

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *The Baptist Quarterly* can be found here:

https://biblicalstudies.org.uk/articles_bq_01.php

Editorial.

OUR contributors this quarter show variety in time and place. Studies of modern China are not rare, but when made by Chinese should be eagerly read; and to find a Chinese Christian estimating his own country will show how far Christianity has struck root to live its own life there.

* * * * *

Russia again has become a land of mystery, and Russian religion is hard for a Westerner to understand. But the vital religion is outside the Orthodox Church, and is in the sects, of whom the Baptists are probably the most important. The estimate here given is, however, by a non-Russian, and a view through other Slavic spectacles has a double interest. It may be well to note that by "Greek Orthodox Church," Mr. Novotny means the Russian Church in communion with the Greek Orthodox Churches.

* * * * *

Jean Allut takes us back for mere facts two centuries. It seems strange for French prophets to tour Germany with predictions of woe, inspired as they claimed by the Spirit of God. But he who reads this story, and then hears of the "Pentecostal" movements in the Baltic lands or in Australia, will see the value of history in warning against such conceptions of the Spirit's methods and aims. Movements which wreck sane evangelistic work are self-condemned.

* * * * *

Mr. Lewis, of Pennsylvania, shows the value of historical research in quite another way. The Bibliography promoted by the Baptist Union has enabled him to identify and understand a unique pamphlet; and this in its turn throws light on the dangers to evangelicalism in our Western Association 130 years ago.

* * * * *

Modern Associations have their own contributions to make, and we have much pleasure to present overleaf the Presidential address to the Bristol Association, delivered at the annual meetings last 25 June, by the Rev. Thomas Hayward, of Bath.

* * * * *

This number takes us half-way through our second volume. If increased support is continued throughout 1925, we hope to announce an improved programme for the third volume.

The Church and the Kingdom.

THE recent conference at Birmingham on Christian Politics, Economics, and Citizenship, indicates the modern emphasis of the religious mind. The primary concern to-day is with the idea of the Kingdom of God. C.O.P.E.C. registers the intense earnestness with which representatives of the various Christian bodies are inquiring into the nature of the Kingdom, and are resolving to realise it, by the enabling of God, in the present order. For this reason it behoves us to investigate the relation of the Church to the Kingdom. Is the Church, for instance, identical with the Kingdom, or to be distinguished from it? This is a question concerning which our masters, the theologians, differ. Some affirm that there is little difference in principle between the Church and the Kingdom. Moreover, it must be acknowledged that in practice, as history shows, the visible Church has functioned as if it were the complete outward embodiment of the Kingdom. How otherwise are we to explain its complacency in the presence of evils, social and political, without its pale?

There are others, however, and they form the majority to-day, who claim that the Kingdom is wider than the Church. Some, indeed, declare that it is greater than the Church, and by the term they appear to mean not greater in dimension, but greater in quality. The Kingdom, they say, is the end, and the Church is the means—the instrument—by which God ordains to promote it. Now, no one questions that it is the mission of the Church to realise the Kingdom; but, in my judgment, this fact does not constitute the Church as inferior to the Kingdom. I shall return to this later; I would, however, say here that we must be on our guard lest, in magnifying the Kingdom, we belittle the Church of the living God, which is the pillar and ground of the truth. I may perhaps explain, if only because the term is used so variously, that by the Church I mean, throughout this address, unless otherwise stated, the ideal Holy Catholic Church. What we have in view, in our modern outlook, is the ideal Kingdom of God; and, for a just estimate of values, we need to relate to it, not the actual, but the ideal Church.

I.

What, then, is the idea of the Kingdom as expressed in the New Testament? There is no simple notion; the idea is complex: but in the main three conceptions are distinguished. First of all, our Lord seemed to identify the Kingdom with the Church, when He said to Peter, "On this rock I will build My Church; . . . and I will give to thee the keys of the Kingdom of Heaven." In other passages, the Kingdom is synonymous with the bliss of

the Hereafter. Consider, for example, that glowing prediction of the Master: "There shall the righteous shine forth as the sun in the Kingdom of the Father." Once more, in other contexts, Christ evidently means by the Kingdom the rule of God in the individual, and in society. He sets forth this religious and ethical realm of the divine—this spiritual reign—as the supreme quest, the chief good, for mankind: "Seek ye first the Kingdom of God, and His righteousness." He reveals that this Kingdom of God has already come, and is ever coming. It is like heaven—an intensive spiritual principle, silent, contagious, all pervasive in its operations. It is like the seed of a mustard-plant—an expansive influence, externally manifest in the whole complex of human relations, in the disposition, the laws, and institutions of nations. For, to quote the late Dr. Orr, "it is not the idea of Jesus that this Kingdom should be confined solely to the inward life; it is rather a principle working from within outwards for the renewal and transformation of every part of every department of our earthly existence (marriage, the family, the state, social life, etc.). The Kingdom is not fully come till everything in human life, in the relations of men and society, is brought into complete harmony with the will of God."

