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Editorial.

The Editor expects to leave for Jamaica on the 19th July, in company with the Rev. Thomas Powell, B.A., B.D., of Chesham, as a deputation from the Baptist Missionary Society, to take part in the installation of Dr. Gurnos King as Principal of Calabar College and Calabar High School for Boys, and to confer with the Baptists of Jamaica on various legal and trust problems. He will be away until the end of September. The former Editor, Dr. W. T. Whitley, has generously undertaken to see the October *Baptist Quarterly* through the press, and he will also prepare the index for the present Volume, which closes with that number.

Secretarial communications and historical enquiries until the beginning of October should be addressed to the Asst. Secretary, Rev. A. J. Klaiber, B.D., or Dr. Whitley.

"TRANSACTIONS" WANTED.

Two of our members in this country, and one in the United States, are anxious to complete their sets of the *Transactions* which preceded the *Baptist Quarterly*. The numbers required, which are out of print at our publishers, are October 1911, both parts 1915, and July 1916.

The Secretary will be glad to hear from any member who may be able to spare these particular numbers, or, indeed, any numbers. The *Transactions* were published in seven volumes from 1908 to 1921, and very few parts are now available.

NEW MEMBERS.

The following have joined the Baptist Historical Society during the past quarter:

Mr. L. W. J. Angell.
Rev. M. E. Aubrey, C.H., M.A.
Mrs. M. L. Burgess
Dr. C. C. Chesterman.
Mrs. Rayner-Ellis.
Rev. L. H. Jenkins, B.D.
Mr. W. H. Mayne, J.P.
Mr. C. H. Parsons.
Mrs. G. J. Rowley.
Rev. J. N. Schofield, M.A., B.D.
Rev. F. T. Bloice Smith, B.D.
Mr. J. A. Smith.
Mr. Walter Stevens, M.A.
Mrs. F. Turner.
Mr. A. T. Yates.

Baptist Quarterly 8.7 (July 1937)

The Lost Ending of St. Mark's Gospel.

ANYONE who reads the Gospel according to St. Mark as a whole, like any other book, is impressed with its dramatic character. This consists not only in the vivid style of writing, but also in a literary construction which is found to be built upon a definite plan which is dramatic in form. It has long been realised that as a "Life of Christ" the gospel is inadequate. The first thirty years are not mentioned; the period of public ministry is only sketched in, with very little regard for exact chronology except in the description of the last week, which is given in increasing detail as the Passion is approached. On the other hand there has been a tendency to treat the document as no more than a collection of reminiscences, culled by Mark from the Apostle Peter, the emphasis being according to the vividness of Peter's memory. This latter view, however, does not allow sufficiently for definiteness of purpose, for it is clear that, whatever sources were available to the writer, he arranged his material according to a plan, so that the gospel as a whole might tell a certain message. What was that plan, and what was the message to be expressed?

An analysis of the material reveals that the gospel consists for the most part of a series of episodes, each complete in itself, but having a relation to its neighbours according to message and subject matter. These episodes form themselves into three main groups, and each group is held together partly by chronology, partly by geographical setting, and partly by subject matter. I suggest that the subject matter was the most important of the three in the writer's mind, and that time and place were only form and setting for the message, so that the three groups are like "acts" in a drama, the episodes being like "scenes". It is not suggested that there was any intention of performance on the stage, though the modifications necessary for such a thing would not be unduly great.

Here then is the summary.

In Act I. the setting is Galilee and the theme is summarised in the message "The Kingdom of God is at hand". Jesus appears and challenges the powers of evil in every form, calls for followers and defines the nature and scope of the Kingdom. (Mark i. 14 to vi. 6.)

Act II. has a wider setting and is more in the nature of a discussion as to the meaning and implications of the Kingdom of God. The current popular ideas of power are revealed in their true nature and contrasted with God's purpose. Jesus

is recognised by his disciples as the Messiah and they are led reluctantly to consider the idea that "the Christ must suffer". (Mark vii. 7 to x. 45.)

In Act III. the discussion is acted out on the stage of history in Jerusalem. The Christ throws down his challenge, which is accepted, and we see Him facing alone the forces of evil which are massed against him, until he is brought to a painful and shameful death. The Act closes with the recognition of his authority by a Roman centurion, a Jewish Councillor and a few women who remain faithful. (Mark x. 46 to xv. 47.)

In addition to these three Acts there is a prologue at the beginning and an epilogue at the end. The prologue consists of a title page, a quotation from prophecy, the appearance of the forerunner, the Divine call and the commitment of Jesus to his mission.

An objection may be raised by followers of the school of "Form Criticism" that Mark was using more primitive sources and that there is evidence of the influence of the Church upon the setting which Mark gives. But this does not affect the main point at issue, which is not concerning the authenticity of this episode or that, but concerning the message which Mark intended to convey to his readers. For it is to be presumed that Mark used his material intelligently and arranged it according to a plan, both for the instruction of the converted and for propaganda amongst those who were within reach of the written word. If this is Mark's purpose, then it is clear that the message is incomplete if it stops short at the Passion story. For then the gospel depicts a wonderful and heroic personality, one of the greatest of the martyrs, but conveys the impression that God's purpose was defeated in the person of His greatest representative on earth. Such a message cannot be called "Good News". No! That story must go on to describe the experience which changed the cowering disciples into flaming apostles and the way in which God's purpose was vindicated and continued in them.

Now in Peter's speech to the company assembled in the house of Cornelius we have a simple summary of the gospel which he preached, which is at the same time a summary of the gospel of Mark. Thus in Acts x. 36 to 39 (Moffatt) we read

> "You know the message he sent to the sons of Israel when he preached the gospel of peace by Jesus Christ (who is Lord of all); you know how it spread over the whole of Judaea, starting from Galilee after the baptism preached by John—how God consecrated Jesus of Nazareth with the Holy Spirit and power, and how he went about

doing good and curing all who were harassed by the devil; for God was with him. As for what he did in the land of the Jews and of Jerusalem, we can testify to that. They slew him by hanging him on a gibbet."

That is practically as far as the gospel of Mark takes us. But Peter went on to say:—Acts x. 40 to 43 (Moffatt).

> "But God raised Him on the third day, and allowed Him to be seen not by all the people but by witnesses whom God had previously selected, by us who ate and drank with Him after His resurrection from the dead, when He enjoined us to preach to the People, testifying that this was He whom God had appointed to be judge of the living and of the dead. All the prophets testify that everyone who believes in Him is to receive remission of sins through His name".

This then is Peter's gospel in summary form and it seems likely that Mark's gospel would cover the same ground, in which case the latter part of the speech would summarise Mark just in the same way as the former part seems to do. This suggestion would be supported by the strong tradition that Mark obtained his information largely from Peter.

Our discussion so far has led us to the possibility that Mark's original gospel included something like a fourth Act, the contents of which are summarised for us by Peter in the latter part of his speech at the house of Cornelius.

We now turn to the "epilogue" (Mark xvi. 1 to 8) and find that it is quite inadequate from this point of view. In fact it has become a commonplace of gospel criticism that the 8th verse is no ending at all. Thus H. G. Wood writing in Peake's Commentary says:—

> "Indeed the last sentence is not complete. It runs in Greek *ephobounto gar* (for they feared), and though sentences ending in the particle *gar* are not unknown in Greek, yet as the end of a chapter or a book such a sentence is intolerable, and the verb 'they feared' calls for an object, perhaps 'the Jews'. Moreover this story of the women is clearly intended to lead up to other stories of appearances in Galilee to Peter and the Twelve, which are not narrated. Either Mark never completed his book or its original ending has been lost."

Most scholars seem to favour the suggestion that the original gospel was complete but that it was mutilated in the only existent copy. Sometimes the part that has been torn off is referred to as the "lost page", but a page would be quite

inadequate for the purpose intended. What we should expect would be something at least as long as each of the previous "Acts", and that would require a space corresponding to four or five chapters in our gospel. Can we find any traces of this lost section or has it been lost beyond recovery?

It is necessary at this point for us to turn to other writings in the New Testament and there we discover that the writer of Luke and Acts has given us the message we are looking for (and a good deal more). Scholars are agreed that in writing these books Luke was dependent upon earlier sources, one of which is the gospel of Mark. In comparing the two gospels it becomes clear that for the most part Luke's method was to lift whole sections from his sources and fit them together after the style of a newspaper editor with his scissors and paste. In this way Markan material is not greatly altered in its Lukan form. It is generally assumed, however, that the document which Luke had in his possession and used so freely was the gospel as we know it (or nearly so) and that he used it in his gospel as far as it would go. There are very good reasons why Luke should choose the particular point which he selected for dividing his two books from one another. But these reasons need not include the finish of any particular source, and it is possible that when he started upon his second book he would continue the use of some of them. And it is possible that among these sources there yet remained a a portion of the gospel of Mark. Can we trace any Markan material in the book of the Acts of the Apostles?

We have reached the point at which we know the kind of thing for which we are looking and the place where we expect to find it. There remains, before the search takes place, the necessity of laying down certain criteria by which Markan material can be recognised and can be distinguished from material from other sources. Such a point requires more detailed treatment than is possible in such a paper as this, and its application is made more difficult by the fact that Luke did sometimes modify his sources in the interests of style. There are, however, certain general principles which can be discovered and which may form a pretty good guide. In the first place Mark always writes in a vivid style, making the figures stand out clearly in the narrative. Thus B. H. Streeter in his book *The Four Gospels* says, "Mark is one of those people who simply cannot tell a story badly!" Closely linked with this matter of style is Mark's interest in the marvellous and the miraculous. Furthermore it is expected that in Mark's narrative Peter will not be far away. When Peter is in the centre of the picture the Markan origin of that passage is

not proved thereby but is at least suggested. There are certain tricks of expression, words and phrases which distinguish Mark from the others. For instance he is very fond of the expression "they were amazed". He also sometimes piles up descriptive matter, repeating the same idea in different words as much as to three times. An example of this is to be seen in the account of the Tranfiguration in which Mark says (Mark ix. 3) "His garments became glistening, exceeding white; so as no fuller on earth can whiten them". It will be noticed that in this case both Matthew and Luke shorten the description of this brightness. This fact robs this criterion of some of its value, because in seeking for Markan material in the writings of Luke, we shall expect this Markan style to have been modified. But, if, on the other hand, this style still peeps through, and Luke has allowed it to remain, then the fact that he has copied such a passage from Mark seems likely. Now in Acts iii 8 Luke describes the lame man that has been healed as "walking and leaping and praising God". Is not this a Markan touch. Again in verse 10 we are told "they were filled with wonder and amazement". Further investigation reveals the fact that the whole incident of the healing of this lame man is thoroughly in keeping with the sort of thing that Mark has written elsewhere. There is the vivid style, the interest in the miraculous, and the fact that Peter is in the centre of the story. Here at any rate we have some confidence that we have discovered a fragment of Mark's original gospel before it was mutilated. Further investigation reveals other passages which may also reasonably be attributed to the same source. They are as follows:—

Acts iii. 1 to iv. 33.

Peter is used to heal an impotent man. He explains that the power exhibited by Jesus is by His death and resurrection transmitted to his disciples. Peter and John are put into prison, stand before the Sanhedrin and are dismissed with a warning. The Church welcomes them with a prayer of joy and they are filled with the Holy Spirit after the manner of Pentecost.

Acts ix. 31 to x. 48.

Growth of the Church. Peter at Lydda and Joppa. Peter is guided to Cornelius and a Pentecost to the Gentiles follows.

Acts xii. 1 to 24.

Peter miraculously released from prison. Divine judgement on Herod.

The gospel may have closed with the words "the Church of God grew and multiplied". In the next verse in Acts the

writer signalises the end of the Markan source by introducing John Mark in person,

The above passages in all probability do not exhaust the material which was contained in Mark's gospel, but it is likely that there are others which cannot be recovered with any confidence. Some material may have been omitted by Luke altogether because he had access to another source which he preferred. An example of this is to be found in the story of Pentecost which occurs in Act 2 and this would account for the fact that Pentecost seems to have been described twice (see Acts iv. 31), the two descriptions having come from two different sources. Other material may have been used by Luke or others, but has been so much written over that its Markan flavour has been lost. Either or both of these considerations would account for a definite gap in the argument which occurs between Mark xvi. 8 and Acts iii. 1. In this gap we should expect some description of the process by which the demoralised disciples became confident and enthusiastic apostles. Such a description is contained in the account of Pentecost, but this is probably non-Markan. But it is also contained in the addendum to the Fourth gospel (John xxi.) which tells how Peter returned to his fishing, accompanied by some others, how Jesus appeared to them, and how Peter is forgiven and restored. Also in Matthew xxviii. 8 to 20 there is a briefer and less vivid description of an appearance of the Risen Lord in Galilee. Are both of these a description of the same events and are they a retelling in their own style of material which the writers obtained from the original gospel of Mark? We do not know, but it is an attractive theory.

Returning to the passages enumerated above which we can attribute with some confidence to a Markan source, we find that they go a long way towards making up a fourth "Act" in the gospel drama which Mark tells. What is the message which this "Fourth Act" expresses? In the first messages of Jesus He proclaimed that the Kingdom of God was a crisis which was upon men and that evil was challenged by the powers of good manifested among them in the wonderful works of God. In the "Second Act" the nature and method of this crisis was discussed and shown to be coming to a focus in the suffering of the Messiah. In the "Third Act" this truth was enacted on the stage of history at Jerusalem. In the "Fourth Act" the disciples come forward as witnesses to the meaning and challenge of this crisis. The Cross is the manifestation of the Kingdom of God who has vindicated His purpose and made His love to triumph in the Resurrection of Jesus from the dead. They press home the challenge to every individual

hearer, and their message is supported by the same evidences of divine power which were manifested by Jesus in Galilee in the "First Act". But the challenge is not only individual in its application, but its scope has been widened to include the Gentiles, symbolised in the person of Cornelius. Thus we have a message, dramatic in form, based upon historical events, which was really "Good News of God" and was likely to make an appeal to readers in Rome, where the gospel was in circulation.

