out, the earth thrown outward to heighten the walls, and in this primitive place the people of Wainsgate and Wadsworth proposed to organise a new church, with Richard Smith as teacher. The Association approved, and in 1750 a roll of members was drawn up. Young William Crabtree was third, and three years later he was called to head a new church at Bradford, formed of members hitherto on the roll of those who had worshipped under the Buckstone at Rawden Cliff. At Bradford was an apprentice named John Fawcett, sixteen

years old when George Whitefield arrived one Sunday and preached to 10,000 people; he trudged over to Birstel and was one of 20,000. Several hundred people, singing and praising God, rode back with Whitefield to Leeds, leaving young Fawcett quickened to new life. Grimshaw was the nearest clergyman of this type, and Fawcett was built up by him, attending communion regularly at Haworth, and occasionally going to Ewood Hall, where Grimshaw's son farmed and lent his barn for the father to preach in. In Bradford there was no dissenting church, no evangelical preaching, till Crabtree came, and encouraged the Baptists to build a meeting-house. Young John attended, was won, and on March 11th, 1758, was baptized and welcomed to fellowship. At the age of 19, he married another member, as his articles were expiring and he could set up for himself or become a journeyman. They quickly established a meeting in their house, and he was soon enlisted in church work. His diary shows how carefully he read; at the age of 22 he was at work on Hebrew, and had been urged by the church to speak at Little Horton. He took notes of all visiting preachers, and used them in his private meeting at home, so gaining confidence and practice. Early in 1764 he had two invitations; to go and help John Oulton, senior at Liverpool, to succeed Richard Smith at Wainsgate. As the latter had been upset by John Johnson, he considered his duty to settle in his own county and steady the infant church, where he took up his abode on May 9th, 1764. Thus the minutes of the Association that year show John Fawcett just setting his hand to the plough.

The minutes here reprinted, *verbatim, literatim et punctatim*, show how the meeting concentrated on spiritual life, not on machinery. Many questions were propounded, and the discussions are fully reported. It may seem rather academic to debate at such length on the difference between Faith and Hope; but that helped to show how advisable it was to have an Academy for the purpose; and Fawcett was destined to found such, in Ewood Hall, and at Brearley Hall, till he persuaded others to join in a permanent Northern Baptist Education Society. A long discussion on private meetings showed how important these were; and the agenda suggested might well be adopted to-day; out of such a Christian home within the last seven years there is now growing a new community on a new estate, with a fine new building. Whether we should agree to-day that Sunday meals should be cold, and that children should be compelled to come to service, is somewhat doubtful; but the Association did not stifle debate. Indeed it had to adjourn many more questions to the August session, due at Liverpool.

W. T. WHITLEY.

Minute Book of Old Goodshaw Chapel, 1764.

The Minutes of an Afsociation held at Halifax May ye 30 & 31 1764.—To the Baptized Chh. of X^t. meeting for public Worship at Goodn Shaw under the Pastoral Care of Mr. To^m Nuttal may, every divine Gift, & spiritual Favour be multiplied—Dear Brethren, as I am appointed by the Ministers and other Mefengers of the Chhs. convened at the Afsociation held at the above mention'd Place and Time, to lay before you the Procefs of the Work then attended to; be pleas'd to take the following Account of it.

Ist

The Meeting being open'd with Singing, & solemn Prayer by Brother Crabtree, the State of the Chhs. represented by their Letters as follows.

Ist. The Letter from y^e Chh. at Halifax was read which signified that they had been favour'd with some singular Mercies since their last Epistle of this Nature; particularly with unexpected Succes in Reference to their Meeting-House, upon the Erection of w.^{ch} their Hearts were so much set, and w.^{ch} they judged, the Prosperity of their little Zion, and the Honour of their Redeemer were very nearly concern'd; That their Pastor, after receiving various and multiplied Favours, when seeking the Bounty of well disposed Persons, in distant Places, in order for helping forward their House of God, had been return'd to them in Peace and Safety, from whose Lips they had again heard the important Precepts of the divine Law, and the precious Truths of the Gospel advanced, with no less Satisfaction, Comfort, & Edification, as they hoped, than in Years past. That Sabaths are precious Seasons to some of them at times, tho' in the general they have Occation to Complain of their spiritual Leannefs, of the Coldnefs of their Love to the Gospel, Person, and Ordinances of X.^t notwithstanding their being so highly favour'd: w.^{ch} they intimate, they do not wonder at, Considering their many Transgreffions against the God of their Felicity. They think they are in some Measure sensible of their Back slidings, and desirous of being turn'd from them, of making a better Improvement of the Means of Grace, as well as of striving together for the Faith of the Gospel and the Discipline of God's House. And say that their Auditory is Moderate on Lord's Days, and that they are more at Peace among themselves than ever they have been since they were form'd into a Church &c.

NB. All the Additions, Separations &c. respecting the Chhs. in this Afsociation, will be mention'd together or in one Sum.

2^d

The Letter from y^e Chh. at Goodshaw was read Expressing a Desire that the divine Presence might attend y^e Mefengers of the Chhs. in their assembling together at y^e Afsociation held here, the 30th and 31st of May. 64. that Wisdom & Prudence might be afforded 'em, for the Dispatch of such Businefs as they might be call'd unto; That God might be glorified in all; A Redeemers Interest advanced; Brotherly Love promoted, and Peace and Unity among the Chhs. maintain'd, supported and encreas'd: That Meetings of this Kind may be continued to the latest Posterity, in order that Difficult Cases of Conscience may be resolv'd for Edification and y^e Increase of spiritual Knowledge. It also intimates, that it is w.th a singular Pleasure they wou'd acquaint their Christian Brethren, of this steady Attachment to the Truths of the Gospel, and close Attendance to the Discipline of God's House; that the removal of their Meeting-Place, hath been attended w.th a Blessing, & made a Means of strengthening the Interest of X^t. supported by them. That the Ministrations of God's Word to them, has been blefs'd for their Edification, growth in Grace, and encrease of divine Knowledge, and to the Conviction & as they hope, y^e real Conversion of many Souls. That their Public Meetings hath been well attended; their Preparation Meetings not neglected, each filling up his Place with a good Degree of Regularity: But that their private Meetings are not so well regarded as they cou'd wish, tho' they have no Reason to complain, That they are all peaceable, & harmoniously agreed together, except some Persons in one Family only. That some of them are alive to spiritual Things, love Holinefs, delight in Duty, and have the Presence of God amongst them &c. For w.th Favours, they desire all the Chhs. to join with them in thankful Strains—But notwithstanding all these Mercies, they intimate that they have Reason to complain of too much Ingratitude & Unthankfulnefs, Hardnefs of Heart, Carnality & worldly Mindednefs: Of Backwardnefs to Duty: Of neglects in private Devotion, of Pride & Haughtinefs: Of Unbelief & Murmurings, for the Removal of which Evils, and y^e Conveyance of Grace to enable them to honour God more, they desire y^e Prayers of y^e Chhs. Their Minister is now abroad collecting Money for their Meeting-House, in whose Absence they are supplied by a gifted Brother, and they beg the Prayers of their Brethren, y^t they may be kept from every Thing of a distresing Kind, while their Pastor is absent, and y^t he may be prosperous where unto he is sent and be returned to 'em in Peace and Safety.

3^dy From y^e Chh. at Rawden Cliff setting forth their willingnefs to meet the Mefengers of the other Chhs. in Afsociation

by her Mefengers, & y^t her desire was y^t y^e divine Presence might attend 'em in their convening together, and y^t they might be directed and succeeded, in whatever might fall under their Consideration. That they had great Reason to be thankful for y^e Continuance of Gospel Means and Privileges, which they hope are in some Measure blefs'd, and desire they may be more and more succeeded, for y^e most valuable Ends and Purposes. Public Worship in general, and especially in the Afternoon is well attended at present. They also intimate in their Letter, that some are enabled to attend to experience Meetings w.^{ch} are found to be very profitable and useful; as well as exprefs their desire y^t a more impartial and zealous Regard might be paid to the holy Scriptures, as the Standard of Truth, and Rule of Christianity, and they have reason to lament and mourn there is such a Departure from this divine Rule in practical Religion; so little Knowledge of the Purity of the Law, and consequently too little Sense of Sin and Duty; that there is so little Zeal for the Glory of God, and the Order and Discipline of his House. Lukewarmnefs, Indifferency in Religion, worldly Mindednefs, and a vain Conversation, they fear prevails in too many, while that Strictnefs and Uprightnefs, so necessary and powerful to vital Godlinefs is too much neglected, They cannot but earnestly wish for a more fervent Zeal for every precious Truth of the Gospel, for a proper Regard for the Order of X.^{ts} House, and a tender Concern for his Honour: for more Watchfulnefs against Sin, Diligence in Duty, love to one another, Humility, Meeknefs, Gospel Simplicity, and spiritual Mindednefs, for a Revival of the Lords Work among 'em more and more, for a Discerning Judgment, & for an Inclination to the Observance of those Things w.^{ch} are pleasing in his Sight. Moreover they exprefs their Satisfaction in hearing y^t the great Redeemer and glorious Captain of Salvation is lifting up his Standard at some little Distance from them under the Labours of his Ministers, and desire that many precious Souls, under the Influence of sovereign Grace, may be brought to enlist under his Banner.