Now, it is this conception of the Kingdom, as the rule of the divine righteousness and love, all sovereign in every relation of human life, which has captured the imagination, and is firing the zeal, of modern Christendom. His followers recall that the Master came "preaching the Gospel of the Reign" (as Dr. Moffatt renders the passage), "and healing all the sickness and disease of the people." Further, they note that He sent forth His band of disciples with the command, "Preach as you go, tell men, the Reign of heaven is near. Heal the sick, cleanse lepers, cast out demons." They also observe that where the Kingdom came, there the life of men was exalted, their woes compassionated, and their burdens eased. And, besides all this, the teaching of the New Testament is not overlooked, that any who, by their brotherhood, so manifest the genius of the Kingdom, themselves become in the Beyond possessors of the Kingdom in its eternal fulness: "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world . . . for inasmuch as ye did it unto one of the least of these, ye did it unto Me." Hence the significant emphasis of the modern mind.

II.

It will be clear, from what we have understood of its idea, that the Kingdom is wider than the Church. The Church is, or should be, the visible expression on earth of the spiritual aspects of the Kingdom. But the Church, as an organised fellowship,

does not embody the complex whole of the Kingdom; for that whole, as we have seen, extends beyond the visible society of believers, and is, or shall be, immanent in every department of human life. The Church is Christ's Body—the extension in time of His incarnation; and, in the measure in which that Body possesses the fulness of Him, who filleth all in all, it is Christ's mind, revealing the Will of God to mankind—it is His heart, seeking and saving the lost—it is His hands and feet, ministering succour to the forlorn; but in all this activity the Church realises the Kingdom, which is one with it, yet something other and wider than it, even the reign of God in the world at large. For the Kingdom overflows the Church and fertilises the parched and barren life of mankind, even as the flood-waters of the Nile overflow the channel of that historic stream, and irrigate the thirsty land.

But I would not say that the Kingdom is greater than the Church: that is, in any sense disparaging to the Church. We must not forget that the true subjects of the Kingdom are identical with the true members of the Church. In so far as we conceive the Kingdom to be wider than the Church, we think of it in terms of its principles, and of their influence in the manifold relations of life, rather than of its subjects. For whosoever is truly within the Kingdom is also of the Church invisible, whether his name is registered on our denominational rolls or not. So that, as regards its human subjects, the Kingdom is not even greater numerically than the Church. Neither is it greater qualitatively. Nothing under heaven is greater than the Church, ideally conceived. Redeemed personalities are greater than emancipating principles—the principle exists for the personality. Transfigured lives are greater than illuminating ideas—the idea is the servant of the soul. The destiny of the Church is ineffably sublime. Christ loved the Church, and gave Himself up for it, that He might present it to Himself a glorious Church; and that destiny comprehends, in the mercy and grace of God, the ultimate inheritance of the Kingdom throughout the ages of the ages. So that, while it is true to say that the Church is a means to an end, I suggest with diffidence that it does not express the reality to affirm as does that honoured teacher, Dr. Horton, in his book on *The Mystical Quest of Christ*, that the Church is “only a means to an end, the immediate instrument for the realisation of the Kingdom of God on earth.” The Church should be the beating heart of the Kingdom here, and it shall be its bright and consummate expression hereafter.

III.

