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## Editorial Notes.

THE Corporation of the City of London propose to lay out the famous Bunhill Fields burial ground as a garden of rest. The proposal has considerable interest for Baptists, for from the seventeenth century until 1852, when interments there ceased, Bunhill Fields was the *campo santo* of London Nonconformity. The City Lands Committee of the Corporation consulted the Dr. Williams's Trust, the Free Church Federal Council, the Methodist Conference and the Presbyterian Historical Society before drawing up its scheme. Though there does not seem to have been any direct approach to any Baptist authority, we note with satisfaction that among the graves which will remain in their present position if the proposals are carried out, is that of Bunyan. It is proposed that certain graves be "removed and brought into groups." One of these groups will be at the present site of John Rippon's tomb and will include the memorials to John Gill and Joseph Ivimey. Another will include the tomb of Joseph Hughes. Group ten will bring into somewhat incongruous juxtaposition the graves of William Blake and Joseph Swain, the Baptist hymnwriter who died in 1796. Since, of the more than 120,000 persons buried in Bunhill Fields, only thirty-nine are to be specially marked in the new scheme, Baptists, it may be felt, are fortunate to have six representatives. We note that the General Board of the Three Denominations (Baptists, Congregationalists and Presbyterians) have "expressed their admiration of the scheme," adding the welcome suggestion that "some memorial, perhaps in the form of a tablet on the walls of the perimeter of the ground, should be erected to the distinguished dead buried there whose tombs are not to be preserved." The Court of Common Council has approved the scheme and a landscape architect is now at work on the details. If and when put into effect, the work will involve the expenditure of a very considerable sum of money.

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Professor Joachim Jeremias, of Göttingen, one of the most distinguished German New Testament scholars, has issued a revised and enlarged edition of a brochure which first appeared in 1938. *Hat die Urkirche die Kindertaufe geübt?* (Göttingen, 1949)—that is, "Did the Early Church practice infant-baptism?"—is yet another interesting contribution to the current debate

regarding the rite of Christian initiation. Of modern discussions, Professor Jeremias singles out as of special significance those of A. Oepke, J. Leipoldt and Oscar Cullmann (with whom he is in general agreement for their affirmative answer to the question) and Hans Windisch and W. Michaelis (who are more cautious). Jeremias's own affirmative answer is based on the view that John's baptism must be connected with proselyte baptism and the latter carried back into pre-Christian times. These assumptions would be widely questioned. In common with many modern scholars, Jeremias devotes considerable attention to the question: Were the children of Christian parents baptised? He admits that it is unlikely to have been the practice in the earliest days and puts forward the tentative suggestion that Paul may have introduced the baptism of "Christian" children as a substitute for circumcision. This does not seem to us very convincing. Jeremias quotes and reproduces a number of interesting inscriptions, but these appear to date from the third century.

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Dr. Hugh Martin has retired from the position of General Manager of the Student Movement Press. His service in this position has been long and notable. He has made the Press one of the most important religious publishing houses in the world, and has sponsored some of the most influential Christian books of the past generation. The whole Christian Church is in his debt. Happily, Dr. Martin is still young enough for us to hope for many years of further service in other fields. Though he has usually worked behind the scenes, he must be recognised as one of the chief architects of the British Council of Churches and the World Council of Churches. The bearer of a name long honoured in Baptist circles, and the resolute and able advocate of causes which have often been unpopular, Dr. Martin has won the respect and regard of all who know him.

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Elsewhere in this issue Professor Bender's important life of Conrad Grebel, of Zurich, is reviewed. One of the author's colleagues at Goshen College, Professor John Christian Wenger, has recently issued a most valuable source-book for the study of the Anabaptist and Mennonite traditions. *The Doctrines of the Mennonites* (Herald Press, Scottdale, Pennsylvania, \$1.00) consists of an expansion of chapter XIII of the author's *Glimpses of Mennonite History and Doctrine* (see *Baptist Quarterly*, Vol. XII, p. 352), followed by appendices which give the text of the Schleithem Confession (1527), the Dordrecht Confession (1632), Christian Fundamentals (a statement adopted at a Mennonite

General Conference in Missouri in 1921), the Shorter Catechism prepared by Prussian Mennonites in 1690, the Waldeck Catechism of 1778, and Gerrit Roosen's Catechism of 1702. The result is a volume that should find a place in Baptist libraries beside W. J. McGlothlin's *Baptist Confessions of Faith*. The latter provides an English translation of Zwingli's Latin version of the Schleithem Articles, but has not the full text of the accompanying pastoral letter, which was written apparently by Michael Sattler. McGlothlin refers to the Dordrecht Confession, which is still in circulation among American Mennonites, but does not give it.

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Incidentally, we notice that one of the Amsterdam ministers who signed the Dordrecht Confession was Pieter Iantz Moyer. Was he, we wonder, any relation of the Baptist, Samuel Moyer, who enjoyed such a remarkable reputation as a financier during the Commonwealth and Protectorate? More information about Samuel Moyer would be very welcome. As early as 1648 the Council of State ordered the Committee for the Navy to take him into consultation. Head of the Customs from 1649-54, Moyer was one of the representatives of the City of London in the illfated Barebones Parliament and later a member of the Council of State. A close friend of William Kiffin and Henry Jessey and an associate at times of John Wildman, Moyer was arrested in November 1661 for alleged complicity in a plot against Charles II and was imprisoned until 1666, the latter part of the time at Tynemouth. Dr. Whitley was of the opinion that a "Prison Meditation" published in 1666 by S.M., of which there is a unique copy in the Angus Library, was by Moyer (see *Baptist Quarterly*, Vol. 1, p. 77). The Broadmead Records contain an entry for the year 1681: "S. Moyer decd, and was buried in our Burying-place." Was this the great financier? The name does not occur in the lists given earlier in the Bristol records.

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The Annual Meeting of the Baptist Historical Society was held, under the chairmanship of the President, Mr. S. J. Price, on 1st May at Bloomsbury Central Church. After tea Rev. John Huxtable read a paper on "Authority" (see p. 292) which aroused keen discussion. Reports were presented by the Secretary, Treasurer and Librarian. The officers and committee were re-elected.

## Authority.<sup>1</sup>

NOT merely because of certain contemporary political developments and aberrations, but chiefly because it is a problem which theologians are not honestly able to avoid for long, I wish to discuss the question of authority in religion. What is the source of religious truth? To be quite precise, of Christian Truth?

Let me set the stage somewhat by referring to a book published in 1946: *The Problem of Authority in the Continental Reformers*, by Rupert E. Davies. It is an academic exercise, which seeks to assemble what counsel Luther, Calvin, and Zwingli have to offer about the problem of authority; and Mr. Davies sets out with the conviction and hope that he can thus solve what he calls the central problem of theology (op. cit. p. 9). "Its solution," he writes, "would put all other problems of theology on a clearly defined level. Could the wholly authoritative source of religious truth be discovered, the problem of the Atonement, for instance, would be no longer: which is the right theory of the significance of the Cross? But, what is the meaning of the pronouncement of the authoritative source on the subject? And the same, *mutatis mutandis*, would apply to the other problems of theology." In so far as Mr. Davies further illustrates his point by reference to mediaeval theology, fundamentalists, and those whom he is pleased to call "neo-biblicists," I suspect that he is more inclined to think of revelation in terms of revealed propositions than I should be myself, but that possible disagreement does not deter me from accepting his estimate of the importance of the problem of authority and of the amelioration of our theological problems consequent on its solution. Yet his altogether admirable analysis of the three great reformers yields disappointingly meagre results: here is the conclusion:—

"We embarked on this enquiry with the *reasonable*<sup>2</sup> hope that Luther or Zwingli or Calvin would solve for us the problem of authority. That hope has been disappointed, and the problem is still unsolved. The basic reason for the failure of these three Reformers to do what we expected of them . . . is this: not one of them was able to free

<sup>1</sup> Read to the Baptist Historical Society at its annual meeting on May 1st, 1950, based on a paper read to the London Congregational Ministers' Board and published in the *Presbyter*, Vol. 7, No. 3, here expanded and illustrated.

<sup>2</sup> My italics.

himself entirely—Calvin most of the three, but not even he entirely—from the mediaeval error that the source of authority is necessarily to be found in some place wholly outside the individual. While this error prevails, the problem is insoluble.

But we have learned from Luther that there is a Word of God, a revealed truth about the universe, if we can only find it. From Calvin we have picked up the hint that true knowledge comes from the interaction of the knower, the known, and the Spirit of God; and he has told us something of the nature and limitation of the State's authority. And the attempts of all of them to locate the seat of authority have enabled us to clear the ground of many untenable views which have nevertheless affected the lives of men and societies. So, perhaps, the inquiry has not been entirely useless." (op. cit. p. 154).

That is an interesting catena of important and occasionally controversial judgments; but I single out one. Mr. Davies speaks of the error of supposing that "the source of authority is necessarily to be found in some place wholly outside the individual." If he wishes to say that the truth must commend itself to and be accepted by the individual before it can become part of his mental furniture, I agree, as who would not? If he wishes, further, to say that we cannot find the source of final authority in a book, or in an institution, then I should also agree; and, greatly daring, I venture to suppose that Luther and Calvin might have agreed as well! But has Mr. Davies exhausted all the possibilities? I think not; and my criticism of his valuable work is that he seems to me to have set his problem in the wrong perspective. My suggestion is that as Christians we are committed to saying that authority belongs to Christ and to Christ alone; that ultimately the problem of authority is the problem of our submission to Him who is our Lord and Saviour; that what I might call "secondary" authorities only possess real authority as they point to Christ, and that more often than not the authority we want to ascribe to some of these "secondary" authorities is—consciously or unconsciously—an attempt to protect ourselves against the ordeal of being brought face to face with him to whom alone authority, final and complete, belongs. "Christ is the Head of the Church. . . . He is made head over all things for the Church which is his body": part of what that means, I take it, is that he has authority: rather, he is authority; and in the last resort there can be no other.

In the light of that basic assumption let me review the three

“secondary” authorities, as I call them, which in various ways and to different degrees men have found useful: in each case, we may note, the “secondary” authority has often been treated as the primary authority: (i) the Bible; (ii) the Church; (iii) individual conscience.

#### THE BIBLE.

The authority of the Bible is too complex and difficult a theme to be dealt with at all adequately in part of a paper such as this; yet one or two points may, perhaps, be made without too much uncertainty.

The Reformers and their successors who developed what is often called Protestant Scholasticism formulated the doctrine of Holy Scripture with great care and fulness. “It is one of the most original parts of their work.”<sup>3</sup> In the ancient and mediæval Church the relations and mutual dependence of Scripture and tradition had never been completely worked out. On the one hand there is evidence that Scripture itself is a sufficient guide to the truth of God. Duns Scotus, for instance, says that “Holy Scripture sufficiently contains the doctrine necessary for the human soul”; and William of Occam writes that “a Christian is not compelled as a necessity of salvation to believe, either as a duty or in practice, what is neither contained in the Bible, nor can be inferred as a necessary and clear consequence from the mere contents of the Bible.” What Protestant could have said it more plainly? Yet, on the other hand, Duns Scotus can also claim that the authority of Scripture depends on the approval and authorisation of the Church; and there are many indications among mediæval theologians that a declaration of the Pontiff or the tradition of the Church is of equal authority with Scripture. Against this the Protestant Reformers set a doctrine of Scripture only, which is expressed in these words of Luther: “the articles of faith are not to be built up from the words or the deeds of the Fathers. . . . We . . . have another rule, namely, that the Word of God should establish the articles of faith, and none other, not even an angel.”

It is at least doubtful whether Luther and Calvin, for instance were what we should now call fundamentalists; I should be much inclined to argue that they were not—certainly they would not satisfy the strictest sect of contemporary fundamentalists! However that may be, Protestant Scholasticism settled down to fundamentalism. Dr. R. S. Franks has described this development in a paragraph which I quote almost in full. He begins by

<sup>3</sup>R. S. Franks in an essay, “Dogma in Protestant Scholasticism,” contributed to “Dogma in History and Thought,” ed. W. R. Matthews: I have used part of this essay in the succeeding paragraph.

quoting John Gerhard, a Lutheran doctor, to this effect, "Holy Scripture is the Word of God set forth in the Holy Scriptures." Here is Dr. Franks' comment: "there is no real distinction between Scripture and the Word of God, which is its whole content, so that it contains nothing else. Since Holy Scripture is God's Word, it is distinguished from all other books by having a meaning and content that is entirely Divine. The ground of this is that God by His Holy Spirit inspired its writers. God Himself is the author of Scripture; prophets and apostles are only His instruments. God supernaturally communicated to their minds not only the thoughts, but also the very words contained in Scripture. Inspiration is thus not only real, but also verbal. The Scripture down to its very last jot and tittle is divine."