4th From y^e Chh. at Okenshaw shewing their unfeigned Thankfulnefs to God, in y^t he hath not only favour'd 'em with a Name in his House, and continues them in the Enjoyment of his Word; but also blefses 'em with a Connexion & Communion with the Chhs. of this Afociation, which Connexion they desire to hold and maintain. They affirm also, y^t they blefs God for the Tokens of his gracious Presence in our former Afsemblies and general Meetings, w.^{ch} have been greatly to their Satisfaction and Edification, as also they trust, to the Advantage of their Brethren; and then expreffing their Desire, y^t all y^t Wisdom and Prudence, love and Unity, Meeknefs and Impartiality, may be

granted, y^t are necessary to continue, and order all Afsociations to y^e Glory of God; They pass on to observe, y^t their heavenly Father has done great Things for them, in giving them a Name in his House: In sending 'em a Pastor when in Distress, to feed them with Knowledge and Understanding in y^e Misteries of X^t. In blessing his Ministry to the Good of others, compelling 'em to come into their little Zion, and making 'em eminent and useful in it: w.^{ch} makes some of them cry out, "What shall we render to the Lord for all his Benefits conferred upon us" But they intimate y^t they have been Ungrateful to their heavenly Father, and Disobedient in many respects; That he has visited their Transgressions with a Rod, and y^t their private Meetings are poorly attended. Tho' they have Reason to bless the Lord y^t he continues Peace amongst themselves, and y^t y^e Ministrations of the Word, are pretty well attended to.

5th From the Chh. at Bradford, Shewing y^t they believe their Connexion, in a Christian Afsociation, with y^e Chhs. met by their Messengers at this Place, has hitherto had the desired and intended Effect, since many of them by happy Experience, can say, they have reaped much real Benefit and Edification thereby, and more especially, from y^t Meeting of this Nature w.^{ch} was held at Bradford y^e last Year That Opportunity was peculiarly reviving and strengthening to great Numbers among them. The happy Symptoms of w.^{ch}, they hope, remain with some to this Day. In regard to y^e Doctrines of Grace, wherein they are agreed with the other Chhs. in this Afsociation, particularized in former Letters, they are of y^e same Mind and Judgment. There is not y^e least Division among them: They are perfectly joined together, and all speak y^e same Thing, the Ministry of y^e Word, is very refreshing and beneficial to most among them: It is indeed a joyful Sound; they intimate its justly number'd among their richest Mercies: This as many of them have said and can Witness, makes 'em breath & long for y^e return of y^e joyful Sabbath. They have very rarely had any Thing of a grievous Nature, to perplex y^e Brotherhood at their Chh. Meetings this Year, and what of that Nature has fallen out, has been decided with great Unanimity. They are at Peace at present, and there is no apparent Prospect of the Contrary. Some complain of Coldness and inactivity in the Things of God, and others think y^t in this respect it is better than formerly. Their Chh. Meetings are pretty well attended, tho' some are Shamefully guilty in neglecting them. The public Worship of God is well attended; several Families who used to attend elsewhere, are now become constant Hearers with them, and they are not without a Prospect of an Increase in the Chh. They are in hopes, that, that wretched Practice of whispering, Backbiting, Tale-bear-

ing or revealing y^e Chh's. Secrets, which formerly occasioned them so much Trouble and Confusion, is in a good Measure laid aside, and they exprefs an earnest Desire, that its grim Countenance may never more make its Appearance within the Walls of their Zion. This Year the Lord of the Harvest, who has the Residue of the Spirit in his Hand, & who dispenceth his Gifts when, where, to whom, & in what Measure he pleaseth, hath graciously blefsed & honoured them with spiritual Gifts to profit withal. Two Brethren whom y^e Chh. thought in some Measure qualified for public Usefulness, have been encouraged to exercise their Gifts in Public; one of them has had the Chh's. Approbation, and been regularly set apart to the Work, and is since remov'd to the Chh. lately under the Care of our deceas'd Brother Smith, at their unanimous Call, where, they hope he will be made an Instrument of much good. The other they hope, will be useful, but intimate, that they have not as yet concluded any Thing about Him. They also desire their Brethren wou'd return Thanks to God for them, since they are so highly indebted to Him, as well as pray that he wou'd enable them to make suitable Returns for Mercies receiv'd, to be humble, watchful, spiritual and obedient in all Things. Moreover, they exprefs a sincere & fervent Desire, that the Mefengers of y^e Chhs. in this Afsociation, may want nothing in their aforemention'd Meeting, from the Fountain of all Goodness, to render their Meeting pleasant to 'emselves, & profitable to y^e Chhs. That the Spirit may come down upon them, and the Power of y^e highest overshadow them: That they may enjoy a plentiful Effusion of the Spirit of Prayer, Praise, Gratitude, and Understanding in y^e Things of God. That Love may be increased, the Unity of the Spirit maintained, and holy Joy and Gladness abound thro' y^e Power of y^e holy Ghost. That they may in y^e most tender and affectionate Manner bear with one anothers Weaknesses, cover one anothers Infirmities, lay out 'emselves to the utmost for the Good & Prosperity of all whom they represent, and y^t they may meet and part in Harmony.

6th The Letter from y^e Chh. at Liverpool was read, exprefing a Desire y^t an Abundance of Grace, Mercy, & Peace, from God our Father, and from the Lord Jesus X^t. to y^e Mefengers of this Afsociation, met in this Place, and intimating their Thankfulness unto God, for the Return of another of these Meetings, since they have been, in Times past, harmoniously conducted, and also refreshing to their Souls; for w.^{ch} Reason, they wish for the Continuance of y^e Afsociation & hope all y^e Chhs., have reap'd a Blefsing as well as they, who surely, they think, are y^e least of all y^e Flocks of their Companions, considering their languishing Condition, they cannot but be thankful unto God, and esteem it a great Mercy to be permitted a Member of y^e

Afassociation; since by this their Connexion, they hope, they are more immediately on y^e Hearts of y^e Chh's. in Afassociation in their Prayers, have the Advantage of Xtian Communion with them, & the Solution of Questions, which they have found very useful and Satisfactory. From which Privileges, they are sensible much Fruit might have been expected by their Redeemer; But they have too much like Israel of old, brought forth wild Grapes and greatly resembled y^e Laodicean Chh. w.^{ch} occasions them to acknowledge that it wou'd be just in X^t. to spue 'em out of his Mouth. Public Worship is attended with great Indifference by many of 'em, and by some often absented from: Their private Meetings for Prayer and Conference are much neglected, save only by a few, who have Sorrow of Heart on the Account of it; & who, tho' much discouraged by the Neglect of their Brethren, yet are favour'd with y^e comfortable Presence of God. while such as are not circumspect in their walk are lean & Barren. They seem almost unavoidably forced, they intimate to mention their unhappy Case of some of their dear Brethren, tho' not from want of the sincerest Love unto their Souls; But that they may be convinced of, and brought to hearty Acquiescence in their Duty. Amongst their other Grievs & Sorrows, is the Age, and decaying Faculties of their dear Pastor who has been for a long Time a nursing Father unto 'em under God, whose Life and Conversation has been very honourable to the Gospel of X^t. among them, & who was a Means of restoring their Peace, when little but Confusion was in y^e Chh. But yet on y^e Acc^t. of his natural Decay, the Lukewarmness, and want of Discipline in y^e Chh. they have unanimously agreed to beg of God to send 'em one to assist their Dear and aged Brother, in y^e pastoral Work and Care; and they have some Expectations of seeing shortly B.^{ro} Williams of Cardigan whom they hope, their dear Lord has inclin'd to attend to their Call, and qualified with suitable Abilities, both natural & spiritual for a Labour in y^e Vineyard, and desire y^e Chhs. to join with 'em in Prayer y^t he may be sent of God, like Nehemiah and Ezrah, both to rebuild y^e Temple and y^e Walls of their Zion. However one great Mercy they have continu'd to 'em, w.^{ch} they cannot be sufficiently thankful for, is Peace among 'emselves, w.^{ch} occasions them to hope y^t y^e Lord who is their Light & Glory, will shortly arise & shine upon them, & turn their Darknes into Day. Moreover they beg the Prayers of y^e Chhs. & exprefs their Desire after a Blessing upon their Afassociation, at y^e afore mention'd Time & Place.

