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*incorporating the Transactions of the*  
**BAPTIST HISTORICAL SOCIETY**

**EDITORIAL**

**T**HE article on P. T. Thomson contributed to this issue by Dr. Aubrey was given as an address to the Annual Meeting of the Baptist Historical Society at the Baptist Church House, London, on 30th April. We are glad to give permanent form to a talk that was greatly appreciated by those fortunate enough to hear it. Voicing the thanks of the audience, Dr. F. Townley Lord and Dr. John MacBeath contributed brief recollections of their own of the personality and work of P. T. Thomson.

After tea a short business session was held under the chairmanship of the President, Mr. Seymour J. Price. Included in the secretarial report were references to the jubilee of the Society which will fall in 1958 and the need of marking in some special way this important milestone in the Society's history. The co-operation of this Society with other similar Free Church bodies in the task of preparing for the commemoration in 1962 of the Great Ejection was also referred to. Gratitude was expressed by the treasurer for the welcome grant of £250 from the B.W.A. Congress surplus. Thanks were also due to those who made special donations during the year. Ordinary income, however, still does not meet the Society's expenses and, therefore, the need for new members is continuing and urgent. Gifts to its funds will always be gratefully received. Another method of contributing to its support, by the way, is by means of legacies.

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The commemoration of 1662 by "a great act of reunion" was called for at the Free Church Congress in March by the new Moderator, Rev. K. L. Parry. By this he appeared to mean the formation of a national Church of England embracing the Anglican and Free Churches, "acknowledging no authority over its life and worship but the authority of Christ." To envisage not only the dis-establishing of the Anglican Church but also the casting down of the barriers which separate the various Free Churches and those which divide the Free Churches from the Anglicans, and all in the brief space of six years, seems an extraordinary exercise in pipe-dreaming to be indulged in from the Moderatorial chair. We speak for ourselves, of course, but we are highly suspicious of the idea of a "National Church," even free of State control. Nor do we see the Baptists accepting the suggestion, which emanated from the Congress, that there should be freedom of transfer of all in full membership from one Free Church to another. Closed membership churches are far too numerous in our denomination for this to enjoy any prospect of being accepted; a fact which in itself contradicts the Moderator's statement that the only difference between the Free Churches today is one of organization.

What were the provisions in the Act of Uniformity which, above all else, led to the Ejectment of 1662? They were episcopal ordination, "unfeigned assent and consent" to the Prayer Book as in every way agreeable to the Word of God and, basically, the fact that the purpose of the Act was to impose religious uniformity upon the land. We do not consider that the sacrificial rejection of these requirements by our forefathers was either error or sin. Principal Gordon Robinson, of the Lancashire Independent College, was right to say at this year's English Presbyterian Assembly that we should not best celebrate 1662 "by crawling and apologising for it." It would be uncharitable to mark the anniversary of the foundation of Nonconformity by reviving ancient controversies or by stirring up afresh denominational ill-feeling. But when 1962 comes along many will salute the memory of our fathers who, at fearful cost, refused to disown the validity of their own ordination, declined to subordinate the Word of God to a book of ceremonies drawn up by fallible men and withstood the attempt to submerge the diversity of the Spirit beneath the uniformity which the "five-stringed whip" of the Cavalier Parliament attempted to impose upon them. Far from being out of date, the issues raised by the Act of Uniformity are live ones today. While co-operation among the denominations and, in particular, a much closer fellowship among the Free Churches cannot be regarded as anything but highly desirable, a great many more Baptists than the Baptist Revival Fellowship appears to imagine have not the slightest intention of celebrating 1662 by swallowing episcopal re-ordination, the contents of the Book of

Common Prayer or religious uniformity either in 1962 or at any other time.

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More realistic than some statements we have read is the recognition by Dr. E. K. H. Jordan in his welcome and timely volume, *Free Church Unity* (Lutterworth Press, 12s. 6d.) that in the matter of reunion stalemate has been reached and is likely to continue for some time and his warning that "We must not set our target too far beyond practical possibilities." Dr. Jordan is Minister of the Baptist Church at Malvern and his book is based upon a thesis embodying the results of his researches into the history of the Free Church Council which gained him in 1953 the D.Phil. degree of Oxford University. Baptists will be glad and proud that this volume has come from one of their own younger scholars. To those who have not yet obtained their copy we gladly commend it as a clear and scholarly account—which meets a real need—of the Free Church Council movement, in which members of our own communion have played so prominent a part. The complicated story of how the Free Church Council became the popular if unofficial voice of British Nonconformity and the successive, challenging issues which confronted the Free Churches from 1896 onward is here narrated with clarity and care while the evangelistic, co-operative, social, educational, political and moral aims of the movement are competently expounded. The author believes that the Federal Council should now, as the next step on the road beaten out during the past sixty years, boldly give a lead in the cause of Free Church Federation. Meanwhile, Baptists in common with other Free Churchmen should read and ponder Dr. Jordan's book.

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Referring in his column in the *Spectator* some weeks ago to an early eighteenth-century Welsh Unitarian chapel, Mr. John Betjeman added: "There is just such another chapel in England at Winslow, Bucks. It belongs to the Strict Baptists and is hardly ever used. Nothing has been disturbed since the eighteenth century in this little hidden place down an alley. If there are any Strict Baptist readers of this column, I hope they will help to preserve it, for it is in a sad state of decay." This, we understand, is the old meeting-house, said to have been erected in 1625, where ministered Benjamin Keach, the General Baptist pioneer of hymn-singing. One of the oldest Nonconformist places of worship in the country, this simple but historic little building—photographs of which appeared in the *Baptist Quarterly*, April, 1940—should be preserved, and we are glad to hear that something is now being done locally to rescue it from decay. There are a number of old Baptist buildings up and down the country—we recently saw one at Brassey Green, Tar-

porley, Cheshire—for whose preservation the denomination should make itself responsible.

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It is good to hear from time to time of Baptists co-operating in local historical exhibitions. At Chelmsford an exhibition, "The Church in Essex, 600 A.D. to 1800 A.D." has been arranged. A list of available Baptist items suitable for display has been offered to the organisers, while Miss Doris Witard, of Braintree, author of *The History of Braintree Baptist Church*, has contributed an outline of the progress of the Baptist witness in the county prior to 1800.

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Spurgeon's College is to be congratulated upon attaining its centenary. That the celebrations should include widespread evangelistic campaigns is fitting for it was out of Spurgeon's evangelistic passion that, in 1856, the College came into being when the great preacher himself was only 22 years old. During the century of its existence "Spurgeon's" men have made a distinctive and valuable contribution to Baptist life and witness not only in Britain but throughout the world. Many of them have risen to positions of leadership and fame. The whole denomination in this country, joined by a great number overseas, will wish for the College continued prosperity, usefulness and blessing as its high work of sending out to the world well-trained preachers and pastors of evangelistic spirit is carried forward into its second century.

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## P. T. Thomson : Pioneer

**G**OD has given to our Baptist Churches in this country many leaders of outstanding gifts and courage. Not all of them have been appreciated as they should have been. They belonged to a relatively small religious community and worked within its limits. With a larger stage and a wider audience their abilities, the part they played and the contribution they made would have achieved an ampler recognition.

Peter Taylor Thomson, known to his friends simply as "P.T.", was one of them. He might have made his mark in any of several spheres. Rarely do we come across a personality so rich and many-sided. It was my privilege to know him at close quarters. From Oxford I went, still a raw student, at the end of my college years to Victoria Road Church, Leicester, to become his junior colleague. Until my marriage he and Mrs. Thomson opened their home to me. Of their truly wonderful kindness and helpfulness the half cannot be told. I would put it on record that my debt to them is immeasurable. Characteristically he insisted that I was not an assistant but an equal colleague, and he did all he could to give effect to his view. We presided alternately at Communion services, deacons' and church meetings. We shared the Sunday services, avoiding the danger of creating two congregations by never letting it be known in advance which of us would be preaching. At first, until I got to know the church members, we even visited together. He tried to persuade the Church Council to pay us equal stipends, but there quite rightly they put their foot down. Such an arrangement would have been unfair to him and embarrassing for me, as I pointed out when apologetically he told me. But his desire indicated the generosity of his character of which I was to see more and more.

When, under heavy pressure from denominational leaders, I left Leicester, after only eighteen months, for Cambridge, it was a hard thing to do and a disappointment to us both. He felt it was right and frankly said so. Without his encouragement I should never have gone.

Meanwhile I had learned from him a great deal. Having been brought up in a minister's home, where the claims of Christ and His Church were always paramount, I had had a good start, and was the better able to appreciate what I found in daily contact

with him, his eagerness and devotion to his ministry and the intense quality of his personal religion. Most memorable were his prayers at the family altar every morning, their range, freshness and beauty, the blend of reverence with intimacy. Those of us who heard his prayers in our Ministerial Recognition Committee, with and for the candidates who came before us, will know what I mean. He was essentially a man of prayer "dwelling in the high and holy place"—a phrase he loved to use.

Our conversations on church business and problems, on preaching and the conduct of services, with his insistence that I should try out my own ideas, and not let him have all his own way, were an immense stimulus and enlightenment. Between ourselves we discussed freely the people in our pastoral care and ways of helping them, with all the problems and disappointments involved. He could be heavily critical, and at times stern, but what impressed me most were the shrewdness of his almost uncanny insight into character (he never wore blinkers) and his large-hearted tolerance and sympathy. Tolerance may be only a sign of religious indefiniteness or moral indolence, an easy-going "What does it matter?" attitude. Thomson had none of that. His convictions were deep and clear cut. Two or three times he went to jail for them. As time went on some of his attitudes gradually changed and his sympathies widened as his personality mellowed. The man who resisted at a heavy cost the payment of rates, which subsidised denominational and sectarian teaching in schools, became eager for a fuller Christian fellowship among the Churches, stressed the greatness of the things they held in common and was restless under the heavy emphases in some quarters on distinctive principles and divergencies.

#### MANY-SIDED CHARACTER

On moral and social questions P.T. felt strongly and spoke with complete fearlessness. In Victoria Road he built up congregations which crowded that great church, a packed audience long before the service began every Sunday evening, and a men's meeting, with an enrolled membership of about twelve hundred, which filled the furthest galleries every Sunday afternoon.

His preaching was always carefully prepared. The sermons were constructed as they should be. They were rich in thought, for he was no mean theologian, and were clothed in beautiful language. He rarely departed from his manuscript. What he had written was his best and as such it had to be laid on the altar.

But his addresses to the men were never written. Rarely had he a note and here he was, I thought, most effective. He held that crowd in his hand and could do with them what he liked, swaying them to his mood. His brain was fertile in discovering subjects and he lit them up with reminiscence, experience, rollicking humour,

intense earnestness and even passion, and he scored every time. Would that those addresses had been taken down and published! He attacked roundly evils in national life and abuses in Leicester. Gambling was a specially favoured target. Once he described how he had laid a bet with a bookie in Leicester's main street and collected his winnings. A London paper got hold of the story and published a drawing of him doing so—a Baptist minister putting a shilling on a horse! This was without his knowledge, but the resemblance was close enough to show the artist had been briefed by someone who, at any rate, knew him by sight. One day he told me he was announcing an address on "A Week at backing Horses." The idea was to take a number of morning and evening papers and *in imagination* back, at a shilling a time, the horse selected by the greatest number of tipsters to win each race. We were to keep a careful record of winnings and losses and to show how foolish it was to throw away money. After talking it over we decided we had better spread the risk, so, instead of a week, it became "A Month at backing Horses"—a good thing too as it turned out. You can imagine those weeks: two respectable Baptist ministers buying racing editions and diligently studying the columns to decide where to lay our bets. The first fortnight it looked as if we couldn't lose. Nearly every horse was a winner. The greater his luck the more P.T. became depressed. He began to discuss whimsically what he should say, if we won. There was no going back. He had advertised the address and the date. We got immense fun out of it. The schoolboy in Thomson never died. We learned an appalling amount about racing and horses. Fortunately the tide turned against us in good time. In the second fortnight we lost handsomely—and became merry again. On the appointed day P.T. told the whole story to a huge convulsed audience drawn by the subject. The very run of "beginner's luck" helped to reinforce the moral that gambling is "a mug's game."

He had no illusions. Like his Master he too "knew what was in men," and still loved them. He was always helping. After one absence Mrs. Thomson arrived home to find P.T. had been entertaining a visitor, a jail-bird whom he put up for the night because, as he said, he was a jail-bird himself! His guest became a rather frequent visitor, especially whenever he came out of jail and needed money. Thomson introduced him to me. He transferred some of his affection, and later on did me the honour of calling on me in Cambridge, still hard up!

Out of the men's meeting grew the Victoria Road Church Institute, a fine block of buildings with a beautiful hall, rooms for smaller meetings, a restaurant, a very large billiard room, and other amenities. Membership of the Institute was confined to members of the church and the men's meeting, where a register was kept and



a minimum of attendances required to qualify. It provided remarkable series of lectures and concerts of high quality as well as recreational facilities. While Thomson was there it largely fulfilled its purpose, though we had disappointments. Some of our billiards enthusiasts preferred to spend the intervals between games in visiting the public house next door, while they were waiting for a table to be free again, rather than the Institute canteen or in watching others play. There were rules and appeals for loyalty, and his pioneering work, in spite of all, had its reward. He watched the business side closely and enjoyed doing so. Our Church treasurer was Sir Edward Wood, Leicester's leading citizen at the time, a merchant prince who took over a concern said to be in serious difficulties and turned it into the Freeman, Hardy and Willis that became one of the great businesses of the country. He used to consult Thomson about drawing up his balance sheet and accounts. Once, when they had been closeted together for a long time, he said to me: "If Mr. Thomson had gone into business instead of the ministry nothing on earth could have prevented him from being a millionaire." That was another facet of his many-sided character.