Let us summarise the results of our investigation.

First, we have discovered that Mark makes use of his material (chiefly consisting of reminiscences of events in Galilee and Jerusalem obtained from the Apostle Peter) to set forth a message in dramatic form concerning the challenge of the Kingdom of God as revealed in Jesus of Nazareth, and the good news that through the Cross and Resurrection of Jesus the power of the Kingdom of God is available for every believer.

Secondly, we have discovered some elements in the book of the Acts of the Apostles which are likely to form part of the lost ending of Mark. At the same time we have carried the analysis of the sources behind the book of the Acts of the Apostles a stage further.

Thirdly, we have made clear and more complete the message which was current in the Church of Rome in her earliest days. May we not go on to suggest that in Mark's gospel in its longer form we have the kind of propaganda which was actually in circulation in Rome at the very time when Vespasian, on active military service in Judaea, was proclaimed Emperor by the legionaries stationed in Britain.

E. H. DANIELL.

Two Reports worthy of wide circulation and careful study are the *Report of the Special Committee appointed by the Baptist Union Council on the question of Union between Baptists, Congregationalists and Presbyterians* (Baptist Union Publication Department, fourpence), and *Report of the Special Committee appointed by the same Council to consider the attitude of the Denomination to War* (Baptist Union Publication Department, fourpence).

Two Brothers' Notes of Sermons preached by S. A. Tipple.

I.

14th April, 1901. Text: Romans xv. 13—"The God of hope fill you with all joy and peace in believing, that ye may abound in hope."

Readings: Job xi. 14-18; Psalms xliii. 1-4; lxiii. 1-3; lxxi. 8-12, 14-19; Lam. iii. 21-26; Jer. xxix. 10, 11; Rom. v. 1-5; viii. 18-22; Eph. i. 18-21; 1 Peter i. 3-9; 1 John iii. 1-3; Heb. vi. 18, 19.

I dare say, I doubt not, I am putting more into the text than Paul meant. It was thrown off as he caught up the word "hope." The utterances of genius always carry new meaning for every one who reads them.

It suggests to me that joy and peace are necessary to hope. We must be sunny ourselves before we can find sunshine without us. Much depends, for example, on the frame of mind with which we rise in the morning. For the cheerful, sanguine spirit the wilderness and the solitary place shall be made glad. . . .

"The God of hope" suggests that hope is the secret of the universe; evolution its working out—from the dragons in the slime, through maternity, the dawn of the spiritual, up to the heights of the present. Not the expression of a blind force. Everything proclaims divine anticipations.

"In believing"—whether in the soul of goodness in things evil, or the possible fine uses of adversity. . . . Not in things but in thinkings do we find joy and peace.

"Hope." We can say of everything "it is good"—but there is better yet to be.

* * * *

22nd June, 1902. Text: Luke xxi. 29-31—"And he spake to them a parable; Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The old Hebrew bards and prophets were close observers of Nature, and many of the finest psalms owe their beauty and impressiveness to the way in which they are imbued with this spirit of awe and adoration at the works of Nature. Jesus

Christ, their transcendent follower, excelled even them in the close attention He gave to natural phenomena, and in the love He bore to Nature herself.

The ancient prophets were impressed by the greatness and majesty of Nature. But to Christ she appeared in a different aspect. Nature to Him was a mystical similitude of a super-sensuous reality, a . . . parable of human life. She was intimately related to humanity. She touched and reflected human life at many points.

Since Him, none, perhaps, have had this feeling so nearly as the modern poet Wordsworth. . . .

This devotion and attention to the works of Nature is entirely absent from the writings of the Apostles. The reason for this we may take to be their belief in the immediate return of their Master and their consequent concentration on their work of spreading the Gospel.

False deductions often drawn—as when a doctor diagnoses a disease that is not present, or mistakenly foretells recovery; as we in England this year, beholding the reddening tops of the elm-trees, the expanding buds of the horse-chestnut, the orange green of the poplars, said to one another, "Summer is coming"; but a spell of cold and wet weather intervened and delayed the eagerly-anticipated season until the burst of sunshine but a few days since; as Christ Himself would appear to have been deceived for a moment when, on being told of certain Greeks who were desirous of seeing Him, He exclaimed, "The hour is come that the Son of Man should be glorified."

It has been said that progress takes place in three ways: by force of moral impulse, by self-seeking, and by the natural course of events; and it is the part of wisdom to allow the latter an unimpeded and undisturbed path and to stand on one side with folded arms. Too much stress can scarcely be laid on the importance of this principle of non-interference, lest with fussy impatience, in an endeavour to hasten a movement in progress, we deflect and wreck it.

But on the other hand, how often has the Kingdom of Heaven been missed, as it were, by a hair's-breadth—when a man is arrested, impressed, in a quiet hour in church maybe, or by some printed page, and he has gone back to his work and the vision has faded away. The Kingdom of Heaven—when here and there a small group of men in an obscure place are working patiently for the gradual uplifting of the common ideal —when the lonely thinker lights upon a new truth, though his announcement of it be disregarded by those around him, occupied, as they think, with more important things. . . .

* * * *

6th July, 1902. Text: Revelation xxi. 24—"And the nations of them which are saved shall walk in the light of it and the kings of the earth do bring their glory and honour into it."

John's dream of an ideal city—just as the Greek philosopher, Plato, dreamed of an Ideal Republic.

Two points to notice: (1) The ideal city of the apocalypse is not represented as undergoing, or having passed through, a period of growth, but as being complete—coming down from heaven in a perfect, finished condition. If it be true that whatever of worth wrought by human effort is the result of accumulated trifles, the product of gradual processes, the summit of a series of steps, it is also in a sense true that whatever *is* existed or ever it began to be; the promise of the thing to be is fully fashioned ere its fulfilment is bodied forth. (2) It came down from a new heaven to a *new earth*—as though a renovated environment were necessary for the perfect setting forth of the lustre of the city.

1. "The nations shall walk in the light of it." It is true that Christianity has not been the only factor in the evolution of character and morals; but supposing everything which owed its existence to the direct or indirect influence of Christianity were eliminated, how little indeed would remain of a purifying and elevating quality.

Great men towering in lofty isolation above their fellows seem to do little to advance the age. They seem at so hopeless a distance; their ideals transcend the imagination of common men, just as their character and deeds are of such a quality that ordinary lives seem dark and insignificant in comparison. But they have a wide influence if not seemingly a strong one. They exert a leavening force while they live, and their memory lives and works after them. Men are deterred from evil deeds, are lifted, even if but for a moment, to a higher level, are rendered *somewhat* less coarse, and disposed to be slightly more generous and forbearing.

The influence of one member of a group or family in modifying in some degree the lives of the others.

2. "The kings of the earth bring their glory and honour into it." Christianity has been fed by many streams, many from unlikely and even apparently anti-Christian sources. It is a river issuing indeed from the throne of God, but modified, moulded, coloured by very many tributaries. But a short distance from its source it encountered the stream of Hellenic ideals and philosophy, and much of its subsequent form and character was owing thereto. The laws of Rome, the art of Greece, contributed their quotas. The man of peace and the bloody babel

of war have alike helped towards the coming of the time when war shall have ceased. The service rendered by science. It has revealed the immutability of Natural Law, sublime and infinite. It has cleared away myth and legend, changed our point of view in many things, enabled us to get deeper down towards the rock, has made the Bible a new and living book.

Art, Beauty.

Not prophet and preacher only, but musician, writer, painter, poet, yes, even "the idle singer of an empty day" are—in Shelley's line—

[Quotation missing.]

NOTE.—Mr. Tipple preached again from this text in February, 1905. The *Sunday School Chronicle* for the 23rd of that month reported as follows: "John, said the preacher, thought of the Divine city as a heavenly settlement amongst men. The colony of holy souls sent forth no missionaries. They simply lived before the world until the pure radiance of their conduct awoke to shame and a consciousness of higher things those who walked in its light. So a new earth was gradually created. This was the method of Jesus. By the saving of individual souls and their leavening effects on the mass, society was to be redeemed. The Christian ethic shone like a city of God before the nations, who until now had walked *in* its light rather than *by* it. During the last thirty years six so-called Christian nations had spent £8,000 millions in war! But slow as the world was in applying Christ's principles to life, we were to continue bringing into that ideal city the best wealth we had. Each must perfect himself for the good of all until a harmony was established between individualism and the claims of society. Then would the dream of Christ be fulfilled. This is the bare outline of a great and inspiring sermon."

* * * * *

13th July, 1902. Text: 1 Peter i. 12—"Which things the angels desire to look into."

It is very noticeable throughout the various books of the Bible that the lives of men, the actions of the human kind, are represented as being displayed in the presence of mysterious beings of a different nature, belonging to a higher order.

Why should the angels desire to look into the things of men? Was it from ennui, weary of a monotonous, uneventful existence with its perpetual placidity?

There is a disreputable curiosity . . . and there is a curiosity that should be cultivated. Let us be more curious towards those about us, seek to know and understand them better—not by talking politics, or discussing the state of people's health or pockets—no, no, that's what they do at the club, at dinner parties and afternoon tea—but let us exchange ideas and sentiments, open our hearts to one another, try to discover the deepest and best in our fellows.

Some things the angels would not understand, their pryings

would be futile . . . for who knoweth the things of a man save the spirit of man that is in him?

* * * *

20th July, 1902. Text: 2 Timothy i. 14—"That good thing which was committed unto thee, keep."

So writes Paul the aged to the young bishop of Ephesus. He might have urged him to press on to further attainment, as indeed he does in other parts of his letters; but here he counsels him to keep and preserve that which he already has.

The "good thing" was probably the words and sentiments he had learned from Paul, of which verse 12 was a "sample" or "pattern." ("Form of sound words," a bad rendering.)

In spiritual things, as in material things, we must e'en hoard if we would progress, must retain if we would attain.

Things to be kept:—

Health a possession of great value. Youths and maidens endowed with strong and vigorous frames, religiously keep and cultivate your bodily equipment, not squandering it by careless indifference or foolish indulgence in habits which can only be indulged in at heavy cost, or, what is worse, distorting and maiming it in servile obedience to the dictates of fashion.

Laws which serve us according as we concur and live in harmony with them. Men rail at Nature, not seeing that it is their own rough-hewing, and not Nature, that is to blame.

Some things we cannot keep, are not meant to keep. Our moments of rarest vision, when only the ideal is real.

A Westmorland girl at the corner of Wood Street, Cheapside, hears a thrush singing in its cage.

> 'Tis a note of enchantment; what ails her? She sees
> A mountain ascending, a vision of trees;
> Bright volumes of vapour through Lothbury glide,
> And a river flows on through the vale of Cheapside.
>
> Green pastures she views in the midst of the dale
> Down which she so often has tripp'd with her pail;
> And a single small cottage, a nest like a dove's,
> The one only dwelling on earth that she loves.
>
> She looks, and her heart is in heaven; but they fade,
> The mist and the river, the hill and the shade;
> The stream will not flow, and the hill will not rise,
> And the colours have all pass'd away from her eyes!
>
> Wordsworth: *Reverie of Poor Susan.*

The visions fade away, and leave only imperceptible traces in the emotions and the character.

Some things are best kept by being withheld.

Recreations, if we would receive the highest benefit from them, must not be over-indulged in; we must practise moderation and self-denial.

The impression made by a book read years ago, the memory of a delightful holiday, these are sometimes to be best kept by denying ourselves a repetition of the experience. If we would retain we must abstain.

> And when we came to Clovenford,
> Then said my "*winsome Marrow,*"
> "Whate'er betide, we'll turn aside,
> And see the Braes of Yarrow."
>
> "Oh! green," said I, "are Yarrow's Holms,
> And sweet is Yarrow's flowing!
> Fair hangs the apple frae the rock,
> But we will leave it growing,
> O'er hilly path, and open Strath,
> We'll wander Scotland thorough;
> But, though so near, we will not turn
> Into the dale of Yarrow.
>
> "Let beeves and home-bred kine partake
> The sweets of Burn-mill meadow;
> The swan on still St. Mary's Lake
> Float double, swan and shadow!
> We will not see them; will not go,
> To-day nor yet to-morrow;
> Enough if in our hearts we know
> There's such a place as Yarrow.
>
> "Be Yarrow stream unseen, unknown!
> It must, or we shall rue it:
> We have a vision of our own;
> Ah! why should we undo it?
> The treasured dreams of times long past,
> We'll keep them, winsome marrow!
> For when we're there, although 'tis fair,
> 'Twill be another Yarrow!"
>
> Wordsworth: *Yarrow Revisited.*

Tennyson sings of "the faith that comes of self-control"—and he might have added, "is upheld and kept alive by self-control."

Creeds and litanies antiquated in expression, the words no longer corresponding to the received truth. They need clothing anew.

Men lose their old faiths, or very many of them, but it is only to find others fast-rooted in the depths of their being.

Nothing is capable of working more ill than a religion

founded on creeds worn-out, old and effete, and which is unable to shake itself free from their cramping and deadening influence.

* * * *

27th July, 1902. A meditation on the Twenty-Third Psalm.

Tradition has assigned the authorship to David, and the shepherd-king seems, indeed, the fittest character to have written it, although the precise form in which we have it may not have been finally given until a later date.

At what period in his life did he write it?

Suppose it to have been in his youth.