7th From the Chh. at Wainsgate, exprefsing their Desire of entering into y^e Closet Connexion w.th y^e Chhs. of this Afassociation: from y^e Consideration of y^e Dispensation of divine Providence towards them, and the need they stand in if their

Afsistance, and Christian Advice. They take notice of y^e heavy Breach w.^{ch} y^e Lord had made upon them, by y^e Death of their dear and much esteem'd Pastor, who had been so remarkably own'd and blefsed by y^e Lord both in gathering together into a Chh. State, and feeding 'em with spiritual Wisdom and Knowledge for a considerable Number of Years. Whose Memory will remain precious to them, & whose Lofs, none but 'emselves know the Greatness of. However, under this their Distrefs, they were enabled to keep close one to another, & to seek y^e Lord for help. Their Meeting Doors have been kept constantly open since the Decease of their Pastor, having had y^e. Afsistance of neighbouring Ministers once a Fortnight, and on y^e vacant Sabbath (as to preaching,) meeting together for Prayer, and appointing one to read unto 'em, and having heard y^t a Member of y^e Chh. at Bradford, namely, their present Preacher and beloved Brother John Fawset, had received from X^t. such hopeful Gifts as were likely to render Him in some Measure useful in a public Way, they agreed to request y^e Chh. to which he belong'd to send Him over to them, that they might have trial of his Abilities; which Request, after proper Steps were taken was complied with. He accordingly exercised among 'em every other Sabbath for sometime, and his Labours giving great Content to all, so far as they knew, they therefore looked upon Him as one whom y^e Lord was raising up for them in their Necessity; and seeking y^e Lord by solemn Prayer and fasting, they unanimously gave Him an Invitation to settle among them: and having gain'd his Consent after due Deliberation, they desired his Brethren to send Him over, accordingly He remov'd to 'em on May y^e 9th. 1764. to preach to 'em in a stated Way, and upon whom they desire y^e Lord to pour his Gifts more and more, y^t he may prove a wise and faithful Steward of y^e Misteries of God. They have many Things attending them for which they ought to be humbled, and yet have also many for w.^{ch} they ought to be thankful. The Lord's Work they think, has in some Measure prospered among 'em, and Things in general have a pretty agreeable Aspect. Some Members who stood at a Distance on Acc.^t of a Difference in Sentiment, now stand in full Connexion, they having agreed to allow each other their different Way of expresing themselves as to those Points. Some y^t have been excluded, are likely to be restored. They think they retain a regard for y^e Doctrines of distinguishing Grace, as well as for practical Godlinefs, and hopes y^t y^e alarming Dispensations of Providence towards them have, in some Measure been sanctified.

8th. The Letter from y^e Chh. at Haworth was read, w.^{ch} intimates y^t they esteem their Connexion with y^e Chhs. in this Afsociation a Priviledge and an Honour: that they willingly meet

'em by their Mefengers in y^e Bowels of Jesus X.^t, wishing and endeavouring y^t Encouragement to their Undertaking & employ, w.^{ch} they are worthy of, they have, they say, lately read and do well approve of y^e Substance of our last Conference, and cannot doubt but y^t such Meetings will Answer y^e valuable Ends in favour of the Interest of our Redeemer design'd by them. The striking Evidence laid before them, in y^e last Afsociation, of a Chh. backsliding from God; are but too manifestly found w.th them, and w.^{ch} they wou'd w.th Shame & Sorrow apply. They desire to mourn for y^e Evil contain'd in such a Conduct and to take y^e Warning given of y^e Danger, such a State exposeth to. They are indeed at Peace among themselves, free from devouring Strife and Contention; But an unhappy Slumber seems to prevail: They continue to hold and profefs y^e same precious Truths of y^e Gospel, w.^{ch} they more than once mention'd, and need not repeat; these are freely held forth to them as in times past; But they fear y^t most of them are sadly wanting in their Love to 'em, Zeal for them, and Pleasure in them, they were once y^e Subjects of. They hope they love one another for the Truths Sake; But w.^{ch} is greatly to be lamented y^t fewer is wanting w.^{ch} becometh Saints. They cannot say y^t they formerly neglected any Branch of Chh. Discipline; But are very certain, y^t there is not that Degree of Tendernefs for God's Glory, or y^e Zeal, Care and Watchfulnefs over one another, w.^{ch} they once felt and saw. Their Chh. Meeting, private Meeting, and other Opportunities for y^e Worship of God, afford but too many Instances of Lukewarmnefs in y^e best and most important Things; tho' there are some, they hope, whose last Works are more than their first. They desire y^t y^e Brethren would pray, y^t they may be more sensible of their Case, and deeply affected with it, and y^t y^e blefsed Sun of Righteousnefs may arise and shine, with his chearing Influences upon their slumbering and sleeping Hearts, to reanimate & enliven them in the Ways of God.

9.th From y^e Chh. at White-haven, exprefing a Desire y^t a Blesing might attend y^e afore mention'd Meeting. The Complaints made in their last Letter, as then mentioned, several being put away &c still in a great Measure remains with them. The Frowns of their heavenly Father are not taken away. They have lately had much Disturbance from their neighbouring Professors of Christianity, the Scotch Seceders, about Baptism, w.^{ch} at last terminated in a public Disputation in their Meeting-House y^e 20th Ult at w.^{ch} Time, they intimate they had y^e Management and Afsistance of our much esteemed B.^r Hartly, w.^{ch} Disputation has not turn'd out to their Disadvantage, as far as they are able to conceive, they hope they can say in Truth y^t their Love to y^e Gospel of X.^t, to the Ways of Righteousnefs, and to all y^e

followers of Jesus, is not upon y^e Decline, and tho' they have had fears lately, y^t intestine Troubles wou'd have considerably affected 'em, yet their hopes in this respect begins to revive. Moreover they earnestly desire the Prayers of their Brethren.

The Total of the Additions to the Chhs. in this Afsociation & take as follows

	Added	Cut off	Restored	Dead
Halifax ...	5	3	0	1
Goodshaw ...	14	0	0	2
Rawden ...	4	0	0	3
Oakenshaw ...	0	0	0	1
Bradford ...	11	1	1	0
Liverpool ...	3	0	0	0
Wains. st ...	0	0	—	—
Haworth ...	1	2	—	2
W.haven ...	0	1	1	0

Total added 38 D^o Sep. 7 D^o Res 2 D^o. Dead 9

II.

The Questions that were attended to, please to take as follows.

Question As stated private Meetings for mutual Conference on the Things of God, are allowed to be expedient & useful, shou'd be glad to know how and after what Manner they may be best conducted in order to ans.^r y^e Ends of Christian Edification and y^e Glory of God. The Purport of the following Ans.^r was unanimously agreed to.

1st

It was apprehended y^t there is no particular Rule in y^e Word of God exprefsly refering to this Affair, whereby any particular Form or Proceeding is either enjoined or prohibited and that therefore this Matter is to be determined by such general Rules as these, Let all Things be done to edifying, Follow y^e Things whereby you may edify one another, and to be left to y^e Option of those who are concern'd therein, to act as Xtian Prudence & Discretion may dictate. In respect to y^e Matter of their Conference, it was thought that it wou'd not be so convenient always to converse about one particular Thing. But y^t it wou'd be proper, at such Meeting, to treat sometimes on one spiritual Subject, and sometimes on another.