The older among us can testify that this doctrine of Scripture lived and flourished long in Protestant circles; nor is it dead yet. But since it was formulated we have seen two developments: the rise and popularity of what for want of a better term we still call higher criticism; and, since then, the search for some doctrine of the authority of Scripture which shall ensure the deliverance from an infallible book, secured by the critics, and yet declare the fact, for such it is, that the Bible is inspired as no other has been or will be. It is here that the shoe pinches for most of us. We cannot go back on the critical study of the Bible; yet we cannot altogether dismiss from our minds the question: "what does the Bible say?" We can no longer treat it as our fundamentalist brethren can and do; yet we hanker after some oracular authority, and we may have a suspicion that just as some fundamentalists tend to forget the human element in the creation of the Bible, some—perhaps most—of the critics tend to forget the divine. To suggest, as many have done, that the Bible is no more than historic testimony, and that it can have no more authority over us than historical records of any sort may have is to fall into an opposite but equally great error to that which is evident in fundamentalism. The Bible has authority; and it has a different authority from such historical records as *De Bello Gallico* and *Hansard*.

What, then, is this authority? Biblical scholarship, now well entered upon its post-critical but not anti-critical stage, begins to point to the answer, though it often occurs to me that Forsyth and Denney anticipated a great deal of what is now hailed as novel; part of the authority of the Bible is that it records—and here it is unique—the story of our redemption. Here, beginning with the call of Abraham and continuing until the Body of Christ has begun its work after the life, death and glorification of the Redeemer, is the story of God's mighty acts for our salvation. This in fact is witness to Christ, to all that he began to do and



to teach, to all that went before him and, so to put it, made his ministry possible; and this, ultimately just this, not any alleged verbal inerrancy, is at least part of the authority of the Bible: its witness to Christ. Searching the Scriptures, with whatever intention, will not give us life save as we find him.

But this is only part of the authority of the Bible; and what I need to say more, let me introduce with a moving passage from P. T. Forsyth's address to the Autumn Assembly of the Congregational Union of England and Wales in 1905, entitled: "The Grace of God and the Moral Authority of the Church." "When I read: 'He loved me and gave Himself for me,' do I trouble (when these words are most powerful and precious with me) about their value for Paul's type of religion, or their bearing on the theory of Atonement? Their Gospel of Atonement leaps out of the book and clasps me. Who shall separate me, with all my wretched schism, from Christ's love? Who shall dislodge me from the security of God's love in Christ? I am secure, not because it is written, but because the writing becomes luminous with the passage through it of the Holy Ghost. The wire glows with the current. I have a measure now for the whole of Scripture in the living word which that phrase carries home to my soul. The whole soul of the Bible looks out through that eye, and searches mine, and settles and stills me with the Grace of God. The Bible has done its great work for me (and for the world), not as a document of history, but as a historic means of grace, as the servant of the Gospel, lame perhaps, and soiled, showing some signs of age, it may be, but perfectly faithful, competent, and effectual always for God and man" (op. cit. p. 65. 66.) The words which impress me most are these: "I am secure, not because it is written, but because the writing becomes luminous with the passage through it of the Holy Ghost. The wire glows with the current"; and I could wish that someone would write on the authority of the Bible with that as a text, for I think I can see here how much the real authority of the Bible is the authority of the Gospel, and so of Christ Himself, who is the Gospel, and that the Bible only has authority so far as it has *this* authority; and I suppose that here we see happening what was promised of old: The Holy Spirit . . . will teach you all things, and bring to your remembrance all that I said unto you . . . He will bear witness to me . . . He will take what is mine and declare it unto you (*John* xiv. 26, xvi. 14.).

#### THE CHURCH.

It might be supposed, perhaps, that Congregationalists and those who are close to them in churchmanship would dismiss the authority of the Church with a mere passing reference; on the

other hand, surely, in some ways we give the Church much more authority than other communions. We need to clear our minds at this point.

I remember arguing with an Anglo-Catholic about the authority of the Creeds. I wanted to know what made them authoritative. Was it, as he suggested, because the General councils had accepted—even promulgated—them? Or was it, as the XXXIX Articles declare, because they are convenient summaries of Scripture? I told him that I might understand the authority of the Creeds as expounded by the Articles of Religion; but what I could not understand was that the deliverance of any Council, however ancient or august, could be regarded as absolutely final. I think that was right. We are not iconoclasts. We are not “agin the government” just for the sake of it. Indeed we are wise if we have a great reverence for history. But confessions of faith and conciliar decrees can have only provisional authority. They must be constantly scrutinised. The work of Reformation is perennial; and all traditions and all ecclesiastical authority, especially that of our own communions, must be judged constantly by the faithfulness with which they serve the Gospel.

Here let me cite John Owen. In *The True Nature of a Gospel Church* he has a chapter entitled: “Of the polity, rule, or discipline of the Church in general.” “The rule of the Church,” he maintains, “is, in general, the exercise of the power or authority of Jesus Christ, given unto it, according to laws and directions prescribed by himself, unto its edification. This power in *actu primo*, or fundamentally, is in the church itself; in *actu secundo*, or in its exercise, in them that are specially called thereunto. . . . It is in itself the acting of the authority of Christ, wherein the power of men is ministerial only”; and this, he declares, is evident “for (i) all this authority in and over the Church is vested in him alone; (ii) it is over the souls and consciences of men only, which no authority can reach but his, and that as it is his. . . .” Again, “the power of rule in the Church . . . is nothing but a right to yield obedience unto the commands of Christ, in such a way, by such rules, and for such ends, as wherein and whereby his authority is to be acted.” In a later chapter the same point is made: “the rule and government of the Church are the exertion of the authority of Christ in the hands of those to whom it is committed, that is, the officers of it; not that all officers are called to rule, but that none are called to rule that are not so.” (Cf. *The True Nature of a Gospel Church* by John Owen, ed. J. Huxtable, p. 40ff and 51.) I am not sure how many Congregationalists—or Baptists for that matter—would now accept that version of the authority of the Eldership!

The Church, then, has no authority other than that of its Lord; and it only has that authority when it acts in His Name. That said, I should want to go on to claim that in so far as the Church and its tradition can be shown to be a witness to Christ not only are we to accept it, we are utterly bound by it and to it. We may only reject ecclesiastical tradition and seek to refashion it when we can claim to be doing so in order to make its witness to Christ more clear. This I take to be, broadly speaking, the explanation of the controversies of the Reformation. The Reformers desired to be faithful to tradition, and claimed that their work was in the interests of better preserving that tradition, marred as it had come to be by the mediaeval Church. So in the work of the Reformation we see continuity and disruption; acceptance and alteration; a reverence for tradition and an even greater reverence for truth.

The point is illustrated immediately we ask such a question as, "why do we accept the Canon of Holy Scripture?" Your Papist and his fellow-traveller in the Church of England appear to be satisfied with some such answer as: "Holy Church has spoken." That does not satisfy us; and I suppose that our answer would be that so far as our understanding of Christ takes us, this conciliar decision was right, and that we accept it on that account. We recognise in the Holy Scriptures, thus defined by conciliar decree, an invaluable and necessary witness to Christ; here is part of Christ's provision for his Church. But I suppose that it is at least possible—though very far indeed from being probable—that, should the Holy Spirit declare to us a better understanding of what the Canon of Scripture should be, we should hold ourselves ready to act upon that leading. That, I think, makes plain our attitude to what the "Catholics" call tradition, their view of the authority of the Church, often spelt, of course, with a capital T. We recognise its authority, not because it is the Church's Tradition, but in so far—and only in so far—as it makes Christ's authority operative.

That, however, is by no means all a Congregationalist has to say about the authority of the Church. I realise, of course, that there is this difference *inter alia* between Baptists and Congregationalists: there is no necessary reason why Baptists should follow this or that Church order, while Congregationalists have it as their *raison d'être* to bear witness to a specific type of churchmanship; it would be possible to maintain your testimony about Believers' Baptism in the context of episcopacy, presbyterianism, or independency, whereas Congregationalists could only quit their present position either at the cost of admitting that their historic witness was totally mistaken, or had now become irrelevant or unworkable, or at the opportunity of bearing

witness to the essential truths of Congregationalist churchmanship within the wider context of a united Church in which those truths were generously mingled with others no less essential. Yet it is true that Baptists have—if I may say so—very wisely preferred a congregational form of Church order; and so far Congregationalists have not been too enthusiastic or very unanimous about their “walking out” with the Presbyterians! So it is by no means irrelevant for me to ask in this context what I take to be a very important question: what of the Church Meeting and its authority?

I have heard the Church Meeting spoken of in such terms as to make me fear that having at the Reformation been delivered from an infallible Church, and at some later date not so precisely defined from an infallible Book, I had fallen into the intolerable tyranny of an infallible local congregation! That would have as little to be said for it as an infallible Pope! When we stress the importance of the local Church Meeting and its authority, what do we mean? Not that any group of Christians, banded together as a Church, is sure to be right; it has as much chance of being right and wrong as any similar group of Christians, either in Church Meeting, Presbytery, or Assembly. Nor do we account our local Churches an illustration of the benefits of democracy and majority rule. Our Church Meetings have authority, in so far as they are authoritative at all, when and only when the local Church believes itself to be led to such and such decisions by the great head of the Church; and so the true authority of the Church is the same essentially as the true authority of the Bible—the authority of Christ Himself. Church Meetings, like General Councils, may err; but when they rightly interpret the mind of Christ their authority is immense. John Owen, with more logic and more courage than many of his spiritual progeny, would have argued further that exactly the same authority belongs for exactly the same reasons to the decisions of a group of local Churches in a synod, and that each local church would be bound by a synod's decision in so far as that decision was recognisably the guidance of the Spirit of Christ.

#### CONSCIENCE.

As I pass to speak of the authority of individual conscience, let me set side by side two quotations, one famous and the other more than half-forgotten, though it is just as important; both refer to other matters than the particular one upon which I want to focus attention now, the absolute importance of each man's own faith, his own decision, and his own responsibility.

First, John Robinson's famous words to the Pilgrim Fathers, as he bade them godspeed; “ I charge you before God and His

blessed angels, that you follow me no further than you have seen me follow the Lord Jesus Christ. If God reveal any thing to you by any other instrument of his, be as ready to receive it as you were to receive any truth by my ministry, for I am verily persuaded that the Lord hath more truth yet to break forth out of His holy Word. For my part, I cannot sufficiently bewail the condition of those reformed Churches which are come to a period in religion and will go, at present, no further than the instruments of their reformation. The Lutherans cannot be drawn beyond what Luther saw. Whatever part of his will our God has revealed to Calvin, they will rather die than embrace it; and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented."

Second, some words of the great John Owen on the Church as a voluntary society: "Persons otherwise absolutely free . . . do of their own will and free choice coalesce into (the Church) . . . . It is gathered into this society merely by the authority of Christ; and where it is so collected, it hath neither right, power, privilege, rules, nor bonds, as such, but what are given, prescribed, and limited, by the institution and laws of Christ. Moreover, it abides and continues on the same grounds and principles as whereon it was collected, namely the wills of the members of it, subjected to the commands of Christ. This is as necessary unto its present continuance in all its members as it was in its first plantation. . . . No man can by any previous law be concluded as unto his interest in such things; nor is there any general good to be attained by the loss of any of them. None, therefore, can coalesce in such a society, or adhere unto it, or be in any way belonging unto it, but by his own free choice and consent. . . ." (*True Nature* p. 61).

By the authority of individual conscience, therefore, I hope I shall be understood to mean that personal autonomy and choice which recognises and accepts truth, that personal factor which enabled St. Paul, for instance, to speak of the Gospel both as something which he had received, which existed before and independently of him, and also as "my Gospel."