David tending his flock among the hills and valleys and glens. All round was the tumult and turbulence of conflict, and his own brothers were at the war. Would he not have longed to leave his own quiet existence and share in the activities and excitements? There he would have the chance to distinguish himself, to display his courage and exhibit his fortitude.

The psalm is an expression of fortitude.

He believes that his lot is appointed for him by God and is for the best. He foresees the possibility of trials ahead, of the valley of the shadow, but he has no doubts of himself. He will carry himself bravely and will not falter. So are we all apt to plan for ourselves an easy supremacy, a well-fought battle, leading to victory. It is so easy to be confident beforehand, when we are strong and healthy. But the battle turns out to be longer than we had looked for, and we do not behave as we intended, and victory seems beyond our reach. And so David on the throne found, and in the hour of trial he did not always acquit himself as well as he had anticipated, but sometimes stumbled and fell.

The value of the quiet and retired periods of life.

But, after all, to my mind this is not the psalm of a young man.

Youth can believe earnestly and acknowledge heartily, but is not given to *leaning*. The psalm seems rather to have been written by one who had passed through trials and conflicts and had learned in the school of experience the lesson of trusting.

But, someone will say, is not this psalm too passive and peaceable to have been written by David? David, the man who left his father's home, pushed his way before the king of Israel, and became the victorious champion who slew Goliath! David, the leader of a band of outlaws, successfully eluding those who hunted for his life and ultimately making his way to the throne!

But it is a mistake to suppose that strong and hardy natures

are incapable of quiet and tender emotions. Rather are they likely to have them more finely developed.

The men of activity, constantly engaged in strife and contention, know not only the glory and triumph of victory but also the pain of defeat.

Those who are actively engaged in the battle of life taste not only the sweets of success but also the pangs of failure, the anguish of blighted hopes and frustrated plans, and by this schooling their natures are chastened and tempered to a finer sensibility.

E. J. ROBERTS.

(*to be concluded.*)

REGISTERS of births, marriages, deaths, were often kept by our churches; occasionally in special books, sometimes in minute-books. A change of law in 1753 obliged all marriages to be celebrated and registered at the parish churches. A legal decision gave a great impulse to the local registration of births and deaths, and many churches opened new books about 1780. Fifty years later it was seen that the Commonwealth plan of a State registration was good. So, in 1837, this was instituted afresh; and ever since, Somerset House has been a repository for such documents. Churches and Societies were invited to place there all their records of this nature; and as these often had additional information, it is a fine place for denominational research. The Registrar-General is celebrating the centenary of his office by an Exhibition of some of these interesting books; and the catalogue is prepared with expert advice. It is to be open for the last week in June and part of July: notice will probably be given by him in denominational papers.

W.T.W.

Baptists under the Southern Cross.

AUSTRALIA, with a territory, geographically, of nearly three million square miles, is practically as large as North America. Australia's population, however, makes a much less boastful comparison, and it is only equal to the population of New York, or London. In the matter of settlement she has only a century and a half of history behind her and is in every respect, except geologically, a young country.

Baptists in Australia can be counted only by the thousand and not, as in America, by the million. There are more Baptists in America than the sum total of Australia's population, but they are encouraged in their comparative isolation and insignificance by the knowledge that when America was as young as Australia there were actually less Baptists in the United States than the 100,000 odd who profess the Baptist name in Australia to-day. Australia is a young, free land, with every possibility of a great future, and Baptists, with their witness for soul-liberty and freedom from state interference in matters of religion, and their passion for an evangelistic message, believe that the flowing tide is with them.

The history of Baptist work in Australia has few purple patches. It is a story of humble origin, dogged perseverance loyalty to principles, and faith in the triumph of Christ. The earliest Baptists lived in the days of convict settlement, with its degrading and callous conditions. Only men of deep conviction and heroic courage would have essayed to do what they did. Yet they wrought better than they knew.

Of worldly riches Baptists in Australia have never been able to make much boast, and unlike other denominations, have neither by endowments nor Government grants been called upon to inherit much treasure. From the beginning they have been afraid of State churches and State grants, and because of their principles had to purchase their own land for churches and schools; while other denominations are to-day enjoying great wealth from the ever-rising value of lands obtained from the State.

The comparative paucity and poverty of the pioneer Baptists during the first half-century made extension work difficult if not impossible. It has been said that endeavouring to establish a Baptist Church in Australia in the earlier years was like trying to build the walls of Jerusalem with Tobiah, Sanballat and Company hindering the laying of every brick. The scattered nature of the population and the spacious distances were serious handicaps in establishing churches. But gradually the little one

has become a host, and some 400 churches are to-day shining forth as stars in the firmament.

There are not so many stars on Australia's flag as on the Star-spangled Banner of the United States, but there is something which is not found on the American flag. It is a cross. Australians are proud of their flag because of that cross and all that it stands for, as they are proud of that other Cross under which they live, set in the heavens by Him who made of one blood all the nations which dwell upon the face of the earth, and who desires that they shall recognise each other as blood relations, and not as aliens, or positive or possible enemies.

Politically, Australia stands for what is termed a White Australia; but Australian Baptists stand for something higher and less selfish than that term denotes. While surrounded by races of differing colours from their own, their attitude toward them is as neighbourly and pacific as the ocean which laves their shores.

Actually there are six stars in the Australian flag, representing the six States comprising the Commonwealth. Similarly, each State has its Baptist Union and is a law unto itself. These State Unions correspond to the County Associations of the English Baptists. In the year 1926 the six States agreed to federate, and the Baptist Union of Australia was inaugurated in Sydney with the Rev. J. H. Goble as its first president. The State Unions meet annually, the Federal Union triennially. Efforts have been made to federate and co-ordinate the Home Mission work, the Theological Colleges for the training of ministerial students, and the Young People's Department, and Boards were set up to promote these objectives. The only definitely practical results to date are the federation of the States' Foreign Missionary interests, the creation of an Australian Baptist Publishing House, and the publication of the *Australian Baptist,* as the official weekly organ for the Commonwealth. The paper is now in its twenty-fourth year.

The Foreign Missionary interest of Australian Baptists has centred in India, with Eastern Bengal as its field of operation. This work was begun fifty-two years ago and has been staffed entirely by Australian Baptists. In this present year twenty-five missionaries are on active service. They are serving a Christian community with a church membership roll of 3,081; Sunday scholars 1,681; day scholars 2,157; native preachers and Bible-men 30; native Sunday School teachers 108. The annual income of the Foreign Mission Board averages ten shillings per head of the total Baptist membership in Australia.

Baptist work in Australia had its origin on April 27th, 1831, when the Rev. John McKaeg, an English immigrant, commenced

preaching in the long room of the "Rose & Crown" Inn, Sydney. The first baptisms took place in Woolloomooloo Bay in the same year. The first Baptist Church in Australia was erected in Bathurst Street, Sydney, and opened on September 23rd, 1836. It cost the modest sum of £1,400. After a century's history that building was in 1936 resumed by the Government and an ornate building is taking its place on a site in George Street, the main city thoroughfare. The Rev. John Saunders was the first minister of the Bathurst Street Mother Church. He was sent out by the English Baptist Missionary Society and arrived in Sydney in 1834.

The first Baptist Association, now known as the Baptist Union of New South Wales, was formed in 1869, with the Rev. Allan Webb as its first president. New South Wales was the only State where government had been set up at that time, and there was no Baptist work or Baptist minister employed beyond its coastal area. Three pioneer ministers of revered memory, the Revs. Allan Webb, Phillip Lane and Joseph Hinton, sitting on the verandah of the manse at West Maitland, conceived the idea of the first Baptist Union and brought it into being.

Victoria was the first state to hive off from New South Wales, and it was followed by South Australia, Queensland, and West Australia; but Tasmania closely shares with New South Wales the honour of precedence in Australian Baptist history, as within a year of the first church being organised in Sydney a second fellowship was formed in Hobart. The first Baptist organisation in that island was the Particular Baptist Society of Van Dieman's Land. This was succeeded in 1884 by the Baptist Union of Tasmania, with Mr. William Gibson, an honoured layman, as president. There were then eight churches with 305 members and 483 scholars in Tasmania.

It was in the year 1835 that John Batman, from Tasmania, sailed up the Yarra River and chose as a place for a settlement in Victoria what is now the site of the queenly city of Melbourne. It was bush country; but four years later the first Baptist services were being conducted by two laymen in a tent located in what is now the heart of the city. In the succeeding years the first baptisms took place on the beach that now is Port Melbourne. A year later a Scotch Baptist settled in Fitzroy to engage in dairying. He constructed a baptistery and built a church in his own garden. Collins Street Church, Melbourne, now the leading Baptist church in Victoria, was built in 1845, with the Rev. John Ham as its first minister. This church has been pastored by a succession of able ministers entirely drawn from England.

South Australian Baptist history dates from the arrival from

England in 1837 of Mr. and Mrs. W. Finlayson and Mr. David MacLaren, father of Dr. Alexander MacLaren of Manchester. Following services held in Mr. Finlayson's home a membership of thirteen was formed, and the opening services, commenced in a wooden building previously used as a banking office, were conducted by Mr. MacLaren. The Flinders Street Church in the city of Adelaide, for so long the headquarters of the denomination, has this year celebrated its seventy-fifth anniversary.

Queensland was still a part of New South Wales when the first Baptist minister, the Rev. Charles Stewart, landed in Moreton Bay from an immigrant ship in 1849 and founded a United Evangelical Church. Six years later the Baptists decided to form a church of their own Communion and started services in the Police Court, and later in rooms at the Supreme Court. The first baptism took place in an open waterway where the City Markets now stand.

Western Australia was the last of the States in which Baptists established themselves. Though services had been held, no organised work was carried out until 1894. The church in Museum Street, Perth, the capital city, was opened in 1899.

Though numerically a small people, the Baptists of Australia have played their part on memorable occasions. It is something to their credit that the model Education Act of New South Wales emanated from the brain of the Rev. James Greenwood, minister at the time of the Baptist Mother Church, Sydney. The first minister of the Mother Church, the Rev. John Saunders, was also the first temperance advocate in Australia and induced the first Governor of New South Wales to sign the abstinence pledge. A Victorian Baptist layman, Mr. Peacock, was the first missionary to the aborigines.

The census returns in 1933 revealed that there are 105,614 Baptists in Australia, represented by 29,981 in New South Wales; 31,427 in Victoria; 19,081 in South Australia; 14,991 in Queensland; 5,601 in Western Australia; 4,666 in Tasmania; Federal and Northern Territory, 127. Membership returns for 1935 totalled 31,607, made up of 10,613 in New South Wales; 8,307 in Victoria; 5,119 in South Australia; 4,330 in Queensland; 1,657 in Tasmania; and 1,581 in Western Australia. Sunday School statistics for the same year showed 40,575 scholars, made up of 13,700 in New South Wales; 11,772 in Victoria; 6,338 in South Australia; 4,800 in Queensland; 2,147 in Western Australia; and 1,818 in Tasmania.

With the exception of Tasmania, each State trains its own ministers. Victoria, New South Wales and Queensland have their own colleges, working under distinguished Principals and a

capable staff of lecturers. South Australian Baptist students are trained at Parkin Congregational College, Adelaide. Victoria is the only State supporting a Baptist Secondary School, the Carey Boys' Grammar School. This flourishing institution has a fine record, and holds a high position in the educational life of Melbourne.

Scattered over a great continent, many of our local church units find it difficult to keep their home fires burning. To evoke in these farflung fellowships a Baptist consciousness that embraces the whole Commonwealth, to say nothing of that larger Baptist world across the seas, is not the work of a day. But there are indications that the horizon is widening and that the Federal spirit is growing. What the future holds for the Baptists of Australia rests upon a loyal recognition of their substantial unity in doctrine, polity and service, which it is the function of the Baptist Union of Australia to promote. As yet that Union is concerned with wisely laying foundations for the superstructure that is to follow, and erecting the necessary scaffolding. It is nine years since the Union came into being. Most of them have been lean and depressing, but they have not been idle or barren years; and the future is bright with promise.

J. A. PACKER.

Thomas Phillips, 1868-1936 (Kingsgate Press : Carey Press, Sixpence).

To know Thomas Phillips was a privilege, and to possess this intimate reminder of him is a joy. It was said as he left Rhydwilym to enter College, " He will be a great preacher or a great blackguard "; and he, having heard a leading preacher during his first year at College, entered in his diary, " If I am ever to attain such a pitch I must labour terribly." He laboured and became one of Britain's outstanding preachers, and his fame was international. This beautiful tribute to " a single-minded servant of God " is worthy of a place close at hand among those friendly books which are read and read again.

Baptists and the Bible.

II. WHAT THEY HAVE DONE FOR THE BIBLE.

THEY have translated it.

The early versions were all made by people who practised believers' baptism. The name "Baptist" was not in use then, perhaps because the baptism of believers was the usual thing. We should not think that when young children were urged to baptism, when once infants were baptised, then the baptism of believers vanished. It held its own for ten or twelve generations, even round the Mediterranean where Christians had been known for the first century; it was only ousted there when the compulsory baptism of infants left few people unbaptised. Yet for hundreds of years after that, on the frontiers of Christendom, there were always unbelievers, were conversions, were new believers baptised. It was in the West, where infant baptism originated and spread, that translation was opposed, and stopped.

We think, however, of the last three centuries, and modern Baptists. They have always been conspicuous in making the Bible available for new peoples.