1.st For always to talk of y^e same thing; as Christian Experience &c, wou'd become burdensome and dulling to y^e Mind. It is well known y^t constant Repetition of y^e same Thing, and

a treading in y^e same Steps, with scarce any Deviation, tends to cloy the Appetite & benumb y^e Soul: w.^{ch} serves greatly to prevent y^e End of such Meetings, namely Christian Edification. 2^d It prevents y^e Improvement of y^e Mind upon a Variety of useful Subjects. Christian Edification consists of many Branches, and takes in a large Extent of precious Matter, y^t might employ our Thoughts, & engage our Attention at those Opportunities. Nor is there any just Reason to be given, why any one particular Thing should always be attended to at these Meetings. Moreover y^e Conversing upon different Subjects, is best suited to y^e awakening y^e Attention of y^e Saints, to y^e spread of divine Knowledge, and consequently, best adapted to promote y^e divine Honour. And agreeable to the above mention'd general Rule. It was apprehended 1st That it may be proper for y^e Saints to relate their Christian Experience one to another, at Times, at those Meetings mention'd in this Question. It is of great Advantage sometimes, for good Men to be acquainted with y^e Trials and Mercies of their Brethren. To hear of their Difficulties which are not a few; and how the Lord supports, upholds, and relieves 'em by y^e Discoveries of his Love to 'em, and y^e Exertions of his Power towards them, since this is obviously suited to stir 'em up to Christian Sympathy, to y^e more lively exercise of Faith & Hope, and to display the matchless Perfections of God. Gal. 1, 24.th Which noble Ends or such like, we may reasonably suppose y^e Psalmist had in view when he said, come and hear all ye that fear God & I will tell you what he hath done for my Soul: Nor is it any Objection to this Conduct, that the Weak in Faith may sometimes make a wrong Use of y^e Experience of y^e Strong, by concluding that because they are not favoured with so much Faith, Joy and Peace as their Brethren are; that therefore they are intirely destitute of special Faith: for y^e same Objection will be of equal Force against y^e weak reading y^e Experience of y^e Strong in y^e sacred Oracles, and let it be observ'd y^t no Countenance is here given to the relating of that wild Enthusiasm, and irrational Exercise of y^e Mind, and those unaccountable Impulses which some Men call Christian Experience, But 2^{dly} It may be proper at such Meetings, sometimes to talk of some Doctrine or Doctrines of y^e Gospel, or some Passage of Scripture wherein it or they are contain'd. Gospel Truth is very precious Phil. 3, 5, 9, and it highly concerns y^e Saints to be thoroughly settled in y^e Belief of it, especially in this Day; when it is furiously attacked on all Hands, by subtle Methods, and by designing and cunning Men, as it was in y^e Days of y^e Apostles, and as a confirming it by Passages of Scripture and Arguments drawn from thence, is a likely Means to establish and build up one another upon their most holy Faith,

Jude 20th &c so it seems proper to attend unto it, at times, at y^e aforemention'd Meetings. & 3^{dly}

It may be proper at such Meetings, sometimes to converse about some Duty or Duties incumbent on y^e Saints, or some Passage of Scripture wherein it is, or they contain'd. They are apt to forget what it becomes them to do, and to wander from the Path of Duty, & many Occasions of Sin frequently attend them, so they they have need of being put in Remembrance of the divine Statutes, as y^e Apostle intimated the scattered Strangers had see y^e 3^d of Hebs. the 13.th y^e 2^d of Pet.^r y^e 1st 12, & 13.

4.^{thly} As there are variety of different Cases of Conscience amongst the People of God, w.^{ch} for want of proper & seasonable Solutions, often lie with great Weight upon, and deeply distrefs their Minds, it might be very useful to take some of them into Consideration, when met together in private, since this is a likely Means to support the Weak & to comfort the feeble minded, is a walking in Love, and a following that which tends to Edification to w.^{ch} the Saints are exhorted in Scripture, Hebs. the 12.th 12, 13, Roms. the 14, 15th &c Nor can y^e Solution of such Cases be scarce thought to be done at a more seasonable Opportunity than when met together. But 5^{thly}

It was apprehended y^t it might turn out to advantage for someone at such Meetings, now and then to repeat y^e Minutes of a Sermon delivered a little while before by y^e Minister or Pastor; this might tend to refresh y^e Memories of y^e Saints, who, are frequently complaining of Forgetfulness and a treacherous Memory lamenting that they can retain so little of y^t w.^{ch} in y^e Hearing was so sweet & delightful to their Souls: and it is well known y^t a second Look or a second Hearing often fixeth a Subject more deeply upon y^e Mind. & 6^{thly}

It may be proper to read, at times, some Judicious Book or useful Piece of Divinity in our private Meetings, the Labours of y^e learned & pious World, are of great Service to the Chh. & as they often are a Means of Instruction & Comfort to such as read 'em in their Closets, why might not a Subject judiciously chosen be read to y^e Advantage of a few Christian Brethren in their private Afsemblies, yet several of these Rules shou'd be used with Caution as 1st

In the Relation of Christian Experience one to another, those y^t feel much of y^e comfortable Presence of God, & extensive Peace & Joy in believing should be careful to abstain from all such Expressions, as confine the Existance of a Principle of Grace only to those who do experience much Consolation, for to act thus is acting contrary to Truth Isai. 50, 10th & is also opposite to a Walking charitably toward the Brethren. And it

may be proper for y^e lively Believer to intimate along with y^e Acc^t of his sweet Communion with Christ, y^t he has felt, & sometimes does feel himself in a quite different Frame, & y^t extensive spiritual Pleasure, is not essentially Necessary to constitute the Character of a good Man, & especially he shou^d act thus, if he knows y^t any of y^e Meeting he belongs unto, are prone to measure themselves by others, and to draw wrong Conclusions of their own Case thereby 2^{dly}

The Saints shou^d never at these Meetings treat upon those Doctrines & Duties w.^{ch} they are incapable of properly stating and proving: As Ministers, in their public Ministrations shou^d not attempt to treat of Matters they have not a proper Idea of, and cannot vindicate Rom. 12. 6 since hereby Truth is likely to be rendered contemptible, the Weak stumbled, & Men hardened in their Errors; so neither shou^d the Saints undertake Matters too hard for them, for the like Reasons. We shou^d never for the sake of Variety engage in Matters beyond our Sphere. But 3^{dly}

All Persons belonging to y^e afore-mentioned Meetings are not absolutely obliged to argue upon a Doctrine or Practice propos^d: there are some Persons incapable of doing this, and consequently it wou^d be better for such to be silent and to hear what others have to say, tho' they shou^d not use their Incapacity as an Occasion to indulge sloth. If any such Meeting shou^d have no Person belonging to it y^t is capable of defending & profitably representing scarce any divine Truth, it might be proper for such a Number of Christians to converse chiefly about Experience, & sometimes to read in some good Book. But III^{dly}

As to y^e Manner of conducting private Meetings, it was apprehended 1st That y^e Subject Matter of Christian Conversation at one Time, shou^d be propos^d at some preceeding Opportunity. This will allow every one proper Time for Meditation upon the Subject, without which little will be done to purpose 2^d That to prevent Confusion, care shou^d be taken y^t only one Person speak at once, & if the Subject has pass'd any of y^e Brethren, & something necessary to be observ^d to him after, it wou^d be proper for him to wait for a fair Opportunity of speaking alone, or sue for Audience: For many to be talking together at such Meetings, render 'em more like an Ale-house Club than an Afsembly of Christians.

3^d That it might be proper for a Person of known Judgment and Ability, in y^e Brother-hood, to be chosen to conduct the Conversation, to keep good Order & Regularity; and properly to steer y^e Subject thro' the little Afsembly.

4th That it may be prudent to avoid such Subjects, in our private Meetings as may tend to jangling.

5^{thly} That if time will not admit y^e finishing of a Subject at

a Meeting, without such Brevity as is inconsistent with its Importance, it may be prudent to take it up again at y^e next Meeting, and pursu'd its full length to gain general Satisfaction and cordial Absent if possible,

6^{thly} If a Subject be readily gone thro' to general Content, and there still remain Time on Hand, it may not be amiss in order to prevent Tautologies, w.^{ch} are seldom useful, to enter upon some other suitable Matter.

7^{thly} If one Brother in giving his Mind, has also given y^e Mind of y^e next, it wou'd be proper for y^e latter to speak nothing further, y^t y^e Time be not wasted to no purpose.

8^{thly} As there are so many different Subjects to furnish us with spiritual Conversation at such Meetings, and necessary or proper to be attended unto, it is thought, that it wou'd be prudent y^t no one particular Subject be too long continued thro' a Course of Meetings, but varied according to Necessity & the Appearance of Things.

9^{thly} The before mention'd Subjects shou'd be treated upon or convers'd about with Reverence; God is greatly to be fear'd in y^e Assembly of his Saints & to be had in Reverence of all that are about Him Psal 89. 7. The Sublimity, Importance & Excellency of y^e Thing talk'd of, naturally demand our serious Regard and solemn Reverence; we are too apt to glide into a light and frothy Conversation and Behaviour at such times; But this by no means ought to be; as always, so more especially when speaking of y^e great Things of God's Law, our speech shou'd be season'd with Grace and freed from trifling, Eph. 4. 29—10th.