But he could equally well have succeeded as a literary critic or editor. His knowledge and judgment of books always astonished me. His range was remarkable. He knew all the great poets and novelists, was familiar with theologians, devotional writers, essayists and "belles lettres." But his main interest seemed to be history and the classics. Grote and Gibbon he knew well. He had a full well-furnished mind but never paraded the fact. He did not load his sermons with quotations. He rarely used them though a knowledgeable hearer would recognise apt phrases and allusions. It was different when he wrote. Looking through his admirable little book on *Christian Education in the Church*, with which the Baptist denomination has not yet caught up, I found quotations from Montaigne, L. P. Jacks, Froebel, *Punch*, Dr. Lyttelton, John Locke, Melancthon, Holmes, Quintilian, Wordsworth, Bushnell, Thackeray, Dickens, Plutarch, Spurgeon, Cicero, Seneca, Cope, Defoe, Samuel Butler, Shakespeare, R. L. Stevenson, Comenius, Wesley, A. B. Bruce, Birrell, Boswell, Walter Pater, Lytton, Carlyle, John Brown, Dostoievsky, Meredith, Galsworthy, Arnold of Rugby, John Clifford and many others. For the most part they are introduced so naturally, almost casually, that the reader hardly notices the wealth and erudition of the author's mind.

I wish I had space to deal with that book, with its insistence on the supreme importance of the Christian Education of the child in the earliest years of its life. Education is a whole-life process. He attacks the view often held or implied that a child's personality has no religious value until adolescence is reached. Christ contrasted the unconverted life on the one hand with the child-life on the

other. "The regenerating influence of the Spirit issues in the creation of the child-like heart; then is not the heart of the child *de facto* a temple of the Spirit?" This overturns theories of total depravity and demands a doctrine of original goodness as well as of original sin. The whole book is a fine, moving plea, which some day Baptists will appreciate. Again he was the pioneer, ahead of his time. We can only hope that his vision may be realised. He was tremendously in earnest about it. The man who had blazed a trail in work among men told me, late in his life, that, if he could have his time over again, he would give his energies to building up work among the young rather than among adults.

He had his own childlike side—a sense of wonder, a frank enjoyment of new things as well as old, and also a child's shyness.

The first came out in his delight in natural beauty, gardens, lakes, mountains and in lovely things like pictures and furniture. He could have made a fortune as an interior decorator. His taste was impeccable. He was fond of good music. He had a quite remarkable collection of Arundel prints and his enjoyment of literature had a keen aesthetic edge.

As for his diffidence, once, when we had been listening to an appeal of the "hearty religious" type, stressing the duty, among others, of shaking hands with strangers in church, he said to me when we were walking home: "If, when I was a lad in Glasgow, anyone had come and shaken my hand when I went into a strange church, I don't think I could ever have gone again." It was an invasion of the soul's solitude in religion. Perhaps he was wrong, but we ought to remember that many people are like that. He could not easily speak of the deepest things in him. You had to look closely to see the gold dust shining in the bed of the stream.

Perhaps for this reason he seemed to some people a little aloof. He did not mean to be. He did not seem to like much big companies but he was at home with "two or three." I spent part of a holiday with him once in Strathspey. He had a fine new car which he drove like Jehu. In his beloved Scotland all his boyish puck-like humour came bubbling out, his "Aberdeen stories" of Scottish thrift, his pawky remarks and sly digs. Suddenly he would say: "What's up here? Let's go and see." The pioneer instinct again. Round swung the car and we went tearing up some mountain track which usually ended in shooting butts on a moor or simply a moor, bare among the majestic hills. He would whizz round a corner and say, "Look!" and there was the surprise, a vast spread of deep purple heather, a lake and a castle, or he would make us get out of the car and look over a bank into a glorious valley, and there was Balmoral. Those of us who had the chance to know him well will always cherish the remembrance of that irrepressible gaiety which under right conditions showed itself.

His health from early middle age was never robust. This was an undoubted handicap. He had to seek treatment for chest trouble in Switzerland. Fortunately it proved effective and in spite of earlier fears, he reached his eighty-second year. No one would have dared to forecast that when he was forty. Had his strength matched his abilities, and allowed full scope to his burning spirit, he could have been one of the outstanding Free Church leaders of all time.

#### MINISTRIES

Born in Anstruther in "the Kingdom" (of Fife) in 1871, he was nurtured in the piety of a humble Baptist home. He knew and said how much he owed to parents and church. An early dedication to Christ's service was followed by a resolve to enter the ministry. At our Scottish Theological College in Glasgow and the University he did well. Then he took charge of the little church at Lochee, Dundee, but he was soon called to Blenheim Church, Leeds, where he spent ten happy years and found his wife in Miss Lily Clayton, whose care, help and companionship were to enrich and gladden his life. They were later to find much joy in their son and daughter, the former now in Australia. It seemed to me that he regarded his ministry in Leeds as the happiest work of his life, and that church always had a specially warm place in his heart.

His work in Leeds drew the notice of the denomination and, when a successor to J. G. Greenhough in Leicester was being sought, he was soon marked down. In spite of his close bonds and happy friendships in Yorkshire, in a church where he is still remembered with affection and gratitude, he felt it his duty to accept the invitation.

At Victoria Road he gathered a congregation of wide influence which comprised many of the civic and business leaders of the city. Reference has already been made of his work among men and his resistance to the Education Act of 1902, when he cheerfully suffered brief spells of imprisonment rather than pay the Education Rate. He celebrated the first by a notable address to his congregation on "Stone walls do not a prison make." He told me how, on one of these visits he secreted in his clothing a copy of Boëthius' *De Consolatione Philosophiae*. The warder, who had taken away his watch and money, asked him if he had brought anything else with him. Tapping his chest, where the book was hidden, he said: "Only the consolation of philosophy." The man, who was not expected to understand, grunted and went off, and P.T. spent his time happily reading his smuggled treasure. His going to jail did not please some of his friends and they protested, but his motives were understood and no man in Leicester was held in higher esteem.

In other ways he broke new ground. In days when the presence of women in pulpits was generally discountenanced, and often

resented, he boldly invited to his pulpit Catherine Booth, Annie S. Swan and Sister Hettie, who afterwards became Mrs. Rowntree Clifford.

It was in Leicester that his eager soul proved too much for the earthen vessel. He suffered two serious breakdowns, but he was undaunted and his achievement was immense.

After nine years he left Leicester to become minister of Heath Street Church, Hampstead. Looking back, I cannot help feeling that it was perhaps a mistake, though it may be he found the burden, carried alone, too great for his impaired health. In Leicester he had a great name and following. His words went out to the whole city. He counted for much. Hampstead meant a big change. In spite of its fine tradition, its devoted and delightful members, the church was situated where the kind of work for which he was best fitted had small chance, if any. Though he remained there for ten years, exercising a ministry which was appreciated by thoughtful hearers and making many friends, the old abounding and irresistible energy was less in evidence.

But that did not mean less devotion. He came to find his main interest in the work of the Baptist Union, to which he gave more and more of his time. I think he liked working with, and helping, his old junior colleague to whom his loyalty, service and friendship meant much.

After resigning his charge in Hampstead in 1924, he served for four years, in virtually an honorary capacity, as Baptist Union Commissioner for Education. His book, which I have mentioned, shows the line he took. He brought enthusiasm, insight and conviction to the task and many whom he inspired will remember with gratitude what he did. But it may be that, as a pioneer, he was too far ahead of those he sought to lead. To some he seemed to be rather in the clouds. His was the vision of a far country. They were more anxious to see "one step ahead" at a time. But not for a moment need we feel that his time and labour were wasted. He helped to create a new spirit and a deepened sense of responsibility.

When he relinquished that work he ministered for six years at Southport and then for eight years at two small churches in Buckinghamshire. He liked to call himself a country minister. Ill-health at last compelled him and Mrs. Thomson to give up their lovely home at Holmer Green, and they moved back to Harrogate in Yorkshire where they were near old friends and relatives and also close to Leeds, where they delighted to worship again at Blenheim.

Never demonstrative, P.T. was capable of deep feeling. He gave and won lasting affection. A few days before his last illness he expressed to Mrs. Thomson surprise that everyone in the hotel where they resided were so kind to him. "I don't understand it."

It is good to know that to his large, generous heart came the response that would please him best.

The mention of his generosity reminds me of a fact that may now be revealed, that his were the largest gifts I received from any minister to the Superannuation, Forward Movement and Victory Thanksgiving Funds.

#### SERVING THE UNION

The Baptist Union owes more to him than can easily be described. He was its President in 1939-1940. The outbreak of the Second World War made havoc of the programme and campaign he had planned. His service took an unexpected shape. He left us, however, one of the most memorable addresses delivered from the Chair. His subject was "The Historic Christ in the Life of Today." He began from the starting-point that "Human history has meaning and value above and beyond history." The prophetic note soon came. "Today the waters are in spate and they threaten to become a whirlpool in an orgy of brute force. Ancient landmarks may disappear overnight." We were soon to know how just was his warning. The address went on, closely reasoned, because of its compression not easy to follow, with a rare felicity of thought and phrase and a wealth of literary allusion, building up the background for the belief in "Christ the Conqueror" which was the Assembly's central theme that year. He dealt with Christ's view of the world, history, human relations and His work of atonement. He ended with an impassioned appeal to young ministers. "When you preach to the times they will know whether you are preaching from eternity. When you speak of the spirit of the age they will know whether you have a footing on the Rock of Ages. It is easy to tell whether a man's word is tethered to the Cross—God's final word of judgment and of justification both of Himself and of the sinner. They will know whether it is rose-water or blood with which your ministry is besprinkled. Your power to fortify them in any trouble, small or great, will depend on whether you have waded in shallows or breasted the swellings of Jordan. And whatever you have to say of the changing face of contemporary history, they will be most helped to know that all your philosophy and teaching grew out of the experience won at the foot of the Cross.

'Oh bring no price, for Grace is free,  
To Paul, the Magdalene and me'."

There it is—"And me," the heart, the fountain, of his faith and life.

He had the right to address young ministers. He had been Chairman of the Union's Ministerial Committee for twenty-eight years and was to continue for six more. In these thirty-four years he did more than any other man to secure "the efficiency and effectiveness of our ministry" as the Council's resolution of thanks

put it. The list of ministers and probationers came to be esteemed throughout the denomination. This was not achieved easily. The first attempts of the Union to apply standards for admission to its accredited lists roused protests and resentments, now well-nigh forgotten. It was "largely due to his patience and unwearied labours that far-reaching changes have been brought about in such a way that they have commended themselves to the judgment of ministers and laymen throughout our churches."

During his chairmanship not only were rules and regulations as to standards of knowledge and character developed and enforced, but at least three requirements, that at first seemed contentious, were accepted and proved their worth—that a man should not be above forty years of age to qualify for the ministerial list; that he should be medically examined so that the appearance of his name would mean to the churches that the Union had assured itself that physically, as well as in other respects, he might be expected to carry the burden of the ministry; that the examinations for admission to the Probationers List should be of University standard.

An attempt was made in some quarters to resist the first of these, but it carried our ministers, who thought it unfair that men who took charge of churches late in life, sometimes after prospering in commercial careers, should be included with those who had devoted their whole lives to it.

The second was at first opposed even by certain of our colleges. We were greatly helped by Mr. Eric Pearce Gould, the eminent surgeon and our medical adviser, who saw to it that the physical examinations would be sympathetic as well as thorough, and that advice should be given to all candidates which would enable them to check, or have treated, any physical disabilities or slight abnormalities which might prove a handicap to them. In the result, the college that at first expressed its misgivings most strongly, subsequently wrote, in the light of experience, frankly and unreservedly withdrawing its opposition, expressed its sense of the value of the new rule and promised the full co-operation which, as a fact, it had already been loyally giving.

The third proviso saved the Committee from pressure to pass men on compassionate grounds because they had failed by a few marks to satisfy our own examiners. The verdict of university examiners was final.

The rule giving the Committee, subject to endorsement by the Council, power to make concessions in really exceptional cases, was generously interpreted, and it would be difficult to find any case in which real hardship was caused, but Thomson's firmness, combined with kindness and sympathy, enabled us to get around some awkward corners. I believe now it is generally agreed that the scheme has worked well.

Those who shared in the work of the committee under him can never forget the mingled strength and gentleness with which he helped us to sift the candidates, nor the tenderness and beauty of the prayers in which he commended them to the guidance and grace of God. His counsel and sympathy left their influence on many lives. Letters reached the Church House from men saying with what trepidation they had faced their interviews but that they had left feeling it had been a benediction, or words to that effect. His clear purpose and insight saved us from making many mistakes, and our ministry and the churches owe him a debt greater than they realise. He was, in this again, blazing a trail. It is not too much to say that, very largely through him, the insertion of a man's name in our ministerial list has come to be regarded, not as a casual or indifferent thing, but as a privilege and honour and therefore a challenge.

He spared no trouble and shirked no problem. When cases of difficulty arose he would come specially to the office, go with the greatest care through all the relevant papers, set out his considered judgment and even frequently, to save me trouble, himself draft or dictate the letter that in his view ought to be sent, and I hardly ever had to demur. This, of course, never prevented his acceptance of, and full loyalty to, a committee decision, which he never sought to set aside, though with a wry smile he might declare it was wrong, being based often on sympathy for an individual candidate rather than on a concern for the welfare and reputation of the ministry as a whole and the denomination. In time the committee came to appreciate his view that it is better to say "No" to a man before he has failed, than to remove his name later, or to see him struggling broken-heartedly to fulfil a vocation to which he was not really called. It was kindness in the long run even if it appeared a little hard-hearted. P.T. was anything but that. He was always looking ahead, anxious to save men from mistakes and disaster, jealous for the fair name of the ministry, "that it be not blamed."