Roger Williams was a pioneer Baptist in New England. He was very sympathetic with the natives there; it is well known that, while other settlers were simply squatting on the land, he recognised the rights of the aborigines, and bought. Those Pilgrims and Puritans were devout, and were conscious of their obligations to the red man; the seal of the Old Colony is Four Indians Praying. It was Roger Williams who conceived the idea of teaching them to read, and giving them the Bible—two difficult tasks. He studied their language, mastered its grammar, compiled a vocabulary, then printed these at once so that many might engage in the work. There the direct and exclusive interest of Baptists ended, for many did follow up; his friends there did the actual translation, the subscriptions for the cost were headed by the regiments of the New Model Army, which was not entirely Baptist, the Bible came out under the auspices even of Episcopalians. But the first step was by a Baptist, and it is the first step that costs.

Further down the coast was Pennsylvania, populated by an amazing assortment of dissenting sects. They included many Germans, at Germantown and Ephrata. Conspicuous among these were the German Baptist Brethren, nicknamed Dunkers. Cristoph Sauer was an enterprising printer, and he was the first to print a Bible across the Atlantic in any European tongue. True that it was not a new translation, but it does show the Baptist concern that the Bible should be readily available.

In both these lines, Baptists of America have maintained the good custom. Tribe after tribe of Red Indians owes its gospels, its Testaments, to Baptist enterprise. Our kinsmen yonder have always been in the van to provide immigrants with Bibles in their own tongues.

They have done more. They have not that reverence for the 1611 English version that occasionally is exaggerated into fetish-worship. They want a thing to be of use, and do not admire it simply because it is antique. The language of King James is not the talk of America. If the gangster of Chicago is to be won to read a Bible at all, it must be in words that he knows. So, more than eighty years ago, thoughtful Baptists began trying to make a more modern version. Another reason swayed many; that while Tyndale wanted to use real English words and not to put Greek or Latin words into his English Testament, he had not found one word which could render the Greek *baptizo,* so they tried to carry out his principle further. The controversy that ensued called great attention to the question of having new translations in modern English. Baptists have given a lead in these; yonder Mrs. Montgomery and Edgar Goodspeed are the latest. The movement resulted in a revision of the 1611 version, by scholars of England and America drawn from many denominations, including Baptists.

English versions promote Home missions; for a wider world there must be other versions. Romanists never used the Bible as a chief aid to their extension, and seldom made any versions except as a serum to inoculate against other views. Protestants on the Continent provided themselves with Bibles in seventeen languages by 1800; with Welsh, Manx and Gaelic there were a score of European versions in living tongues, actually used. Translation in the East was begun at the instance of King Frederick of Denmark, who had a trading station in Tranquebar. Testaments in Portuguese and Tamil were available by 1720. The German translators were patronised and helped by Joseph Collett, Baptist Governor of Madras, who suggested extension of their work.

As the eighteenth century waned, the young Baptist pastor at Moulton felt a deep concern for the spread of the gospel, and in 1792 published the results of his enquiry. Tables covering twenty-three pages showed the religions of the world; he began his positive suggestions with the remarks that 420 millions were still in pagan darkness, and had no Bible. That was still true when the century closed, but under the Danish flag he and another translator and a printer had made preparations to improve. When Carey died in 1834, the Serampore Press had printed New Testaments in thirty-seven Asiatic languages, made

by Baptists whom he inspired, English, German and American. While he catered chiefly for India, yet Ceylon, Burma, Java and China had Bibles translated by Baptists; other Churches had been quickened to follow the trail he blazed.

In the century since, many of the pioneer versions have been revised, and one inter-denominational committee was led by a Moslem converted to Baptist principles. Siam and Japan have been reached. The vanishing tribes of North America have had the work of Roger Williams continued for them. Central Africa has seen Holman Bentley lead the way.

To translate the Bible is a first step. But if the letters of Paul were soon felt to have some things hard to be understood, which ignorant people might wrest to destruction, then further steps must be taken. Baptist have commented on the Bible.

A fine set of annotations, made by the Dutch, were translated and put forth in 1657 by Henry Hills, the Baptist printer to the Commonwealth. A learned convert from Catholicism, Charles-Marie de Veil, in the next generation published half-a-dozen volumes of exposition, illuminated by his knowledge of Judaism, whence he sprang. His lead was followed next century by a self-taught pastor, John Gill, who published massive commentaries on the whole Bible.

John Fawcett in 1811 put forth a devotional family Bible, on the general lines of Matthew Henry. It proved so useful that a similar and smaller work was extracted from Gill; then a third issue was made combining both. As the century wore on, great expositors arose in London and Manchester. Spurgeon digested much into his *Treasury of David.* Maclaren contributed to the *Expositor's Bible,* and in his later years arranged his work into expositions of the whole Bible.

Baptists have usually aimed at practical devotional work. Yet side-lines have not been neglected. Dictionaries and cyclopedias were issued by Button of Southwark and William Jones of Liverpool. Andrew Gifford of Holborn and George Offor laid some critical foundations.

John Fellows, a Bromsgrove shoemaker, took a third important step. He wrote the History of the Bible in 1777. To-day we are familiar with omnibus volumes of many kinds; collected stories by one man; tributes by many pupils to their master; essays by different authors to show the attitude of a school on important questions. Even so, with the diversity of author and subject, they usually date from one generation. Now the New Testament is an omnibus book of this kind, and the fact needed to be pointed out. The Old Testament is made up of three omnibus books collected by Jews at different times for different purposes; Christians broke them up and re-arranged them.

Unless we grasp these elementary facts, we are likely to go astray in our study of the Bible. To-day, educated people are at least dimly aware of the facts, even if they are not awake to the consequences. It was a Baptist who broke this fresh ground, 160 years ago. A Welsh Baptist followed it up after thirty years, and the original was good enough to re-publish.

The tercentenary of the English Bible prompted Christopher Anderson of Edinburgh to acquaint himself with its story, and to set it forth. A great deal of research was needed, and the result was to show what a great part the Bible played in the Reformation—the very point that is being emphasised in 1937 and next year. Anderson afterwards revised his work, and it remains a most readable account of how the Bible came to be known in this island.

Thus if the Bible has done much for Baptists, we have been to the fore in three repayments; translating it, explaining it, and telling its story. It remains to see what we have done with it.

W. T. WHITLEY.

Baptists in Britain, by H. Wheeler Robinson, M.A., D.D., and J. H. Rushbrooke, M.A., D.D. (Baptist Union Publication Department, 1/- net).

Dr. Wheeler Robinson writes on "The History of the Baptists in England," and Dr. Rushbrooke on "The Baptist Communion in Britain: Numbers, Organisation and Distinctive Principles." The two chapters were originally written for "Ekklesia," a comprehensive survey of all the Christian Churches. They are now published independently to make them more accessible to Baptists in general, and especially for educational use amongst young people. Together they form an admirable but all too brief summary of Baptist history and principles, and can be warmly commended to all who desire to know more of Baptists.

Some Baptist Hymnists.

PART III.

NINETEENTH CENTURY.

1. JOHN HOWARD HINTON AND EDWARD MOTE.

(*a*) AMONG the writers belonging to the first half of this century was Rev. John Howard Hinton, born 1791, died 1873. A learned and able man, he became a power in the denomination, for many years being Secretary of the Union. His published works, gathered together in seven volumes, prove him to have been a theologian, historian, expositor and biographer.

In the Library at The Baptist Church House is a MS. collection of 600 hymns he composed. They are mostly in his handwriting, and the Preface shows that he intended them to be published in book form. Unfortunately, they are quite ordinary, and none have found their way into general use.

(*b*) By way of contrast, we turn to a humble lay-pastor, unknown in Howard Hinton's day, who wrote one hymn that has appeared in scores of Collections in Britain, America and Australia. To-day, strangely enough, it is still included in two books so widely apart in doctrine as the extreme Calvinistic Selection of William Gadsby and the Evangelistic *Sacred Songs and Solos* of Ira D. Sankey (No. 902). The author of this hymn is Edward Mote, who was minister of a Strict Baptist Church at Horsham, Sussex.

In its present form the hymn begins,

> My hope is built on nothing less
> Than Jesus' blood and righteousness,

each verse ending with the refrain,

> On Christ, the solid Rock I stand,
> All other ground is sinking sand.

Originally it began,

> Nor earth, nor hell my soul can move,
> I rest upon unchanging love;
> I dare not trust the sweetest frame,
> But wholly lean on Jesus' name;
> On Christ, etc.

Usually, it consists of four stanzas, although Mr. Mote wrote six, with a headline—

> The immutable basis of a sinner's hope.

The author (born 1797, died 1874) was held in high regard as a man of blameless Christian character.

2. Baptist Wriothesley Noel.

Between the hymnist just named and the next to be considered there is also a contrast. But it is one in social position and educational advantage. Mr. Mote was the son of a publican and acknowledged with sorrow that his youth was spent in ignorance even of God. The Hon. and Rev. Baptist Wriothesley Noel was of noble birth, Christian parentage, and enjoyed the privilege of a University education. Yet, both were one in Christ, and alike shared a devotion to their common Lord and Saviour.

A long obituary sketch of Mr. Noel appeared in *The Baptist Handbook* for 1874. From this, and other sources, we learn that he was the son of Sir Gerard Noel Noel, Bart., and Lady Noel, Baroness Barham. Born in 1799, he graduated at Trinity College, Cambridge. After ordination in 1826 he became Incumbent of St. John's Episcopal Chapel, Bedford Row, London; subsequently receiving appointment as a Chaplain to the Queen. He was soon regarded as an evangelical leader, and one of London's most eminent preachers.

In 1848 he became convinced of the truth of New Testament baptism, and at a great sacrifice followed the dictates of conscience, resigning his living and accepting the pastorate of John Street Baptist Chapel, London, a position he held for twenty years.

His noble personality combined with great preaching gifts soon gathered round him a large and influential congregation. He published volumes of Sermons, Essays on Church and State, Travels, and works on Baptist subjects, besides editing two Hymnals. A contemporary Congregational minister, Rev. Josiah Miller, M.A., paid this tribute to Mr. Noel:

> "He is generally beloved for his amiability and holy zeal . . . and followed because of his simplicity and sincerity as a servant of Jesus Christ."

After leaving John Street, he engaged in evangelistic work in seaside and other towns, attracting crowds of hearers. In 1867 he was elected to the Chair of the Baptist Union. Mr. Noel was a total abstainer from alcohol and took a prominent part in the Temperance Movement at a time when real courage was needed to advocate principles not then popular. He enjoyed wondrous health, and never had a day's illness.

Two of his hymns are in the *B.C.H.* (*Rvd.*). One on the Divine omnipresence is No. 65—

> There's not a bird with lowly nest.

The other on Baptism is No. 476—

Glory to God, whose Spirit draws.

Both are marked by a devout spirit, and grace of expression.

3. John Eustace Giles, and Joseph Tritton.

(*a*) A preacher of reputation and a powerful platform speaker was John Eustace Giles (1815-1875). A son of the Manse, he joined his father's Church at Chatham.[1] After a course of study at Bristol College he held pastorates at Haverfordwest; Salters Hall, London; South Parade, Leeds; Bristol; Rathmines; Sheffield; and Clapham Common. He was a strong Free Churchman, a lover of Foreign Missions, and an advocate of Free Trade principles.

Four hymns from his pen appeared in B.M.S. selections. In the *B.C.H.* (*Rvd.*) he is represented by a Baptismal hymn. He told Mr. Miller that this was composed during his ministry at Salters Hall, at a time when he was seriously ill, and anticipating having to baptise several converts. The No. is 472—

Hast Thou said, exalted Jesus?

(*b*) We naturally pass from the minister who, as a lover of the Missionary cause, wrote hymns for the Jubilee Celebrations of the Missionary Society, to one who was for twenty years Treasurer of the B.M.S. and who will live as the author of the fine Missionary hymn,

Lord God of our salvation (No. 522 in *B.C.H. Rvd.*)

and of

Head of the Church, and Lord of all. (No. 461).

We gain some conception of the man's personality from *The Missionary Herald* for June, 1887, containing Dr. Fredc. Trestrail's appreciation of Mr. Tritton's life and labours, with the Memorial Sermon by his minister, Rev. W. Fuller Gooch.

The biographical details are few. Joseph Tritton (born 1819, died 1887) was of Nonconformist ancestry, descending from Robert Barclay, the great Quaker Apologist. His father, a member of The Society of Friends, died in middle life. His mother was a member of the Church connected with Battersea Chapel, where Rev. Joseph Hughes—a founder of the British and Foreign Bible Society—was then minister. Mr. Tritton was brought to Christ through the appeals of a godly aunt, being baptised in 1841. As a youth he entered his father's bank of Barclay, Bevan, Tritton, & Co., and lived to become a partner in the firm.

[1] William, his elder brother, was a schoolmaster of Charles Dickens.

As to the man himself, Dr. Trestrail spoke of him as "a wise counsellor, a constant helper, and a sympathising and courteous friend, whose Addresses were always marked by exquisite taste and tenderness."

Always a generous supporter of good causes, he built a day school in his own neighbourhood, founded a Baptist church, and opened his grounds to City Missionaries, Sunday Schools, and kindred organisations.

Of his verse-writing, Dr. Trestrail said, "A heart so tender, a mind so cultivated, could not fail to express both feeling and thought in poetic utterance." Yet, his was a lively temperament, homely and friendly, that manifested itself at times in quick repartee and innocent satire.

The hymns he wrote for the Opening Services of the Metropolitan Tabernacle are found in Mr. Spurgeon's *Our Own Hymn-Book,* Nos. 1018 and 1021. Mr. Gooch quoted two stanzas from a poem not generally known. The first of these setting forth Mr. Tritton's personal faith is here given as typical of his spirit and style of writing.

> Complete in Him! Burst are the bonds that bound me;
> The strength and hopelessness of sin are gone;
> Beneath His cross, a living stream I found me,
> There washed, and put the glorious garments on;
> And if these feet again be soiled and sore,
> His life of perfect love renews me evermore.