It is sometimes said, of course, that this third "secondary" authority is reason; and the claim is made that whatever the truth of the Gospel may be must commend itself to reason, which means as often as not some individual person's reason. I do not, let me say, share in that apparent derogation of reason which is so disastrous a feature of much modern theology—and philosophy, for that matter, too. Debtor as I am to Karl Barth, I cannot agree what I suppose he teaches about *analogis entis*; not least because it seems to deny what Paul teaches in the first and second

chapter of *Romans*; yet I am convinced that it is a mistake to talk as if reason were the chief and distinctively human characteristic of mankind, which is in fact an inheritance of Graeco-Roman civilisation and culture which, as I think, we have accepted too unthinkingly. I believe that Emil Brunner's attack on such abstract thinking in the first series of his recent Gifford Lectures (especially that on *Personality and Humanity*) is well founded; and therefore I suppose we must accordingly reject the notion that the only aspect of man which matters is the divine reason dwelling in him, which would mean, surely, that "it is . . . an abstract, impersonal, general principle . . . which makes men human" (op. cit. p. 94); and we must realise that "the Christian concept of personality . . . is the call of God, summoning me, this individual man, to communion with him" (*idem*).

The bearing of this on our discussion of authority I take to be this: Christ and His Gospel are not addressed to the reason alone, but to the whole individual personality. It is a challenge not to the reason alone, but also to the will, the emotions, and whatsoever else it may be of which we are compact. To use Brunner's words again: "a divine *I* calls me *Thou* and attests to me that I, this individual man, being here and being so, am seen and called by God from all eternity" (*idem*). So the challenge of the Gospel comes to me not, as so many theologians and philosophers seem to think, in the form, "Will you accept this as true?" That is only part of the matter. The real question is: "What think ye of Christ?" It is a question of total commitment to or a total rejection of Christ; and that is the whole crux, I suggest, of the problem of authority. And, surely, it is here that we see how that treatment of individual reason as if it were the measure of all things, which finds its classic expression in the Enlightenment and its *reductio ad absurdum* in the more recent writings of the Bishop of Birmingham, is nothing more than a misunderstanding and a perversion of that utterly and intimately personal relationship in which every man stands to the course of all authority.

#### SOME CONCLUSIONS.

I have tried to show that however we come to this problem of authority we are confronted with the authority of Christ Himself, and that all "secondary" authorities are valid and useful and really authoritative in so far, and only in so far, as they reflect and make effective the one supreme authority. On that basis let me table in conclusion, with almost no comment or expansion, some conclusions which follow from it.

The deepest religious conviction and assurance are known by those who are aware of no tension between these three

“secondary” authorities. When a man’s personal convictions are in harmony with the witness of Scripture and the *consensus fidelium* he knows real certainty. This is to know with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge. The historic and the social nature of Christianity alike require that personal conviction should be at one with the faith once for all delivered to the saints and the common experience of all else who have found salvation in Christ. It is when the Bible, the Church, and the believer say one thing that the authority of Christ is most surely acknowledged.

I should claim, too, that authority is absolutely personal; and therefore I have the deepest suspicion of theologians, philosophers and scientists who want me to think that the truth of the universe can be expressed in abstract or intellectual terms. I think it is mistaken theology to think of revelation propositionally; and I like it no better when philosophers and scientists want me to find the final truth whose authority I must acknowledge in ideas. This may estrange me from some orthodox and almost all modernist theologians; but I can only declare my belief that true authority is always personal authority, and that in the Gospel the God-man confronts me with all his immense authority. It is always personal, never abstract, never simply rational or emotional.

Finally, I should claim that the logic of this is that there can be no final external standards of authority, and therefore no final external security. It is the besetting temptation of us all to try to find some “secondary” authority which will appear to afford us sufficient security to screen us from the ordeal of personal encounter with Christ himself; the Bible, the Church, even our personal convictions. But there is no such external security, nor can there be, valuable as such “secondary” authorities may be, and, I believe, are. My picture of the true believer is not of a comfortable recluse who can discourse about what the Bible says, what the Church teaches, or, worse still, “What I think”; but, rather, of one who, knowing all that the facts can teach him, not neglecting what his fellows have learned, nor without convictions of his own as well, gets on with the job of living in constant response to the ever-present Christ, seeking to understand and obey, to trust and to serve him to whom all authority in heaven and earth has been given.

JOHN HUXTABLE.

## The Necrologies of John Dyer.

IN a previous article the recently discovered diaries of John Dyer were described and attention was called to the remarkable series of notes on his deceased friends and acquaintances which came at the end of them. In the 1823 diary there are sixty-one entries in Dyer's necrology, in 1827 eighty-one, in 1836 eighty-four and in 1837 one hundred and four. The following items from the necrologies are revealing and of some historical interest and importance. Entries regarding those who have found a place in the *Dictionary of National Biography* are marked D.N.B.

1823

12. Old *Mr. Dawson* (formerly Pastor of the Ch. at Princes Risboro') in his 89<sup>th</sup> year. I know but little of his former history; the reason of his removal from P.R. was a piece of folly such as has occurred more than once of late years—a desire to re-marry most unsuitably! Oh to be useful while I can & never, never, to excite the pity or indignation of the friends of Christ by acts of *senile* indiscretion, sh<sup>d</sup> I be spared to old age.
14. *Mr. Edmonds*, Birmingham, aged 73—for 36 years pastor of the church in Bond St—one of that generation of preachers now fast wearing away, who permits themselves to *jest* in the pulpit.
36. Dear bro *Ward*, of Serampore! a loss indeed to the cause of Christ in India. He was removed after one day's illness, on the 7<sup>th</sup> March. So uncertain is life, even the most valuable. He was eminent for *spirituality* of mind, which diffused itself thro' all his converse. You could not be with him without perceiving that he walked with God—And yet, in the unhappy affair between Serampore and the Soc<sup>ty</sup> he was sadly warped by prejudice! Let that now, however, be buried in eternal oblivion!
37. July 28. Little did I imagine that ere my return from my Cornish tour, I sh<sup>d</sup> hear of the death of dear *Hinton* of Oxford, but so it is. He was seized with spasms at Reading, & expired there after a few hours illness. His loss will be felt, tho not precisely in the same way as *Ward's*. He was a man of considerable natural powers, improved by consider-



able intercourse with the world—not of great learning, but possessed the art of making the best use of what he had. Unusually fluent in conversation with something of a poetical vein that, combined with a very graceful delivery, made his ministry very fascinating! I could add more, but for the present must forbear! May a holy & able man be raised up to succeed him at Oxford!

56. *Sir Sam Spicer, Kn<sup>t</sup>*, Mayor of Portsmouth, a brewer, on whom I had called, tho in vain, for the Mission. He appeared a remarkably vacant & stupid old man.

1827

25. This morning, Apr. 9 rec<sup>d</sup> the solemn news of the death of dear M<sup>r</sup> *Young*, of Stepney, after an illness of only 10 days. Yesterday I heard that he was ill, & now he is gone—I doubt not to join the glorious company above! He was a most amiable, modest, pleasant man—of considerable learning & fine taste under the direction of sincere piety. The unhappy disputes, respecting his election at Stepney, must have been peculiarly trying to him—but how little did he, or any one else anticipate *such* a termination! May God sustain his afflicted widow, & interpose to repair the breach thus occasioned in the important office at S.

D.N.B.

27. *Rev. Rob<sup>t</sup> Hawker, D.D.*, Vicar of Charles, Plymouth, aged 73, a man well known for many years past as the leader of the Ultra Calvinists—if indeed his system may not more properly be term<sup>d</sup> Antinomianism. My beloved Agnes & I were married by him at his own church in 1803, & as I was his neighbour for several years, frequently his hearer & connected with him in the Committees of several Benevolent Institutions, I had a good opportunity of becoming acquainted with his character, for whatever failings he had, he was a man without disguise. No one can deny to D<sup>r</sup> H. the praise of warm & active benevolence. The poor, the sick the aged and the young alike attracted his Notice for their wants and distresses his heart could feel, & to relieve them his purse was open & his influence indefatigably exerted. I know not that I have ever seen one who excelled him in this respect. His solicitude for the spiritual welfare of others was real, I think, & fervent; tho what I consider his sadly distorted views of divine truth tended sadly to neutralize it. His memory was very tenacious & as he read little besides the Bible, it was amply stored with passages of holy writ. At the same time, whether in conversation or

in preaching it would often appear that quotation followed quotation without any distinct connexion or edifying illustration of their meaning. He had all the requisites of an orator, without turning them to much account—a commanding figure, striking countenance, most penetrating eye, thorough self-possession, a voice flexible & sonorous, capable of filling with ease the largest place, & a tongue voluble to a degree almost unprecedented. Indeed, this faculty of pouring out at will copious citations from Scripture, intermingled with a kind of running comment, expressed in a luscious colloquial dialect, almost peculiar to himself, constituted, among the great herd of professors who think but little, & resolve nearly all religion into feeling, the grand secret of his popularity, while to himself it was doubtless a great temptation to lay aside those habits of study which he found were not wanted to furnish him with something to say. But I do not mean to delineate his theological system. It would be a very desirable service for the church if some competent person who has leisure for the task, would carefully collect from his numerous tracts &c published during the last 20 years, the essence of his system, & show wherein it disagreed with the word of God. D<sup>r</sup> H. was ambitious, & domineering; but the part of his conduct which always appeared the most inconsistent in my view was his introducing his sons Charles & Jacob, especially the latter, into the Church. I conversed with him once on the subject, & thought he was evidently embarrassed, but I had not firmness enough to tell him what many besides myself thought of the business. I could add more, but I am not writing his obituary. Before the Supreme Judge he has appeared to render his account—there I must leave him. ‘Qualis erat, iste dies indicabit.’

37. *Robert Stevens, Esq.* of Shacklewell, 73. Treasurer of the Protestant Society for promoting civil and religious Liberty. Director L.M.S., Comm<sup>o</sup> B. & F.B.S. & indeed connected more or less with most of our leading religious Institutions. An active man of business, & I suppose a genuine lively Xt<sup>n</sup>. D<sup>r</sup> Conquest his worthy son-in-law spoke of him this morn<sup>g</sup> at the Comm<sup>o</sup> of the R.T.S. as eminently exemplifying Ps. XXXVII. 37. All, however, do not concur in similar eulogiums. M<sup>r</sup> S. formerly subscribed 10 G<sup>d</sup> annl to our Mission, but withdrew it on pretext of strict-communion! May 8.

D.N.B.

38. *Rev. Leigh Richmond, M.A.*, Rector of Turvey, Beds & Clerical Sect. to the R.T. Society & author of two or

three of the most popular publications circulated by that Society. The Dairman's Daughter, Negro Servant &c. He was a man of genuine piety and expansive benevolence possessing a vigorous imagination and fine taste & rejoicing to consecrate all his talents to the service of him who gave them. The news reached us this morning (May 11) as we were assembled at the Anniversary of the T.S. & spread much concern & I hope a feeling of solemnity through the very numerous assembly, or rather assemblies, as two rooms were occupied!

49. *Mr. Thomas Walker*, 63, for many years celebrated as a singer & who assisted D<sup>r</sup> Rippon in preparing his tunebook for the press. He was, I believe, formerly a member of the Prescott St, but his tuneful propensities proved a snare to him—his domestic life was eminently unhappy—and he died in a state of derangement! I think of my dear brother with concern, when I remember the end both of Bright, Maze Pond & Walker! Alas, how melodious may the *voice* be, when the *heart* is utterly & hopelessly dumb!
67. M<sup>r</sup> Timms, Sen<sup>r</sup> of Devonshire Sq. formerly a Deacon of M<sup>r</sup> Fuller's ch. at Kettering, & one of the little band who met to form the B.M. Society, Oct. 2. 1792. I suppose M<sup>r</sup> Hogg now to be the only Survivor of that company.

D.N.B.

79. *Rev. Alex<sup>r</sup> Waugh*, D.D. aged 74, for 46 years, Pastor of the Sco Presbyterian Church in Well St. Oxford St. an excellent & venerable man, who has long occupied a prominent place among our public religious characters. He had powerful imagination, which long and habitually exercised upon Sacred subjects had induced an original & attractive style of expression in his public exercises—& was a fertile source of wit & humour in his colloquial intercourses. He excelled, particularly, in public prayer when the intellectual feature I have noticed was happily combined with much devotional fervour & pathos. Of the state of his congregation, or his success in the grand object of winning souls for Christ I know very little.