His life drew to its close peacefully at Christmas time. On 28th December, 1952, the flame flickered and went out quietly to rise again where the lamps are burning before the throne of God.

Are there pioneers in heaven? "The Lamb who is in the midst of the throne shall lead them." That means movement, progress, and P. T. Thomson could never hang back.

" Fight on, fare ever  
There as here."

We Baptists who knew and loved him have his epitaph written in our hearts—"He loved our people."

M. E. AUBREY.

## Who were the Baptists?

IF the early Baptists were clear about any one thing, they were clear in their insistence that they were not to be confused with the Anabaptists. In 1608, the year in which John Smyth adopted the principle of Believer's Baptism, a former minister of an English congregation in Amsterdam reported that Smyth and his little company of Baptists "complained against the term *Ana-baptist* as a name of *reproach* unjustly cast upon them."<sup>1</sup> For over a century, this was a repetitive refrain in Baptist confessions and writings. Thus the General Baptists in their Confession of 1611 listed various Anabaptist doctrines as errors, and in 1660 issued a summary of their beliefs under the heading: "A Brief Confession or Declaration of Faith, set forth by many of us who are (falsely) called Ana-Baptists."<sup>2</sup> In similar vein, the Particular Baptist Confessions of 1644 and 1646 were entitled: "The Confession of Faith of those churches which are commonly (though falsely) called Anabaptists" and "A Confession of Faith of Seven Congregations . . . which are commonly (but unjustly) called Anabaptists."<sup>3</sup> As late as 1777, Isaac Backus, in his *History of Baptists in New England*, complained of an act passed at Norwich, Connecticut, which required Baptists "to certify a conscientious belief at a point which they did not believe; namely, that they were Anabaptists, a name of reproach cast upon them by their persecutors."<sup>4</sup> Thirty-five years earlier, Count Louis Zinzendorf, exploring the possibility of forming a federal union among the various churches of Pennsylvania, had made inquiries concerning the Baptists in the colony. "The Baptist Church," he reported, "has not proved its origin, but they have sufficiently shown that they have nothing in common with the Anabaptists."<sup>5</sup>

By the nineteenth century, this situation was reversed. It was now the Baptists themselves and not their opponents who sought to claim continuity with the Anabaptists. In the interest of positing an unbroken succession of Baptists from the first century to their own time, such men as G. H. Orchard (*A Concise History of Foreign Baptists*, 1838), David Benedict (*A General History of the Baptist Denomination*, 1848), J. M. Cramp (*Baptist History from the Foundation of the Christian Church*, 1868), and Thomas

<sup>1</sup> Henoeh Clapham, *Errors on the Right Hand* (1608); quoted by Thomas Crosby, *History of English Baptists*, I, 89.

<sup>2</sup> W. J. McGlothlin, *Baptist Confessions of Faith*, 92 f.

<sup>3</sup> *Ibid.*, 171.

<sup>4</sup> *A History of New England with Particular Reference to the Baptists*, II, 96.

<sup>5</sup> J. J. Sessler, *Communal Pietism Among Early American Moravians*, 56.



Armitage (*A History of the Baptists*, 1886) claimed the Anabaptists for the Baptist fold.<sup>6</sup> In this they were but following the lead which had been provided by Thomas Crosby (*History of English Baptists*, 1738-40). Crosby appears to have been the first Baptist historian to fall victim to the temptation to demonstrate the existence of a Baptist witness from the time of the apostles to his own day. Thus he was led to suggest that the Baptists stood in a line of succession with at least some of the more moderate of the Anabaptist groups. Crosby was not particularly successful in eliminating material which contradicted his thesis, but he did succeed in blurring to a considerable extent the very great differences in spirit, outlook, and theology which characterised the two groups. A century later, when the former sturdy Calvinism (whether in its Arminian or its more orthodox form) of the Baptists had been replaced by a vague evangelicalism so that Baptists were no longer well equipped to make careful theological distinctions, Crosby's hesitant identification of Baptists and Anabaptists was accepted and elaborated with scarcely a reservation, and it became a standard feature of Baptist apologetics.

It was not until the twentieth century that Baptist historians began to point out the weaknesses involved in this reconstruction of the Baptist past and to emphasise that the evidence that the Baptists are not to be confused or identified with the Anabaptists is quite overwhelming.

#### BAPTISTS NOT ANABAPTISTS

First of all, the distinction between the Baptists and the Anabaptists is made evident not only by the protestations of the early Baptists but also by their firm rejection of the distinctive features of Anabaptist life and thought—the Anabaptist opposition to civil magistracy, the holding of public office, military service, oaths, and going to court, as well as the peculiar theological doctrines which were characteristic of many of the Anabaptists. Far from deriving their theology from the humanists of the Northern Renaissance as was largely true of the Anabaptists, the Baptists would seem to have been children of the Reformation and stood clearly within the Calvinist tradition. This fact is sufficiently apparent in all the early confessions, but it is made explicit by the action of the Particular Baptists in 1677—following the lead of the Congregationalists—in adopting with only slight modifications, as a statement of their own theological views, the Presbyterian Westminster Confession of Faith. It was this slightly altered

<sup>6</sup> An alternative hypothesis had been set forth by Joseph Ivimey (*A History of the English Baptists*, 1811), who regarded the Baptist Movement as truly indigenous to England and who sought to trace its ancestry back through the various forms of English medieval dissent.

Westminster Confession which became, with the addition of two articles dealing with the singing of Psalms and the laying on of hands, the Philadelphia Confession of the American Baptists. While the General Baptists did not reproduce the Westminster Confession, the so-called "Orthodox Creed" which they adopted in 1679 was scarcely less Calvinistic. The articles dealing with the church should alone be sufficient to banish all questions as to the particular tradition in which these Arminian Baptists stood.<sup>7</sup> Equally important evidence of the general theological orientation of the Baptists is Benjamin Keach's Catechism which was basically a modification of the Westminster Shorter Catechism, altered to correspond to a Congregational doctrine of the church and the Baptist doctrine of Believer's Baptism.

The fact that the Baptists are to be identified with the English Congregationalists rather than with the Anabaptists is made evident, in the second place, by the fact that practically all of the early Baptists had been Congregationalists before they became Baptists. They were participating in the general leftward "spiritual pilgrimage" which characterised the Puritan movement of the time as men sought to follow out consistently their theological presuppositions.<sup>8</sup> Occasionally entire congregations followed the same leftward progression, shifting as a body from a Congregationalist to a Baptist position. Some of these congregations became stabilised at a half-way point, possessing a mixed membership of both those who had adopted Believer's Baptism and those who still held to Infant Baptism, thus illustrating in concrete, visible, institutional form the general identity of the two groups. During the Commonwealth Period, the sense of solidarity which existed between the Congregationalists and the Baptists found further expression in the enthusiasm with which they both participated in the so-called Independent party and in the affairs of the

<sup>7</sup> "There is one holy catholic church, consisting of or made up of the whole number of the elect . . . which church is gathered by special grace and the powerful and internal work of the Spirit; and are effectually united unto Christ, their head, and can never fall away . . . We believe the visible church of Christ on earth is made up of several distinct congregations, which make up that one catholic church or mystical body of Christ. And the marks by which she is known are these, *viz.*: Where the word of God is rightly preached and the sacraments are truly administered according to Christ's institution and the practice of the primitive church; having discipline and government duly executed by ministers or pastors of God's appointing and the church's election, that is a truly constituted church; to which church and not elsewhere all persons that seek for eternal life should gladly join themselves." McGlothlin, *op. cit.*, 127, 133, 145 f.

<sup>8</sup> James F. Maclear, "The Making of the Lay Tradition" (*Journal of Religion*, April, 1953, pp. 113-36) is "must" reading for anyone who would understand the "spiritual pilgrimage" and the lay movement in English Puritanism, out of which the Baptists emerged as a distinct group.

Army, and members of both groups joined hands in a sturdy defence of "the good old cause" of religious toleration.

It should be noted, in the third place, that Anabaptist influence is not necessary as a hypothesis to account for the adoption of Believer's Baptism by the Baptists. Quite the contrary! The problem is to explain why Protestantism as a whole rejected Believer's Baptism. Infant Baptism could be defended on Biblical grounds only by an appeal to the silence of the Scriptures on the subject, and the early Reformers experienced great difficulty in defending the practice on the basis of their theological presuppositions. Luther was driven to posit faith in the newborn child, and Calvin adopted the dubious expedient of regarding the faith of the church as an adequate substitute for the faith of the child. The compulsion under which the Reformers were labouring, of course, was the compulsion to preserve the notion of an inclusive Christian community which embraced the total population.<sup>9</sup> When this ideal was surrendered by the early English Congregationalists, the problem presented by the continued practice of Infant Baptism became exceedingly acute.

The pressure upon Congregationalists to move on to a more consistent Baptist position, as a consequence of their abandoning the concept of a parish church, is illustrated by the comment of a Presbyterian, Adam Stewart, at the time of the first significant growth of the Baptist movement.

The Anabaptists here in London, for the most part, agree with the Independents in all things, save only delaying of baptism till the time that the parties to be baptized be of age sufficient to give an account of their faith. . . . Sundry of the Independents hold them for very good men, as they declare to the people in their sermons. . . . Many of them also hold the Anabaptist's errors very tolerable, which is the cause so many daily fall away from Independency to Anabaptism, and that not without just cause. For, if the Independents stand to their own principles and hold no men to be members of Christ's church or visible Christians till they be able to give an account of their faith and the motion of grace that they feel, what need they to christen those that are not visible Christians?<sup>10</sup>

<sup>9</sup> The logical consequence of Reformation teaching can be seen in the conclusions which have been reached by Karl Barth and Emil Brunner. Freed from the seeming necessity of defending a state-established church, Reformed churchmen have been moving in the direction of an essentially Baptist position. Their shift has been the result of the new freedom they have found in the contemporary situation to pursue the logical implications of Reformation doctrine. It cannot be attributed either to Anabaptist influence or to the influence of a closely reasoned Baptist apologetic.

<sup>10</sup> Quoted in *The Covenanter Vindicated from Perjury* (London 1644), 10.

The question, of course, had been the subject of earnest discussion among the English Congregationalists several decades earlier, prior to the time when one of their number, John Smyth, took what would seem to be the logical and inevitable step of repudiating Infant Baptism. Smyth's fellow Congregationalists "had shirked the issue," states A. C. Underwood, "because they hesitated to identify themselves in any way with the despised Anabaptists." Smyth, however, "was not the kind of a man to be held back by such considerations, and he carried his congregation with him in his change of views." Reminding his fellow Congregationalists that in the New Testament only those who confessed their sins and their faith were baptized and that there was neither precept nor example in the New Testament for the baptizing of infants, Smyth defended his progression "from the profession of Puritanism to Brownism, and from Brownism to true Christian baptism."<sup>11</sup>

The fact that the Baptists are not to be identified with the Anabaptists is made clear, in the fourth place, by Smyth's own career. After taking the decisive step of embracing what he called "true Christian Apostolic baptism," Smyth was immediately criticised for baptizing himself. He defended himself by insisting that God's grace cannot be bound to any outward "succession." One of his critics then asked Smyth why he had not gone to the Dutch Mennonites for his baptism instead of starting *de novo* by baptizing himself. This question, which directed Smyth's attention to the local Anabaptist communities, coincided with the negotiations into which he had now entered with Jan Munter—a local Mennonite—in order to secure from Munter a house of meeting for Smyth's new Baptist congregation. Smyth was still willing to defend the resort to baptizing oneself in case of necessity, but he admitted that such an expedient could not be defended "when there is a true church and ministers established, whence baptism may orderly be had."<sup>12</sup> As a consequence, he professed

<sup>11</sup> A. C. Underwood, *History of English Baptists*, 37.

<sup>12</sup> J. De Hoop Scheffer, *History of the Free Churchmen*, 147. It is important to remember that the members of Smyth's English congregation in Amsterdam were rather effectively isolated from the general population of that city by the language barrier. Even after what became the Baptist group had been in Amsterdam for three or four years, and after Smyth had made his break with them, discussions with the Mennonites had to be carried on in Latin. The problem this created was emphasized by Helwys. "We have been much grieved since our last conference with you (i.e. with the Mennonites over the Smyth defection), because we dishonoured the truth of God, much for the want of speech, in that we were not able to utter that poor measure of knowledge which God of his grace hath given us." *Ibid.*, 153. The Helwys group, because of the language problem, had not been able to present their arguments with sufficient persuasiveness to convince the Mennonites of their errors and thus had failed to win from

his willingness to examine the proposition that the Mennonite congregation to which Jan Munter belonged might constitute such a true church from which baptism might be had and which would therefore make his act in baptizing himself indefensible. Smyth concluded that this particular Mennonite group was a true church, and as a result he repudiated his own baptism and entered into negotiations with them, seeking to unite with them, and to receive baptism at their hands. The negotiations were lengthy and were never consummated before Smyth's death, for Smyth discovered that union with the Mennonites demanded extensive and crucial changes in his theological position—changes which he himself was quite willing to make.