Coming to the second half of the century, we find names that will be familiar to readers of these articles. Among them are:—

4. Dr. Thomas Vincent Tymms (1842-1921), and Sir Nathaniel Barnaby (1829-1915).

(*a*) To many, Dr. Tymms will be known as an able Apologetic writer, author of *The Mystery of God,* and a book on The Atonement, or by his works on Baptism, and *The Private Relationships of Jesus Christ.* Other readers may have been connected with Churches at Berwick or Accrington, the scenes of his early pastorates; or with Downs Chapel, Clapton, during his remarkable ministry there, lasting twenty-two years, where under his leadership the Church became a Missionary and Educational Centre from which Holman Bentley, Oram, Teichmann, and others were inspired to go forth into the mission field. Again, many ministers trained by him to think and study while at Rawdon College under his principalship in periods from 1891-1904, hold his memory in reverential regard.

For services to the denomination he was elected President, first of the L.B.A. in 1881, then of The Baptist Union in 1896.

He was a born leader of men, a thinker, a man of cultured mind and of a devout spirit. Possessing poetic gifts, he composed hymns of more than ordinary merit. One, included in various books, is an ideal closing hymn on the Lord's Day. It opens thus—

Another Sabbath ended,
Its peaceful hours all flown. (No. 561, *B.C.H. Rvd.*)

Others, in *Psalms and Hymns for School and Home,* are—

In Shiloh, where Thine ark was stored (No. 220).
Lord, I read of tender mercy (No. 320).
O Lord of glory, be my Light (No. 251).

all three worthy of more general use.

One of his most distinctive and beautiful compositions is found in *The Sunday School Hymnary,* Senior Section, No. 465. When editing that book, the present writer visited Dr. Tymms at his home in Bexhill, and was privileged to have the loan of a MS. book containing many sets of original verses; one that greatly impressed him was a poem of eleven verses that had appeared in *Good Words,* 1892, under the title, "Light from Emmaus." Its first stanza began,

How oft an absent Lord we mourn.

The author told how the poem came to be written. While minister at Clapton, he had occasion to call upon his friend Dr. Joseph Parker. On entering his study he was saluted with the words, "The very man I want! Here's a new sermon on words from Luke xxiv. 15—'*Jesus Himself drew near.*' I've searched hymnbooks, but can find nothing on the passage. Now, go home, and write something suitable!"

Pondering the request while walking homeward, Dr. Tymms was gripped by the inspired sentence, and on reaching home the poem came to birth.

By his consent the following verses were chosen (with a few changes he made from the original) to appear as a hymn.

Jesus Himself drew near.—
Luke xxiv. 15.

1 Let evening twilight turn to dawn,
For all who love Thee, Saviour dear;
Like twain of old, to whom, we read,
"Jesus Himself drew near."

2 Yet we remember how 'tis writ,
That while He sought their doubt to clear,
Their eyes were held, and told them not,
Jesus Himself drew near.

3 With burning hearts they heard His words,
Unfolding how each ancient seer
Said, "Christ must suffer." So in Light,
Jesus Himself drew near.

4 Drew near, was near, yet still seemed far,
While sitting down their meal to cheer!
Then closer still, in vanished Form,
Jesus Himself drew near.

5 Not now a Figure by their side,
But in their hearts, Indweller dear!
His present Spirit bade them say,—
Jesus Himself is here!

6 So dwell in us by faith, dear Lord!
In us by grace Thy throne uprear,
Then of our darkest hours we'll say,
Jesus Himself drew near.

7 Be near us, Lord, till sense no more
Divides from Him our souls revere;
Be with us, Lord, till through the tomb,
To Jesus we draw near.

(*b*) The facts of Sir Nathaniel Barnaby's career are soon set forth. He sprang from a Kentish family, being born in Chatham on February 25th, 1829. Brought up in naval surroundings, after a course of training, he entered the dockyard. Possessed of mechanical genius perfected by scientific knowledge, he rose in his profession until he attained the high position of Director of Naval Construction. For his valuable national services he was created a K.C.B.

Those who were his friends, however, knew that he, as a servant of Jesus Christ, desired to be known as a Sunday School man. When a boy he attended the Brook Sunday School in his native town. Later in life he married, and settled at Lee, Kent, joining the Church worshipping in the High Road Baptist Chapel. Here, for half-a-century, he was the greatly beloved Superintendent of the Sunday School. He was passionately devoted to children and young people, and took deep interest in all that concerned their spiritual and moral welfare. His hymns were mostly written for Anniversary Services. Two or three appeared in *The School Hymnal* edited by Rev. W. R. Stevenson. Six in *The Sunday School Hymnary* are—

1. No. 399. God bless our Motherland (National Hymn).
2. No. 98. I've a Father in heaven.
3. No. 445. Lord, I repent, with grief and shame,
4. No. 83. Stay, gentle dove,
5. No. 387. The soldier keeps his wakeful watch.
6. No. 410. We, the children of the day.

Nos. 1 and 3 of these are in the *B.C.H.* (*Rvd.*), Nos. 698 and 227.

A fine hymn of his is No. 31 in *The Congregational Hymnary*—

We sing of life, God's glorious gift to man.

5. Others of the Singing Host.

Limited space allows only brief notes on a few other Christian singers of this period, whose names are taken in chronological order.

(*a*) Joseph Harbottle (1798-1864). Classical Teacher at Horton College, Bradford. Afterwards, Pastor in Accrington, where Joseph Angus studied Hebrew under his guidance. His hymn beginning,

Farewell, my friends beloved,

was written for the Traditional Melody of Bunyan's

Who would true valour see.

Hymn and tune are in *B.C.H.* (*Rvd.*) No. 786.

(*b*) Amos Sutton (1802-54), missionary in Orissa, was author of

Hail, sweetest, dearest tie that binds.

(*c*) Wm. Poole Balfern (1818-87), Pastor in London and Brighton; wrote,

Come unto Me, the Saviour said,
O gentle Teacher, ever near,
Shepherd of the sunlit mountains,

and other hymns.

Two men who ministered chiefly in the North were (*d*) Henry John Betts, born in 1825, author of

Beautiful Star, whose heavenly light,

and a Bible hymn—

There is a lamp whose steady light;

and (*e*) John Compston, born in 1828, a pioneer compiler of Sunday School and Temperance Song Books, who contributed original verses to these books.

Two others belonging to a race of gifted preachers were (*f*) Thomas Goadby, born 1829, author of

A band of maiden pilgrims,
Morn awake, and woodlands ring,
Prince of Life, enthroned in glory;

and (*g*) Fredc. Wm. Goadby, his younger brother, born 1845, minister in Bluntisham and Watford, whose career, bright with promise, was cut off when he was thirty-five years of age. His hymns, all good in quality, include—

A crowd fills the court of the Temple (*S.S.H.* No. 227).
O Lord, the children come to Thee,
O Thou, whose hand has brought us (*B.C.H. Rvd.* No. 655).

and

Our fathers' Friend and God.

(*h*) The Prince of Preachers, Charles Haddon Spurgeon, (1834-92), included original compositions in *Our Own Hymn Book*. His favourite,

The Holy Ghost is here,

is No. 451. Still more generally known is,

Sweetly the holy hymn,

No. 974, also in *B.C.H.* (*Rvd.*), No. 594.

(*i*) Marianne Hearn, who adopted the name of her birth-place—Farningham in Kent—as her *nom-de-plume*, was born in 1834, died 1909. A woman of simple, sweet nature, she exercised a wonderful ministry of love through her large Bible Class for women, conducted in Northampton. She was also a Journalist and Editor. Her most popular hymns are—

Just as I am, Thine own to be (*B.C.H. Rvd.* No. 766).
Waiting and watching for me,
Hail the children's festal day (*S.S.H.* No. 360),

and

Let the children come, Christ said (*S.S.H.* No. 220).

(*j*) John Murch Wigner, born in Kings Lynn, 1844, was a son of Rev. J. T. Wigner. Of his hymns, two have gained general acceptance. These are,

Come to the Saviour now (*B.C.H. Rvd.* No. 207),

and

Lo, a loving Friend is waiting.

(*k*) Wm. Edward Winks (1842-1926) held pastorates in Allerton and Wisbech, and then, from 1876 to 1914, was Minister of Bethany, Cardiff. Author of prose books, he also issued *Christian Hymns and Songs*, seventy-two of his original pieces. Two are in the *B.C.H.* (*Rvd.*).

Be still my heart, be still my mind (No. 366).
Lord, Thy servants forth are going.
(No. 527, A Farewell to Missionaries.)

A third—

In the night our toil is fruitless,

is in the *B.C.H.* 1900 edition, No. 408.

6. Singers in Foreign Lands.

Dr. Burrage gives names of Hymnists in America, Scandinavia, Denmark, France, Germany, Spain, Greece; as well as in Eastern lands such as India, Burmah, China, Japan, and on the African continent. Generally, the writers are unknown in Britain, and in many instances the hymns are translations from English authors. As his book was published forty-eight years ago, a long added list would have to be supplied. But we must

rest content to realise that Baptists, with eleven million members all over the world, still hymn the praises of God, and delight in producing "*psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord.*"

It yet remains for us to consider some modern Hymnists. This will be the subject of the next and final article.

CAREY BONNER.

Dawn on the Kond Hills, by S. Pearce Carey, M.A. (Carey Press, 2/6 net.)

Missionary heroism did not die with the pioneers. Modern missions are thrilling, their stories fascinating. Mr. Pearce Carey knows how to put the thrill and fascination on paper; moreover, he has the historian's passion for research and accurate recital of his discoveries. In this volume he takes us to the wild people of the Kond Hills in their habitations of cruelty, and reveals their customs and beliefs, and the inhuman rites by which for long years they attempted to propitiate their gods. Officers of the British Army, administrators of the Indian Government, asked for "the uplifting arm of Christ for the people of the Hill Tracts," and the General Baptists of the Midlands responded nobly. There is much of mystery and tragedy in the subsequent story, for, as on the Congo, so in these Hill Tracts, disease laid its dread hand on the workers. Not until 1914 did the first baptisms take place, by 1924 the number of those baptised was only 82, but, during the next decade, the increase was tenfold, to 829. And now the Kond Hills are to be the scene of the Fletcher Moorshead Memorial Hospital. Truly an epic story!

T. J. Comber, 1852-1887.

FIFTY years ago, on June 27th, 1887, in the very month when an enthusiastic England was celebrating the jubilee of Queen Victoria's accession, T. J. Comber passed away on a German steamer anchored off Loango, on the coast of West Africa, worn out by fever and the sad experiences through which he had recently passed. He was then only thirty-four years old, yet into a brief space of time he had crowded so many adventures, living so energetically and intensely, and with such devotion, that he had had an influence on his generation out of all proportion to his years. His dauntless spirit had stirred men's imaginations, his happy disposition had captured their hearts. He played a notable part in the establishment of the Congo Mission, not only because of what he did in Africa, important as that was, but also because of the effect of his personality in Britain. Something of what Samuel Pearce meant to the first generation connected with the Baptist Missionary Society, Tom Comber meant in the eighties of the last century.

The captain of the *Lulu Bohlen* was so impressed with the spirit of the dying man and what he learned of his achievements, that, at the request of young A. E. Scrivener, who had been Comber's companion on that last sad and fruitless trip in search of renewed strength, he ran his vessel into Mayumba Bay, one hundred miles north of Loango, and there, on the desolate shores of Gabun, the gallant pioneer was laid to rest. It was strangely appropriate that his last resting-place should be almost midway between the Cameroons and the Congo.

I.

Thomas James Comber was born in Camberwell in 1852. His father, a manufacturing jeweller, was a member of the Baptist Church at Denmark Place, a historic cause famed for its connection first with Edward Steane and later with Charles Stanford. Tom, who had an elder sister, Carrie, and two younger brothers, Sidney and Percy—all of them to be immortally linked in self-sacrificing service for Africa—went to a British school near his home, and left it, when he was twelve, to enter his father's workshop. He had not long started in the city when his mother died. He owed a great debt to his teachers at the Denmark Place Sunday School, particularly to Mr. Rickards. They were concerned for the spiritual, mental and physical growth of the boys in their classes, and it is not too much to say that contact with them was among the most formative influences in preparing Comber for the part he was later to play.

It was while he was in his 'teens that a missionary purpose formed itself in Comber's heart. His thoughts turned towards Africa. He must have heard much in the Denmark Place environment of Alfred Saker and the Cameroons mission. He must have been stirred also by the accounts of Livingstone's explorations. The better to fit himself for any future opportunities that might come to him, the young jeweller attended evening classes in Latin and Greek at Spurgeon's College. Always he was busy reading.

> "Ah, me, yes!" he wrote later to his father from Africa. "Bow Lane, and that lazy son of yours who used to loiter along carelessly, linger at all the newspaper windows when you sent him on errands, and run hard back to try and regain lost time, and who was so seldom 'blown up' for it! Gracechurch Street, the Hall, Clerkenwell, the workmen's trains, Bryer's, coffee shops, etc. Dear me! how different is my life now; I wonder if I could fit a brooch, or estimate the weight and value of a diamond now."

In 1868 Comber, a youth of sixteen, was baptised at Denmark Place. Soon he was himself a Sunday School teacher, and busy in public-house visitation, tract distribution and ragged-school work. Three crowded happy years were spent, and then, his purpose remaining clear and strong, he applied to Regent's Park College as a missionary student.