10th They shou'd be convers'd about calmly and without heat and Resentment, for y^e Wrath of Man worketh not y^e Righteousness of God, Jam. 1. 20 And when Persons are full of Anger, they are incapable of expressing their own Ideas, and Wrath begets Wrath &c. 11 It wou'd be very proper for those who frequent y^e aforesaid Meetings to come together in proper Time, For what Advantage can we expect, when the Body thro' or by Labour & Fatigue is more fit for Rest then Exercise. 12th It is apprehended that we shou'd guard against taking up too much Time in our Private Meetings, for several Inconveniencies will attend it, as Dullness &c. Lastly, That these Meetings shou'd be attended to frequently. As to some Circumstances attending Christian Conversation at these Opportunities, it was thought that Prayer was one, or y^t someone or more shou'd, as y^e Mouth of y^e rest call upon God for a Blessing upon their Endeavours to edify one another, that their Hearts may burn within 'em with sacred Fire, while they talk together of heavenly Things, since this is a likely Way to attain y^e desired End. & X.^{ts} promise of being with his People who jointly call upon his Name, may

we think, serve to encourage 'em in this Affair, Matt. 18. 2.— 2^d Praise or Singing spiritual Songs, is thought to be another Circumstance that may attend those Meetings, to this laudable Work y^e Saints are exhorted in Scripture, and it seems a very suitable Season for it when they meet together in private, since it tends to raise and enliven y^e Mind, as well as to impreſs it with reverential Thoughts of God.

QUESTION.

Whether is dressing of Meat by roasting, baking, boiling or otherwise, on y^e Lord's Day, a breach of y^e fourth Commandment, & contrary to y^e sanctity of y^t most holy Day therein required Unanimously agreed as follows,

1st That drefsing of Meat in either of y^e above-mentioned Ways is no Breach of y^e Sabbath, provided it be done for y^e Nourishment & Advantage of those who are labouring under some disorder of Body: Persons may be attended with such bodily Distempers, as make it very necessary for them to have something warm & nourishing, & which if denied 'em might be great Detriment unto their Health: & as it is lawful on y^e Sabbath Day, to take care of y^e Life of a Beast, to raise a Sheep or an Afs from a Ditch & to relieve 'em Matt.^w the 12th. 11. 12 Luke the 13.th 15.th So it is very reasonable to conclude yt the above-mention'd Act of Mercy toward Men, is lawful on the Sabbath Day But 2^{dy}

There may be some who have very weak Constitutions, and who grow faint and ill suppose they have not some warm Meat and Provision: & in such a Case we see not why it shou'd be unlawful to drefs Meat for 'em, since doing so seems evidently to come within y^e Limits of those Acts of Mercy, w.^{ch} may be lawfully done on y^e Sabbath Day: As y^e Disciples being hungry, did y^t on the Sabbath Day w.^{ch} had Circumstances been different it wou'd have been sinful in 'em to have done, & yet were blameless Matt. 12. 1-7; So we conceive y^t Meat may be lawfully prepared in y^e Cases & Sense above mention'd & 3.^d

Some Persons on Sabbath Days have a good Way to travel in order to attend upon y^e Word of God, and may be greatly fatigued therewith, and as y^e Want of some warm and strengthening Food may prove very detrimental to their Health, so it is lawful, as we think, for them to take such Provision, & for Persons to prepare it for them: & if any other Case can be justly thought similar to these, it is not inconsistent, it is apprehended, with keeping holy the Sabbath, to drefs Meat thereon, in y^e above Sense, Nevertheless, it is thought, y^t in all other Cases, or when Acts of Mercy do not require Persons to prepare Meat by baking boiling &c. on y^e Sabbath, to do this is

a Breach of y^t divine Command w.^{ch} enjoins y^e keeping holy y^e Sabbath. The Reasons are as follows. 1st The drefsing of Meat in any manner, is not a religious, but civil Act, and therefore when Mercy & Necefsity do not require it to be done on y^e Lord's Day (which is often y^e Case) to do it on y^t Day must be a Breach of y^t sacred Word, which runs thus, Six Days shalt thou labour and do all thy Work, but the seventh Day is y^e Sabbath of y^e Lord thy God, in it thou shalt do no manner of Work. Ex 20. 10th This Argument must be allow'd forcible by all those who plead for y^e Unlawfulness of burrying on a Sabbath Day, except in Cases of Necefsity & Mercy from its being a civil and not a religious Act: For if it be unlawful to bury them because y^t y^e Burial of a Person is a mere civil Act, by a Parity of Reason it must be unlawful to drefs Meat, unless when Necefsity and Mercy require it.

2^d It was unlawful for y^e Israelites to bake or boil y^e Manna they were indulged with in y^e Wilderneys on y^e Sabbath Day, as appears from Ex. 16. 5 when it is intimated y^t y^e Lord inform'd Moses, y^t on y^e 6th Day y^e People shou'd prepare the double Quantity of Manna they had brought in, namely into their Tents, w.^{ch} Preparation cannot design y^e gathering the double Quantity of Manna, because it follows its being brought in which was after the gathering it, & what this Preparation was, Moses intimated to y^e People in v.^s the 23^d: where, he plainly refers unto y^e Order of God to him mention'd in y^e 5th v.^s & he said unto them, This is y^t w.^{ch} y^e Lord hath said, tomorrow is the Rest of y^e holy Sabbath unto y^e Lord, bake y^t y^e will bake to Day, & seethe y^t y^e will seethe. Some seem to think that these Words only imply y^t the Israelites might take & boil what they wou'd, and drefs as much of y^e Manna as they pleas'd; and not y^t they were to bake & boil for or against y^e Sabbath; but if these Words be compared with y^e 5th Ver. it seems evident y^t they were to prepare twice as much on y^e 6th Day, as on any other, and y^t therefore they were to drefs y^e Manna against y^e Sabbath, by baking or boiling; and if so then drefsing Meat in y^e above Sense, except in Cases of Necefsity and Mercy is a Breach of y^e Sabbath. If it should be objected y^t y^e Manna for y^e Sabbath was not drefsed y^e Day before, by baking or boiling, because then, or if it had, it is no wonder y^t it did not stink, w.^{ch} yet it intimated it was in Ver. 24.th It is thought 1.st That it does not absolutely appear from its being said in y^e 24.th Ver. y^t it did not stink nor was y^e Subject of Worms, that there was any Thing miraculous in this, or y^t it was contrary to y^e Nature of y^e Manna, for this is placed not in Opposition to y^e Nature of y^e Manna; but to its being made to corrupt by y^e Judgment of God,

when it was kept contrary to y^e Command; and so only intimates y^t God did not cause it to putrify when it was kept by his Order, tho he did do so when it was kept contrary to it. But 3^{dly} May we not argue from the lefs to y^e greater, it was unlawful to gather y^e Manna on y^e Sabbath Day Ex. 16. 26. 27 & therefore it was unlawful to drefs it on y^e Sabbath, this greatly strengthens y^e preceeding Particular, and if it be unlawful to fetch in Provisions on a Sabbath Day, it seems most likely y^t it is unlawful to prepare 'em then. 4.^{thly} The making of Fires on y^e Sabbath Day was prohibited y^e Jews Exod. 35.th 3^d tho' doubtles it was lawful for 'em to do so when Mercy or Necefsity required it, as it is for us when y^e want of Fires wou'd be detrimental to our Health, and tend to bring Disorders upon us: But as it was unlawful to y^e Jews to make Fires on y^e Sabbath it was unlawful to drefs their Manna then by baking or boiling and as it is not right for us to kindle a Fire on y^e Lord's Day except in y^e Cases just mention'd, it must be unlawful for us to drefs Meat on on y^e Sabbath, by baking &c. except in Cases of Necefsity and Mercy; much lefs can it be thought a commendable Thing to prepare Meat then in a sumptuous Manner, & so as to detain Servants & others from the public Worship of God.

QUESTION.

As Faith and Hope are two excellent Graces, and very useful in y^e Christian Life, & in Scripture the one is sometimes put for y^e other wou'd therefore ask how we may know more of their distinct Nature, or the Difference betwixt 'em?

Unanimously agreed as follows. It is apprehended that Faith & Hope are indeed exceeding useful to good Men in encouraging and supporting 'em in this Wilderneys under y^e various Trials they are subject to, and in prompting 'em to Holinefs, and therefore are more precious than Gold y^t perisheth and sometimes, they may be put y^e one for y^e other, as in y^e 3^d of y^e 1st of Jo.^m & the 3.^d & the 3^d of y^e 2^d of Cor. & the 12.th Ver. tho' perhaps not so frequently as some People imagine; but suppose that they are put y^e one for y^e other in more Places than y^e above mention'd, yet this will not prove y^t they are y^e same, if respect is had to their proper, formal, and current Meaning in y^e sacred Oracles, for 1st The Term Hope in Scripture is several Times put for eternal Glory, w.^{ch} is the principle Object of Hope, as is Col. 1-5. where y^e Apostle says for y^e Hope y^t is laid up for you in Heaven. Titus 2. 13 Looking for y^t blefsed Hope see also Rom. 8. 24 and Gal. 5. 5. But then it is thought y^t no Man who speaks justly will say from hence, y^t Hope and eternal Glory are y^e same properly speaking which yet he hath equal Reason to do, as to affirm y^t Faith and

Hope are y^e same in Nature, as to their formal Meaning because they are sometimes put y^e one for y^e other.