1836

6. *Rev. J. W. Morris*, residing near Bungay, formerly of Dunstable, in former times the intimate friend of Carey, Ryland & Fuller, author of a life of the latter, & some O<sup>r</sup> Works—a man certainly of ability, but whose later years have been considerably under a cloud. I knew but little of

him personally but it appeared to me there was always an air of pompous self conceit abo<sup>t</sup> him. He is now gone, however, to his own master he standeth or falleth.

12. *John Bell Esq.* 71. an eminent Chancery Counsel, the intimate friend of Lord Eldon. We consulted him in reference to John Deakin's will, & he very kindly return<sup>d</sup> the fee. It was said of him that tho' the ablest lawyer at the bar he could neither speak, or write, or walk. His dialect was thoroughly Cumbrian, his handwriting none but his clerk c<sup>d</sup> decypher, & he was lame, having a deformed foot.
46. *John Pownell Esq.* 77. deacon of the Sabbatarian Bapt. Church in Eldon St<sup>t</sup>. for 51 years, & I suppose nearly the sole male member in it. He appeared a worthy man, though not of very strong mind. His son, Henry, is a man of considerable property, a firm High Churchman, who occupies Spring Grove, near Hounslow, formerly the residence of Sir Jos<sup>h</sup> Banks.
53. The only son of M<sup>r</sup> James Low, of Gracechurch St<sup>t</sup>. a youth of 17 or 18, with a distressing deformity on one side of his face. Of his character & spiritual state I am ignorant.

## D.N.B.

82. *Rev. John Rippon*, D.D., 85, after having, for several years, been incapable of public service. He was by far the oldest member in our body, & ever since the death of D<sup>r</sup> A. Rees, the father of the United body at Redcross Street. He succeeded D<sup>r</sup> Gill at Carter Lane in 1773, & as the D<sup>r</sup> began in 1720, the two occupied the same station for 116 years! D<sup>r</sup> R. had his excellences & his failings also, but he was doubtless a good & useful man. May I be ready to follow him. I do not wish to live so long.
13. *Major Gen. Neville*, of Sutton, a man of some note among people of his class—evangelical church people. He assisted in supporting a little 'conventicle' in his parish, though his churchmanship constrained him to confine his own attendance within walls where no gospel truth was to be heard. Such are some of the consequences of a *state* religion.
17. (Feb<sup>r</sup> 17) After an illness of several years originating in a contusion of the hip, *Julia*, the fifth dau<sup>r</sup> of M<sup>r</sup> Wood of Brentf<sup>d</sup>. She died at Melksham, having resided there some years w<sup>th</sup> M<sup>r</sup> & M<sup>rs</sup> Keen. I had hoped favourably of her, but she had imbibed very fully all the Irvingite heresy, like nearly all the other younger members of that numerous family. This case like many others, must be left to the decision of *that* day.

44. On Wed. 12 Ap<sup>l</sup> my venerable friend & father *Will<sup>m</sup> Steadman*, D.D., of Bradford entered into rest, aged abo<sup>t</sup> 73. Few men have laboured w<sup>th</sup> more cheerful zeal in the service of the Redeemer than he. Few have been more hon<sup>d</sup> by tokens of divine approbation, & the universal respect & veneration of all who knew him. He was my beloved father's most intimate friend. At that time he was pastor of the church at Broughton whither he went from Bristol Academy. In 1799 he removed to Plymouth Dock & soon after obtained for me a situation there. In Feb<sup>y</sup> of the following year, I was baptized by him, & I & my Agnes enjoy<sup>d</sup> his pastoral care till 1805 when he removed to Bradford, & assumed the direction of the Academy newly formed there. In a few years his first wife died, & soon after his very hopeful son William. Subsequently he married Miss Meekes, a very amiable and pious woman, but deeply afflicted. She survives him, but is, I hear, totally unconscious of her loss. His son Thomas lately remov<sup>d</sup> to Bradford, at the unanimous invitation of the church, late M<sup>r</sup> Godwin's. The d<sup>m</sup> own church was provided during his life-time with an acceptable co-pastor in the person of M<sup>r</sup> H. Dowson; the Academy with a president in M<sup>r</sup> Acworth of Leeds, so that the good man had nothing to do but to breathe out his soul into the hands of his Redeemer. Oh to follow him so far as he follow<sup>d</sup> Christ!
62. *Louisa Goodenough*, who was long our servant 'Susan'. Alas! poor young woman, her mind was very dark, poisoned by the influence of an establishment on ignorance. But did I attempt all I could for her? I have long been self-condemned on her account. She is beyond the reach of effort now!
63. My old friend M<sup>r</sup> *Burks* of Edmonton expired in peace on Monday 26th June. For many years he was the London representative of our Mission, & greatly helped dear Fuller & his friends by his judicious, businesslike unostentatious mode of managing business. To me, also, he was an important aid, for some years after I succeeded to the Secretaryship. For a long time past he has been withdrawn into privacy, the subject of great bodily infirmities, but his mind serene & peaceful. At length the kind messenger came to summon him home in the 75th year of his age!
70. On Lord's Day, 16<sup>th</sup> July, my dear old friend & intended father-in-law, M<sup>r</sup> *Samuel Jackson* of Dorking, in his 81st year. A good old disciple. His departure was eminently

peaceful. He came to his grave as a shock of corn fully ripe.

92. *Sam<sup>l</sup>. Hope Esq.* of Liverpool, after suffering the awful calamity of loss of reason, apparently occasioned by excessive mental exertion in profitable business. He was the great stay of the Serampore Mission. May the result prove that a merciful providence is working even in so solemn an event as this!
103. *Mrs. Deakin, Glasgow*, a choice Christian woman, once the most influential of all the religious people in that city, a warm friend of Fuller & the mission, & very kind to me during my visits there. Of late years her husband has suffered great reverses in worldly things, & as both were warm partisans of Serampore, we have had little intercourse, but I have never ceased to regard them with affection & esteem.

Those interested in Baptist history will recognise Wm. Ward of Serampore, James Hinton of Oxford, Solomon Young of Stepney College, Joseph Timms, the Kettering deacon, Webster Morris of Clipston and Dunstable, John Rippon, Wm. Steadman, Wm. Burls, an early treasurer of the B.M.S., and Samuel Hope of Liverpool, who helped to maintain the Serampore missionaries after their breach with the London committee. Dyer's notes throw many interesting sidelights on the personalities of a great generation.

ERNEST A. PAYNE.

*The Dignity of Man*, by Lynn Harold Hough. (Independent Press, Ltd. 6s.).

Dr. Hough argues the dignity of man with zest and copious illustration. It rests in man's relation to God, who gave him intelligence, authority and the power of choice. Man betrays his heritage when he chooses evil. Repentance is essential and is awakened by the vision of the divine love in the Incarnation and Death of Christ. Human dignity must be the test of all social planning. Immortality is God's final seal on human worth.

The writer scarcely does justice to the deep-seated nature of evil, or to the riches of the redemption wrought by Christ. But the book is worth reading, for there is much that is freshly written and stimulating to thought.

FRANK BUFFARD.

## Dr. John Ward's Trust.

(continued)

38. Joseph Angus, 1835-1837, Edinburgh. We are fortunate in having nearly all the correspondence concerning this most eminent scholar and it is now printed for the first time.

His minister was the Rev. Richard Pengilly, trained at Bristol, 1803-1807, and pastor at Newcastle, 1807-1845, where, among many other activities, he established the first Sunday School in the town.

Mr. Angus had studied Hebrew "under the guidance of his uncle, his esteemed relative Joseph Harbottle," pastor in Accrington and Classical Teacher at Horton College, Bradford. Another Tutor was Mr. G. T. W. Mortimer, Headmaster of the Newcastle Grammar School; later, Head of the City of London School.

The following is a copy of the letter that Mr. Angus wrote to his minister:—

"Edinboro'. Dec. 22d. 1833.

"My dear Sir,

"On returning from the labours of the day, I duly received your kind letter, to which I take the first opportunity to reply, tho' I cannot but lament the necessity under which I am laid of introducing myself and my concerns, when paper might be applied with subjects so much more interesting to you, and profitable to myself.

"So long as my desire for the work of the Christian Ministry was unconnected with any appearance of selfishness, I was able to express that desire with a boldness which might appear to some little short of Temerity, but when this inclination seems sanctioned and supported by a prospect of pecuniary advantage, I fear lest it should appear to be rather the result of some mercenary motive, than of Prayer and Meditation—I can only appeal to facts for proofs that I am not actuated by any such feelings—

"When Mr. Mortimer first proposed that I should go to Oxford or Cambridge his recommendation was supported by the assurance of a Scholarship, and the probability of a future Fellowship in one of these Universities. A short time ago, finding that

I could no longer continue with him, without giving a tacit consent to comply with his recommendation, and that I could not conscientiously subscribe to the Articles of the English Established Church, I left London, and came hither, not however without much regret, as I had already received many favours from him, and as I was leaving many apparent advantages of a Pecuniary as well as Literary Nature.

“‘I had looked forward’ (says Mr. M.) ‘to your College Career as a source of credit to myself and to you both of credit and emolument . . . I respect your motives and honour the integrity of purpose which has led you to sacrifice worldly interests to a Sense of duty.’ etc. dated Octr. 5. 1833. I hope, then, that this, as well as the Testimony of my own Conscience, clears me from any imputation of secularity or of the hope of pecuniary advantage in this matter—

“I am quite ashamed to use so much egotism in this short Apology, you will however excuse it, when I assure you, that it is not less disgusting to me, than it can possibly be disagreeable to you.

“I must again revert, ‘me invito’, to myself, and state as briefly as possible, the progress I have made in study, which has, (and I acknowledge it with all thankfulness) resulted as much from the advantages of education which I have enjoyed, as from anything else.

“To commence then with Mathematics to which I have ever had a strong inclination. I have read the 6 first books of Euclid, 1st and 2d Parts of Algebra, Conic Sections, Trigonometry, Differential and Integral Calculus, or Fluxions and Fluents; Mechanics—these three last I read with Mr. Hall. Prof. of King’s College; in Greek, I have read 4 first books of Homer’s Iliad: Oration of Aeschines con. Ctesiph. the Oedipus Rex of Sophocles, Oedipus Coloneus of Do: the Hecuba of Euripides; the Septem Con. Thebas of Aeschylus, the Nubes of Aristophanes, and in short the greater part of the ‘Collectanea Majora’ and the 4 Gospels and the Acts in Greek;—

“In Latin I have read 4 Georgics, and 6 first books of Aeneid, 1st Book of Lucretius ‘de Rerum Nat.’ a few Satires of Juvenal, the greater part of Horace, Cicero ‘de Senec. and de Amic.’ Selections from Ovid. Tacitus’ ‘Life of Agricola’, and his ‘Germania’. xxi. xxii. and xxiii. Books of Livy which I am now continuing. To these I may add the general concomitants of History and Geography. The classes in which I am at present engaged are Greek, in which I am reading ‘Demosthenes de Cor. oratio;’ and Potter’s Grecian Antiquities; Latin: ‘Cicero de Natura Deorum;’ and extracts from Martial. Adam’s Roman Antiquities; Livy; and weekly essays on ‘General Grammar’—



“Divinity, I am reading in Dr. Chalmers’ Class the Doctrines of Christianity, for which our text book is Hill’s Lectures—and Edwards on Original Sin and Freedom of the Will :

“In Hebrew which I cannot possibly at present prosecute, I have read about 25 Psalms and nearly the whole of Genesis—Some of these are private studies, as Edwards. To this I may add to the list of Private Studies ‘Dugald Stewart’s Philosophy.’

“I still however think that I can derive most advantage in one of the Scottish Colleges—the opportunities of improvement are so great; had I written a week later, I might in all probability have added a Bible Class which Mr. Innes Junr. and I purpose commencing in the following week.

