

from the Dutch. A German version of the *Pilgrim's Progress* was made and printed in 1754. It was this section that invented Sunday-schools and Sabbath-schools, though these were brought to an end by the civil war in 1777, before Robert Raikes began in Gloucester. When the war was over, no more recruits joined the Brotherhood and the Sisterhood; the Seventh-day section steadily dwindled and does not number two hundred adherents to-day.

The main body however has great vitality. It organized and preserves its annual minutes from 1742. Education has always been promoted, but on simple lines, with distrust of high schools. Discipline has been directed to maintaining simplicity of life; eighty years ago there were frequent pastorals against fashionable dressing, building and ornamenting houses in the style of those high in the world, putting sleigh-bells on horses, using paintings, carpets, fine furniture. The "Dunkers" were therefore regarded with affectionate amusement by their neighbours. Gradual changes were resented by some, and from the main body have split off the Old Order on the one wing, the Progressives on the other. Forty congregations still worship in German, but eight hundred have adopted English. They are known chiefly in Pennsylvania, Indiana, and Ohio, but are sprinkled over thirty states, and are still increasing.

W. T. W.

Reviews.

A BAPTIST BIBLIOGRAPHY, being a register of the chief materials for Baptist history, whether in manuscript or in print, &c. Vol. II., 1777-1837, with addenda from 1613, four indexes, interleaved. Kingsgate Press, 21s. net.

THE second volume of *Baptist Bibliography* will be cordially welcomed by all who are interested in the story and witness of the denomination. Dr. Whitley and the Baptist Union Publication Department are to be congratulated upon the successful accomplishment of an arduous and important work.

A bibliography so admirably arranged in chronological order, and enriched by such brief illuminating notes is much

more than a catalogue of books. It reveals the subjects which occupied the attention of Baptists in the period treated, and enables us to trace the development of their views—theological, social, and political—and to watch their efforts for the conversion of men, the uplifting of society, and the winning of religious privileges.

Great, however, as is the interest of the book to all who are proud of the history of the denomination, it is of surpassing value to those who are engaged in historical research. Baptists had no inconsiderable share in the moulding of English society, and the manifold ways in which their influence was exerted is shown in their writings. Also an adequate history of our denomination is still lacking. The main obstacle to its compilation has been the difficulty of collecting particulars of scattered churches and workers, and combining these into one story. In this work the student has a guide to original sources—to books throbbing with the emotions of the writers and reflecting vividly the influences of their times. Dr. Whitley has worthily performed the necessary initial task which makes possible accurate historical study in a way previously unattainable. To this end the copious indexes appended to the volume greatly assist. The book is not only a great achievement, but it is a promise of a rich harvest to follow.

The time at which the second volume opens is that at which new impulses began to be felt, which changed the sterility of the early Georgian period into the fresh and vigorous life of the nineteenth century. The revival in religion traceable to the ministries of John Wesley and George Whitefield, as well as the social movements fostered by the French Revolution and the American War of Independence, had notable effects on Christian theology and activity. Those holding Calvinistic doctrines were impelled to restate their views and become more evangelical in practice. Perhaps, however, the Particular Baptists of those days were more anxious for the salvation of men than they have sometimes been represented. For instance, Andrew Gifford edited Whitefield's sermons, thus endorsing his preaching. Jonathan Edwards wrote on the revival in New England, and the life of Philip Brainerd, both of which books were cherished by

John Collett Ryland and his son Dr. Ryland. If John Collett Ryland's rebuke to William Carey, that God could convert the heathen without his help, is not an apocryphal story, it shows a spirit which was fast passing away. His son Dr. John Ryland was the second secretary of the Baptist Missionary Society, and travelled many miles (as he carefully records in a manuscript in Bristol Baptist College) to further its interests. Robert Hall's *Help to Zion's Travellers* and Andrew Fuller's *Gospel worthy of all acceptance* show the movement to a more evangelical note in preaching.

Another feature in the literature of the time is the large number of treatises and sermons upon Believers' Baptism. Preachers were determined that their witness to what they believed should be clear and insistent, and, although they stirred up opposition, their appeal was not in vain.

The *Bibliography* also shows that the new awakening was associated with a revived sympathy with the poor and down-trodden, and a fresh interest in popular education.

Caleb Evans might be theologically opposed to Wesley, but he and many others sympathised with the colonists in America and with the earlier movements of the French Revolution.

Revived interest in education is shown by the part taken by William Fox in 1785 in forming a Sunday School Society, a work supported by James Dore, of Maze Pond, and others. The establishment of the Horsley Down Charity School showed consideration for the needs of orphans. For theological education, Bristol Baptist College was practically the only institution of the Particular Baptists until the founding of the Northern Education Society in 1804, which was followed by the reconstruction of the London Education Society in 1809. One of the alumni of Bristol College, Morgan Edwards, established a theological college in Rhode Island (now Brown University) to which duplicates from the Bristol College Library were contributed.

Among the most interesting features of the time are the missionary movements, in which the Baptists were notable leaders. Carey's great pamphlet, "An Enquiry into the obligations of Christians to use means for the conversion of the heathen," was issued in 1792; from that time missionary

sermons become frequent, and the "Periodical Accounts" of the Baptist Missionary Society begin in 1794. In due time the Religious Tract Society and the Bible Society were founded, of which Joseph Hughes, Tutor of Bristol College, became secretary.

The attempts made in 1787 and the following years to obtain the repeal of the Test and Corporation Acts, in which Stennett, Robert Robinson, Samuel Pearce and others took part, showed that the demand for religious liberty had gone beyond the desire for mere toleration.

Another interesting line of investigation is the development of Hymnology, in relation to which this period furnishes the names of John Fawcett, Anne Steele, S. Medley, John Rippon and others.

Early attempts at Baptist history are shown in the writings of John Rippon, Joseph Ivimey, and Isaac Backus. The influence of Robert Hall and John Foster upon English literature can be helpfully traced. These points are only a few culled from the earlier pages of the *Bibliography*; but they will serve to indicate the rich mine which the book reveals for future study. The volume should find a place on the shelves of all who are proud of the men who did so much to build up the Baptist denomination, to win the liberties which we prize to-day, and to inaugurate enterprises which are still blessing the world.

FRANK E. ROBINSON.

PSYCHOLOGY AND THE CHRISTIAN LIFE.

By Rev. T. W. Pym, M.A., S.C.M. 4s. net.

THE Student Christian Movement has rendered a valuable service in publishing this pioneer work, attempting to show the bearing of the New Psychology on the Christian Life. After reading a few books on Suggestion, Psychoanalysis, and the Sub-conscious one gets a sense of bewilderment, something like that which must fill the soul of the explorer when he first touches a new land. There can be little doubt that a new world is literally opening out before us, and already the indications are clear that we shall find

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