2.^d Faith in Scripture is sometimes put for its Object, as in Rom. 4. 5. where y^e Apostle says but to him y^t worketh not, but believeth on him y^t justifieth the ungodly, his Faith is counted for Righteousness (i.e.) X.^{ts} Righteousness w.^{ch} is an Object of Faith, is counted to him for Righteousness, see also the 3^d of y^e same Chap.^r & y^e 3^d of Jude. Now as we are not to conclude that y^e Term Faith, if respect is had to its formal Meaning, is not y^e same with y^e Object of it, because y^e one, is sometimes put for y^e other: So neither are we to conclude y^t Faith & Hope are Identically y^e same, because the one, is sometimes put for y^e other. & y^e like Observation might be made in respect to Fear and Love; & here let it be remarked, that it is easy to know when Faith & Hope &c. are to be taken in an improper or figurative Sense, and when in a proper one. They are never to be taken in a figurative Meaning, unless there be something in y^e Text or Context y^t absolutely requires it: Because it is only by Circumstances in y^e Text and Context, y^t we can know, y^t their proper Meaning cannot be intended: And therefore, when there are no such Circumstances as denominate 'em to be taken improperly, their common, genuine, and natural Import ought always to be adhered unto. This Rule of interpreting Scripture is a precious one, suits every Meridian, nor will it, nor can it deceive any Man.

3^d Some of y^e Terms of Scripture y^t set forth y^e Satisfaction of X.^t are used sometimes in a different Meaning, from whence Men of corrupt Principles argue y^t they do not prove y^e Truth of X.^{ts} dying in y^e Room of Sinners, and his giving full Satisfaction to Justice for those for whom he died: If we wou'd not therefore strengthen y^e reasoning of such perverters of Scripture, we must not conclude y^t Faith and Hope are y^e same, strictly speaking, because they are sometimes, used in a figurative Sense. And now y^t they are really distinct & not Identically y^e same, considered as Graces of the Spirit, or Branches of Evangelical Holiness, the following Considerations will make appear as 1st The Apostle in 1 Cor. 13. and last Ver. speaks of Faith as distinct from Hope, now says he abides Faith, Hope, Charity, these three, but y^e greatest of these is Charity. Now if Faith and Hope are y^e same Graces y^e Apostle cou'd not have said with any Propriety these three for then there wou'd but have been two Graces here specified; But as two is not three, nor three two; so neither is Faith, Hope, or Hope y^e same with Faith.

2^d The Apostle speaking of y^e Christian Armour makes mention of Faith as a distinct Piece of Armour from Hope:

but let us say he who are of y^e Day be sober, putting on y^e Breast Plate of Faith & Love, & for an Helmet y^e Hope of Salvation, As y^e Breast Plate & Helmet were two distinct Pieces of Armour; So Faith & Hope are certainly distinct, and not Identically y^e same. 3.^d In Consequence of the more vigorous Exercise of Faith, Hope is augmented, & hence y^e Apostle pray'd, y^t the believing Romans might be filled with all Peace & Joy in believing, to y^e End they might abound in Hope, thro' y^e Power of y^e holy Ghost, Rom. 15. 13. & therefore if y^e Effect is not y^e same as the Cause: Faith is not Hope nor Hope Faith properly speaking. Besides y^e Apostle distinguishes y^e one from y^e other in y^e 1st of Thefs.^s y^e 1.st & 3.^d where he says remembering without ceasing your Work of Faith & Labour of Love, and Patience of Hope in our Lord Jesus X.^t But 4^{thly} It is conceived y^t a just Description of Faith & Hope will make it farther appear y^t they are distinct considered as Branches of Holinefs, & also will give a full Answer to this Question. If we can but truly discover what Faith and Hope mean, considered as spiritual Acts of y^e Mind; it will clearly appear what their distinct Nature, or y^e Difference betwixt 'em is: for it is thought y^t y^e principal, yea that the only Difference betwixt Faith & Hope lies in their being formally considered, or considered without respect unto their Causes, Effects, & Object, for in y^e Particulars they are y^e same, as 1st They are the same in respect unto their impulsive Cause, or they both are y^e Effect of y^e same everlasting and sovereign Goodnefs. Hope proceeds from this Fountain, since y^e Apostle says blefsed be y^e God & Father of our Lord Jesus X.^t, who of his abundant Mercy hath begotten us again to a lively Hope, see 1 Pet. 1. 3. and Faith flows from hence also, for it is the Effect of Election, Acts 13. 48; which Election is y^e Result of God's singular Love unto his People Rom. 8. 29. Jer. 31. 3.

2^{dly} Faith and Hope are y^e same in respect to their procuring Cause, They both are convey'd in a Consistency with y^e Justice of God, thro' y^e Blood & Righteousnefs of X.^t, to you said y^e Apostle it is given on y^e behalf of X.^t to believe in him, Phil. 1. 29. and if Faith be convey'd this Way, what Reason can be given why Hope is not. Besides Men are made holy or enabled to believe in X.^t &c. thro' his Sufferings, Titus. 2. 4. tho' not to y^e Exclusion of his Righteousnefs. 3^{dly} The Efficient Cause of both is the same, namely y^e Spirit or y^e agency of y^e Spirit: we suppose it will be allow'd that Faith and Hope are Branches of inward Holinefs, and if so, then they must be produced by y^e Operation of y^e blefsed Spirit because he is the Author of Holinefs in general in y^e Hearts of Men, such were some of you, but y^e are wash'd, but y^e are sanctified; But y^e are justified, in the

Name of our Lord Jesus by the Spirit of our God, 1 Cor. 6. 10. 11. 1 Pet. 1. 2.—But 4^{thly} They both arise from the same inward Spring of holy Acts, or from y^e New Nature, thro' y^e Influence of y^e Spirit. We are not to conceive that Faith Hope Love &c arise from distinct Principles of Life or Holinefs in y^e Soul, for as unbelief, Despair, Pride &c. arise from the same Root or Spring of Action, namely, the depraved Mind, or y^e old Man; so Faith, Hope, Love &c. arise from y^e same holy Nature, call'd in Scripture the new Man, Spirit &c. And to this purpose y^e Apostle may be understood, when he says y^e Fruit of the Spirit, (ie) the spiritual Nature, is Love Faith &c. Gal. 5. 22. But 5^{thly} Their instrumental Cause is y^e same, namely, the Preaching of y^e Gospel; As Faith comes by hearing y^e glad Tidings of y^e Gospel advanced, Rom. 10, 17; so by Consequence Hope comes y^e same Way. And 6.th The Means of their Growth are y^e same, namely an Attendance on y^e Preach'd Gospel & divine Appointments; for y^e Gospel Ministry is designed for y^e Edification of y^e Saints in general, & in, tho' not for y^e Keeping of the Divine Commands there is a great Reward and there the Lord renews the spiritual Strength of his Israel Jam. 4. 8. Psal. 19. 11.

7.^{thly} They are y^e same as their Effects. Does Faith support the Soul in Trouble and in shaking Times? So does Hope which is an Anchor within y^e Vail. Does Faith occasion y^e Saints spiritual Pleasure? So does Hope, we rejoice in Hope of the Glory of God said y^e Apostle Rom. 5. 2 & 12. 12. Does Faith occasion Patience in Adversity? So does Hope. In Fine, as special Faith discovers itself in Acts of spiritual Holinefs so does spiritual Hope, hence Paul calls it a good Hope, & Peter a Lively Hope, in Opposition to y^t Dead & False Hope of unregenerate Men. 2 Thes. 2. 16. and 1 Pet. 1. 3.