“I expect too to engage in preaching occasionally, and my present engagements will admit only of occasional exercise in this part: I do, therefore, think that any little disadvantage attending Edinboro’ as far as Public Speaking is concerned is more than recompensed by advantages of another Nature—

“Upon considering the Vanity, the fleeting and transient scenes of life; I do sincerely ‘groan’ for the Time when I shall bid farewell to the *closer* studies of an University; Glad shall I be when I may turn the little knowledge I possess to the advantage of my fellow men, and to the spreading of the ‘glorious Gospel of the Blessed God.’ I forgot to mention that I am now reading with much pleasure Butler’s Analogy: it is an able work, tho’ it merely clears the way for the introduction of Scripture—I often contemplate the noble disinterestedness of the Apostle Paul and the more I consider it the more noble and super-human it appears to be; how he rejoiced in his Tribulation:—One of the most powerful incentives to holiness is his affecting appeal to the Church at Philippi (if I mistake not) ‘I told you often, and now tell you *weeping*, that there are some who walk enemies of the cross of Christ.’ etc. When we consider that this is he who endured so many Tribulations, who gloried in his afflictions, and who looked undauntingly on the apparatus of martyrdom;—yet he wept as a child when he considered the sins of those who were dearer to him even than life—There is really a great Beauty in tracing up words to their original significations; in this operation I derive much pleasure from Tooke’s Purley, which is a most entertaining Work, to any one who takes an interest in his native Language—the Greek too of the New Testament is remarkably expressive, *διάκονος*, Deacon, clearly points out the humility and working disposition of these servants of God, (*δια*, and *κοις*, dust).

“But I am really forgetting myself, thinking I am writing to an equal, you must then excuse this aberration from the subject in question;

"I have not given any direct answer to the queries I received by your letter, I shall however keep them by me, and answer them, if necessary—

"On calling at Mr. Johnson's he kindly offered to allow me to enter a class, composed of the Students of the Secession who meet for reading the Greek Testament at his house—once in a fortnight this kind offer I willingly embraced: I am, my Dear Sir, exceedingly obliged to you for your kindness, and the interest you have taken in my welfare. Please remember me kindly to Mrs. P and Misses P and H.P. . . .

"Believe me your affec Brother in Christ,

J. Angus."

Letter from Newcastle-upon-Tyne Decem. 31st. 1833.

"To Dr. Ward's Trustees.

"Gentlemen,

"A young man, (a member of the Baptist Church, of which the undersigned are the Pastor and Deacons) of the name of Joseph Angus, about 18 years of age, having enjoyed very considerable literary advantages under the tuition of the Rev. Mr. Mortimer, late Head Master of the Grammar School of this Town and at present of Brompton, and other Tutors; and who is now at Edinburgh pursuing his studies under Dr. Chalmers and other Professors,—is very desirous of devoting his future life to the Ministry of the Gospel of Christ. His abilities for that work have been tried by us, and many others, who are of opinion that he is likely to be a very interesting and useful Minister. *He is anxiously desirous of continuing his studies at the College of Edinburgh, preparatory to that work.* His father is not able to defray the expenses that would thereby be incurred, and we respectfully apply to you to grant him the benefit of Dr. Ward's foundation.

"It may not be improper to add that his former Tutor (Mr. Mortimer) was exceedingly anxious that when our young friend quitted him at Brompton and his attendance on Mr. Hall, Professor in King's College, he should enter at either Oxford or Cambridge, and strong enducements were presented before him; but *for conscience sake* he declined all this, and chose rather the obscurity and poverty generally the lot of Dissenting Ministers, than the enoluments and honors which were held out as within his reach.

"In order that you may be aware of what progress our young friend has made in Study, we enclose a letter written to his Pastor on the 2nd page of which he states this in reply to an inquiry of the subject.

"We may also refer you to Mr. Gurney, one of your

number, who had opportunity of seeing and hearing Mr. Angus a few weeks since.

“ Requesting to hear from you as soon as possible,

“ We are

“ Gentlemen,

“ Respectfully yrs etc

“ Richard Pengilly, Pastor

“ John L. Angus W. Angus Josh.

“ Kedshaw John Fenwick James

“ Maxwell. Deacons.”

The next letter is from William Innes, of Edinburgh, to W. B. Gurney, Esq.

“ Edin. Jany 8—1834.

“ My dear Sir,

“ I am just favoured with your letter of the 6th and lose no time in replying. Mr. Angus is in a great measure unknown to me. He was introduced to me by Mr. Pingelly (sic!)—But he has joined Mr. Anderson’s church and is boarded with his brother. He (Mr. A.) says he has prayed at some of their prayer meetings with great propriety and like one who felt the influence of divine things.—Respecting the Sabbath School in my chapel my son proposed to try and teach a few children and applied to Mr. Angus to join him in it as a person of more experience in this way than himself. But this School has I think only been in operation two or three weeks and last night Mr. A. was not there.—probably being employed in preaching in the neighbourhood as I understand he wishes to be employed in this way.

“ I regret that I cannot give you more satisfactory information on the subject to which your enquiries relate.—I perfectly agree with you that it is of the utmost importance to have decided evidence of sincere I would say deep personal piety as well as talent in those on whom you bestow the benefit of the trust you mention.—You are probably aware that Mr. A. has a defect in his right hand.—I do not know if it arose from being burnt or some contraction about it.—Let me add that I do not think you should be prejudiced against Mr. A. from seeing him with a glass of Toddy as this is sometimes called for as a cheaper article than wine when it is thought necessary to ask for something for the good of the house as it is called. I was asked to procure a place for Mr. A. to board in and had proposed a house where he was to pay at the rate of £40 a year.—I do not know what he pays at Mr. Andersons. But I suppose it is somewhat near this,—this house suited him better.

“ Mrs. I. is still exceedingly unwell.—But she joins me in

kind Christian regard to you and yours. Remember me particularly to Mr. Joseph to whom I wrote lately.

"I am My Dear Friend

"Yours with much esteem

"William Innes.

"My kind regards to Mr. Steane.

"P.S. In attending to Mr. A.s defect in his right hand I do not suppose it can affect his usefulness at home. It might only be an inconvenience were he to go abroad. I mention it because everything shd be in one's view in deciding between two competing applications."

Letter from J. Angus, Stepney College, to Henry Tritton, Esq. (Undated).

"Sir,

"Possibly you may have heard through the medium of Mr. Gurney that I am now applying for Dr. Ward's Trust to prosecute my studies at one of the Scotch Universities—I have thought it right, therefore, to send you one or two reasons for an immediate application.

"I might first state however that the plan of my attending Edinburgh this session, has received the decided approbation of Mr. Murch, from whom I have received a testimonial.

"I have also received Testimonials from Rev. T. G. Hall, Professor of Mathematics at King's College, London under whom I studied one year: from Rev. G. F. Mortimer Head Master of the Cadogan Grammar School, Brompton, who was my Tutor: also from Dr. Chalmers Professors Pillans and Dunbar, of Edinburgh, under whom I studied one Session (1833-4) previous to my coming to Stepney.

"These Testimonials I have forwarded to the Rev. E. Steane, the Secretary of the Trust:

"Having spent all my life in study, I feel exceedingly anxious to enter on those more important duties to which I hope to make all my acquisitions subservient.

"By receiving the Presentation this session I should save *one year* for ministerial duties, and this I feel of great importance when so many have already been devoted to previous preparation.

"This plan, Mr. Murch approves the more, as it will afford me opportunity of returning to Stepney for six months, after graduating; that I may continue the connexion I may have formed with the Churches of our own Denomination.

"I need scarcely add that I should endeavour to justify an affirmative decision.

"I remain, Sir, "Yours truly

"J. Angus."

## COPIES OF TESTIMONIALS.

“Edinburgh, March 20th., 1834.

“These are to certify that Mr. Angus gave regular attendance on the Divinity Hall of Edinburgh for the Session of 1833-4; that he submitted to the ordinary examinations of the Course, and acquitted himself most ably and intelligently under them, and that as far as is known to me his conduct is consistent with his professional views.

“Thomas Chalmers. S.S.T.P.”

“College of Edinburgh: 18 April 1834:

“I hereby certify that Mr. Angus during the course of this session, attended the senior Humanity Class without missing an hour that his conduct was correct and exemplary that he acquitted himself remarkably well in the Public examinations; and, in the different exercises prescribed to be written, exhibited extraordinary proofs of diligence, capacity, and proficiency.

“Mr. A. also read with care several books of Livy as private studies and gained a prize for an able essay.

“J. Pillans.”

“College. Edinburgh 4th April 1834.

“I hereby certify that the bearer Mr. Joseph Angus attended the Third Greek Class regularly during Session 1833-34. that his general conduct was correct, that he prepared very carefully the lessons, and wrote, with success, the exercises prescribed in the Class and that his progress in the study of the Greek Language was such as merited great praise.

George Dunbar

(Professor of Greek)”

“To Joseph Angus

“A Student of great merit in the Third Greek Class this prize was adjudged for a Greek Poem

“by George Dunbar Prof.

“College of Edinburgh. 10th April 1834.”

“Having been informed that Mr. Angus formerly of King’s College London, is a Candidate for an exhibition to the University of Edinburgh I beg leave to offer my Testimony in his favour.

“While attending the Mathematical Class over which I had the honour to preside Mr. Angus was particularly marked for his attention, assiduity, and the rapid progress he made in his studies—His moral character is I believe unimpeachable and his whole conduct and acquirements such as to cause great regret to me that he had left the College—I feel confident that should he

obtain the exhibition which he seeks, his zeal and talents will reward the choice made of him.

"Thomas J. Hall, M.A. late Fellow and Tutor of Magd. Coll. Camb. Professor of Maths. King's Coll. London. Nov. 20th. 1835 : "

Letter from W. H. Murch to "Revd E. Steane."

"Stepney College Novr. 20. 1835.

"My dear Sir

"Mr. Angus will, I presume, give you a copy of the certificates which he presented to our Committee when he applied for admission to Stepney. If Mr. Ward's Trust should deem any testimonial from myself desirable I beg leave to say that Mr. Angus has fully realized the expectations which were formed. His industry has been unremitting and his facility in acquiring and communicating knowledge very far beyond what is usually attained at his age, even with the advantages he has enjoyed.

"His application for your patronage has my cordial approbation, and when he has graduated it will give me great pleasure to receive him again as a Student at Stepney.

"I am, My dear Sir,

"Your's truly.

"W. H. Murch."

#### APPLICATION FROM JOSEPH ANGUS.

"To the Trustees of Dr. Ward's Trust.

"Gentlemen,

"I beg leave to offer myself as Candidate for the Presentation to the University of Edinburgh, left by Dr. Ward, which, I understand is now vacant.

"Three years ago I entered at King's Coll : London, where I studied Mathematics one year : the following session I studied at Edinburgh and last year I was admitted to Stepney, with the expressed intimation that I would be most probably a successful Candidate for the Trust at the first vacancy.

"The present application has received the decided approbation of Rev. W H Murch, and through him of the Stepney Committee.

"I have received and forwarded, Testimonials from Rev. T. G. Hall, Prof. of Maths. in King's College, London : from Dr. Chalmers. S.S.T.P. in Edinburgh : and from Professors Pillans and Dunbar : whose Classes I attended in Edinburgh.

"I have also received and forwarded a Testimonial from Rev. W H Murch.

"Should I be successful, I should endeavour to justify your decision.

"I remain, Gentlemen,

"Yr. obt. servant

"Joseph Angus

"Stepney Coll :

"Saturday : Nov. 21. 1835.

Letter from G. T. W. Mortimer, Western Gr. School, Brompton—

"London—Nov. 21st. 1835.

"My dear Angus

"It will always give me the very greatest pleasure to bear testimony to the high character which you maintained whilst a pupil of the Newcastle Grammar School and subsequently when living under my roof—I have had at various times some hundreds of students under my charge, and I may truly say that amongst that large number you stand unrivalled for talent, assiduity, unexceptionable moral conduct and high religious principle, and that you inspired both Mrs. Mortimer and myself with a feeling of regard and attachment which will last through life—

"With sincerest wishes for your success in your present endeavours

"Believe me always, most truly yours

"G. T. W. Mortimer."

Letter from W. B. Gurney to Henry Tritton, Esq.

"12th. Nov. 1835."

"My dear Sir,

"On reaching home last night I found a letter from Mr. J. Angus of Stepney College—You will probably recollect that he applied two years ago for the benefit of Dr. Ward's Trust being then a student at Edinburgh—He is a young man of great piety and attainments of the superior order but we negatived his application on the ground of his having passed by our Academies or Colleges and we thought the precedent would be injurious—and I think there was an intimation in the Resolution if not Mr. Steane was desired to convey to him in private that if he chose to proceed in the regular course he could probably after that be successful.