The significant feature of these negotiations, however, is that they were repudiated by those of Smyth's congregation who were to return to England and to establish the first Baptist church on English soil. The parting with Smyth over the doctrinal issues was not without pain, but it was explicit and emphatic. This is evident enough in the words of Thomas Helwys :

What we would not have borne or done, how willingly had we given up all we have, nay more, dug out our eyes, sacrificed our lives, if we might have continued with good conscience to profit by his (Smyth's) teaching. God knows it! Do not men know it too? Does he himself not know it? Have we not disregarded ourselves, our wives and children, and all what is ours, in order to honor him? We own to have all reasons for doing so, because of the excellent gifts God of his grace has so overflowingly given him. All our love was still too poor and unworthy of him. Let, therefore, everyone and himself not think otherwise than that the loss of such a man we most sadly have taken and still do take to heart. *But he has denied the Lord's truth, he is fallen from grace, and though the fowler laid the snares, the knot was broken, and we are liberated.* God be praised and thanked.

Smyth were thereupon excommunicated by these members of his congregation who were to return to England, and they proclaimed themselves to be "the true church" and explicitly condemned as errors the Anabaptist doctrines which Smyth had embraced.<sup>13</sup> The

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them an acknowledgment of that knowledge which God of His grace had given Helwys and the small Baptist congregation. Thus God had been dishonoured. Two or three further attempts to convert the Anabaptists to Baptist views were to be made within the following thirty or forty years, but without success. This was the consistent motivation of the later approaches to the Mennonite groups.

<sup>13</sup> *Ibid.*, 149. Pigott, Seamer, and Murton declared that the Smyth faction was "justly for their sins cast from us, and should be looked upon as heathen and publicans." *Ibid.*, 153. For the specific Anabaptist errors which Smyth had embraced, see McGlothlin, *op. cit.*, 92 f.

members of Smyth's congregation who continued to follow his leadership did not return to England and were absorbed by the Mennonites, disappearing as a separate historical movement.<sup>14</sup>

Lastly, the distinction between the Baptists and Anabaptists is made evident by the fact that, while many of the early adversaries of the Baptists did seek to discredit them by identifying them with the Anabaptists, the more temperate and judicious of their opponents recognised that such a charge was without foundation in fact. Thus Henoeh [Enoch] Clapham, in *Errors on the Right Hand* (1608), acknowledged that "they came out from the Brownists," being led to separate themselves "both from the established church and other Dissenters," because they had come to the conclusion that "the baptism both of the Church of England and of the Puritans was invalid." Richard Baxter, in his *Autobiography* (published posthumously in 1696), described the Baptists as "sober, godly people" who "differed from others but in the point of Infant Baptism [the Particular Baptists], or at most in the points of predestination, and free will, and perseverance [the General or Arminian Baptists]." Thirty-six years later, Daniel Neal, in his *History of the Puritans*, reported that in 1644 the Baptists were "strictly Calvinistical in the doctrinal part, and according to the independent [Congregational] discipline."<sup>15</sup>

The evidence that the Baptists are not to be confused or identified with the Anabaptists may be briefly summarised. For at least the first century of their existence, Baptists were firm in repudiating the suggestion that they had anything in common with the Anabaptists; they condemned the distinctive Anabaptist doctrines as errors; the Westminster Confession of Faith became the most widely accepted statement of their theological position and the Westminster Shorter Catechism was utilised for purposes of instruction. Practically all the early Baptists had been Congregationalists before they had become Baptists; some of their churches

<sup>14</sup> William Bradford, a member of the Gainsborough-Scrooby group, writes of the Smyth congregation: "They afterwards falling into some errors in the Low Countries, there (for the most part) buried themselves and their names." *History of Plymouth Colony* (1912), I, 22. Elsewhere he reports that Smyth had been "drawn away by some of the Dutch Anabaptists." H. M. Dexter, *The True Story of John Smyth*, 9. An account of the absorption of the Smyth faction into the Mennonite group and of their disappearance as a separate historical movement is given by Scheffer, *op. cit.*, 163-68.

<sup>15</sup> Crosby, *op. cit.*, I, iv., liii, 88 f. This is the point, of course, that Adam Stewart had made (see note 10), and William Erbury also emphasized it when he commented: ". . . the Independent or baptized churches (both is one)." G. F. Nuttall, *The Holy Spirit in Puritan Faith and Experience*, 120. In both the Preface and Appendix to the London Confession of 1688, the Baptists themselves emphasized that they differed from the Congregationalists only at the point of baptism.

embraced both Congregational and Baptist members indiscriminately; and the extensive and harmonious co-operation of the Baptists and Congregationalists during the Commonwealth Period reflected common concerns which sprang from a common faith. The insistence upon Believer's Baptism was a logical corollary drawn from the Reformation emphasis upon the necessity for an explicit faith and from the Congregational concept of a gathered church, as well as from the common storehouse of Biblical precept and example, rather than being the result of any supposed Anabaptist influence. Indeed, the fear of being thought Anabaptists was the greatest single factor which mitigated against the adoption of Believer's Baptism, and when John Smyth moved in the direction of the Anabaptists he was condemned and his leadership was repudiated by those who had previously arrived at a Baptist position.

#### PURITAN LEFT-WING

In spite of such conclusive evidence to the contrary and in spite of the best efforts of some of the ablest of Baptist historians, the identification of Baptists with Anabaptists still persists. What difference does it make? Why bother to insist that the distinction be kept clearly in mind? To confuse Baptists and Anabaptists obviously does violence to historical fact, but does it do any real harm? What is the point of making an issue of it?

The answer to this question is simply this: the identification of the Baptists with the Continental Anabaptists has obscured the fact that the Baptists constituted the left-wing of the Puritan movement. This, in turn, makes it almost impossible to understand the Baptist heritage and to clarify the theological considerations which led them to adopt certain patterns of worship and church life and which determined their attitude on a wide range of political and social issues. It is largely because of this basic confusion that it has been so difficult to recover a reasoned apologetic for the Baptist position and to deal creatively and constructively with new problems as they emerge. This is true whether the questions be of church polity, the recovery of meaningful patterns of corporate worship, the providing of structural support for a democratic society, or the effort to come to terms with the major issues of contemporary economic life. And it is especially true if unnecessary obstacles are not to be placed in the way of ecumenical discussions.

It is an unfortunate fact that our Baptist forefathers did not write on many subjects that are of crucial concern to us. It is an astonishing circumstance, for example, that they gave practically no attention to the doctrine of the church. Nor did they

discuss questions of worship and discipline and the authority of connectional bodies. Why should they? The answers to these questions had been hammered out by the Congregational divines of the churches to which they belonged. The major controversial question to which they directed their attention was the question of baptism. But this did not mean that their convictions were any less deep-seated or firmly held in those areas in which they felt no call to engage in controversy.

The identification of the Baptists with the Anabaptists not only has the unhappy consequence of diverting attention from those sources from which an understanding and an appreciation of the Baptist position can be gained; it actually serves to introduce a confusing element into the whole picture. It is confusing because, as we have suggested, the Baptists and the Anabaptists actually represent two diverse and quite dissimilar Christian traditions. The Baptists, arising within English Congregationalism, represented an essentially Calvinistic or Puritan understanding of the Christian faith; whereas the Anabaptists in the early years of the movement stemmed from the activity of a few university-trained humanists of the sixteenth century and represented the understanding of the Christian faith which was characteristic of the Northern Renaissance and which found its most eloquent spokesman in Erasmus.

Some of the differences between Baptists and Anabaptists, to be sure, were incidental and perhaps of little importance. Whether Christ did or did not receive his human flesh from Mary is a speculative question which may be of no decisive significance. There were other differences, however, of greater import and more serious consequence.

One of these was the Anabaptist repudiation of the doctrine of justification by faith and the insistence that men are saved by "cognition" or "knowledge" derived from the Scriptures. The Baptists, on the other hand, whether General or Particular, affirmed that men are saved by grace. The Anabaptist position, one might suggest, would seem to undercut the major basis for whatever humility Protestants have displayed and leave the door open to those pretensions by which the churches again and again have been corrupted.

Another significant difference was the Anabaptist rejection of the doctrine of original sin which all the Baptist Confessions, both General and Particular, affirm. Yet, as James Bryce pointed out in his *American Commonwealth*, it is precisely the understanding of the human situation implied in the doctrine of original sin which has been so determinative in the ecclesiastical and political construction of English-speaking people and which has created an



unyielding insistence upon the limitation of both ecclesiastical and political power.

In the third place, the Anabaptists—with their rejection of civil magistracy—emphasised separation from and indifference to the world, a point of view which destroyed the basis for any social Christianity addressing itself to the problems of this world and which has as its logical culmination an excessive preoccupation with the necessity of using “hooks” and “eyes” instead of “buttons.” The Baptists, in contrast to the Anabaptists, had a positive attitude toward the state and society, and joined with the other Puritan groups in making “a determined and varied attempt” to create a godly society.

Furthermore, the Anabaptists were Biblical literalists who constantly were confronted by the temptation to make an idol of “the written word,” whereas the Helwys Confession of 1611 in good Reformed style speaks of the Bible as “containing” the Word of God.

Finally, the interest in proving “succession” through the Anabaptists runs counter to a central Baptist conviction. When John Smyth began to develop scruples with regard to the importance of an outward succession in the administration of baptism, Thomas Helwys replied: “That the Lord thus restrained his Spirit, his Word and Ordinances as to make particular men lords over them or keepers of them? God forbid. This is contrary to the liberty of the Gospel, which is free for all men, at all times, and in all places.” To affirm the necessity of an outward succession, Baptists have believed, is tantamount to a return to Rome in which the Gospel itself is made dependent upon outward circumstance and external form.<sup>16</sup>

WINTHROP S. HUDSON.

<sup>16</sup> McGlothlin, *op. cit.*, 37, 46, 86 f., 91, 99 f., 133 f., 176. Underwood, *op. cit.*, 39.

*Seren Gomer*, Spring, 1956 (Welsh Baptist quarterly journal) has articles on Richard Edwards, Llangloffan, the theology of church architecture, Welsh Baptist theological colleges, the 1955 Dr. Williams Lecture. Contributors include Rev. D. M. Himbury, Sir Ben Bowen Thomas and Rev. Ceiriog Rogers.

## Early Religious Influences in Sierra Leone

THE Colony was founded on April 8th, 1787, with 460 African destitute ex-slaves brought to England as house and personal servants, and abandoned by their masters after the Mansfield Judgment of 1772 that slaves setting foot on British soil became free men,<sup>1</sup> together with 62 white women taken off the streets of London, Portsmouth and Bristol and put aboard the transport *Venus*<sup>2</sup> in the stupor of intoxication. There were some deaths on the voyage.

The purchased<sup>3</sup> land was a peninsula about the size of the Isle of Wight on the southern side and near the eight miles wide mouth of the Rokel River. It is still the home of the Colony, the rest of the land since ceded to the British, the hinterland, being known as the Protectorate.

Within a few miles of the settlement,<sup>4</sup> on Mount Auriol, a community of Jesuit priests and laymen had been settled for some years, without, however, much recorded influence on the inhabitants. One of the Priors, Sylvain Meinrad Xavier Golberry, wrote the account of his adventurous voyages round about the neighbourhood.<sup>5</sup>

The Colony was the result of the faith of the members of the Committee for the Black Poor, amongst whom were Wilberforce, Granville, Sharpe, Henry Thornton,<sup>6</sup> Jonas Hanway,<sup>7</sup> the Clarksons and the Macaulays,<sup>8</sup> mostly Quaker members of the Clapham Sect.

In the Plan of Settlement a Chaplain was added to the officials, the first chosen being Peter Fraser, a curate of St. Martin-in-the-Fields. He was one of those who signed the initial land agreement in 1788, but returned home by the next boat.

March 16th, 1793, saw the landing of an additional thousand settlers, Hegroids from the other side of the Atlantic, who because of their ten years in that land were called Nova Scotians. These brought their own religious organizations, Baptists, Countess of Huntingdon Connexion and Wesleyans. They were of those who had escaped from slavery in the Southern States, where they had been introduced to their denominations, and had continued faithful to their church fellowships during the American War of Independ-

ence and their settlement in Nova Scotia, the birthplace of many of the children who accompanied them. In October, 1800, some hundreds of Sandemanians and Wesleyans known as the Maroon Settlers arrived.<sup>9</sup>

Very soon the denominational leaders were well known, all honorary but as efficient in the ministry as they were at their trades, David George (Baptist), William Ash, Cato Perkins, John Ellis (Huntingdonites), Moses Wilkinson (Wesleyan) the "man who had been swept into the fold when Whitfield blazed his way through the Southern States," and the Maroons, Brown and Gordon (Wesleyans).

The first thing the Nova Scotians did on landing was to hold a Thanksgiving Service under a giant kapok (silk-cotton) tree, still standing in Freetown's Westmoreland Street, and long known as King Jimmy's<sup>10</sup> gri-gri (fetich). It was led by the venerable William Ash, to whose character and age the others yielded precedence.

Soon booths were erected for their worship, "so near each other that the singing in one often stayed the preaching in another" Thomas Peters, the Nova Scotian leader, told his audience in Exeter Hall in the last address he gave there.<sup>11</sup> "But that was of little matter, for we fell on song then more frequently and more fervently in our worship than we do now."

The Baptists, like the others, had been helped by Canadians in Burchtown, their settlement in Nova Scotia. The brothers Chipman, one a substantial merchant and Member of Parliament, and the other, James, missionary to Nova Scotia after ordination by Henry Alline of Rhode Island, the founder of the Second Baptist Church of Halifax, fostered and encouraged them, re-baptizing David George<sup>12</sup> at his own request, and guiding in education his assistants, Hector Peters<sup>13</sup> and George Weeks.