Whether, in what has been said concerning the relation of

the Church to the Kingdom, I have carried you with me or not, we shall all be agreed that it is the mission of the Church to promote the Kingdom. We are not here simply to fit ourselves for a heaven to be. It belongs to us to seek to bring that heaven down to this present earth. The Kingdom is the realm of heaven; it is heavenly in its origin, its nature, and its expression: for this reason our Lord has taught His Church to pray, "Our Father . . . Thy Kingdom come, Thy will be done, in earth as it is in heaven." The colonies of veteran soldiers, which ancient Rome planted in strategic areas of her far-flung dominions retained their political rights of Roman citizenship and modelled their government on that of the mother city. They sought to reproduce the laws and institutions of the capital, insomuch that they became Rome in miniature. Philippi was such a colony; and the members of the Church there understood perfectly Paul's allusion when he wrote: "Our citizenship is in heaven." They lived in Philippi, but their political citizenship, of which they were so proud, was of Rome. "Even so," says Paul to them, in effect, "your spiritual citizenship is above—you are a 'colony of heaven.'" And he surely implies that just as the Roman colonists sought to make of their cities fac-similies of Rome, so should the Philippian Church, and all other redeemed communities, aim to establish on earth the righteousness and truth, the purity and love, of heaven. Consider in this connection the significant vision of the Exile of Patmos: "And I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people." That vision epitomises the idea of the Kingdom of God. It has reference, as I believe, to what shall be hereafter; but I hold, with equal conviction, that it contains the promise of what may be now. The vision is the challenge of the ideal—the divine summons to the Church to build the City of God in this present world. Brethren, is it faith, or is it our lack of faith, that prompts us to relegate the heavenly to some apocalyptic future?

"But," some one may ask, "is this ideal practicable?" For answer you have the testimony of history. We must not permit our very valid dissatisfaction with things as they are to blind our eyes to the difference that Christianity has made in the world. "The nations of them which are saved," says the Seer of Patmos, "shall walk in the light of that city; and the kings of the earth do bring their glory and honour into it." That has happened, and is happening. Look, for example, to the South Sea Islands, or to tracts of Africa. To those regions belonged

the dark places of the earth, where were the habitations of cruelty; but, to-day, their chiefs and peoples are bringing the glory and honour of uplifted nations into the Kingdom of God. What was England achieving when, at the cost of twenty million sterling, she liberated the slaves of Jamaica? She was bringing the glory and honour of her humanity into the City of God. That also is what America is attempting by her great act of self-repression in the prohibition of alcohol—she is seeking to bring the glory and honour of her national “self-reverence, self-knowledge, self-control,” into the Heavenly City. Even so, the many nations, from China to Peru, which have entered the Covenant of the League of Nations, are bringing the glory and honour of the will to universal peace into the New Jerusalem. The Kingdom is being progressively realised. “It is not,” to quote the words of Papini, in his Story of Christ, “the forgotten dream of a poor Jew, who lived twenty centuries ago. . . . The Kingdom is of to-day, of to-morrow, of all time, a future reality, a living actual reality.”

The call of the hour, therefore, to the Church is solemnly to rededicate itself to the service of the Kingdom. It is humiliating to realise that the impact of the Church on the life of the nations has been relatively so feeble and futile. The growth and spread of civilization during the past century has been prodigious. The introduction of machinery into industry, the application of the discoveries of science, the annihilation of distance by means of the steamship and railways, the telegraph and wireless, have produced a new civilisation. But, alas! this expanding body of civilisation has not been informed and inspired to the degree it might have been by a Christian soul. The progress of industry and commerce has been attended by evils which have embittered the masses. Poverty and slumdom make virtue difficult, and vice resistless for many of their victims. The vices of gambling and intemperance pervade and corrupt our national life. While, to crown the appalling indictment, despite the presence in its midst of the Church of the Prince of Peace, Christendom drifted into the colossal horror of the Great War, with all its tragic entail of blood and tears, and moral anarchy. If there is one lesson more than another taught us by such grim facts, it is that the inherent, natural tendency of civilisation is not towards the good, is not productive of the Kingdom of God. A false optimism is both stupid and wicked. It is futile to trust in a vague and passive way that “*somehow* good will be the final goal of ill.” “The progress of mankind,” as Edward Caldwell Moore has said, “is a task. It is something to which the worthy human spirit is called upon to make contribution: progress is not a natural necessity, it is an ethical obligation.” I would add it is the

spiritual obligation of the Church. It is not for you and me "to know the times and seasons" of the Kingdom, "which the Father hath set within His own authority." But, in respect of the Kingdom, we receive power, as the Pentecostal Spirit comes upon us, and become witnesses unto Christ. That is to say, it is not for us to know the epochs in which the Kingdom will emerge, or the periods within such epochs that shall be especially critical for the Kingdom; but it is for us, nevertheless, as Christ's witnesses, to shape such epochs; and to this end power is ours.