Comber spent four years at Regent's Park. They were important years. Gladstone was Prime Minister of his first and greatest administration. Sweeping reforms were being carried out in many of the principal departments of national life. In 1871 the religious tests which had excluded Nonconformists were abolished at the Universities of Oxford, Cambridge and Durham. In November of that same year Stanley found the lost Livingstone in the heart of Africa. Eighteen months later the great explorer-missionary died, and in April, 1874, while Comber was still at Regent's Park, Livingstone's remains, borne so faithfully over so many miles by his African friends, were buried in Westminster Abbey. Within the circle of the College, too, there were many important happenings. Those were the years of the Biblical Revision Committee, on which both Dr. Angus and Dr. Benjamin Davies served. The latter's powers were declining. In the autumn of 1874, the week-end before term commenced, there was an explosion in the neighbouring canal which wrecked the east end of the College and proved a severe shock to Dr. Davies. At the end of Comber's last session, to the grief of all his students, who were passionately devoted to him and shared the nursing duties at night, the old professor passed away.

Comber's closest friend at Regent's Park was a Devonshire youth, Henry Wright, who testified to the fact that throughout Comber's course the sense of constraint for missionary service was constantly evident, though it was combined with great cheeriness and a wide range of interests. Most of the students then took ale for dinner. Comber was an ardent total abstainer, and one day filled up the glasses of all his companions with water, suffering afterwards with imperturbable good humour the penalty of a ducking under the pump.

From the academic point of view Comber's college career was undistinguished, but when, in 1875, he offered to the Baptist Missionary Society he was eagerly accepted for service in the Cameroons. He was valedicted at the Assembly in Plymouth, but remained in England a further year that he might take medical classes at University College. During his last session at Regent's Park he had started a Children's Service at Camden Road Church. It met with remarkable success, giving an outlet for his fondness for children and his zeal to win disciples for Christ. Further, it brought him the close friendship of John Hartland, who was later to be his companion in Congo.

II.

An eager young man of twenty-four, Comber sailed for Africa in November 1876. Quintin Thomson was his companion on board the *Ethiopia*. At the time of their sailing the students of Regent's Park College gathered for a prayer-meeting to commend to God's keeping the knight-errant setting out for the Dark Continent. The voyage of forty-one days was uneventful, save for a meeting at Sierra Leone with Alfred Saker, the worn-out hero of the Cameroons Mission, who was returning to England for the last time. As he greeted the young recruit did he recall his own meeting with William Knibb in Jamaica thirty-three years earlier? Once more the torch was being passed on. Dr. Underhill had resigned from the Secretaryship of the B.M.S. and Mr. Baynes was taking control of affairs in London. The days of the Cameroons Mission were numbered. Already men's minds were concentrating upon the needs of the heart of Africa.

But Comber's immediate responsibilities and opportunities were in the Cameroons. He and Quintin Thomson landed at Victoria, and after a conference with the faithful Jamaican missionary, Jackson Fuller, and young George Grenfell, who had come out from England two years earlier, Comber found himself left for a while on his own. His burning desire was to get into the interior, and before many months had passed he made two important exploratory journeys behind the Cameroons Mountain, on one of which he discovered a lake to which he gave the name

of his former Sunday School teacher, though it may well have been Mr. Rickards' daughter who was chiefly in his mind.

The year 1877 had not passed, however, before news reached Comber and Grenfell of the challenge which Robert Arthington had made to the B.M.S. regarding new work in Congo, and of the decision of the Committee that the two of them should go down to the mouth of the river to explore the possibilities. Their first trip was a brief one. Their second, in the summer of 1878, took them with two African teachers, an Angola black as Portuguese interpreter, two Kru boys, three Cameroons boys, Jack the donkey and Jip the dog, right up to San Salvador, the capital of the old kingdom of Congo, where Don Pedro V. welcomed them, and they carved their names on the great baobab tree. Both Grenfell and Comber were fired with the immense possibilities of a mission in this vast though dangerous field. It was Comber who came back at once to England to report, and, if possible, to secure reinforcements.

The young man reached home again within a few days of his twenty-sixth birthday. His return caused great interest and enthusiasm, not only at the B.M.S. headquarters, and among his personal friends, but in the churches generally. Had he not been in parts where no white man had before travelled? Was he not calling the denomination to a new enterprise? The Committee decided to go forward. A young Irishman, Crudgington, who had just completed a training at Rawdon College, was willing to go to the Congo with Comber. After the latter had spoken at a meeting at the Downs Chapel, Clapton, W. R. Rickett, who was later to become B.M.S. Treasurer, found him a second companion in Holman Bentley. Then, after a gathering for young men at the Mission House, John Hartland, of Camden Road, volunteered. By the spring of 1879 the party was ready to set out. Comber had been married to Minnie Rickards by Dr. Clifford: their's was the first wedding in Westbourne Park Church. And at a great meeting in the Cannon Street Hotel they were bidden farewell. Alfred Saker, broken in body but indomitable in spirit, was present, and the whole audience rose to its feet to do him honour, as he gave his blessing to the new Congo mission.

The party sailed from Liverpool. On the quay a devoted and enthusiastic Welshman, John Parry, gave each of them a little packet containing a pound in sixpenny pieces and threepenny bits—"to be spent on the voyage"—and at the last moment was so stirred that he pulled off his watch and chain and placed them in Comber's hand.

> "Bliss was it in that dawn to be alive,
> But to be young was very Heaven!"

III.

Comber and his friends reached Banana in June, 1879, and divided up into two parties for the journey to San Salvador. Hardly were they established there, however, before Mrs. Comber, a young bride of only four months, died of meningitis. It was the first of the tragedies that were to darken the early years of the Congo mission, and which were largely the result of enthusiasm, inexperience and ignorance. Comber was driven with even greater intensity than before upon his missionary tasks. The foundations of the work at San Salvador were carefully laid. Long journeys were made in the country around, often among hostile peoples. On one trip Comber and Hartland were attacked, barely escaping alive and Comber only with a nasty wound in his back. Then, after several unsuccessful attempts, the difficult trek across country to Stanley Pool was accomplished. This opened up wide new possibilities. Crudgington was sent home for more reinforcements. Missionaries had to remain in San Salvador because of Jesuit opposition. But in the meantime Comber and Bentley, with the help of Grenfell, set about the planting of Stations on the Lower River.

The months passed amid many anxieties. Several times Comber went down with fever, but his energy and devotion carried him on, and slowly the mission began to extend. Grenfell had gone to England again and brought back with him a steamer, the *Peace,* and at length in 1884 it was successfully launched on Stanley Pool. But by then death had again been busy among the pioneers. Young Hartland was gone, and Doke, who had followed Comber at Regent's Park College, and Butcher and two engineers. And others had had to return to England. Comber had the joy of welcoming his brother Sidney to Africa, but he knew that there must be deep concern at home at what was happening.

> "Do people fancy we have made a mistake, and the Gospel is not to be preached in Central Africa?" he wrote. "Let them take a lesson from the Soudan. When Hicks Pasha and party are cut off, they only send out a bigger pasha and a bigger party. Gordon is coming out, we hear, in Stanley's place. We want some good men of Gordon's stamp, fearless and resolute, to whom death is not bitter, and whom trial and difficulty do not daunt. Men with unswerving purpose, who glory in the hard, fast bonds of duty; men to whom the Congo mission shall be the one thing in life—all-absorbing, all-engrossing, and who will be ready for any phase of its many-sided work."

Such he was himself, but clearly he must have rest and change, and the leaders of the Society wanted to confer with him. Accordingly, in the autumn of 1884 Comber left Congo, visiting the Cameroons on the way back that he might see his sister, Carrie, who had gone there as a missionary. He took with him two African boys, his faithful personal attendants, Mantu Parkinson and Lutumu.

England was reached in January, 1885. That very month the country was shocked by the news of the fall of Khartoum and the death of General Gordon. A Christian hero had fallen. And to Comber and his friends there came speedily fresh personal grief. Sidney Comber died in Africa, then Cowe, then Cruickshank. It was no wonder that the hearts of some began to fail them. The Annual Public Meeting of the Society in the Exeter Hall in the spring was unusually crowded. Not a few who were there are still living and can recall the impression made by Comber's appeal for courage and persistence, and by his solemn quoting of the words: "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone; but if it die, it bringeth forth much fruit."

Comber was eager to return to Africa and his faith was infectious. Alfred Henry Baynes stood firm in the face of all criticisms of the enterprise. A breakfast was arranged at the Cannon Street Hotel at which H. M. Stanley and Comber were the guests of honour. A great valedictory service was held at Camden Road, then another in Liverpool. In spite—perhaps because of—the losses there was no lack of missionary volunteers, and Comber had with him his other brother, Percy, and Philip Davies, both of them fresh from Regent's Park College, and J. E. Biggs, and John Maynard, and Michael Richards. They made a gallant company. On the way to Congo they visited Cameroons. Young Thomas Lewis was there. "How bright and happy they all were!" he wrote.

The station at Underhill was reached in October, 1885. Almost at once the news of the death of his sister reached Comber. His wife, his brother and now his sister had laid down their lives for Africa. His heart was heavy for the Camberwell jeweller, who had thus seen one after another of his children stricken down. There were other deaths in the missionary ranks. Nevertheless, 1886 was a year of promise. Comber journeyed back to San Salvador, where eight years earlier the work had begun, that Mantu Parkinson might there among his own people confess his faith in Christ in baptism—the first-fruits of the Congo Church. Then came some busy months at Wathen.

Early in 1887 Comber was at Underhill. The Cameroons

work had been handed over to the Basle Mission, and Thomas Lewis and his wife were to join the Congo staff. Lewis has vividly described how he reached the mission station to find Comber and Moolenaar in the deepest distress, for shortly before Darling and Shindler had died there within a few hours of one another. In the little white bungalow on the hill was Mrs. Darling, a widow after only eight weeks of married life. "Comber in those dark days," said Thomas Lewis, "seemed to have done nothing but nurse the sick and bury the dead and comfort the bereaved." And the sad tale was not yet over. As he was about to escort Mrs. Darling to the coast, there came news of the death of Miss Spearing at Stanley Pool.

"What has happened has quite unhinged me!", wrote Comber to his father. He was a man sadly changed from the confident leader of a few months before. Yet he thought of nothing else than a brief sea trip to set him up for further work. But it was not to be. On June 14th he was attacked by severe fever. When he was a little better A. E. Scrivener took him down to Boma. They embarked on the *Lulu Bohlen* on June 24th, and three days later brave Tom Comber passed peacefully away.

Paradoxical as it may seem, this new catastrophe finally secured the continuance of the Congo mission. Few after 1887 challenged the policy of the B.M.S. in this matter. Congo had become a sacred place for British Baptists, a place hallowed by the sacrifices of a goodly succession of men and women, of whom Tom Comber was the outstanding example, *primus inter pares*—"so universally beloved; he was one of the most winsome characters I ever met," said Thomas Lewis. The Africans had called him "Vianga-Vianga," the man who hurries about, but his was not just restless, purposeless movement. H. M. Stanley said: "Wherever your Comber went, there was life and activity. Again and again as I looked at him, he reminded me of the young man with the banner, on which was the word 'Excelsior.'"

That he had not lived in vain, though his years here were few, is shown by the Baptist Church on the Congo, which to-day numbers more than 20,000 members, and by the many men of Comber's own generation who faced their tasks and opportunities for service more bravely and eagerly because they could never forget his gallant example.

ERNEST A. PAYNE.

William Willis, K.C.

AMONG Baptists William Willis is remembered as an outstanding lay preacher and as the president of the Baptist Union in the year of the first Baptist World Congress. It is my privilege to remember him in another connection also, as I met him on several occasions in a professional capacity.

Although I had heard him on the political platform and, perhaps, also at Rye Lane Chapel, my first intimate knowledge of him was at the Central Criminal Court, where he and I were each waiting for cases in which we were concerned to be called on. He sat with other Counsel at the Barristers' Table, by which I stood. He showed what a simple-hearted, sincere Christian he was, as he told some of the great experiences of his life to those about him, never seeming to realise that his stories were only subjects of mirthful mocking to some of his comrades at the Bar.

I came into closer touch with him when he was a County Court Judge, and being transferred from a Norfolk Circuit, came to the Southwark County Court, where I was constantly conducting cases before him. He cannot be described as an ideal Judge, his interruptions were far too frequent and made it extremely difficult for any advocate to present his client's case as, with a more intimate knowledge of it than the Judge could have, he considered best. On one occasion, his interruptions were so frequent that, at last, I said, "It is impossible to conduct a case if your Honour so persistently interrupts." I think that, for a time, the rebuke was effective. He never bore malice. On one of the occasions when we were having a chat in his private room, he said to me, "Why do you get so cross with me? I always decide in your favour if I can." Once when he had decided in favour of my client, the other side appealed and he had to state a case for the High Court. In his room he discussed the case with me, but the appeal was successful.

He had a wonderful memory, trained in more than one direction. You could name any date and, quick as thought, he seemed able to tell you the day of the week on which it came. His memory of poets, particularly of Milton, was extraordinary.

He was always ready to talk with any one. A story, which must have originated with himself, used to be told how, on one occasion, returning by omnibus to his home at Lewisham, he

had been talking very continuously until he was interrupted by the call of the conductor of the name of a certain public house, where he got off for home. He said, "I get out here." A woman passenger suggested to him, "You had better not, my man, you've had enough already."

Returning from Sunday preaching engagements on Monday morning, I sometimes met him at London Bridge, he having come by train. After general conversation, his talk would turn to Milton and, taking my arm, he would walk down the Borough, reciting some part of "Paradise Lost" to me, and if he had not finished his quotation by the time I reached my office, he would keep me at the door until he concluded.

I knew that he had some good lectures on the poets, and one day asked him to come to Rye Lane and give us one of them. He told me that it was impossible, he was too busy. The matter passed from my mind, but months later, just as I had turned from the Borough into Trinity Street to my office, I heard a shout, "Philcox, Philcox." I took no notice. The cry was repeated. I thought, "What rude man is that?" When it was again repeated, I looked round and saw the Judge. His greeting was, "I'll come and give that lecture for you." He did so and we much appreciated his visit.