There (Burchtown) also Lawrence Hartshorn, a minister of the Huntingdon Connexion ordained Ash, and gave him guidance in doing likewise to Perkins and Ellis. Elijah Miles, farmer, "the master whose kindness had so attached his workers to him that no liberty seemed half so delightful as their bonded service,"<sup>14</sup> chose Moses Wilkinson as Chaplain to the numerous people on his estate.

To the Baptists came the first aid from England<sup>15</sup> when, in November of 1794, two young ministers landed. One was James Rodway, late minister at Burton-on-Trent, who had to be carried ashore and was sent to the Banana Islands to recuperate but had to return home by the first available boat, and the other was Jacob Grigg.

The settlement had just suffered a shell shattering from a French marauding fleet and the wholesale robbery of their possessions by the sansculotte crew, therefore the time was unfortunate for the starting of a mission. Grigg was sent up river to Porto Lokko, but was soon back, without leave, at Granville Town.

He was an enthusiastic emancipationist and, instead of finding himself in a land of the free, as he thought when he volunteered, found himself where the theory was ideal but the practice faulty. So he commenced a campaign in the Cornish<sup>16</sup> "shall Trelawney die" manner, helped by Thomas Peters and David George, whose friendship he had won on the voyage.<sup>17</sup>

Had John Clarkson been still there he might have had success, but John had gone home and Zachary Macaulay and William Dawes were alternating as Superintendent for the Black Poor Committee.<sup>18</sup> Macaulay was stiff rather than hard, and Dawes was granite. Macaulay coupled generosity with convention, but found the latter the stronger. Dawes had been hardened by his Botany Bay experiences. He brooked no interference with what he considered his duty, not even allowing argument, thereby robbing Grigg of his strongest weapon.

The reformer wished certain abuses to cease, especially the compulsion on free men to work as indentured labourers. He was right, as we now know, but was then considered wrong, and after the final scene between the fiery youth and the ice-cold man he was ordered to leave the Colony.<sup>19</sup>

Another disappointment to the Nova Scotians was the aloofness of white from black, so different from what they had known, particularly in their chapels, in Burchtown. During his few months with them John Clarkson had worshipped in their sanctuaries, but Macaulay had the official chaplain, when there was one, to his house, and Dawes gave no thought to religion.

To Dawes Sunday was a working day like the other six, and he saw that those he ruled, official or white settler<sup>20</sup> or black, should be obedient. Moreover, the Sabbath often proved the day of the hardest and longest tasks. In the labour gangs, however, and only in them, Dawes turned a blind eye to the colour-bar he enforced long before that term became part of our language.

More chapels however were built and filled and pulled down and rebuilt more securely. By the end of the century the Baptists had three, all thronged, the Wesleyans two (one holding 500), and the Huntingdonites four, with over 500 full members.<sup>21</sup> All the chapels were built by their own labour, the stone for that in Rawdon Street Baptist,<sup>22</sup> and that in Welberforce Street (C. of H.), both still standing, being carried eight miles from the nearest quarry.

Zachary Macaulay writing of the "Rawdon Street folk" says: "The Baptists are decent and orderly, but there is observable in them a great neglect of family worship, and sometimes in their dealings an unfairness is seen." Some years after, a deacon of the church, William Grant, a merchant and liberated African who became a Member of the Legislative Council, answered that illiberal statement in the words: "They knew only such family life as their

master and their hours of toil allowed, for although they were freemen and land-owners, they were compelled to serve most of the hours of every day on public and other works."

In 1796 John Wesley sent out a band of mechanics of his faith and order who remained so short a time that Charles Marke, the liberated African Methodist minister who wrote the history of his Church<sup>23</sup> makes no mention of them. Zachary Macaulay was a fellow-passenger with them on their way out and was more than perturbed by their loud-voiced doctrinal arguments.<sup>24</sup> When his report reached home Henry Thornton said this incident of the voyage reminded him of a story of a servant who having to carry game-cocks from one place to another tied them into one bag, finding on arrival they had torn each other to pieces. When his master called him to account for his stupidity, his excuse was: "Sir, as they were all your cocks I thought they would be all on one side."

Not until 1811 did the first missionary land; George Warren,<sup>25</sup> who came out as a guest of Paul Cuffee, the American Negro ship-owner and philanthropist, and was presented to the Governor, Sir Charles Maxwell, by the Maroons, Brown and Gordon, who had held the Wesleyan fort since their landing in 1800. Three years later William Davies succeeded Warren, arriving with his wife and seven helpers.

In 1797 the Scottish Mission sent Henry Brunton and Peter Greig from Edinburgh, followed by Peter Fergusson and Robert Graham and (still later) Campbell and Henderson, the last four from Glasgow. But of these there is no record save that Greig became "missionary at Freeport in Rio Pongos." That year also the London Missionary Society was represented by Alexander Russell and George Caffee, who reported that the black settlers were excellently pastored by their own leaders, and that the white residents were not enthusiastic about missionaries.

A description of the early congregations is given by Hector Peters in the *Memoir* of his father, Thomas, he sent to his Gravesend friends<sup>26</sup> for publication, "Aku and Akim and Egba, people of the famed Yoruba race of the Grain Coast, and Ashanti-Popo and Temne and Mende, tall men and comely women who would have fetched high prices in the slave markets of the New World," and individual pictures of some of the leaders, who like those to whom they ministered had trodden hard paths to individuality: enslaved from this Western Coast, enduring the horror of the Middle Passage, forced to labour in sugar plantation or cotton field by the overseer's whip, branded when attempting freedom, then finding the Underground Passage<sup>27</sup> to the Carolinas or Canada, joining the British in the American War as camp-servants and fighting soldiers,<sup>28</sup> trying to make the best of their settlement<sup>29</sup> in Nova Scotia, and

finally repatriation after Thomas Peters, their representative, had gone from Burchtown to London to ask George III to let them return home and, without seeing the King, won for them a fleet of small ships and John Clarkson.

Typical of their leaders were William Ash, the "very intelligent man" of Zachary Macaulay who "proved of exceeding worth in the management of those he accompanied here," the tall, gaunt carpenter with the kindly eyes, who died in 1813 at the age of one hundred years or more; David George, the Baptist, who like Thomas Peters was a stone-mason, the man who captivated the congregation of Camden Road in 1794 so completely that even the most sedate made haste to the entrance lobby to shake him by the hand, who died in 1814 and was succeeded by Hector Peters, to whom he had been pastor and friend and hero: Cato Perkins the fiery enthusiast "who put a Whitfield fervour into all his ministerial duties" and "having great fluency the chapel was always full to hear him," who died in 1820: John Ellis, who partnered Ash and Perkins in their carpentry, also tall and gaunt, said to have been "almost dumb save in the pulpit," and although never learning to read possessed a memory enabling him "to recite without pause or fault anything he heard read," who died in 1829: Moses Wilkinson, the Wesleyan who had a bad crossing from Nova Scotia<sup>30</sup> and became more or less an invalid through the rigours of the first rainy season, yet kept his church vital and trained young men for his helping. With the Maroons came Domingo Jordan, a "slender youth and agile," who, amidst the doing of other things such as the making of roofs with shingles of his own invention, built a chapel for himself<sup>31</sup> and gathered a congregation he registered as a "Free Church." For reasons not recorded this congregation appealed to white as well as black and had two of the Colonial officials amongst its officers. Dr. Edward Fitzgerald,<sup>32</sup> writing in 1817 of Hector Peters and Domingo Jordan,<sup>33</sup> says: "Although these men cannot be supposed to be altogether qualified to expound the Sacred Scriptures, they are persons of superior intelligence in their class; and the rectitude of their general principles, as well as the example of their lives, coming in aid of their instructions, their labours have an evident beneficial influence."

Five years later (1815) Thomas Jenkins, a Paul Cuffee Settler,<sup>34</sup> arrived the first time, one of the strangest figures seen in the streets of Freetown, "garbed fantastically in a Scotch kilt and having the new American flag above it." He had been born in the Southern States and after various adventures had become Cuffee's chief henchman and supercargo, visiting the West Coast several times before deciding to settle in Sierra Leone. A short time later he was wandering round Scotland, attending classes at Edinburgh University, acting as schoolmaster in a village near Berwick-on-Tweed,

volunteering for service with the Christian Knowledge Society, and becoming a missionary to Mauritius. The climate there affecting his health, he returned to Freetown, where Thomas Peters built him a house in Wilberforce Street, which Jenkins made into a successful school. He was an orator, therefore in much demand, delivering the "Funeral Lament" over Hector Peters<sup>35</sup> and his father, Thomas, and the "Oration" at the Nova Scotian Jubilee, and filling with great acceptance most of the pulpits of the town.

Another Jenkins, William, a liberated African<sup>36</sup> merchant, built a chapel for himself that was listed by Dr. Fitzgerald as Anabaptist. William was a deacon of Rawdon Street but did not agree with Hector Peters following David George,<sup>37</sup> and built Ebenezer at the bottom of his garden<sup>38</sup> and took to share the ministry another liberated African who bore the lengthy name of James Bailey Rock St. Harry Marshall.<sup>39</sup>

Twelve months after the last Colonial Chaplain appointed by the Company had left the Colony, the Church Missionary Society's missionaries began to arrive, 1804, Renner, a German, Hartwig, a Russian, Nylander, a Livonian, Butscher, a Swabian, Prass, a Lusation, all within a few months dying or invalided home save Nylander, who stayed until 1820.

After them came During of Gloucester,<sup>40</sup> Wilhelm of Waterloo from 1811 to 1821, and William Augustine Bernard Johnson, born at Hanover, known as the Apostle of Regent for his remarkable work there from 1818 to 1823, which has been the theme of several books.<sup>41</sup>

One of the many friends of Johnson was Dr. Macaulay Wilson of Freetown, whose labour of love for the churches helped and inspired many. He was the son of King George of the Bulloms, whose headquarter town was Yongroo, had graduated with honours at Edinburgh and London, and had become Colonial Surgeon of the Colony. His house seemed always crowded with friends as well as patients; he was the welcome guest of official and settler; all the churches desired his help, even those of the hardest Non-conformity. To the regret of all on the southern side of the river he accepted, after great persuasion, the throne of his father and became King George II.

Of the two Garrison Chapels erected in the early days there is neither trace nor record. The first building in Freetown used by the C.M.S. was the Free Church of Domingo Jordan,<sup>42</sup> renamed St. John's, Westmoreland Street, and sometimes known as Maroon Chapel. St. George's, Water Street, which became the cathedral, took (from 1816) fifteen years to build. In it are memorials to the first three bishops, Owen Emeric Vidal (1853-54), John William Weeks (1855),<sup>43</sup> John Bowen (1857-59), and the first liberated African to reach episcopate rank, that remarkable Yoruba, Samuel

Adjai Crowther, consecrated in Canterbury Cathedral as Bishop of the Niger.<sup>44</sup>

In 1821 the American Mission Society sent a deputation (Andrews and Bacon) to tour the country, and about the same time the Society of Friends was represented by a Mr. Singleton of London. The reports of some of these gentlemen are extant and are complimentary to the religious work they saw. The last-named became conspicuous by, Quaker fashion, entering places of worship without removing his hat; this causing loud remonstrance until the congregations understood it was part of his creed.

Another link with the United States, also about that same time, was the appearance in the Rawdon Street pews of some American-African Baptists. They came to the country to establish a mission, chose Sherbro as the site, lost several of their number by fever, and bought an estate at the back of Fourah Bay.<sup>45</sup> There they are reported as "keeping largely to themselves save in attendance at worship." That was 1820-21, and the next year they moved to Liberia, there raising the flag of the first Negro Republic in Africa.

Their leader, John H. Waring, who was to build the first Baptist Church of Monrovia and whose daughter was to marry the first Liberian President, became friendly with Hector Peters and for some time helped him in his pulpit work. Both were friendly men, and fearless, as history records. Hector was then the beloved leader of his Nonconformist brethren, had led the religious revival of 1817, and was to prove invaluable, with Thomas, his father, and Mary, his mother, and Margaret (Peggy), his wife, in the 1823 Year of Death, when 77 whites and over 100 blacks died of yellow fever. Dr. Fitzgerald's report states: "He stimulated many to find strength to resist the disease and helped many to an easier passing by his singular piety and brotherly-kindness."

Since David George had preached at Camden Road the fellowship there had sent gifts to Rawdon Street; Bibles and hymn-books and some church furniture. Now, in Hector Peter's time, the Particular Church of Newport, Isle of Wight, began to do the same.<sup>46</sup> One of their members answered the call for white artisans, but quickly found the climate unsuitable for his brick-making work. However, on return he did not forget the congregation to whom he had made his first essays in preaching, and for several years he and his Garden Island friends proved generous.

On June 21st, 1853, Rawdon Street and its two branch churches became the property of the Church of God, an American denomination of Baptist principles, through John McCormack, an Irishman and a notable figure in the Colony for more than fifty years.

John came, with a brother, in 1812 to Freetown and there built up a successful timber trade along the river from Tombo



Island<sup>47</sup> and commanding an army of contented labourers "who were housed and clothed beyond the ordinary manner." In the decade 1816-26 he increased his annual output for the Royal Dockyards and for British merchants from just over 700 teak and African mahogany logs to nearly 25,000. So it continued for another twenty years before loss of health caused loss of business. While in Liverpool attempting to obtain money for his helping, in 1852, he became a sudden but complete disciple and advocate of the "new Yankee denomination," and when he returned to his Freetown house<sup>48</sup> he sought to propagate his creed. The Baptists were pastorless at the time and, somehow, their chapels passed into his hands.