8.^{thly} The same Objects y^t Hope fixes upon, the same Objects Faith fixes upon, the Object of Hope is eternal Life Titus 1. 2. and so it is also an Object of Faith Heb. 11. 1. &c. It is true, that y^e Objects of Faith, may, in a Sense, be said to be more extensive than y^e Objects of Hope; But then whatever are y^e Objects of Hope are also y^e Objects of Faith; Because to suppose y^e Contrary, it is thought, wou'd be to suppose y^t Hope y^e Effect, might exist without Faith y^e Occasion of it, w.^{ch} is absurd. And from hence it is manifest y^t y^e Difference betwixt these two Graces must have respect to their formal Nature, which will be included under a just Definition of them, and therefore, a Description of them is the only Way left to give an Ans.^r to y^e above Question, which Description take as follows. It is apprehended y^t special Faith may be thus defined: It is a spiritual and an appropriating Sense & Persuasion of heavenly

Objects, as y^e justifying Righteousness of X.^t, his amiable Person &c. that one constituent Part of Faith, is a Perception of heavenly Objects appears we think from its being intimated in y^e 1st of Rom. 17. y^t just Men thro' y^e preaching of y^e Gospel, come to clearer Views of y^e justifying Righteousness of X.^t: & the like might be observed, in respect to other Branches of Evangelical Truth: Besides the Apostle intimates y^t Men become y^e Children of God by Faith in X.^t Jesus (ie) It is apprehended, by Faith or in y^e Exercise of Faith they discern their Sonship: & those Persons who think and affirm y^t Faith is y^e Eye of y^e Soul y^t looks to X.^t will assuredly agree to this, namely, y^t Faith includes in it a Perception of heavenly Objects But 2.^{dly} It is thought, y^t there is included in Faith as one constituent Part of it; a Persuasion of Evangelical Truth; for the Term Faith, & y^t which is rendered Faith, properly signifies a Persuasion, and it wou'd seem exceeding odd and unreasonable, that a Term shou'd be used for this Grace that naturally includes in it a Persuasion, if so be that Faith did not include in it a Persuasion: We can only tell Ideas of Scripture by y^e Meaning of y^e Terms in w.^{ch} they are convey'd to us; and if there is nothing requires a Departure from their natural Meaning which we apprehend is y^e present Case, they shou'd never be receded from. Moreover, as an unbelief of a Thing imports, a non-Persuasion of it; so Faith in it implies a Persuasion of it, & Abraham's believing in y^e Promise, is in fact call'd his being fully persuaded of it Rom. 4. 21. 3.^{dly} This Sense, & consequently this Persuasion is of an appropriating Nature; for it is common to every Believer to apprehend his Sonship, in some Measure: To as many as did receive him to them gave he Power to become the Sons of God, even to us many as believe in his Name, Jo.^a 1. 12. & since to suppose otherwise wou'd, we conceive, suggest y^t the holy Angels exercised special Faith in X.^t, which we have no ground to believe they do &c. It is true, y^t there may be true Faith, where there is not a comfortable & full Assurance of future Felicity. True Faith may be attended with doubting and staggering as may be collected from Rom. 4. 19. 20. But then there is some Degree of Appropriation in it.

4.^{thly} This appropriating Sense & Persuasion of heavenly Objects, we call a spiritual one in regard, as it is a Discernment & Persuasion of their Nature, & because it is produced by y^e holy Spirit, & in Distinction from a mere rational Sense & Persuasion, from w.^{ch} it is as widely distant, as y^e East is from y^e West, and as Earth from Heaven: Thus Faith is y^e Substance of Things hoped for, & y^e Evidence of Things not seen. Only here observe, y^t when we say y^t Faith is a spiritual and an appropriating Sense of heavenly Objects, that w.^e wou'd not

hereby intimate, that a Man may not be said to be a Believer, who does not exercise Faith in all y^e Objects of Faith, nor y^t y^e Objects of Faith are not more extensive than y^e Faith of y^e Saints w.^{ch} we think they are, because no Man here perhaps, is so perfect in Knowledge, as to be acquainted with every Particular respecting y^e Object of Faith. But 2^{dly}

The Grace of Hope, we think may be defined thus, it is a spiritual Expectation of promised Good Things, in y^e Lord's own Way and Time. Hope signifies a looking for and Expectation of : & y^e Objects it looks for must be promised Favours, otherwise it wou'd be a Hope without a Foundation, and it is absurd to suppose that it is an Expectation of Favours in a Way and Time contrary to the divine Pleasure : And we call it a spiritual one for y^e same Reasons we call'd Faith so. This being observ'd, we now Ans.^r the Question, by saying that Faith is a spiritual and an appropriating Sense of heavenly Objects whereas Hope is an holy Expectation of promised Good. Faith as it were is a distant Enjoyment of them, & Hope looks for them : & y^e Latter seems to bear the same Proportion or respect to the Former as y^e Effect to the Cause. A Man, we think, who has no Faith, is without Hope & without God in y^e World. A Man y^t has a little Faith has also a little Hope ; and a Man who hath an extensive Faith, has an extensive Hope.

QUESTION

Suppose a Person who is a Member of a Gospel Chh. has Children, and neglect to bring them to y^e Worship of God on y^e Lord's Day, tho' he has it in his Power to bring them, Query, is such a Conduct criminal, and if so, how is y^e Chh. to behave to him?

Unanimously agreed as follows.

It is, or must be supposed, that y^e Children of such a Person to whom the Question refereth ; dwells with him in y^e same Family. 2.^d That they are in a Capacity to travel to y^e Place of Worship without apparent Damage to their Bodies. 3.^d That such an one is capable of drefsing his Children so as to keep 'em from the Inclemency of y^e Weather ; & in a homely Manner. If all these Circumstances occur, we think y^t y^e Person refer'd to in y^e Question, has Power to bring his Children to y^e public Worship of God, and y^t his neglecting it, is a Breach of the divine Law. Our Reasons are as follows

1st It is the Duty of Parents to cause their Children to keep holy the Sabbath Day. The divine Law particularly directed to Parents respecting this Affair, runs thus : In it thou shalt do no manner of Work, thou, nor thy Son, nor thy Daughter Ex. 20. 10. the purport of w.^{ch}, is thought to be this. You Masters of

Families take care y^t you keep holy the Sabbath yourselves, and see to it y^t your Children who are under your Care, keep holy that Day also. Now one Branch of keeping holy y^e Sabbath, consists in an Attendance on y^e Word preach'd or on public Worship Acts 20. 7 w.^{ch} is free and open to all whether young or old. & therefore for a Member of a Gospel Chh. to neglect bringing his Children to public Worship on y^e Lords Day is to omit the Performance of an incumbent Duty and so must be his Sin. 2.^{dy} It is y^e Duty of Parents to train up Children in y^e Way they shou'd go, or to teach 'em of, and to constrain 'em to their Duty Pro. 22. 6: But it is y^e Duty of Children to hear the Word, & to attend upon public Ordinances as well as others, since it concerns 'em to believe divine Truth & to know their Duty, as appears from its being the Duty of Parents to instruct 'em in heavenly Things, and seeing that is y^e Duty of all Men in general who have an Opportunity of hearing y^e Word to attend to it. & therefore it is y^e Duty of Parents to cause their Children to attend upon the Worship of God. & in what Place of Worship can they attend more agreeably, than in y^t Place where their Parents Worship; who can then have their Eye upon them, ask them Questions about what they have heard, when they come Home, and correct any Indecency they may have exhibited in the House of God.

3.^{dy} It is the Duty of Parents to restrain their Children from Sin, & to use lawful Means tending thereunto, & hence Eli is blam'd, that when his Sons made themselves vile, he restrain'd 'em not, see 1 Sam. 3. 13. But suppose they suffer'd 'em to stay at Home on Sabbath Days, and keep from public Worship, when it is in their Power to bring 'em, then they wou'd be suffering 'em to live in y^e neglect of Duty, since it is the Duty of their Children who are refer'd to in y^e Question, to resort to public Ordinances, as was observ'd under y^e preceding Particular, & besides, when Children are left at Home they are apt to get into bad Company, to play, and to spend their Time sinfully. & admit they were to go to hear the Word in a different Place from where y^e Parent hears, it is likely they wou'd not behave right, that they wou'd afsociate with vain Persons after divine Service, and in one Case or another prophane God's holy Day, nor cou'd a Parent inform 'em so well of y^t which they have heard, as if he had been with 'em; & therefore, as it is the Duty of Parents to restrain their Children from Sin; and to use Means in order to this, it must be their Duty to bring their Children with them to y^e public Worship, since if they neglect this, they either suffer their Children to break y^e Sabbath, or do not use those lawful Means, they might use to restrain 'em from Sin, as hath been prov'd.