He was a good lawyer, but his success as an advocate was largely spoiled by the fact that he always seemed so sure that his client ought to succeed and failed to see the strength of the other side, and so threw himself sometimes with too much vehemence into his case and damaged it with Judge and Jury.

He told some of us how, on one occasion, I think at Lewes Assizes, he was conducting a case for a widow and children in respect of the death of her husband when Mr. Justice Hawkins summed up so strongly against his clients that he could not remain in Court. When the Jury returned a verdict in his client's favour, and the news was brought out to him, he rushed to the widow, shook her by both hands and, he said, "I am not sure that I didn't embrace her."

His acts of private generosity were many, and if he allowed sympathy, both in Courts and in private, to lead him sometimes to err, well, "e'en his failings leaned to virtue's side." Certainly he was a humble, earnest Christian to whose memory I gladly pay this tribute.

HENRY N. PHILCOX.

Baptist Historical Society.

I. ANNUAL MEETING AT CLOUGHFOLD.

IT was very rainy weather when, at the recent Baptist Union Assembly in Manchester, the Historical Society and its friends set out in two comfortable motor coaches for their annual trip, this year to the Sion Baptist Church, Cloughfold. For those of us to whom Lancashire was a strange land there were expectations of grim and forbidding industrialised areas for the whole length of our journey. These, of course, were not absent, but we found also green plains and ridges which, so far as the mist would allow us to see, revealed to us that the Industrial Revolution had not been complete in its desolating of the countryside.

After passing through Bury (where, by the way, our own Manchester College started), we stopped for a while to view in the distance Peel's monument, erected to commemorate that statesman's part in the repeal of the Corn Laws. Leaving Ramsbottom, we made the steep and winding climb to Edenfield, passing thereafter along a pleasant road with an upstanding green ridge upon our right and an expansive valley upon our left, until we descended the steep hill through grim and grey Rawtenstall. Soon we reached the Rossendale Valley, and as our vehicles drew up at the Cloughfold Baptist Church we were impressed by its imposing stone structure, and with the spacious turreted schools that lay behind. Not less impressive was the church's interior. In our Baptist sanctuaries antiquity has seldom been the handmaid of inspiring impressiveness. Perhaps that was because our fathers held fast to a plain and utterly unromantic architecture. But inside this church we readily sensed something of that awe—the subdued light, the mellow, comfortable closed pews, the rich rosewood pulpit upstanding in the centre, and the manifest sense of warmth. Here, most of us must have felt, was the venerated home of many Christian families, a sacred kinship stretching down the long years, nurtured upon the ministry of the Word, and bound together by a simple, common love of Christ.

In a very few moments our company, some seventy strong, were very much at home. The proceedings that followed showed that even in an Historical Society an Annual Meeting can have more than an agenda. That meeting had a warm and reverent spirit. That was due in part to the happy chairmanship of Dr. Townley Lord, who expressed our appreciation and pride

at being present at the Cloughfold Church. After the presentation of the reports (and a special tribute of appreciation of the Secretary's splendid work), the Rev. E. A. Payne, B.A., B.D., B.Lit., moved a particularly interesting resolution authorising Mr. Seymour J. Price, upon his coming visit to Jamaica, to convey our happy greetings upon the centenary of the ending of the apprenticeship system there, and recalling thereby a chapter in Baptist history in which Knibb and Burchell championed the slaves prior to and during their struggle for freedom, and Phillipo was their friend in their newly-acquired liberty. The Rev. S. Pearce Carey, M.A., also reminded us that the coming year would mark the centenary of the death of Carey's stalwart colleague, Joshua Marshman.

At this stage Mr. J. S. Hardman, senior deacon, entered the pulpit to give us the story of the Cloughfold Church. His lucid and detailed account was made absorbingly interesting by the sheer joy and pride that he himself possessed in this, the church of himself and his forebears. After mentioning that the church was at one time known as " The Church in Rossendale," he made clear the central geographical position of the church by saying that when asked by a delegate to the Assembly if Rossendale was near Cloughfold, he replied, " Yes, all round it! ". Although a history of the Cloughfold Church had been written by Dr. Parry in 1876, that author had worked under sore limitations regarding his sources, and himself concluded that the early records had been burned, a fact which was later definitely established. The early history, therefore, was to be gathered mostly from tradition and external evidence.

Mr. Hardman traced the roots of Protestantism in Rossendale back to 1641, when one John Hardman, of Greens, Stacksteads, who lived about three miles away from the spot where we were assembled, signed a " Protestation against Popish Practices ". This man later became one of the Captains in Cromwell's army, and in the Civil War of 1642-5 raised a company of Rossendale men to follow him. His brother, Robert Hardman, remained a Royalist, with the result that the estate became divided, and the subsequent history has been two branches of the family, the Royalist section of which has remained Church of England, while John Hardman's descendants have been largely Nonconformists, and at that, mainly Baptists. It was of incidental interest to us that a descendant of John Hardman, Miss Ethel Lord, of Waterfoot, was present in our meeting, and the speaker then disclosed to us that this lady had, in the last few days, discovered that he also was of the lineage of John Hardman. The actual link between the John Hardman family and the church itself was traceable to a granddaughter

who entered its membership after being baptised on September 25th, 1732.

The next traceable sign of Nonconformity in the district was an open-air meeting place and burial ground held by the Friends in 1663 about a mile from the present chapel. Here were buried many who had suffered imprisonment for conscience' sake, and at that sacred place an open-air service is still held once a year.

So far as "the Church in Rossendale" is concerned, no exact date for its founding can be given, although Mr. Hardman claims it to be the original church in Rossendale. Everything depends upon whether or not there was a Vicar at Newchurch of the name of Kippax, who was one of the evicted clergy who came out from his living under the Act of Uniformity in 1662. Against this Mr. Hardman pointed out that they had the view of Dr. W. T. Whitley, who stated that there was no record of that name in the books of the Newchurch Parish Church. Support is also given to this latter view in a quotation by Dr. Parry from Dr. Halley's *History of Protestantism and Nonconformity in Lancashire,* in which Halley, while giving the names of the more noted men who suffered eviction, does not mention the name of Kippax. On the other hand, Mr. Hardman pointed out that Edmund Calamy, the earliest authority, in his list of the evicted clergy published in 1702, included the name Kippax at Newchurch. The same writer in a later edition, published in 1727, added the names of those vicars who afterwards conformed, and Kippax was not included in those. Significant, too, was the fact that whereas the ejection of the clergy took place in August 1662, in December of that year a new incumbent was appointed at the Newchurch Parish Church. Moreover, there was a Kippax vicar of Haslingden who certainly had conformed.

The significance of all this was that in those days the Newchurch vicarage stood quite near to the present Baptist Chapel, and would have been Kippax's home. While no direct link between Kippax himself and the Baptist Chapel can be found, the first meeting place of the chapel may well have been an old barn attached to his vicarage, for that is possibly the barn mentioned in a licence on October 28, 1672, granted to "The Barne of John Pickops, of Dedwinclough, in Lancash. Indpt." for use as a meeting place under the Declaration of Indulgence granted by Charles II.

The first building actually to be erected was put up for the use of William Mitchell and David Crosley, and was opened at Bacup in 1692, being known as the "Church in Rossendale." As yet it was not Baptist, but with both the leaders becoming

Baptist (David Crosley was baptised at Bromsgrove in 1692), the Church made a gradual transition. Differences of opinion led to the removal of William Mitchell to Rawdon in 1699. In the year 1705 the Church received the gift of the house of Robert Litchford, which stood on the actual spot of the present chapel. This deed of transfer is the oldest document possessed by the Church, and provides that the building be given—"For the use of all Protestant Dissenters called Anabaptists, or Independents, within the Forest of Rossendale . . . when the same shall be made fit and commodious for a chapel or a meeting place." Upon Litchford's death in 1710 he left a legacy of £150 to the Church, and the house served as their chapel until 1837.

William Mitchell's successor was Richard Ashworth, a trustee under Litchford's will, and his ministry of forty-five years was the longest in the history of the church. He was the father of Caleb Ashworth, who became the Principal of the Northampton Academy upon its removal to Daventry. For the last twelve years of his ministry Richard Ashworth was blind. Next came Robert Hyde, who was baptised in the River Calder in 1781 by John Stutterd. That day was a wintry one, and the ice had to be broken to enable the ceremony to take place. Hyde removed from Cloughfold to Yorkshire, where from 1815 he exercised a long ministry at Salendine Nook. Hyde was followed by Robert Heyworth, who commenced his ministry there at sixty-three years of age, and stayed from 1815 till 1838. He was the only minister of the church to be buried in their burial ground. In the later days of Heyworth's ministry the building, after one hundred and thirty-three years of service, was pulled down, and another was erected upon the site. The first minister of the new church was David Griffiths, who, after a short stay, went to Accrington. In 1845 the pastorate was undertaken by W. E. Jackson. Mr. Hardman told us that Jackson was the first minister of Cloughfold whom he could remember, although his recollection was not of his ministry itself, but of occasional preaching visits after his retirement. He remained until 1853.

By this time the second building had become too small for their needs, and it was agreed, at a cost of £700, to enlarge it, a third of that amount being promised by one of the deacons, John Ashworth. When the work was commenced it began to grow, and instead of the modest £700 the final expenditure was £2,000, and the completed building was much as it is to-day. Part of the stonework of the 1838 building still remained in the present chapel.

Mr. Hardman then told us the interesting story of the

imposing pulpit to which I have already referred. Connected with the chapel were two Priestleys, father and son, and both called Robert. The elder was buried in the Sion graveyard. The son went to America, and was at Rio at the time that the chapel was being rebuilt. There he bought a rosewood tree and returned with it to his old home. The pulpit, also inlaid with Carrara marble, was made from that tree. The opening services of this rebuilt church were held on Good Friday, 1854. At much the same time a friend gave the organ, one of the first in Rossendale. But the advent of music was received with caution. At these opening services the choir requested a part, but this was granted only upon the condition that they "did not sing any music of a demoralising character". A little later on there is a record that the choir rendered Haydn's "Messiah". Mr. Hardman humorously added that he supposed they made it right afterwards by giving Handel's "Creation"! The first sermon to be preached from the new pulpit was by a former minister, the Rev. David Griffiths, then at Accrington, and the organist at the opening services was Dr. Hopkins, who was the organist of the Temple Church in London.

In 1859 the Rev. W. H. C. Anson became the minister. His father had been in the Navy, and was a descendant of Sir George Anson, who in 1743 captured two French men-of-war off Cape Finisterre. The son himself had been at Dartmouth College, intended for the Navy. His mother, however, an Italian, and converted from Roman Catholicism finally to become a Baptist, conceived the idea that her son ought to become a Baptist minister, and so he was duly transferred from Dartmouth to Rawdon! Cloughfold was his first Church, but through an unfortunate dissension he and thirty-five of the members formed a rival church on the main road, about three-quarters of a mile away. After a brief ministry by a man named Paterson, son of Dr. Paterson, of Glasgow, came the Rev. A. J. Parry, afterwards Dr. Parry, who wrote the history of the church.

Mr. Hardman then told us that the mother of Mr. Lloyd George was a member of Sion Church for several years, and in the minute book there was a letter of transfer from the church that she attended in Wales to the Cloughfold Church. It was actually only three months after her departure from Rossendale that the great statesman himself was born! After ministries by the Rev. W. L. Giles and the Rev. James Smith came the Rev. W. Collins Davies, who ministered there for thirteen years. He was followed by the last of their ministers, the Rev. J. Barton Turner, who seven and a half years ago concluded a ministry of twenty-eight years there, and who was actually present in our party.

After recalling eminent men who had preached at Sion—Christmas Evans, John B. Gough, Dr. George Lorrimer and others, Mr. Hardman recalled with pride two scholars of their school. First, Dr. H. McLachlan, foremost among Unitarian Church historians; and the Rev. R. Birch Hoyle, whose contributions to theological literature are so widely known, and who was present at the meeting and later made a very happy speech. Mr. Hardman concluded his intensely interesting address by an appeal for the encouragement, particularly among our young people, of an interest in Baptist history, and especially of their own local church.

Upon adjourning to the schoolroom we sat down to a real Lancashire tea. It was a great spread! Our indebtedness to the Church, and especially to Mr. Hardman himself, was expressed with intimate reminiscences by the Rev. J. O. Hagger, B.D., who himself has ministered in the vicinity of Cloughfold. We were then able to view the many interesting historic exhibits that had been arranged for our inspection, which included a copy of the will of Robert Litchford; the deed of transfer of his house; a photographic reproduction of the licence for worship in the barn of John Pickops; a minute book of Goodshaw Chapel of 1764; a letter in the handwriting of the Rev. Robert Hyde, dated May 1787; the church minute book from 1853 to 1893; photographs of the Rev. W. C. H. Anson, and of the Cawl Terrace Church, 1865-70; an historical record book compiled by Mr. Hardman; and a photograph of the Lodge Fold Farm, built in 1629 and demolished 1935, formerly the old Newchurch Rectory, and probably the first meeting place of the Sion Church.

For all of us who were present the visit to Cloughfold will be one of the outstanding memories of the Manchester Assembly. Dr. Townley Lord said that he could not recall an Historical Society trip that had been more interesting and enjoyable. It is certain that nothing makes our Baptist history so living and romantic as to spend an afternoon as we did at Sion, Cloughfold.