As Pastor he chose William Thomas George Lawson, Government Interpreter at King's Yard and son of the Paramount Chief<sup>49</sup> of Little Popo. He spoke twenty-seven African languages, according to the inscription on the silver chain presented to him on retirement. He had himself missed slavery by a hair's breadth. Taking a holiday trip down the coast with his wife and young family the ship was taken by a Slaver.<sup>50</sup> Fortunately the *Sophia*, a German man-of-war, proceeding to Lagos to coal, took the Slaver as it was trying to escape, and landed the Lawsons in Nigeria to resume their holiday.

Like that other Prince, Macaulay Wilson, William Thomas George was chosen to succeed his father,<sup>51</sup> but declined the honour and continued his government work and his preaching at Rawdon Street, helped by his two sons, William George, who became Interpreter and wore his father's presentation chain in the pulpit, and Thomas George, trained as a civil engineer, who became the Assistant Colonial Surveyor.

Not all the Baptists joined the new denomination, thirty-five in 1865 choosing a Baptist missionary, the Rev. J. Diboll,<sup>52</sup> late of Fernando Po, as Pastor. He had spent a couple of holidays with his friend George Weeks, who succeeded Hector Peters, and reported to the B.M.S. he liked both climate and Baptists in Freetown. He was, however, a sick man when he landed and died in the same year.

F. W. BUTT-THOMPSON.

## NOTES

<sup>1</sup> James Somerset, the slave for whom the Judgment was delivered, being one of them.

<sup>2</sup> Consorted for the voyage by H.M.S. *Nautilus*, Commander Thomas Boulden Thompson, R.N.

<sup>3</sup> "Purchased" for a few secondhand garments and some rum.

<sup>4</sup> Known as Granville Town, later Freetown.

- <sup>5</sup> Published Paris, two vols., 1802.
- <sup>6</sup> The Patron who so generously helped John Newton who, when a slaver, lived twelve months in Sierra Leone, afterwards visiting it several times.
- <sup>7</sup> Remembered as first man to carry an umbrella.
- <sup>8</sup> John Clarkson was first Superintendent here, followed by Zachary Macaulay (father of Lord Macaulay). Kenneth, another son, also served the Colony.
- <sup>9</sup> 500 rebels against British rule in Jamaica.
- <sup>10</sup> Temne chief who, for Naimbanna the Overlord, reigned in that part of the land in which the Colony was formed.
- <sup>11</sup> The *Life of Thomas Peters* has been published by the R.T.S.
- <sup>12</sup> The *British Weekly* in a report (1953) of the Centenary of the African Baptist Association in Canada speaks of George.
- <sup>13</sup> Son of Thomas and Mary Peters. He and Weeks were the successors of George.
- <sup>14</sup> An admission that these Africans had not then fully won their freedom.
- <sup>15</sup> Two years later the first Wesleyan help came.
- <sup>16</sup> He had been minister at Launceston whilst attending classes at Bristol Academy. See article by Rev. Kenneth E. Hyde, B.A., in *Baptist Quarterly* of January, 1953.
- <sup>17</sup> Peters and George had been as deputation to Company to stop these very abuses.
- <sup>18</sup> Later The Sierra Leone Company.
- <sup>19</sup> He went to America, where he had a long and honoured ministry, there keeping in touch over the years with his Sierra Leonean friends and Rodway in England. This last suggesting the youths did not quarrel and thereby bring the B.M.S. effort to an end, as the Assistant Bishop of S.L. has stated in book published by the S.P.C.K.
- <sup>20</sup> 40 artificers and 16 soldiers sent out by the Company.
- <sup>21</sup> In 1850 they had 11 chapels, 3 Sabbath schools, 48 preachers and exhorters, 89 class-leaders, 1,513 full members, 107 candidates, and 5 week-day schools with 500 scholars, under the Rev. Anthony Elliott.
- <sup>22</sup> Rawdon Street, built 1793-5, "comfortable, with egg-shaped pulpit," seated over 500.
- <sup>23</sup> *Origin of Wesleyan Methodism in Sierra Leone*, 1913.
- <sup>24</sup> Such argument in a small cabin might have been hastily interpreted as quarrelling.
- <sup>25</sup> Accompanied by Schoolmasters Rayner, Healy, and Hearst.
- <sup>26</sup> The family that supplied the Commander who took out the early settlers and the Lieutenant who became the first Crown Governor and, during the years, many who acted as officials.
- <sup>27</sup> "The Middle Passage" was the Atlantic and "The Underground Passage" the secret escape route kept open through America by men like Thomas Peters.
- <sup>28</sup> They were enlisted into a Brigade known as The Black Pioneers.
- <sup>29</sup> The appeal to enlist was accompanied by promise of freedom and farm as reward.
- <sup>30</sup> Sixty-five died on that voyage.
- <sup>31</sup> Thomas Peters drew the plan, volunteers built the walls, Domingo himself made "the neat roof."
- <sup>32</sup> Chief Justice here from 1804.
- <sup>33</sup> Who had established a David and Jonathan friendship.
- <sup>34</sup> Paul Cuffee brought several small bands of settlers to Sierra Leone.
- <sup>35</sup> Who was stabbed to death by a madman in December, 1830.
- <sup>36</sup> The term used to denote those taken off the captured slave-ships.

<sup>37</sup> Many thought George Weeks should have followed George. He succeeded, however, Hector Peters.

<sup>38</sup> Still standing but used as store.

<sup>39</sup> The names were given by the officials of King's Yard (the reception centre of the Repatriation work) from list of donors to the C.M.S. funds.

<sup>40</sup> Gloucester, Waterloo, Regent, were villages built for the Liberated Africans.

<sup>41</sup> One by Dr. A. T. Pierson, 1897, called *Seven Years in Sierra Leone*, founded on an anonymous *Memoir* of W. A. B. Johnson.

<sup>42</sup> See Special Report of the Directors of the African Institution published in *Tracts on the Slave Trade*.

<sup>43</sup> Missionary here from 1825.

<sup>44</sup> 1864.

<sup>45</sup> Where now stands Fourah Bay College, the C.M.S. and W.M.S. university of the Colony.

<sup>46</sup> *Story of the Newport Baptists* by Dr. Testrail.

<sup>47</sup> Where Thomas John Sawyerr, Liberated African bookseller of Rawdon Street, after giving £1,000 to the Native Pastorate Church, built and endowed a church, helped by his mulatto friend, Charles Forsyth.

<sup>48</sup> By leave of his creditors, who had formed themselves into a Company to carry on the timber business, the chairman being Boston King, Nova Scotian and Baptist Deacon.

<sup>49</sup> The rather silly title the British give to African kings.

<sup>50</sup> Nearly fifty years after the Abolition!

<sup>51</sup> Educated in England and America, traveller through Europe and the Western Isles, and an enlightened ruler. He died June 20th, 1857, at New London, his capital, which he had made sanitary and habitable, whilst attending the Baptist Church he had built.

<sup>52</sup> Of Holt in Norfolk, who landed in Fernando Po 1854, and when the British ceased to administer the island went across to his friend Alfred Saker at Victoria, Ambas Bay.

*Congregational Quarterly*, April, 1956, has Principal Lovell Cocks' Drew Lecture, articles on sociological factors affecting communication, Pascal's Apology, training leaders, Congregational social theory, Christian art and preaching.

*Mennonite Quarterly Review*, April, 1956, has articles on the modern social Gospel, the dependence of the first Anabaptists on Luther, Erasmus and Zwingli, the officers of elder and bishop in Anabaptist-Mennonite history.

*Proceedings of the Wesley Historical Society*, March, 1956, has appreciations of the late F. F. Bretherton, articles on John Cennick, Wesley and proverbs, Tanderagee, and Methodist ministry in Inverness in the nineteenth century.

*Scottish Journal of Theology*, June, 1956, has articles on the meaning of ordination, modern Swedish theology, Barth's *Dogmatics* and the usual book reviews.

*Journal of the Presbyterian Historical Society*, May, 1956, has articles on Knox's Genevan congregation, Charles Thomson, Carlyle, and Allan Cunningham, Katherine Babington of Harnham.

# English Letters in the Cwrtmawr Collection (J. H. Davies)

IN THE NATIONAL LIBRARY OF WALES, ABERYSTWYTH.  
(No. 818. NLW. MS.—A COLLECTION MOSTLY OF  
WELSH LETTERS).

Letters are original unless otherwise stated.  
For purposes of reference they have been placed in chronological order.

1. 1796. Sep. 1. J. JONES (*Ramoth*) to - - -. "*Copied by Ellis Evans, Cefnmaur.*"

Addressing a stranger, because two years ago Jones read "some books published by you entitled,

1. The Commission given by Christ to His apostles.
2. The Bluff of the Gospel a saving faith.
3. A Letter on the Sonship of Christ.
4. The Nature and Import of Baptism."

J. is greatly pleased with them "as leading the minds of men to the original glory and simplicity of the gospel of our salvation"; and he has translated parts of them to his church ("as they cannot understand the English tongue"), and has had some circulated.

"There is a considerable alteration and reformation of late among the Particular Baptists in N. Wales, especially concerning church order and manner of worship. Our church is the first in this point."

"Our church every Lord's Day to observe the following Institution of Divine Service

1. Public prayers according to the direction given in 1 Tim. 2, vs. 1, 2, 8.
2. The public reading of the Scriptures. 1 Thess. 5: 27; 1 Tim. 4: 13.
3. The singing of praise. Matt. 26: 30; 1 Cor. 14:15; Eph. 5: 19.
4. Preaching and expounding the Word. 1 Tim. 5:17; 1 Tim. 4: 2-4.
5. Mutual Exhortation of the Brethren. Heb. 10: 24-25; 1 Thess. 5:11.
6. Collection for the poor, and other uses. 1 Cor. 16: 1-2.
7. Breaking of the Bread or Lord's Supper. Acts 2: 42; Acts 20:7.

This now we observe every Lord's Day instead of every month."

Asks for letter concerning following things:

- "1. Washing of feet is not as yet solved among us. Some think it was an ordinance to be observed once by every member in the church according to John 13: 14-15. Others think it is a duty to be observed only in case of necessity, 1 Tim. 5: 10.
2. What do you think of anointing the sick with oil according to James? Jas. 5: 14-17.

3. If the First Churches had a plurality of elders, what you (think) of the Seven Churches of Asia. Rev. 2: 1, 8, 12, 18; Rev. 3: 1, 7, 14."
2. 1797. Apr. 27. *Copy of English appendix to a letter in Welsh by J. JONES (Ramoth). Receiver not stated.*  
Hopes receiver has by this seen a copy of J.J.'s letter to Thos. Parry, of Chester, "which informs briefly the reason of our separation from some of the churches with whom we formerly walked in fellowship," due not to prejudice but to love of truth. "Some of the above churches neglect the Institution of Christ. I know also of several persons in those churches object against the Collection every first of the week, and the feast of Charity and pleading for blood-eating. May the Lord interpose."
3. Copy of letters by J. JONES (Ramoth) to ARCHIBALD MACLEAN (Edinburgh).  
1797—  
Churches in N. Wales going very happily indeed. J. proposes visiting S. Wales in May, where "there is a little reformation among some of them of late." Yet J. cannot hold occasional communion with any of them because they "disregard so many of the sayings of Christ."  
1799. Aug. 24.  
*Note.*—The original of the following letter is also in the collection.  
"Sara Jones, the wife of my colleague," died on June 30, aged 28, leaving husband and one child.  
"Now to queries in your letter which was translated as usual."  
1. J. used all endeavours to "instruct the other churches" before he broke connection, but to no purpose. Some of the Societies in Anglesea have drawn back from reformation, mutual exhortation, weekly poor collection, &c., but J. keeps in personal correspondence with many of them.  
2. Glyn Church (John Edwards) and 'Crickieth' stand "connected with us." The latter are 15 members, "composed of such as have separated from Garn Church," have no public teachers, and have no public worship, "excepting the Lord's Supper and preaching the Word." Members at Ramoth 30, Harlech 50, Dolgelly 27.  
3. Regrets "State of our Church meeting in different places is not agreeable to the primitive model." J. does not now conduct Lord's Supper more than *once* on Sabbath because unscriptural. The geographical extent of the churches makes it impossible to meet, as M. has suggested, for the Lord's Supper in a central place. General opinion is that the breaking of bread should cease till there is a plurality of elders in every society.  
1800. March.  
"The Church at *Bryndeynyd* together with the society at *Ruthin* (both in Denbighshire) have become "connected with us." "These brethren have separated from the connection as we formerly did." John Edwards of *Glyn* and his Church are in peace, also the Church at *Crickieth*. At *Ramoth* a hopeful young man named *Rab Morgan* has started preaching. J. is sorry to report that his colleague *Joseph Richard* "having imbibed something of the *Sabelian error*," has with the most part of the members at *Dolgelly* withdrawn from the church, and "formed a separate Society about the end of January."
4. 1799. Apr. 26. *Copy J. JONES (Ramoth) to WM. JONES, Bookseller, Castle, Liverpool.*  
Hopes W.J. has received copy of his letter to Parry, of Chester giving

reasons for J.J.'s church's separation. J. adds that several folk in the other churches neglect or oppose "some of the Institutions of Christ," e.g. "Fellowship or collection every first day of the week, the solemn ordinance against eating of blood, the love feast." Ramoth going well, 7 baptized recently.