"At the termination of that Session he applied and was received at Stepney and has been from that time very highly esteemed. He has now received an invitation from Dr. Newman's Church at Bow (the Doctor being nearly laid aside by a

paralytic stroke) to preach to them for a month with a view to a final arrangement. He has written to me expressing with great modesty his fear of undertaking such a charge at so early an age and with a little expression and enquiry whether there is a probability of his being successful in his applicn. to Dr. Ward's Trustees at the same time asking my advice—I have written to him saying that I suppose there is no doubt of his success if he applies but referring him to the opinion of his Tutors whether the call of Dr. Newman's Church is such as he ought to listen to as they will know the facts and also be able to judge whether an arrangement could be made which should unite his attaining further advantages with his connection with Dr. Newman. I shall I presume hear from him soon but I have thought it best to inform you of his letter lest we should dispose of the vacancy and should afterwards regret it.

“ With respects to Mrs. Tritton

“ I remain

“ My dear Sir

“ Yours v faithfully

“ W. B. Gurney.”

Another letter from Mr. Gurney to Mr. Tritton, dated  
“ 20 Novr. 1835.”

“ My dear Sir,

“ Mr. Angus has applied to me to recommend him for the Trust. He has made up his mind to go thro' his course and graduate and Mr. Murch wishes very much that having done so he shd. then return to Stepney for a year thinking that a theological course at the close will be more important than even now. Under these circumstances Mr. Angus is desirous of saving the present Session which he has ascertained that he should do if he reaches Edinburgh by the 10th or 12th of December. Mr. Steane had at first rather wished that he should close his Session at Stepney and go in October but in consequence of Mr. Murch's opinion that with a young man of his acquirement and talents which are considerable we shd. not be able to keep him the whole term at Edinburgh and then one at Stepney if the matter were postponed he accedes so far as his opinion goes to the permitting him to go at once.

“ I have desired him to transmit his testimonials to Mr. Steane to be laid before the Trustees and you will of course hear from him on the subject but I have thot. it respectful and right to give you this intimation. I am

“ Dear Sir

“ Yours with great respect

“ W. B. Gurney.”



Letter from Jos. Angus to W. B. Gurney, Esq. Denmark Hill, Camberwell.

" Bp. Auckland  
" June 17th. 1837.

" My dear Sir,

" On the preceding page I have sent a list of the classes which I attended in Edinburgh—as you requested in my dear Br. T.'s letter. Will you be kind enough to oblige me by remembering me kindly to him and assuring him that it will give me pleasure to execute any commission he may give me—For the last four Sabbs. I have been preaching to a few poor people in this very destitute neighbourhood, not without some hope of usefulness.—Our sufficiency however is of God—After putting off Park St. for two successive months, I had hoped to have been there next sabb. but am so very unwell that it is necessary for me to decline it entirely or at least till Autumn, when I hope ' if God will ' to fulfil my engagement :— or should it be His pleasure that I never enter on so high an office as that of the ministry may I still say—' His will be done '.

" Believe me, My dear Sir,

" With every sentiment of respect

" Yrs. affy.

" Jos. Angus.

Will you be so good as present my kindest regards to Mr. and Mrs. Jamieson.....and to members of your Family."

The list is as follows :—

<i>Session.</i>	<i>Classes.</i>	<i>Prizes.</i>
1833-4.	Senior Latin.	English Essay on "the comparative merits of Analogous and Transpositive Languages."
1833-4.	Greek.	First Prize for Greek Iambics on "Athens, the Eye of Greece."
1833-4.	Divinity.	

#### WHILE ON DR. WARD'S TRUST.

1835-6.	Logic.	First Prize.
1835-6.	Natural Phil.	Second Prize.
1835-6.	Divinity.	
1836-7.	Senior Mathematics.	First Prize.
1836-7.	Moral Philosophy.	First Prize (Gold Medal).
1836-7.	Belles Lettres.	First Prize (Books).
1836-7.		Students' Prize of 50 Gs. for Essay "on the Influence of the writings of Ld. Bacon."

1836.

Chemistry.

To W. B. Gurney Esqr., one of the Trustees of Dr. Ward's Fund.

Mr. Angus "acted from 1838-44 as Secretary of Stepney College, and had thus a large share in the discussion which led to

affiliation with London University. He remained Principal for forty-four years."

Soon after graduating he became the colleague of John Dyer, the second Secretary of the B.M.S., and it was from the Baptist Mission House that Mr. Angus wrote the following letter, in a much larger and more flowing script than was customary with him, as if he felt the joy of doing it:—

"Sept. 21. 1840.

"Gentlemen.

"I beg your acceptance of the enclosed sum of one hundred and Twenty pounds for 'Dr. Ward's Fund' as a small acknowledgment of my obligation to the Trustees during the two years I was favoured with it.

"I have been anxious for some time to make this return and am thankful that circumstances now enable me to do it.

"Trusting that the men you choose may be increasingly 'men of faith and of the Holy Ghost'—

"Believe me

"Yrs resptfy

"Joseph Angus.

"To the Trustees of Dr Ward's Fund."

He also "repaid to Stepney College the expense of his maintenance there." In a Minute of Nov. 1840 the Ward Trustees testified to the "high sense of Christian principle by which he has been actuated."

E. J. TONGUE.

## W. T. WHITLEY LECTURESHIP.

The management committee has decided to call the new Baptist Lectureship by the name of the late Dr. W. T. Whitley as a tribute to his memory and in the hope that the lectureship will further the interests which Dr. Whitley had at heart. The first Whitley Lecturer is to be Prof. H. H. Rowley. His subject will be "The Unity of the Bible" and his lectures will probably form a series of six, to be delivered first of all at Regent's Park College, Oxford on Mondays at 5.30 p.m. beginning on 22nd January, 1951. Our readers are invited to be present. Donations to the lectureship fund will be welcomed.

# The Message of "In Memoriam"

## A CENTENARY APPRECIATION

ARTHUR HALLAM is best known as the subject of Tennyson's immortal poem, *In Memoriam*. Born at Bedford Place, in London, on February 1st, 1811, he was at Eton from 1822-27 and in 1828 he entered Trinity College, Cambridge, where Alfred Tennyson met him. From the first they took a liking to each other which deepened, as the acquaintance became close, into intimacy. Hallam fell in love with his friend's sister, Emily—a love which was reciprocated—but the engagement was a closely-guarded secret until 1832.

On leaving Cambridge, in 1832, Hallam settled with his father at 7 Wimpole Street, in London, where, to quote his own words, "he slaved at the outworks of his profession." Life as a lawyer was, however, very distasteful to him, and he was glad and grateful to leave the Courts and make many visits to the rectory of Somersby, in Lincolnshire, where his fiancée lived.

"The blind Fury with the abhorred shears," without warning, "slit the thin spun life" in Vienna, whither he had gone in quest of health, on September 15th, 1833. Arthur Hallam was found lying dead upon a sofa in his father's study. The cause of death was the sudden rushing of blood to the head, a weakness to which he was subject.

On St. George's Day, 1850, the death of William Wordsworth not only deprived the nation of a major poet, but left the much-coveted office of Poet Laureate vacant. There has seldom been such eager speculation as to the identity of a new Laureate, and seldom, if ever, have the claims of so many noteworthy candidates been advanced.

Tennyson had considerably enhanced his claims to the laureateship by the publication of *In Memoriam*, the poem which is the keystone in the elaborate arch of his fame, although even so he was offered—and accepted—the coveted prize only after Samuel Rogers had graciously refused it.

Generally allowed to be Tennyson's sovereign achievement in the sphere of poetic art, *In Memoriam* did not see the light until June 1850. By a piecemeal process it came into being, but it is certain that the poet's "shaping spirit of imagination" began its creative masterpiece not long after Hallam's death. He often visited the grave of the "young Marcellus" in Clevedon Church, which stands on a lonely hill south of the town and close to

where the sea breaks "on the cold gray stones." It was here that Tennyson started to write the small elegies "for Arthur's sake, just as he would have liked me to do them."

Professor A. C. Bradley, in his admirable labour of love, *A Modern Commentary to Tennyson's In Memoriam*, does not contend for any rigid division of the poem into parts. He admits that "the content of some of the later sections implies a greater distance of time from the opening of the series than is suggested by the chronological scheme." Also Tennyson himself late in life gave a scheme of the poem to Mr. Knowles which varies in one important point from that of Professor Bradley. It is, however, quite certain that the changes in the poet's mind are marked mainly by the Christmas sections, but also by other oft-recurring seasons and anniversaries.

Tennyson tells us himself that the divisions are made by the three Christmastide sections XXVIII., LXXVIII., CIV. If the reader will follow the divisions as made by Professor Bradley, he will see how the poet conceives the "Way of the Soul." In sections I. to XXVII.—up to the first Christmas—we have the first part, a span of grief, in which the poet looks back upon years of friendship and affirms that love should survive the loss of the loved one, but little reference is made to the continued existence of the lost friend.

In the second part—sections XXVIII. to LXXVII.—the conception of the continued life of the dead is very conspicuous, and the question of future reunion is raised. The remembrance of the early life in a world beyond the reach of death is stoutly and strongly affirmed. There is a passionate, even frantic, desire for the nearness of the dead companion.

Part three, to the third Christmas—LXXVIII. to CIII.—treats of the possible communion of the living with the dead, apparently realised in a trance:—

So word by word, and line by line,  
The dead man touched me from the past;  
And all at once it seem'd at last  
His living soul was flash'd on mine;

And mine in his was wound, and whirl'd  
About empyreal heights of thought,  
And came on that which is, and caught  
The deep pulsations of the world,

Aeonian music measuring out  
The steps of Time—the shocks of Chance—  
The blows of Death. At length my trance  
Was cancelled, stricken through with doubt.

"Stricken through with doubt"; the ecstasy leaves no lasting assurance. If faith is to conquer in the end, as indeed it does,

it is not by the aid of such fanciful and fitful illuminations, but by the strength which it draws from a beautifully persistent love. The tone of the third section is, however, that of a quiet and not unhappy retrospection, and there are glimmerings on the poet's mental and spiritual horizon of new and joyful life starting to show itself.

In the fourth and last part, from the third Christmas—sections CIV. to CXXXI.—the poet wins his victory. The regret passes away, his love begins to grow and widen in the wonderful and welcome knowledge that

That friend of mine who lives in God,  
That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves.

Nevertheless, Arthur Christopher Benson, in his little book on Tennyson, argues that the immortal *In Memoriam* is not Christian because it has nothing to say about the Resurrection. "There is," says the one-time Master of Magdalen, "no allusion in the whole poem to the Resurrection, the cardinal belief of Christianity, the very foundation-stone of Christian belief; the very essence of consolation, of triumph over death, of final victory. It is impossible that one who was a Christian in the strictest sense should not have recurred again and again to this thought in a poem which deals from first to last with death and hope." But is it not true, as Canon Anthony Deane has pointed out, that the Resurrection Doctrine is implicit in the poem? Take, for example, the eleventh stanza of section LXXXIV., describing the meeting of two souls after death, when they would

Arrive at last the blessed goal,  
And He that died in Holy Land  
Would reach us out the shining hand,  
And take us as a single soul.

This is, what Sir W. Robertson Nicoll has finely called, "the living act of the hand of Him Who not merely lived but '*died in Holy Land*'." Does it not involve the doctrine that He is risen? Then there is the great introductory poem beginning

Strong Son of God, immortal love,  
Whom we, that have not seen Thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove.

This poem, which introduces *In Memoriam*, was apparently written after the body of the work had been completed, and is dated 1849. The tone of quiet resignation and supreme faith that pervades it would strongly suggest its composition after the stage

of doubt and despondency had been thoroughly and triumphantly encountered. God is the supreme Author of created beings, rational and irrational. A school of thought, at the time of writing, had arisen which claimed that the scientific method was the adequate and only sure avenue to truth. To this Tennyson did not assent. He held that there were some things which were true which yet could not be *proved*; and these things are to be *believed*—"Believing where we cannot prove." And *believing* thus, Tennyson did not relinquish the foothold of faith. Belief in immortality to him was innate and intuitive. "Thou wilt not leave us in the dust" is almost the language of Psalm xvi, 10. The relation of God in Christ to us involves the necessity of a personal immortality and a personal resurrection.

That Christ died, and rose again, and sat down at the right hand of God, Alfred Tennyson never doubted. Moreover, his faith in our Lord's Resurrection is expressed in various ways, perhaps most clearly and convincingly at the conclusion of *The Holy Grail*:—

In moments when he feels he cannot die,  
And knows himself no vision to himself,  
Nor the high God a vision, nor that One  
Who rose again.