F. G. HASTINGS.

II. REPORT FOR THE YEAR 1936.

Twelve months ago for our Annual Meeting we enjoyed the gracious hospitality of the British and Foreign Bible Society. Members were fascinated as they inspected some of the treasures of the Library of 19,000 volumes, and listened to the thrilling story of Bible translation. Once again we were reminded that Joseph Hughes, the minister of our Battersea Church, was the first Secretary of the Bible Society; and that, during the

succeeding years, Baptists have taken a prominent part in Bible translation.

To-day we are proud to meet in the historic Cloughfold Church, where we enjoy the equally gracious hospitality of our keen and devoted member, Mr. J. S. Hardman, and his fellow officers.

There is little doubt that interest in Baptist history and principles has quickened during recent years. The early spade-work of this Society is yielding its harvest; and the Reunion suggestions of Lambeth, and elsewhere, have caused men to think out and examine their position. Moreover, churches, in increasing numbers, are celebrating Jubilees, Centenaries, Bi-centenaries and even Ter-centenaries, and these occasions produce more or less reliable historical souvenirs. Baptist Libraries have been enriched by these volumes, and by other works, notably Dr. Smithson's *Anabaptists,* which is still receiving appreciative reviews in foreign journals. The out-standing literary event, of course, was the republication by our Society of Thomas Helwys' *Mistery of Iniquity,* for which thanks have been received from many representative quarters, at home and abroad. We shall hear from our treasurer the gratifying news that the cost of this has been defrayed in two years.

During the past year historical enquiries have reached us from Baptists in Australia, Canada, France, Germany and the United States, in addition to many from England and Wales, and in all cases the desired information has been supplied.

Four numbers of the *Baptist Quarterly* were issued, that in January 1936 being considerably enlarged in order to reprint the whole of the Minutes of the Yorks and Lancs Association at Halifax in 1764. Friends in the two Counties contributed financial assistance for this.

Some of our articles attracted wide attention. Dr. Dingley's article on the "Minister in the Sickroom" greatly impressed Dr. Peel, Editor of the *Congregational Quarterly,* and other editors, and they asked for permission to reprint the whole or part, a permission which we readily gave. Miss Wood's delightful article on "The Presidential Year from the Driving Wheel" so appealed to the Editor of the *Baptist Times* that he honoured us by forthwith reproducing it in his columns.

We are indebted to all contributors, on both the historical and modern sides, who so ably and gratuitously render service to the Society, and relieve the anxieties of the Editor.

We were indebted to Mr. Hardman for the practical suggestion that, in the same way that an individual can become a Life Member of our Society, it should be possible for a Church

to become a permanent member. Such a Church would in the course of time build up a Library of Baptist History, of use particularly to the minister and to any young people who were interested. The Committee gladly adopted the suggestion, and the Church at Cloughfold has had the honour of being the first to pay £15 15s. 0d. to secure this privilege.

It has been a pleasure to enrol many new members, so that the membership list now stands higher than for some years past. This increase has enabled us to add eight pages to the *Baptist Quarterly,* which will now appear with fifty-six pages instead of forty-eight. The membership list is always open for additions, and we appeal to the present members to use their endeavours to secure new recruits, whether as ordinary members at 10s. 0d. or honorary members at £1 1s. 0d. We further hope that among our new members some will give the necessary time and thought to prepare contributions of permanent value for the pages of our journal.

SEYMOUR J. PRICE, *Secretary.*

III. FINANCIAL STATEMENT.

(*For the year ended 31st December,* 1936.)

INCOME	£	s.	d.
Balance from 1935	12	6	11
— do. — for Subscriptions paid in advance	3	3	0
Subscriptions	96	16	6
Donations for special January issue	13	2	6
Sales of Publications	29	15	10
Life Membership: Cloughfold Church	15	15	0
	£170	19	9

EXPENDITURE			
Printing and Publishing *Baptist Quarterly* ...	89	19	0
Printing, Insurance and Expenses	7	18	11
Baptists of Towcester	2	18	0
Mistery of Iniquity—Helwys: Balance of Printing Account	53	15	6
	154	11	5
Reserve—Life Membership Subscription ...	15	15	0
Balance to 1937		13	4
	£170	19	9

A. H. CALDER, *Treasurer.*

Reviews.

The Mission and Message of Jesus (Ivor Nicholson and Watson, 25s. net).

This volume of close on one thousand pages, under the joint authorship of H. D. A. Major, T. W. Manson and C. J. Wright, has been produced to supply a demand for "an untechnical volume dealing with the Four Gospels in the light of modern research". Dr. Major contributes an Introduction and deals with Incidents in the Life of Jesus: Dr. Manson devotes himself to the Sayings of Jesus, while the concluding section, from the pen of Dr. Wright, gives us a survey of the Fourth Gospel under the title "Jesus the Revelation of God". There is no doubt that the result brings before the student of the New Testament the findings of modern scholarship as applied to the Gospels, setting out those findings in a very attractive manner, so that it is sheer pleasure to work through the volume. The type is so clear, and the general arrangement so attractive, that the book fulfils the purpose of an up-to-date commentary without at all looking like one! The general position adopted by the authors, who belong to different denominations, is stated in the Introduction. "There are many to-day who . . . feel that they cannot understand the Gospels as they are; they seem such a strange medley of fact and fiction, of harmony and contradiction, of eternal truth and contemporary Jewish mythology and superstition." Readers will therefore be prepared for an approach to the Gospels which is thoroughly "modern". Dr. Major argues that Mark's Gospel contains a body of Petrine reminiscences, but "this does not mean that Mark's Gospel . . . is absolutely accurate. In some cases St. Peter's memory, after so many years, may have been at fault; in some cases St. Mark may have misunderstood St. Peter, or in other cases may have recorded his teaching inaccurately; in other cases he may have made additions which, although non-Petrine, were very highly valued by the Roman Church". Dr. Wright does not accept the traditional view of the Johannine authorship of the Fourth Gospel, and, while not definitely committing himself, suggests the claims of John the Presbyter, a disciple of the beloved apostle. "The presence of two Johns at Ephesus, one a disciple of the other, might naturally give rise to some of the confusions that attend the tradition on this question of authorship." The radical character of this volume is seen in its tendency, with which many will not be in agreement, to minimise a good

deal of the historical basis of the record. Dr. Wright, for example, over-stresses the allegorical element in the Fourth Gospel. In regard to such miracles as the turning of the water into wine, the feeding of the five thousand, the walking on the water, the raising of Lazarus, Dr. Wright's view is that "the author was in most cases freely and dramatically allegorising some historical tradition" and takes liberties, in the interests of his spiritual aim, with the historical setting. "It is as clear as anything can be that (the author of the Fourth Gospel) had not a scrupulously historical mind." Dr. Wright rejects the idea that the author of the Fourth Gospel was an eye-witness of the whole public ministry of Jesus. The furthest he will go is to suggest that he may very probably have had some contact with Jesus. Dr. Wright's position on the "signs" may be quoted. "We have no wish to dogmatise on the precise historical incidents behind these 'sign' narratives. We have not the requisite data to decide in each case beyond a peradventure. It seems clear that when the evangelist wrote there was a considerable body of stories of the 'works' of Jesus floating about in vague and indeterminate form. The author chose such as commended themselves to his primary purpose. He felt himself completely free to alter them in order to bring into more striking relief the spiritual significance of Jesus and the nature of the Mission He accomplished. To our own view, it is in the highest degree psychologically improbable that the evangelist believed he was in these narratives recording precise history." Without doing any injustice to the fine contribution made by this volume to a spiritual understanding of the Gospels, we feel compelled to point out that the critical conclusions reached cannot be accepted in all cases without serious reservations.

Yet, if it be realised that the position adopted in this volume is not necessarily the last word, and that, as we think, there are elements in the traditional view which are much nearer the truth, this exhaustive study has much to commend it. We may mention Dr. Major's useful summary of the main views as to the historicity of the Gospel record, Dr. Manson's often suggestive treatment of the Sayings of Jesus, and Dr. Wright's illuminating study of the author's mind and the main themes of the Fourth Gospel. An unusual and welcome feature is the frequent and apt literary allusion.

F. TOWNLEY LORD.

The Beginnings of the Christian Church, by Hans Lietzmann (Ivor Nicholson and Watson, 10s. 6d.)

In this translation (by Dr. Lee Woolf) the successor of Harnack is introduced to English readers. This is the first

volume of a projected "History of the Early Church", and even a cursory reading suggests that Dr. Leitzmann moves with assurance among the problems of historical and literary criticism. His forty years' study of the sources is laid at the disposal of the reader. This, indeed, appears to be the main value of his book, for Dr. Leitzmann is at his best in sketching a historical situation and in compact sketches of historic figures and movements. Beginning with a vivid picture of Palestine and the Roman Empire, he leads us to a study of Judaism, John the Baptist and Jesus, and so to a rapid survey of the Early Church. Chapters on the fortunes of Jewish Christianity, and the sub-Apostolic period lead us to valuable sketches of Ignatius, Marcion and Gnosticism. If at times we miss a little of the "glow" which the New Testament itself gives us, that is perhaps only to be expected in a work concerned mainly with the material which the student has at his disposal. This is illustrated by Dr. Leitzmann's remarks on the Resurrection. "The verdict on the true nature of the event described as the Resurrection of Jesus, an event whose significance for the history of the world cannot be measured, does not come within the province of historical inquiry into matters of fact, but belongs to the place where the human soul touches what is eternal."

F. T.L.

The Philosophy of Religion, by Emil Brunner. Translated by A. J. D. Farrer and Bertram Lee Woolf. (Ivor Nicholson and Watson, 6s. net.)

The distinguished author and his theme naturally suggest that here we have a book of definite importance, especially since it deals with the philosophy underlying the most provocative theological movement in modern times. The reading of it bears out this importance, though it lacks—and this is our major criticism—desired fullness and completeness of treatment, a defect which we trust will be remedied in the near future. It is fitting that Emil Brunner should be its author, since he leans more to the philosophical side of the Barthian Movement than do its other leaders.

The note struck is naturally Hebraic and not Hellenistic, in that it is written from the standpoint of Protestant Theology as underscored by this movement. Two unequal parts constitute the book. In the first he discusses the problem set for the philosophy of religion through the collapse of the paradox of unity inherent within the Reformers' doctrine of Scripture. Orthodoxy, Rationalism, Subjectivism and Historicism are the chief points of view here surveyed. In the second and much larger section he comes to grips with the elements of truth in

all these points of view, within the framework of "The Meaning of Revelation."

His position briefly is this: Philosophy, science and culture (even religion in its general sense) are all human creations, thus subject to man's essential limitations. Not that Barthianism is against these in themselves, but only when they embody man's pride in himself—itself an "idol" of reason—to break through to the ultimate. The real opponent of faith, therefore, is none or all of these, but the failure and the reluctance to see the insufficiency of their achievements. It follows, in his judgement, that a man of faith must hold that the personal and living God can never be known from possibilities that lie either in the world or in man's spirit as such. God can only be known through His personal word, through that special event to which the Bible, and the Bible alone, bears witness, and the content of which is Jesus Christ.

Naturally, the book will not be accepted *con amore* on all all sides, yet it is more than welcome, especially since it is born of a passion of faith, and sets alternatives before the reader with the precision comparable to the fine edge of a Damascus blade.

F. CAWLEY.

The Nestorian Churches, by Aubrey R. Vine, M.A., B.D., B.Sc. (Independent Press, 227pp. 6s. net)

Of recent years there have been discussions in the Council of the League of Nations and the House of Lords regarding the future of a small community of some 30,000 persons, at present unhappily located in Iraq, but until 1918 settled in Turkish territory between the Caspian and the Mediterranean. Syria, Persia, Brazil and British Guiana have each been suggested as a suitable new home. Not many of the few genuinely interested in their welfare could give any clear account of their origin. The newspapers refer to them as Assyrians, adopting a name used by the Anglican Church, which for a century has cultivated relations with them because they were found to be (in the words of Mr. Vine) "Christians speaking Syriac, a language closely akin to that spoken by our Lord Himself; Christians who had maintained their faith for over a thousand years as an island community in a sea of Islam; a Christian Church whose history went back far before the Reformation, which yet owed no allegiance to the Pope; a Christian Church which in some superficial ways might even be called an Eastern Protestantism." The Assyrians are the sadly reduced remnant of the once widely scattered and powerful Nestorian Church, whose ancestry can

be traced back into the fifth century, behind Nestorius himself, to Theodore of Mopsuestia and the rejection of the title Theotokos as applied to the Virgin Mary. After the Persian Church had become "Nestorian", it spread rapidly into Arabia, India, Turkestan and China, the seventh and eighth centuries being those of the greatest missionary activity, the tenth being that in which the Church reached its greatest strength.

For most of our information regarding these Christians of the East we are indebted to Roman Catholic and Anglican scholars. It is good to find a young Congregational minister, in the tradition of W. F. Adeney, interesting himself in their story. Mr. Vine has provided a careful and competent "concise history of Nestorian Christianity in Asia from the Persian schism to the modern Assyrians". It has both the strength and the weakness of the university thesis, and it is to be hoped that Mr. Vine will have opportunities of continuing his useful studies in this little-known field. A brief but valuable monograph on Nestorians in China, to which he does not refer in his bibliography, is Mrs. C. E. Couling's *The Luminous Religion* (Carey Press, 1925), which contains a translation of the Sianfu Nestorian tablet by Professor Saeki of Tokyo.

ERNEST A. PAYNE.

Marianne Lewis and Elizabeth Sale, by Ernest A. Payne, B.A., B.D., B.Litt. (Carey Press, threepence).

A well told story of two pioneers of Missionary Work among Women.

Church Trusts and Trustees, by A Church Trustee. (Lindsey Press, sixpence.)

A pamphlet containing 36 pages of suggestions as to the creation and management of trusts and many useful hints for the guidance of trustees.