5. 1802. *TIMOTHY THOMAS* to *REV. EDMUND FRANCIS* (c/o *Richard Roberts, Carnarvon*).  
Encloses letter (copy) from Rhos-Llanerchrygog, as follows—"To the church at Pennel, R—&c." followed by creed. Had to excommunicate their minister Nicholas Lewis who "fell reproachfully." John Edwards (Glyn) and others have helped them. One Robert Humphreys (who has a wife and four small children) has been speaking well, and they intend to ordain him. Collections low. Membership 13, decreased last year. Have to pay £4 10. 0. interest, and folk poor.
6. 1802. June. *TIMOTHY THOMAS* to *EDMUND FRANCIS* (as above).  
Enclose receipts for various moneys. As to church at Llanerchrygog, the assistance will be sent to E.F., but he must withhold it until reasons are provided as to why Llan. refuse fellowship with the neighbouring churches which also receive grants, and will not have men from the *South* to preach there. T. stresses that such monies are for the *minister*, not for other purposes—therefore it should be withdrawn if a church does not seem desirous to get a minister; also "young unsettled preachers should not have equal with settled pastors"; also if ministers are in doubt of receiving the money it should be paid direct to them, not to the deacons. . . . Recommends Register of Births and Deaths for Llan., and explains the manner of entries. After E.F. has distributed the money T.T. would like to hear how much gives to Rhos and "others of an unpleasant nature."
7. 1802. Nov. 19. *TIMOTHY THOMAS* (*Istington*) to *EDMUND FRANCIS* (as above).  
Acknowledges account of distribution of Fund Money, also account of money used for itinerating. Is the latter more worth while than sending money to S. Wales? Has written to ask Mr. Z. Thomas's opinion. T.T. is sorry to hear that E.F. wishes to be relieved of distributing Fund Money, because "you find it a task too difficult to follow our directions and to keep your brethren at home upon good terms." Asks E.F. to reconsider it, and to suggest any amendment in rules if too strict. Gives E.F. determination of £2 9. 6. still in his hands. Fundees meet Tues. 30th inst.
8. 1804. May 18. *Copy J. JONES* (*Ramoth*) to *ARCH. MACLEAN* (*Edinboro*).  
J. has recently visited churches at Crickieth, Llanllyfni and Carnarvon and all are in peace. Edmund Francis has not heard from M. for twelve months! Robert Roberts (Bryndeynith) preached at Ramoth last Sabbath. States that none of those excluded last year have imbibed the "Arminian heresy." "All those that are born again of the incorruptible seed, and have tasted that the Lord is gracious, do, as *new born babes*, desire the sincere milk of the Word, that they may *grow* thereby, after the image of Xt." J. agrees with M. that it is the preacher's duty to *declare* the whole counsel of God to hearers, but does not agree to *press it home*. Disagrees with M.'s contention "that God's people be known as such, while they are in unscriptural connections." Criticises at length Dr. Gill's criticism of text 2 Peter 2: 1, especially "δευποτης."

9. 1805. Jun. 27. *Petition of JOHN BLAYNEY (Llanberis) to Managers, Particular Baptist Fund.*  
Petition for books giving statement of faith "according to the confession of faith that was published in London in the year 1689." Recommended by Titus Lewis (Carmarthen), Evan Evans (Horeb), Samuel Breeze (Aberystwyth), Thos. Jones (Glyncyriog). (N.B.—The whole of the letter, including signatures of recommenders, is in the same hand).
10. 1806. May 30. *Copy J. JONES (Ramoth) to MACLEAN.*  
J. very perturbed because M. had written to Edmund Francis of J.'s "spirit and indiscreet manner of writing." J.J. has given E.F. a transcript of his (J.'s) letter and sought his judgment. E.F. thinks the letter excellent, but also thinks that M. can never be pleased on the disputed question of doctrine. J.J. therefore says he will discuss the millenium no longer with M., though he hopes friendly correspondence may continue.
11. 1806. June. *Copy J. JONES (Ramoth) to - - -*  
J. has recently lost his "host of upwards of 16 years." Regrets to hear of H. D. Inglis's death of whose works he thinks highly. Says Fuller's pamphlet caused some stir among the Calvinistic Baptists, but is dying down now. J. has published a small collection of hymns as an appendix to his former collection of Psalms and Hymns, the more recent collection being mostly a translation of hymns from Maclean's collection, and from John Glas's collection of Xn. Songs. J. has also published a "Summary of Scripture Principles and Xn. Practices put forth by Elders and Brethren of Several Xn. Churches in N. Wales." Churches are going happily, although because of the strictly scriptural nature of them J. does not expect popularity. Differs from Maclean's view of Millenium as set forth in his "Commission," p. 335-351. Gives following list:
- |                        | <i>Pastors</i>                                    | <i>Members</i> |
|------------------------|---|----------------|
| Ramoth (Merioneth)     | J. R. Jones, Robert Morgan                        | 89             |
| Llanllyfni (Carnarvon) | Edmund Francis, Wm. Williams (his helper)         | 61             |
| Bryndeunyth (Denbigh)  | John Roberts, Robt. Roberts, Wm. Roberts (helper) | 37             |
12. 1808. Jun. 29. *DAVID SAUNDERS (Undergrove, Nr. Lampeter) to J. R. JONES (Garregfawr, Nr. Tanybwlic Inn, Merioneth).*  
Regrets to hear than J.R. has left "South-Deheubarth as you call it." Greatly admires J.—"The only thing I put against you is your *depart-ure*," although he knows very little about the circumstances. Although J. sent the pamphlets by Evan Jones, Eglwswys, he has not received them, for E.J. is "rather more unsteady than some people, although a very good preacher." Fever has raged in Cards, especially Cardigan and Newcastle, but now abating. John Richard, old minister at Newcastle, and James Thomas, deacon there, died of fever. Zech. Thomas still well; also saw Henry David, John Reynolds and Ben Davies of Molerton, at Cardigan at Annual Meetings. Heard Henry David came along to "your territories" with Christmas Evans. Speaks of success of Wesleyans, but says their preaching is very confused. D.S. has been to London serving a new Welsh church there; is still single, and living on farm with parents. (Note—"Dated 29 June. Answered Sept. 7, 1808.")
13. 1817. *MICAH THOMAS (Abergavenny) to ELLIS EVANS (Baptist Minister, Llanefydd, Denbigh).*

Commends John Davies' moral character. He erected a new meeting house, seating six or seven hundred, opened March 20, 1806. About 30 baptized since. Good congregations.

14. 1821. Sep. 14. *WM. DAVIES (Utica, U.S.A.—Deerfield) to ELLIS EVANS (Cefnmaur, near Ruabon).*  
Long letter. Writes to tell E.E. (a stranger) all about Baptist life in America. Mentions Welsh preachers out there—John Stephen (Pembrokeshire), Joseph Richards, Thomas Morgan (Merthyr Tyd.), David Griffiths (Mer. Tyd.), Griffith Thomas (Carnarvon), Ab. Williams (Monmouth), Richard Jones (Cardigan), Thos. George (Radnor). Wishes remembrance to John Evans (Llanwddan), W.D. came from Salem, Glan Conway.
15. 1822. *W. M. DAVIES (Utica) to E. EVANS.*  
Would like to hear from E.E. No more information as from previous letter.
16. 1823. Oct. 2. *TIMOTHY THOMAS. Testimonial to character of EVAN EVANS, his friend.*  
Testimonial states that E.E. was instrumental in founding Welsh Baptist Church at Deptford, honorarily. Now a more central situation would be desirable. T.T. signs himself "The hereditary friend of the Cambrian Baptists."
17. 1823. May 12. *Sent by TIMOTHY THOMAS to ELLIS EVANS.*  
Copy of the filling up of a widow's receipt.
18. 1824. Feb. *J. HARRIS (Editor and Publisher, Seren Gomer) to JOHN EVANS, Minerva, near Wrexham.*  
Bill against J.E. for £7. 6. 9. through Ellis Evans.

F. G. HASTINGS.

*The Pastoral Ministry of the Church*, by Charles E Surman. (Independent Press Ltd., 1s.)

Mr. Surman's complaint has frequently been expressed, but never more forcefully than here. It is that ministers are not properly trained for their real calling and that when they leave college they scarcely have time to exercise it anyway. One sympathises with Mr. Surman. Not all colleges can be quite so remiss in the matter of giving practical instruction to students as Mr. Surman alleges his was. But, even so, this booklet has its point. We must evolve a scheme whereby men preparing for the ministry can have a period of "walking the wards," so to speak. The writer pleads for simpler machinery in the churches, enabling the minister to spend less time in long committee meetings, and more among his people. The minister himself should be ruthless in husbanding his time, and there must be dedicated lay pastoral service. The pamphlet closes with fifty "Pastoral Suggestions" which every ordinand would do well to read and digest.

J. ITHEL JONES.



## Two Baptist Pamphlets

RECENTLY in a secondhand bookshop, I discovered two very interesting pamphlets, one dated 1773 and the other 1798. The first page of the earlier one reads: *A Charge and Sermon delivered at the Ordination of the Rev. Thomas Dunscombe at Coate, Oxon, 4th August, 1773.*

The sermon was delivered by the Principal of the Bristol Baptist College, Hugh Evans, M.A. (1713-81), and the charge was given by his son and successor, Caleb Evans, M.A. (1737-91). The text of the sermon was *Philippians* ii. 29: "Receive him therefore in the Lord with all gladness, and hold such in reputation." The charge to the minister was based on *Colossians* iv. 17: "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." The tutor at Bristol College, James Newton, M.A. (1734-90) was also present and took part in the services, as did Benjamin Francis (1734-99) of Shortwood, Nailsworth. Daniel Turner of Abingdon (1710-98) put the usual questions to Thomas Dunscombe and set him apart to the pastoral office. His elder brother, Samuel Dunscombe, then minister at Cheltenham, also a Bristol student, was present, and also a college friend, John Rippon (1750-1836) who came from the same church as the two Dunscombes, Tiverton in Devon.

That must have been a glad and notable day for the church at Coate, because for over a year their new pastor had been preaching as a supply, and deliberating as to the call of the church. On that day in 1773 he began a great ministry of twenty-five years, during which he established new fellowships at Buckland and Bampton, where chapels were built. He also restored the cause at Farringdon, and assisted the new struggling church at Oxford. In 1792 he received the M.A. degree from the Rhode Island College. Romance came to him late. He was nearly fifty when he married Miss Mary Steele of Broughton, Hants., whose aunt, Miss Anne Steele (1717-1778) was both poet and hymn-writer. When Caleb Evans died in 1791 he was succeeded as Principal by John Ryland (1753-1825).

The second pamphlet contains "A Sermon preached before the Ministers and Messengers of the Baptist Churches belonging to the Western Association at the annual meeting held in Salisbury; on Thursday, 31st May, 1798, and published at their request." The preacher was John Ryland and his text came from *Matthew* xxii. 40: "On these two commandments hang all the law and the prophets." This pamphlet of forty-two pages was printed by Biggs and Cottle at Bristol. Joseph Cottle (1770-1853) was a church member at Bristol and served for several years upon the college committee. He published "Lyrical Ballads" by Coleridge and Wordsworth, also in 1798. He and James Newton were bosom friends. Newton was assistant minister at the Pithay Church as well as Tutor in the college. That meeting at Salisbury in 1798 reminds us that the Western Association then covered a very wide group of churches, from Salisbury to Falmouth. In 1823 it was divided into four smaller areas. John Ryland crowded his days with unremitting toil and died on 25th May, 1825. During his years at Bristol the college removed from very limited accommodation in North Street, to new and much larger premises in Stokes Croft. These were opened early in 1812, and housed the college for over one hundred years. The present college buildings, near the University, were opened in 1919.

GORDON HAMLIN

## Reviews

*Sacral Kingship in Ancient Israel*, by Aubrey R. Johnson, (University of Wales Press, 12s. 6d.).

In this monograph Professor Johnson deals with a theme which, he confesses in the preface, has engrossed his attention for nearly a quarter of a century. The author's earlier publications were intended to be a preparation for this product of long and intensive study.

The book maintains that as early as the tenth to the sixth centuries B.C., there was an elaborate festival held in Solomon's temple which had roots in an earlier Jebusite cultus and which now celebrated both Yahweh's triumph of creation in the primeval past and the final victory in the future over all that impedes the realisation of the purpose of that creation, namely "the fulness of life for all mankind." Meanwhile, the ritual drama issues a summons to Yahweh's people to hasten the day of this "universal realm of righteousness and peace" by renewed faith and endeavour. The Davidic king is a key figure in this drama because in him "the life of the nation as a corporate whole finds its focus." In the mime belonging to this festival the king, as the Servant of Yahweh, suffers an initial humiliation, but he is granted salvation for himself and his people because of their common "fidelity, devotion, and righteousness." The humble Messiah now becomes, as the adopted son of Yahweh, his enthroned vicegerent on earth, and the "trustee of Yahweh's chosen people."

This picture of the festival grows out of a study of Psalm 72; II Saml. 23, vv. 1-7; Psalms 132, 89, 29, 93, 95, 99, 24, 47, 68, 48, 149, 46, 97, 82, 98, 84, 101, 18, 118, 2, 110 and 21. The careful exegesis of these passages is based on the principles of the unity of the individual psalms (not excepting the notorious 68th) and of the fundamental soundness of the Massoretic text. Foreign texts (Babylonian and Canaanite) are used to illustrate what is already present in the Hebrew psalms rather than to read into the latter extraneous ideas. The author's own translation of the Old Testament passages contain a number of new and suggestive renderings.

That such developed Messianic ideas as are here set forth could be current in Israel during the early monarchy will no doubt come as a surprise to many readers, especially to those whose

conception of a suffering Messiah is anchored to the teaching of Deutero-Isaiah. Equally the universalism of this great prophet of the Exile is presented as an essential feature of the theology of this early festival, and as implicit even in the Sinai-Horeb Covenant. This is a severe challenge to the older view of the pattern of development in Old Testament religion and would give a very early basis for much of the teaching of Christ which was rejected by His own generation. But Dr. Johnson suggests in the preface that his thesis has implications for New as well as Old Testament exegesis. This is a book to read and ponder. The indices are a valuable appendix.