Note that the power is ours as individual units composing the fellowship of the Church. It is not by the Church as an abstract idea, but by the Church as an active society of redeemed and consecrated men and women that God establishes his reign on earth. "It is to be remembered," says Prof. H. R. Mackintosh, "that the religious life of man has always moved upward, not by the influence of abstract conceptions, however rich or versatile, but by the power of great personalities. Each vast movement starts with a man. It rises into strength because an idea and a mind have become fused in one—the thought embodied in a soul, the soul dedicated to the thought and acting only in its service." How true! Reflect, for example, upon any time or season of the Kingdom in the past, and you will find yourself associating it in your mind with some God-inspired man, who was the divine agent in effecting it. For instance, you connect the first missionary expansion of the Church with Paul; the Reformation with Luther; the emancipation of the slave in Jamaica with Wilberforce, or in America with Lincoln; prison reform with Howard: "God's one deliberate method," as Carey—himself a shining illustration of the truth—said, "is to work through consecrated men."

So the Church member must consecrate himself if, in England, the Kingdom is to come. Your part and my part may be humble, but it will be no less real and privileged. The lines of Kipling, on the Glory of the Garden, are to the point here:

Our England is a garden that is full of stately views,
Of borders, beds, and shrubberies, and lawns, and avenues,
With statues on the terraces, and peacocks strutting by;
But the glory of the garden lies in more than meets the eye.

Our England is a garden, and such gardens are not made
By singing: "Oh, how beautiful," and sitting in the shade,
While better men than we go out and start their working lives
At grubbing weeds from garden-paths with broken dinner-knives.

Oh, Adam was a gardener, and God who made him sees
That half a proper gardener's work is done upon his knees,

So when your work is finished, you can wash your hands and pray
 For the glory of the garden, that it may not pass away!
 And the glory of the garden it shall never pass away!

IV.

But granted that it is the mission of the Church to promote the Kingdom, to what must we direct our chief effort? I would say that we should aim primarily at the evangelisation of all classes of the people. The world looks to us and loudly challenges us to witness more boldly to the ideals of the Kingdom of God. Let us tell our brother men candidly that the true Kingdom comes within the human heart. "Except a man be born anew he cannot see the Kingdom of God." "Except ye turn, and become as little children, ye shall in no wise enter into the Kingdom of God." Our Lord came preaching the gospel of the Kingdom; but there was one imperative word with which He introduced His message: "Repent, for the Kingdom of Heaven is at hand." Men may become beneficiaries of certain material results of the presence of the Kingdom in the world, and yet know nothing of its transforming power in the personal life, or of its joy eternal. Let us imagine that our fondest dreams for society have materialised. Our cities have become garden cities; war is abolished; alcohol is prohibited; pauperism is unknown; every citizen enjoys equality of opportunity; education and culture grace the lives of all—suppose Utopia, the most perfect material civilisation—would such a kingdom suffice for man made in the image of God? Ah, these things are worthy in their degree; but they do not constitute the soul's deeper content. In the final analysis, "the Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Equality of opportunity cannot bind up a broken heart. Material well-being is no salve for a wounded conscience. Moreover, whatever progress we achieve, there is one enemy we cannot destroy. Our human love may become more tender; but that enemy will intrude his sable presence, leaving the heart the more desolate as it has loved the more. "The days of our years are three-score years and ten." No progress can eliminate that reality. The Kingdom mocks men if it hold the promise of nothing more than material good. As mortal and as sinful men, who would say at the last, "O death, where is thy sting, O grave, where is thy victory?" *we* have need of a Kingdom that redeems us from the thralldom of sin, and begets us into a living hope.

If we see men as Christ saw them, under the aspect of eternity, we shall not make the mistake of confounding the Kingdom with its external results. We shall strive the rather to establish God's rule in the heart of the individual as the secret