Speaking of these last three lines Tennyson himself informs us that they are "the (spiritually) central lines in the *Idylls*." And it is in the thought of "that One Who rose again" that a struggling faith is rewarded.

"Till God's love set thee at his side again," Tennyson wrote to Queen Victoria. Her Majesty wrote in her private journal after meeting her Poet Laureate at Osborne in 1833:—"He talked of the many friends he had lost, and what it would be if he did not feel and know that there was another world, where there would be no partings; and then he spoke with horror of the unbelievers and philosophers who would make you believe there was no other world, no Immortality, who tried to explain all away in a miserable manner. We agreed that were such a thing possible, God, Who is Love, would be far more cruel than any human being." "Without the Resurrection," Tennyson said once to Herbert Warren, "I can't see how the apostles took heart again."

Hallam Tennyson writes in his biography of his illustrious father:—"That my father was a student of the Bible, those who have read *In Memoriam* know. He also eagerly read all notable works within his reach relating to the Bible, and traced with deep interest such fundamental truths as underlie the great religions of the world. He hoped that the Bible would be more and more studied by all ranks of people, and expounded simply by their

teachers; for he maintained that the religion of the people could never be founded on mere moral philosophy; and that it could only come home to them in the simple, noble thoughts and facts of a Scripture like ours." It would be a tremendous task to sift out all his borrowings from the Bible, for there are traces of them throughout the poem. "God's finger," "idle tales," "the dust of praise," "gods of gold," "the thews of Anakin,"—all these one feels, have sunk so deep into the writer's consciousness that they rise unbidden to his lips, faithful interpreters of his own thoughts, yet enriching and ennobling his verse with memories and associations that no other words in the language possess. The Bible certainly deepens the emotional colouring of his work, as much as it adds to the vividness of his sensuous imagery. Most skilful and convincing, too, is his use of the Scriptural stories of Noah's ark and the dove, of the raising of Lazarus from the dead and his homecoming, of Mary Magdalene anointing Jesus "with costly spikenard and tears," and of Paul fighting with wild beasts. Then besides many references to passages in the First Epistle to the Corinthians, the last stanza of the tenth poem may be compared with Jonah ii. 5—"The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head." It would seem that Tennyson has wrenched the thought from its context and woven it into the context of Arthur Hallam's death:—

Than if with thee the roaring wells  
Should gulf him fathom-deep in brine;  
And hands so often clasp'd in mine,  
Should toss with tangle and with shells.

Among the supreme accomplishments of elegaic English poetry, *In Memoriam*—in company with Milton's *Lycidas*, Dryden's *Ode In Memory of Mrs. Killigrew*, Shelley's *Adonais*, and Matthew Arnold's *Thrysis*, assumes an honourably high place. The gradual restorative power of the Christian faith has never been unfolded with more delicacy of feeling, subtlety of touch, and beauty of expression. *In Memoriam* has become sacred because of the inner message of spiritual hope and healing it has for all who will take the trouble to pore over it. It portrays the several phases or stages of development through which a stricken human soul, crushed with a crowning sorrow, may pass in a process of restoration and recovery, to the attainment of an assured hope.

The Incarnation of Christ is not only the central truth of the Christian system; it is Tennyson's conviction that it is the central fact of all history. When inquiries were addressed to Tennyson concerning his view of Jesus, the poet instructed his son, Hallam, to say: "I have given my belief in *In Memoriam*."

In the powerful prologue—already alluded to—Tennyson calls Christ "Strong Son of God"; and it is interesting to recall that he once said that "the Son of Man is the most tremendous title possible." Son of God, Son of Man—so Jesus was to Tennyson. He did not attempt to distinguish between the divinity and the humanity of our Lord, as so many theologians have unwittingly, and wittingly, done. To the poet the Prince of Peace was all human, all divine—

Thou seemest human and divine,  
The highest, holiest manhood, Thou;

that is to say, one like ourselves, a man like us; and yet so high above us that we fall down before Him—

Our wills are ours, we know not how;  
Our wills are ours, to make them Thine.

As long as the English landscape is loved such shining vignettes as, "The Danube to the Severn gave," "These dews that drench the furze," "The silvery gossamers that twinkle into green and gold," "Calm is the morn without a sound," "Dip down upon the northern shore," "The cattle huddled on the lea," "From his ashes may be made the violet," and "By night we lingered on the lawn," are lovely pictures that will never fade away. As long as the English language is spoken *In Memoriam* will live, be read, and loved. Such haunting lines as "Ring in the Christ that is to be," "'Tis better to have loved and lost than never to have loved at all," "God's finger touched him, and he slept," "The Christmas bells from hill to hill answer each other in the mist," "Behold a man raised up by Christ!" "We yield all blessing to the name of Him that made them current coin," "The full-grown energies of heaven," "The blows of Time—the shocks of Chance—," "The time draws near the birth of Christ; the moon is hid, the night is still," and "That friend of mine who lives with God," were penned to be a permanent legacy of hope and love to all.

The answer to Tennyson's cry for help—the help he wanted for himself and his fellows—came. It came, as the first line of the last stanza of *In Memoriam* informs us, carolling down the corridor of Time from—

That God, which ever lives and loves.

JOHNSTONE G. PATRICK.



## Reviews.

*Introduction to the Old Testament*, by Aage Bentzen. Vol. I *Canon and Text of the Old Testament, and the Forms of Old Testament Literature*, 24s.; Vol. II. *The Books of the Old Testament*, 33s. 6d. (G. E. C. Gad, Copenhagen; Geoffrey Cumberlege, Oxford.)

These volumes are a translation and revision by the author of the Danish original published in 1941. The first word of the review should clearly be one of appreciation to Professor Bentzen for making available to English readers such an important contribution to Old Testament Studies. A great deal of work in this field has been carried on in Denmark, Norway and Sweden, but only a small part of that work is known among English-speaking scholars. Some has been published in English, French or German, but inevitably the greater part of scholarly discussion is carried on in one or other of the Scandinavian languages. The publication of these volumes may be an incentive to students to acquire a working knowledge of, say, Swedish!

That the English is not always idiomatic is to be expected; it does not lessen our gratitude. "Massoretical" for "Massoretic" will cause no difficulty. But the term "Fairy Tale" as applied to some of the O.T. stories, e.g. that of Jephthah, is inappropriate. Neither is it suitable to "the speaking serpent" Genesis iii, the "speaking ass" Num. xxii, and the "helpful animal" of the book of Jonah. But such difficulties can readily be overcome.

Vol. I begins with a valuable discussion of the Canon of the Old Testament, distinguishing the Jewish Canon—our Hebrew O.T., and the Christian—the Septuagint as we know it. Then follows a discussion of the Text, containing a valuable summary of the most recent investigations, numerous references to Kahle's "The Cairo Geniza 1947" (Schweich Lectures for 1941), and a brief description of the various ancient translations. If at times the reader would have wished for a more extended treatment of particular points, he is referred to the standard works on the subject.

The third section of the book is particularly valuable for the English reader. It is devoted to a consideration of the Forms of the literature, Poetry and Prose, i.e. Form criticism of the Old Testament. This occupies some two thirds of Vol. I. In this

section is gathered together the results of great deal of patient work by many scholars beginning with Hermann Gunkel. The many types of oral tradition and literature are discussed in some detail—various kinds of song, poem, psalm, liturgy, proverb, oracle, legend, "fairy tale," myth, etc. These are the forms that lie behind the O.T. literature, the oral and literary conventions by means of which prophet, priest and sage presented the word of the Lord. It is here, especially, that the English student will be grateful for the summary of the work of Scholars in the Scandinavian countries. Whether we accept the particular classification or not, this section is full of suggestiveness. It deserves and will receive the most careful study. At times one may feel that patient scholarship might have been allied with keener sensitiveness. Is the Psalmist really *reproaching* his God in e.g. Psalms 22 vv. 5-7; 44 vv. 1-10; 74 vv. 12ff? (Vol. I. p. 157). It is surely improbable that these poems were so understood when they were used in the cultus of the post-exilic age. Is it not more likely that we have here a genuine struggle within the soul of man? He cannot abandon (or is firmly held fast by) his faith and yet is acutely aware of the challenge to his faith presented by the world in which he lives. It is to be noted that the challenge is taken into the faith, and that is how genuine faith is deepened and enriched. In other words, have we not here an illustration of the valid and the invalid use of Form criticism. It is undoubtedly necessary for the Biblical scholar to recognise these "types"; but that is not enough. He must see the parts in relation to the whole, or recognise the use that is made of these "types" by Israel's men of faith. Thus Jeremiah bitterly reproaches God, *Jer.* xv. 18 xx. 7, but this is part of the larger faith of the prophet.

There can be no doubt about the importance of this kind of analysis which recognises the "types," an extension of our understanding of the oral and literary conventions of the Hebrews. It is thus that we can recognise the astonishing use made of them by the O.T. writers and speakers. A fine illustration of this may be found in the use made by *Amos* v. 2 of the "mourning song" as a powerful "word" for Israel. Space forbids further discussion on this section, except to say that its importance can hardly be over-emphasised.

We must confess to some disappointment with Vol. II "Special introduction," which discusses the individual books of the Old Testament. It may be said that there are other and more extensive "Special Introductions," and numerous commentaries on individual books, so that a larger discussion becomes unnecessary. Clearly the Student must use his Driver, Oesterley and Robinson, Eissfeldt and Pfeiffer before he makes use of this

book. The various books of the Old Testament are discussed, with minor variations under the headings: Author, Contents, Date, Composition. Especially valuable are the numerous references to recent discussions in commentaries and articles on the various books, and, as so often, the footnotes and material in small type are of particular importance. Nevertheless one feels a certain inadequacy of treatment, when the book of Isaiah is disposed of in twelve pages, Ezekiel in seven, and the Psalter in six. The book opens with a discussion of the Law, in many ways the most satisfying section. It gives a brief history of the history of Pentateuchal Criticism, beginning with Jean Astruc 1753, discusses the Documentary hypothesis, and criticises some of the over-confident assertions of the religio-historical criticism. In spite of the vigorous criticism to which the Documentary Analysis has been subjected, the main conclusions still stand, although greater attention must be paid to oral traditions. We cannot forbear to quote: "The Pentateuch reminds one of a mediaeval cathedral which by good fortune has escaped the vandalism of rigorous restorations and therefore stands with all its different styles mixed up, so that a very trained eye is needed to discover the original plan. And nevertheless, there is a plan."

The book closes with thirty-two pages devoted to the Apocrypha and Pseudepigrapha regarded as an extension of the third section of the Hebrew Canon, the Writings.

Indices of Names and Quotations referring to both volumes come at the end of volume II. It is a curious fact, perhaps an unconscious compliment, that Dr. Theodore Robinson appears twice in the Name Index, as "Robinson" and as "Robinson T.H."

Once more we must say that whatever criticisms must be offered—and a scholarly work invites criticism—these two volumes will be a necessary part of any Old Testament library. Professor Bentzen has placed us all in his debt, both for the assembling and criticism of material and for making it available for the English reader.

SELY OAK COLLEGES

A. S. HERBERT.

*Gospel Parallels: A Synopsis of the First Three Gospels, with alternative readings from the Manuscripts and Non-Canonical Parallels.* 1949. (Thos. Nelson & Sons, New York.)

Huck's *Synopse* has long been a familiar tool to students of the New Testament, and in 1936 its German publishers produced an English edition of the Ninth German edition, which

was revised by Professor Hans Lietzmann. In this all the Headings were given in English as well as in German, while the Gospel text was printed in Greek, as in the German edition. Now, however, an edition wholly in English has been prepared for the International Council of Religious Education under the supervision of a Committee of well-known American scholars, in which the text of the Revised Standard Version replaces the Greek text of the New Testament. Hence readers who do not read Greek can have before them the parallel texts of the Synoptic Gospels, and can see their relations with one another.

Already we had the excellent, though little-known, tables of Joseph Smith,<sup>1</sup> of Overdale College, which set out the Scripture references and subjects of the various sections, keeping each of the three Gospels in its present order, but by the skilful use of a variety of types and by cross references indicating their relations with one another. Now, however, the full text is printed in this new edition of Huck, so that the English reader has all the evidence before his eye on a single page. While the minister will doubtless still prefer to use the edition with the Greek text, this should be widely useful to others, teachers and preachers, who will profit by reading together the parallel sections, even though they are not concerned with the intricate problems of literary relations. The sponsors and publishers deserve thanks for this edition, and it is to be hoped that it will be widely used, to the enrichment of the study of the Gospels.