G. FARR.

*The Septuagint Bible.* Translated by C. Thomson, revised by C. A. Misses. (Falcon's Wing Press, U.S.A., \$6.50).

Here is made available for English readers a translation of the oldest translation of the Old Testament. This volume of more than 1,400 pages, beautifully produced with large type, is very good value for money. The foreword tells us what the Septuagint is and how this English translation arose. The introduction that follows is a reliable account of ancient sources of information concerning the Septuagint with examples to show that Jesus used and Paul used this form of text. The ordinary reader will be interested to compare this translation with the English versions, and will no doubt be amazed at the differences between them. Thus *Isaiah ix. 4*, reads: "And his name is called *The Messenger of Great Counsel.*" Bagster's edition of the Septuagint is increasingly difficult to come by, and the Falcon's Wing Press have done the general reader a great service. This was their aim and they have admirably fulfilled it.

*The Cross in the Old Testament*, by H. Wheeler Robinson. (S.C.M. Press, 10s. 6d.).

A happy inspiration led the S.C.M. Press to issue at a reasonable price in one volume the late Baptist Principal's three monographs, *The Cross of Job* (revised edition of 1938), *The Cross of the Servant* and *The Cross of Jeremiah*. To have these studies again and together is most satisfactory. Through the scholarship and the spirit of Wheeler Robinson we study some of the greatest portions of the Old Testament as the approach to the cross of our Saviour. Those of us who were unlucky enough not to obtain the works when they were published, and those too young formerly to have obtained them, have now their welcome opportunity. For in spite of the changing fashions of scholarly approach, these studies will always be read.

*The Liturgy of the Church of South India. An Introduction to and Commentary on The Lord's Supper,* by T. S. Garrett. (Oxford University Press, 3s. 6d.).

This little book is a guide to the Communion Service of the Church of South India. That service has nine principal divisions, and the introduction describes the Eucharist portions in terms of these themes: Thanksgiving: Communion: Commemoration: Sacrifice: Presence. The commentary is a guide to the methods and indeed the meaning of the principal parts of the service. As an account of the liturgy it is an excellent and clear statement, and must be of outstanding help to those who use this form. It explains the assembly of the best elements in the eucharistic traditions of the uniting churches. Baptists would wish to start much further back, and to raise issues which are naturally assumed in this beautiful little book.

*An Order for Holy Baptism. The Church of South India.* (Oxford University Press, 1s.).

This little booklet contains both a series of directions for the ordering of the Ordinance and the order of service itself. Provision is made for Adult Baptism and what is really the christening of infants with appropriate responses. Ceremonies after Baptism such as donning white robes, the receiving of lighted tapers, are suggested, though no mention is made of a possible giving of milk and honey. The order of service is rich and helpful, but the tendency is to swamp the action of the Ordinance with words and prayers. Baptists will find the 'Infant' form of the service difficult, though they may well use some of the passages and prayers selected.

G. HENTON DAVIES.

*Knife and Life in India,* by T. Howard Somervell. (Livingstone Press, 10s. 6d.).

"Greater works than these shall ye do, because I go to my Father." Commenting on this promise of our Lord, William Temple wrote: "It is a greater thing to have founded hospitals all over Europe and in many parts of Asia and Africa than to have healed some scores or some hundreds of sick folk in Palestine . . ."

This book is one of the many pieces of evidence on which Temple could have based his argument. It is a revised edition of a book printed in 1940 whose stocks were destroyed by enemy action. The author, a member of the 1922 and 1924 Everest expeditions:

and now a surgeon in Travancore, tells quietly a most exciting and moving story. The almost impossible operations he has undertaken tell of the devotion of the man. There is humour here, too, particularly in the chapters entitled "Letters, and Other Things." But the lasting impression is one of intense concentration on his task and a wonderful devotion to the One who commissioned him. This book is surely among the finest of a fine company of writings on medical missions.

*The True and the Valid*, by Richard I. Aaron. (Oxford University Press, 3s. 6d.).

This Dr. Williams Lecture Professor Aaron offers as a contribution to the current discussion on the meaning of the adjective 'true.' As the title suggests, he approaches the question from the side of the relations between 'true' and 'valid.' After a careful examination of cases in which the distinction between these two terms is clear and a further discussion of the terms 'logically true' and 'factually true,' the argument leads on to the idea of 'consistency' or 'non-contradiction.' Dr. Aaron asks: "How have we come to base our thinking on the principle that what is inconsistent with itself cannot be true?" He finds three main answers. Firstly, there is the rationalist. "Reason teaches us that consistency is a feature of our universe, that everything is itself (identity) and is not another thing (non-contradiction)." Secondly, there are those who think that this principle of consistency is "a methodological requirement in thinking" and nothing more. The third explanation is that "the principle of consistency is something we have picked up, almost without our knowing, from our traffic with the world in which we live."

That Dr. Aaron tends to favour this third explanation will not surprise those who know the author as an expert interpreter of the Empiricists and, perhaps, the greatest living authority on John Locke. They will appreciate his concluding sentence which claims that if this third theory is correct, "... a factual element would be present at the heart of the logical, and we should have to deny all pure a priori explanations of human thought, along with all absolute distinctions between the logical on the one hand and the empirical on the other."

The lecture does not provide easy reading. Not that there is any obscurity either of thought or expression. But there are here concentration of thought and precision of style which demand careful reading. This is a notable contribution to an important subject by one whom we are proud to hail as a fellow-Baptist.

J. ITHEL JONES.

*The Bent World*, by J. V. L. Casserley. (Oxford University Press, 21s.).

The title of this illuminating book is taken from a poem by Gerard Manley Hopkins which describes the Holy Spirit with warm breast and bright wings brooding over the bent world. For the author does not believe that this is, as some would have it, a broken world but one which slants away from its proper purposes, out of line with its past, astray from its destiny, yet not entirely out of contact with the source of its vitality. The subject of the book is Christianity, Communism and Western civilisation. The first part summarises Russo-Marxist Communism and ascribes its main appeal to its mystique of history. In the second part the author examines the weaknesses and follies of the secular outlook which is hostile to Communism but has divested itself of "downright, dogmatic and institutional Christianity." In so doing it has deified democracy, become obsessed with technical achievement and economic doctrines and activity, weakened itself by nationalistic schisms and by the prevalence of domestic instability revealed in the habit of divorce. Finally the task of Christian theology and the prophetic role of the Church at this critical juncture is presented. To all who cherish the characteristic values and ultimate purposes of Western civilisation this volume may warmly be commended. It is packed with good things. Both lucid and wise, it makes stimulating reading.

*From One Lay Preacher to Another*, by Arnold S. Clark. (Carey Kingsgate Press, 5s.).

In the form of a series of letters, deliberately written in colloquial style, this extremely useful little book offers to novices in the art of lay-preaching helpful guidance and advice which are the fruit of Mr. Clark's own long experience. Not only preaching itself but every aspect of the work is dealt with and much more ground is covered than the size of the book might suggest. Its pages are full of good, sound, practical common-sense, from which ministers in addition to lay preachers may profit. Written by one who approaches the task of preaching with the highest ideals and a dedicated spirit, this book deserves to be widely circulated, and a study of it will better equip lay preachers for the increasingly important part they play in the life and worship of our Baptist churches.

*The Preacher and the Bible*, by Hugh Martin. (Carey Kingsgate Press, 1s. 6d.).

In this, the Frank Broughton Memorial Lecture for 1956, Dr. Martin quotes Spurgeon's answer to the questioner who asked him

how he would defend the Bible against attackers: "As I would defend a lion—by letting it loose." One method of letting it loose is that of expository preaching, and this is the central theme of this excellent booklet which is as well-informed, readable and profitable to study as are all Dr. Martin's writings.

*Hungry Men*, by Leonard Hurst. (Livingstone Press, 5s.).

Inspired by the belief that the Incarnation involves Christians in the task of redeeming the whole of life and by the physical and spiritual needs of millions in the world today (though Mr. Hurst emphasises that there can be no dichotomy between physical and spiritual, individual and social), this book is an urgent plea for all men of good will to rise to the challenge of contemporary poverty, hunger, ignorance, fear. Typical of the grim facts the author presents is the information that two-thirds of the world's population of 2,500,000,000 are living in acute hunger, squalor and misery. It was to save such a world that God sent His only-begotten Son. None who read these pages could be left untouched by Mr. Hurst's burning concern and his call to share the burden which weighs heavily on his own heart. Not only missionary enthusiasts but all Christian men should ponder this book, and it would make an excellent basis for study-circle discussions.

*Messages from the Parables*, by Carl A. Glover. (Independent Press, 8s. 6d.).

Here, by an American minister, is a new and refreshing series of studies in the parables of our Lord, which are helpfully arranged in five groups to illustrate different aspects of the Kingdom of God. While critical questions are for the most part left alone, no reader will be in doubt as to the scholarship which underlies the expositions. Intended for devotional use, the book presents with clarity and skill interpretations of the parables from which the ordinary reader will greatly profit and which preachers will find invaluable in preparing sermons on these subjects. Not only do these studies help toward a clearer understanding of the parables themselves but, with illuminating illustrations, they also relate their teaching to life in the world today. This is a wholly admirable book, interesting, readable, instructive and spiritually rewarding.

*Grace Abounding to the Chief of Sinners*, by John Bunyan. (S.C.M. Press, 8s. 6d.).

This is one of the "Treasury of Christian Books" series being issued under the general editorship of Dr. Hugh Martin, who writes

a brief but helpful preface to this present volume. Not the least of its merits is that, being attractively printed and produced, it will win new readers from among those who have not hitherto been drawn to the great Christian classics because of their out-of-date and often forbidding appearance. On the contents of the work it would be almost presumptuous to comment, for the spiritual power and literary genius of this account of "the exceeding mercy of God in Christ to his poor servant John Bunyan" long ago established it as one of the really great stories of what Bunyan himself calls "the merciful working of God" upon a man's soul. It certainly merits a place alongside the other treasures which the publishers propose to issue in this series and they are to be congratulated upon making this remarkable account of the evangelical experience available to a new generation of readers.

*Minnie Belle*, by Loulie Latimer Owens. (Broadman Press, Nashville, Tennessee, \$1.50).

Not many in Britain can be acquainted with the engaging heroine of this enjoyable book. This reviewer, however, happens to be one of that fortunate few. The wisdom, wit and resourcefulness of this delightful little lady has been known to him for some considerable time, and he is also acquainted with her talented creator, Mrs. Ollin J. Owens, of Greenville, S. Carolina. Every month for seven years Mrs. Owens has contributed to *The Baptist Program*—a ministerial journal of the Southern Baptists of the U.S.A.—a brightly written sketch featuring Minnie Belle, wife of Rev. Percy Vere, portraying her humbling Percy when he is proud, cheering him when depressed and helping him cope with the vagaries of Mrs. Longwind, Mrs. Gripes, Deacon Bigwad and other problems arising in his Middleburg Baptist pastorate. The original purpose of the sketches was to point out faults common to ministers in such a way that they would be made to laugh at their own foibles. In this Mrs. Owens has admirably succeeded, and no one will chuckle more over these pages than ministers—except possibly their wives. The Broadman Press has done well to gather these very human sketches together into one volume. Not only is Mrs. Owens a minister's wife herself, by the way, but she is also an officer of the S. Carolina Baptist Historical Society.

G. W. HUGHES.

*The Hope of Glory*, by H. Lovell Cocks. (Independent Press, 1s. 6d.).

If at one time death and the after-life loomed large in hymns and sermons, these subjects are nowadays too much neglected. For that reason only—apart from the excellence of the contents—this, the 1955 Drew



Lecture on Immortality, should be widely circularised. Its theme is that eternal life involves the redemption and perfecting of our finitude. The author describes the nature of that redemption and shows how home, friendship and church fellowship provide a foretaste of the life to come. Readers will find it helpful and rewarding.

*The Treasurer and Church Finance*, by John B. Gotts. (Independent Press, 1s.).

Like the perfect minister the perfect church treasurer does not exist. At least, so we thought until we had read this admirable booklet, for its author must evidently be an exception to that rule. Combining economic realism with deep spiritual conviction, this comprehensive guide to the treasurer's task will be found invaluable by those who are new to the office and no less by those who have for long acted in that capacity. Were these practical pages studied and put into practice ministers and churches would have cause to rejoice and be thankful.

*Adventures in International Friendship*, by E. A. Beaton. (Independent Press, 9d.).

This is the story of how Streatham Congregational Church under the leadership of Charter Piggott sought to contribute to international friendship and to bring the idea of the World Church to life within its own fellowship. Across the barriers of race and colour the hand of Christian friendship has been extended and grasped. Reading this booklet may inspire other churches to similar ventures in making the World Church real to the ordinary church member.

*The Devotional Life*, by Stephen Winward, *The Office of a Deacon*, by Charles B. Jewson, *The Work of a Sunday School Teacher*, by Jessie Murphy. (Carey Kingsgate Press, 3d. each).

These are Nos. 7, 8 and 9 in the Advance Series of pamphlets. They contain, within the limitations imposed by space, much that is wise and helpful in the way of practical guidance and advice from which those readers for whom they are designed could not fail to profit. It is to be hoped that this useful series of booklets is enjoying a wide circulation among our people. Churches should purchase them in quantity and distribute them where they are needed.

*One Hundred Tales Worth Telling*, by Albert D. Belden. (Independent Press, 6s.).

From a wide variety of sources these tales, intended for children's talks, have been gathered. Having made practical use of the book this reviewer commends it to teachers and preachers as one of the best of its kind he has met.