4th Parents ought to be very desirous of the spiritual Prosperity of their Children, with Submission to the divine Pleasure, as y^e Apostle was in respect to his Kinsmen after the Flesh Rom. 9. 2. 3 and so they shou'd use all likely Means in order to this End; But a bringing their Children with them to the Worship of God's House on the Lord's Day, is a likely Means to bring about their spiritual Advantage, since God is pleas'd to blefs his own Word to the Profit of Persons of various Ages who attend upon it, and therefore Parents fail in their Duty when they neglect to bring their Children to the public Worship. 5.th Parents ought to be concerned for and desirous of their Children coming to a rational Knowledge of divine Things, since they are commended to bring 'em up in the Nurture and Admonition of the Lord Eph. 6. 4. Now one likely Way to bring them to know the Truth of divine Things, is to cause 'em to come under the Word, where the Truths of the Gospel, & y^e Precepts of y^e Law are opened and explained; and since to suffer them to go to a different Place from y^t where they worship wou'd be exposing them to sin; So Parents fail in their Duty to their Children when they do not bring 'em to the House of God on Sabbath Days. 6.^{thly} Jos.^a resolv'd that he and his House wou'd serve the Lord (i.e) wou'd jointly & together serve the Lord, in all those Acts of social Worship he had commanded &c. Jos.^a 24. 15. Now one Branch of social Worship w.^{ch} Children as well as Parents are concerned in, is hearing y^e Word, or an Attendance on social Worship, and therefore Fathers according to the laudable Example of Jos.^a shou'd resolve to serve God along with their Children, or their Children to serve God along with them in God's House on the Lord's Days. 7.^{thly} We ought to be concern'd for Posterity, for the Good of our Children, and the Interest of X.^t when we are sleeping in y^e Dust, this seems to have been the Case of y^e Chh. Psal. 78. 4. 5. 6. But little regard is had to the Glorious Gospel of X.^t, and the Happinefs of the rising Generation, by such as neglect to lay out themselves to y^e uttermost of their Power in order to bring their Children to y^e House of God. 8.^{thly} We find that Joseph and Mary train'd up our Lord in an Attendance upon y^e public Worship of God in his House, he went up to Jerusalem to worship with them Luke 2^d. 40, 41, 42. And so Parents should bring their Children to y^e House of God with 'em. 9.^{thly} Parents neglecting this, stand reprov'd by God's special Command to his ancient People Israel Deu. 31. 11, 12, 13. When Israel is come to appear before y^e Lord thy God, in y^e Place w.^{ch} he shall choose, then shall read this Law before all Israel in their hearing. Gather y^e People together, Men, Women, and Children, and thy Stranger y^t is within thy Gates, that they may hear, and y^t they may learn,

and fear the y^e Lord their God, and observe to do all y^e Words of this Law : And y^t your Children w.^{ch} have not known any Thing, may hear and learn to fear y^e Lord your God. 10.th It is a peculiar Recommendation of Widows to those Offices in w.^{ch} they may be useful, and to y^e Charity of y^e Chhs. If they have brought up Children (viz) in y^e Nurture and Admonition of y^e Lord, w.^{ch} we apprehend, includes in it a bringing 'em to y^e House of God on Lord's Days. Only it was observ'd y^t if a Child be arriv'd to y^e years of Maturity, and capable of throughly judging for himself and cannot in Conscience go to worship in y^e same Place where his Parents go, he is to be left to his Choice after due Means are used for his Conviction. As to y^e Chh's Conduct towards a Member who is guilty of y^e above-mention'd Neglect it was thought 1st That if his Children do attend at some Place of Worship, and are not suffer'd to loiter at Home, y^e Thing is not so bad, as y^e Contrary, yet still he is faulty if he neglects to remind 'em of their Duty, (viz) to wait upon God in y^e Place where he attends, and as such he ought to be admonished of his Mistake, and his Duty shou'd be laid before him, with proper Motives, to excite him to y^e Performance of it. Bût 2.^{dy} If he suffers his Children to spend y^e Sabbath Day, in Idlenefs and sinful Diversions y^e common Custom is, it is apprehended y^t y^e Case is much worse, and y^t he ought to be brought under the Chh's Censure : And if he wilfully persists in y^e like Conduct, he ought to be put away from y^e House of God, as a disorderly Person. Nor can we think y^t any orderly Chh. of Christ, wou'd think it justifiable in her to receive such an one into Communion with her : & surely y^t Law w.^{ch} will not allow a Chh. to receive such a one, will not allow her to retain him.

IV.

Sermons Preach'd &c.

On Wednesfday afternoon Bro.^r Bamford & Bro.^r Hartley preach'd, the former upon Perseverance from Matt. 12. 20. and y^e latter upon y^e Properties and Effects of God's peculiar Love unto his own Elect, from 1 John 3. 1.st part Behold what manner of Love y^e Father hath bestowed upon us.—2^d On Thursday afternoon Bro.^r Oulton Jun.^r and Bro.^r Crabtree preach'd, y^e one upon y^e Evidences of a Growth in Grace, and y^e other upon y^e Means of a Growth in Grace, and both from 2 Pet. 3. 18. But grow in Grace. Our next Afsociation is intended to be held at Liverpool in Bro.^r Oulton's Meeting House, on y^e last Wednesday & Thursday in Aug.st 1764. At w.^{ch} Time y^e Chh. there, desires Sermons on y^e following Subjects &c. 1st Upon y^e natural Impotency of Man in his fallen State, by Bro.^r Hartley.

2.^d On Regeneration by Bro.^r Oulton Jun.^r—3.^d On Believer's Baptism. To be treated as to its Figure or Representation of y^e Believer's Burial and Resurrection with X.^t by Bro.^r Crabtree—4.th On y^e Discipline of God's House, or of a Chh. of X.^t by Bro.^r Wood.

The following Questions remain for Consideration at y^e said Meeting.—Ques.^t Provided one who is Master of a Family, proposes for Fellowship with a Chh. of X.^t who upon enquiry is found mostly if not altogether to live in the Neglect of Family Prayer, tho' in all other respects his Conversation is becoming y^e Gospel of X.^t, Query, what is y^e Chh's. Duty in Reference to such a Person?—Ques.^t Whether a Desire after worldly Riches is lawful, and if so, how far, and when doth it become sinful?—Ques.^t Suppose a Sister of a Gospel Chh. hath an Husband, how far doth her Power extend over her Children and Servants, in a Way of restraining 'em from Sin and enforcing their Duty upon them?—Ques.^t Whether in cutting off Members any particular Form of Words shou'd be used, Oration made, or Remarks of any Scripture given before y^e Chh.? And whether the Supper Ordinance be a proper Time?—Ques.^t What are we to understand by making Friends of y^e Mammon of Unrighteousness? And what are the Everlasting Habitations mention'd in Luke 16. 9?—Ques.^t In what respect are those who have y^e true Qualifications for Bishops in Gospel Chhs, said to be y^e Husband of one Wife, 1 Tim. 3. 2.—Ques.^t Whether is it agreeable with a Gospel Conduct to purchase any Commodity to sell again, knowing not to have paid his Majesties Duty? The Proposer wou'd have this Question consider'd with y^e most favourable Circumstances. For Instance, suppose a Person is employ'd in a certain Branch, in which all of the same Businefs in the place, follow such a Practice, and by y^t Means render it impossible for y^e Man to live by his Trade without doing as they do, by selling only such Articles cheaper than he can do, purchasing only such as hath legally paid y^e King's Duties; And that the Man cannot maintain his Family in any other Way. The Articles must be supposed to be such as are bought for manufacturing. Likewise whether it will agree with a Gospel Conversation to buy any Article for Family Use, knowing it has not paid y^e King's Duties?—Ques.^t Whether a Member of a Gospel Chh. being Master of a Vessel, can be justified in sailing on a Lord's Day, supposing he has a fair Wind, and may not have such an Opportunity for some Time?—Ques.^t As y^e Scriptures of Truth are y^e Foundations of spiritual Knowledge and Understanding 2 Tim. 3. 16 and as y^e reading of them is a Duty incumbent upon us, please to point out y^e likeliest Method of perusing that holy Book, in order to attain true Edification?—

Ques.^t As spiritual Knowledge is a Thing y^t is much talked of by Persons of all Denominations, and while some esteem it above Rubies, others think it not worth labouring after, tho' Solomon says, y^t for the Soul to be without Knowledge is not Good. Pro. 19. 2. We shou'd be glad to be inform'd what is necessary for a Man to know in order to constitute him a real Christian?—Ques.^t As Christians are exhorted in Scripture to let their Light so shine before Men, that they seeing y^e good Works of y^e Saints, may be induced to glorify our heavenly Father, we therefore ask, what are y^e chief Things intended, y^t will produce so glorious an Effect?—Ques.^t Upon what Evidence may a Man safely conclude y^t he is called of God, to take upon him y^e Ministry of y^e Gospel?—Ques.^t What are those Qualifications which a Chh. of X.^t ought to apprehend in any Bro.^r she encourages for y^e Ministerial Work.