MANCHESTER UNIVERSITY.

H. H. ROWLEY.

*Conrad Grebel, The Founder of the Swiss Brethren*, by Harold S. Bender. (The Mennonite Historical Society, Goshen, Indiana, \$3.50).

The long announced biography of Conrad Grebel, the leader of the group who re-introduced believers' baptism in Zurich in 1525, is at last before us. It is a substantial volume of over three hundred pages, and its appearance is an event for Baptists as well as Mennonites, indeed for all those of the Free Church tradition. Dr. Bender is right in claiming that "the decision of Conrad Grebel to refuse to accept the jurisdiction of the Zurich Council over the Zurich church is one of the high moments of history, for however obscure it was, it marked the beginning of the modern 'free church' movement" (pp. 99-100); and in

<sup>1</sup> Joseph Smith, *Synoptic Tables, showing the Relationship of the First Three Gospels*, 1932. (Berean Press, Birmingham.)

saying that "it is simple duty for modern historians, who have recovered sources, to give Conrad Grebel his rightful place in the history of Anabaptism and of the Christian Church" (p. xiii). This is yet another example of the important contributions that American scholarship is making in the field of Church History. Though books of this kind from the United States are inevitably expensive under present conditions, an effort should be made to see that copies of this one are placed in all Baptist libraries in this country.

The work is the result of long and careful study in Germany and Switzerland, as well as America. It is based on an exhaustive examination of the sources, and it is written with deep sympathy, by one born and brought up among the Mennonite community in Indiana, who has already done much to continue and extend the important historical studies of Anabaptism begun by John Horsch half a century ago. Attention was called to these in the *Baptist Quarterly*, Vol. XIII. pp. 29-33.

Dr. Bender confesses that in spite of all his research "Grebel's is not a sharply delineated figure because of the brevity of his career" (p. 214). Born about 1498, he became an enthusiastic follower of Zwingli sometime in 1522 or 1523. The year 1524 was the really decisive one so far as his contribution to the future was concerned. Dr. Bender dates the baptism of Blaurock by Grebel on the night of January 21, 1525. Palm Sunday of that year, when he baptised many hundreds in the river at St. Gall must have been one of the great moments of Grebel's life. He was arrested in October in Grüningen and imprisoned first in the castle there and then in the tower at Zurich. Escaping in March 1526 with his friends Manz and Blaurock, by means of a rope through an unlocked window, Grebel died four or five months later, probably of plague, at Marienfeld in the Oberland.

In the earlier chapters of Dr. Bender's book we are able to get a fairly clear picture of the patrician circles into which Grebel was born and of the unfortunate tension with his father during the young man's student days in Basel, Vienna and Paris. Glarean and Vadian (who became his brother-in-law) were the decisive influences in Grebel's intellectual development into a gifted and eager humanist of the Swiss type. He was a frustrated and unhappy personality until his marriage early in 1522. Very soon after that he must have passed, under Zwingli's influence, through a religious experience which Dr. Bender says "may well be called a conversion" (p. 77). It resulted in a whole-hearted acceptance of the Reformation principle *sola scriptura*. It was this which led as early as the autumn of 1523 to criticism of Zwingli. The latter accepted the authority of the city council, submitting to and waiting upon its decisions. To Grebel and his friends this seemed

treachery to the truth and to what they had learned from their once admired leader. As Grebel later testified: "Zwingli had brought him into the matter and told him much that he was no longer to stand by, but now repudiated."

Dr. Bender examines with care the contacts and possible meetings between Grebel and Carlstadt and M $\ddot{u}$ nzer, showing how little reason there is to think that his basic ideas regarding the nature of the Church were derived from the Germans. There was widespread uneasiness in reformed circles about infant baptism. It may be traced in the records regarding Luther, Melancthon and Zwingli. Dr. Bender is of the opinion that "It was Wilhelm Reublin and not Grebel who inaugurated the practical opposition against infant baptism in Zurich" (p. 125), but this was in the negative form of withholding children from baptism. There is no doubt that by the closing months of 1524 Grebel's position was clear. In a petition to the Zurich Council he declared that baptism should only be administered to "one who having been converted through God's word and having changed his heart now henceforth desires to live in newness of life" (quoted by Bender, p. 288). That Grebel was the leader in the critical days at the opening of 1525 seems clear from the fact that Blaurock (according to the account in the Hutterian *Geschichtsbuch*, which probably goes back to the year 1534) "entreated Conrad Grebel for God's sake to baptise him with the right Christian baptism upon the confession of his faith." It would appear that Grebel was less ready in speech than with his pen. Had he lived, his strong and moderate leadership might have saved Swiss Anabaptism from disintegration and he might also have provided some memorable expositions of its principles. On the other hand, had he not died when he did, he would almost certainly have had a martyr's end like his friends Manz, Sattler and Blaurock.

The source of the "pacifism" of the Swiss brethren was their study of the New Testament. Dr. Bender is at pains to minimise (perhaps unduly) the influence of Erasmus upon them, but he is no doubt right in arguing that "Erasmian pacifism was primarily humanitarian in character and not theological and biblical" (p. 201).

The volume before us is so full and well documented that it may seem ungenerous to express the wish that it contained a more detailed treatment of the social unrest issuing in the Peasants' Revolt which began with an outbreak near Schaffhausen in the summer of 1524. It is not clear, at any rate to the present writer, that the two movements can be as sharply separated as Dr. Bender believes. Rather fuller references to Balthasar Hubmaier would also have been welcome.

In collaboration with Dr. Ernst Correll, and with the help of material left by the late Dr. Yoder, Dr. Bender hopes later to publish a further volume containing the letters of Conrad Grebel, of which nearly seventy have so far come to light, most of them written to his brother-in-law, Vadian. The present volume should establish Grebel beside Hubmaier, Menno Simons, Smyth and Helwys, among the pioneers of our Baptist faith.

ERNEST A. PAYNE.

*The Public Worship of God*, by Henry Sloane Coffin. (Independent Press. 8s. 6d.).

A Publisher's Note informs the reader that this book received a great welcome in America, and forecasts a favourable reception for the English edition. Let it be said at once that it is to be hoped this prediction will be justified by events. The contents are not indeed quite what might be expected from the sub-title, "A Source Book for Leaders of Services," for, although the author makes many valuable suggestions about worship-material, his real concern is rather with the right attitude and setting for Public Worship. His over-all plan, as our American friends might say, is to give a succinct but comprehensive account of worship in general, and then to discuss the various acts which make up a particular Service of Public Worship. Thus Dr. Coffin deals in turn with the meaning of worship and its theological foundation, the use of ritual and ceremonial, the offering of prayer and praise, the sacraments of Preaching, Baptism and the Lord's Supper, the ministry to Children and finally with the relation of Worship to Church Union. The whole is the ripe fruit of a wise and deeply Christian mind, and constitutes one of the most readable and helpful books for working ministers on this all-important subject which have appeared for many years. Any minister who would give to his people a series of addresses based on the chapters of this book would render them a great service, and would find his own mind and heart enriched at the same time. It should be noted that Dr. Coffin has written for those in the tradition of the Reformed Churches. There is, therefore, as may be expected, at least one point at which a Baptist will wish to add a critical footnote to the text. But broadly speaking the standpoint is that of the "Evangelical Church Catholic" (to use Dr. Carnegie Simpson's phrase), and it should greatly assist Free Churchmen of all types to attain to a more enlightened understanding of the nature of worship, and to a worthier expression of it in practice.

R. L. CHILD.

*The Message of Life-Studies in the Epistle of St. John.* (The Missionary Message of the New Testament series) by J. Ireland Hasler, B.A. (Carey-Kingsgate Press, Ltd. 5s.).

This is a useful exposition of the leading conceptions of the Epistles of St. John as they bear upon missionary proclamation. The first epistle is, of course, mainly in view, but there are also references to the others (the "Johannine postcards" as Gwilym O. Griffith once called them!). The author writes in a clear and pungent style, and his exposition is well-ordered and helpful. The titles of the first three chapters may give some indication of the kind of themes which are treated: Salvation as Life, The Historical Manifestation of the Life, The God Whose Fellowship is Eternal Life.

There are frequent references to Indian thought, by way of comparison with Christian teaching. One misses here any mention of Dr. Cave's fine study *Redemption Hindu and Christian*, and of the recent acclamation of Indian mysticism in the books of some of our prominent literary figures. It is unfortunate that Mr. Hasler has not been able to refer to the work of Dr. C. H. Dodd (in various of his books) on such terms as "Propitiation," and it appears that his stimulating commentary on the Johannine epistles in the Moffatt series was not available when this book was written.

There are a number of quotations of which the source is not given (e.g. on pp. 36, 39, 72, 73.) Mr. Hasler, against most recent opinion, takes the view that 2 *John* was addressed to an individual rather than a church. (p.52). The author gives us much that is well worth pondering from his study of the New Testament and from his missionary experience.

D. R. GRIFFITHS.

*The Mirror of God*, by G. W. Cameron-Price. (Independent Press, Ltd. 6s.).

This book is a brief account of the life and teaching of Jesus, written in the form of a letter from James, Son of Zebedee, to a brother in Rome. It is readable and interesting but inevitably the Master portrayed falls far short of the Jesus of the Gospels. The writer is handicapped by his out-dated idea that the only way to deal with the miraculous is to explain it away. His paraphrases of the New Testament Scriptures are often excellent, but not seldom they rob a passage of its strength and even of its truth. Some of the reconstructions of Gospel incidents are inconsistent with the Scripture records. Imagination has become distortion.

FRANK BUFFARD.



*Rumi. Poet and Mystic, 1207-1273*, by Reynold A. Nicholson, (George Allen & Unwin. 8s. 6d.).

This is the first volume to be issued of a new series of "Ethical and Religious Classics of the East and West." It consists of selections from the writings of the greatest mystical poet of Persia, translated by the late Professor Nicholson, with a valuable introduction and notes. Nearly forty years ago, in his *Mystics of Islam*, Professor Nicholson drew attention to Moslem asceticism and mysticism, and to the Sufi movement, which seems to have been influenced both by Christianity and Neoplatonism. This attractively produced volume will deepen interest and appreciation. Professor A. J. Arberry, who has edited the work of his teacher and friend, claims that Rumi will prove "a source of inspiration and delight not surpassed by any other poet in the world's literature." That high claim should not be dismissed without a careful reading of this notable anthology.

ERNEST A. PAYNE.

## Pamphlets

- A Tale of Two Centuries: Romsey Baptist Church, 1750-1950* (obtainable from the Church Secretary, 1/-)—a valuable illustrated booklet compiled by the Rev. F. C. M. Perkins. The first pastor was James Fanch (1704-67), the longest ministry that of the Rev. E. F. M. Vokes, and in this church the Rev. F. J. Walkey was baptised. The great-great-grandfather of the Secretary-Designate of the Baptist Union laid the first brick of the present building in 1811 and his grandfather was minister from 1850 to 1855.
- A Short History of the United Free Church, High Street, Tring, 1750-1950*, (obtainable from the Church Secretary, 1/6)—an interesting illustrated record compiled by Mr. Trevor W. Wright. The first chapel was in Frogmore Street and for a few years from 1829 it was ministered in by a Methodist preacher. In 1874 it became a Union Church and soon afterwards Charles Pearce began a ministry which lasted until 1920.
- A Centennial Review of the Jamaica Baptist Union* (obtainable from the Baptist Missionary Society, 1/-)—a useful survey written by the Rev. J. T. Dillon, one of the oldest and most respected Jamaican ministers.
- Our Heritage of Free Prayer* (Independent Press, Ltd., 9d.)—a booklet prepared by the Life and Work Department of the Congregational Union which should prove most valuable both with young people and others.
- After One Hundred and Fifty Years* (obtainable from the Church Secretary, 6d.)—an interesting illustrated booklet, compiled by Mr. T. W. W. Skemp, Church Treasurer, outlining the history of Salem Baptist Church, Bilston. Its ministers have included Rev. W. H. Bonner, father of Rev. Carey Bonner, and the present Principal of New Zealand Baptist College, Rev. Luke Jenkins.