of his highest well-being. For Christ, who knew what was in men, saw them, despite their sinfulness, as holding within themselves potencies unspeakable, and full of glory. He died for men, unquestionably, because they were bankrupt utterly, apart from the riches of His grace; but, as has been finely said, He also died for men because they were "worth dying for." The materialist regards men as being but links in the chain of a mechanical process—links of the machinery of the universe, which, by the way, have this peculiarity that though mechanisms they can reason about themselves. Your economist is tempted to conceive of his fellows as producers merely. But Christ says to men, you are more than a process, you are something other than mere agents of production; you bear on your brow the signature of My Father, you enshrine in your hearts capacities with which eternity alone is commensurate; and the Kingdom that I can give you may be in you as a well of water, springing up into eternal life. We must get back to our Lord's sense of human values ere we attempt to realise His Kingdom in the world. Dr. L. P. Jacks, in his Hibbert Lecture on "Immortality in a Living Universe," quotes Kant's definition of a moral world. "It is a place where *persons*, individual *persons*, are treated as ends in themselves, and not as means or instruments to an end beyond themselves." And Dr. Jacks goes on to say: "If I treat you (or you treat me) as merely an instrument, which I may use for furthering some end of my own, then, no matter how high that purpose of mine may be, . . . I am not treating you morally, but immorally." Persons! persons! each an end in himself—but if you regard men thus, not in terms of Capital, or in terms of Labour, not in terms of masses and in terms of caste, but in terms of human values, your primary aim will be to win them back to God, and to set their feet in those high paths of their appointed destiny.

Further, it should be recognised, that your true evangelist, who is actuated by his sense of human values, proves, at the same time, your keenest reformer: for his indignation is fierce before any system which degrades personality. Chiefly he is concerned to persuade men to enter the Kingdom for themselves; but he abhors with all his strength those wrongs that deprive men, made in the image of God, of the sanctions of the Kingdom in their social life.

Once more, the Church must begin with the individual if we are to realise our social aims. For unless a sufficient number of the units of society are governed by the principles of the Kingdom, its reign cannot sway the conscience nor actuate the will of the community. It is not by legislation that the Kingdom comes in the social order; it is by renunciation and by brotherhood, that is, by the sacrificial spirit of Christ manifest in the

various relations of life. The Golden Rule is not to be enforced by Act of Parliament. Legislation may express its spirit, it never creates it. "If," says Dr. Garvie, "in the past the Christian Church had been less eager to legislate, and more anxious to convert, more concerned about renewing the character and less about ruling the conduct of men, the Christian ideal might have been nearer realisation than it is." It is so. You need Christian industrialists in order to moralise industry. You require Christian diplomatists in order to ennoble diplomacy. You must have a Christian democracy if you would transfigure the present order; for nothing but the rule of Christ acknowledged in the heart of democracy can eradicate selfishness and constrain it to use its will for good, its power for righteousness. Principles! Ideals! These do not effect themselves. They are contingent upon character. Consider the French Revolution. They had heavenly principles in those days—Liberty, Equality, Fraternity; but they fell into hellish practices:

"A wild and dream-like trade of blood and guile,
Too foolish for a tear, too wicked for a smile."

What was it that restrained England in that period? The Methodist evangelists. The historian affirms that the Revolution took a different course in England, leading to the Reform Measures, because the Great Revival had given sanity, poise, restraint, character, to the people. By the services of the men who, in village, town, and city, heralded the Gospel of the Reign, the country was spared the terrors of a period that was lurid with horror. We must evangelise if Christ is to reign.

But, in conclusion, at the same time the Church must witness, with no uncertain testimony, to the social implications of the Kingdom. We must boldly insist that economics and politics reflect the moral obligations of the Kingdom; that the marriage relationship, as the basis of any worthy state, that the amusements, the sport, and the habits of the community, shall express "whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report. "Comfort ye, comfort ye my people, saith your God." Speak ye first to the heart of the people, telling of the enriching mercy of a pardoning God. Then "prepare ye in the wilderness (in the barren tracts of the national life), the way of the Lord, make straight in the desert a highway for our God." For "these ye ought to have done, and not to have left the other undone." Our Father which art in heaven, hallowed be Thy name, Thy Kingdom come, Thy will be done, in earth as it is in heaven.

T. HAYWARD.

What a Chinaman thinks of China.

[The writer of this article, Mr. P. H. Wang, was an interpreter in France with the Chinese Labour Corps, and is now a student in Regent's Park College, preparing for evangelistic work in his native land.]

IT is no exaggeration to say that nothing is more serious and critical than the present situation of China. She is suffering from internal strife and external pressure. It is difficult to bring order out of the chaos into which she has fallen. Selfish militarists still hold the sway in her government; her people are constantly disturbed by bandits and ill-disciplined soldiers; official corruption and social evil are everywhere rampant; while her morality is at a low ebb and her old religion loses its grip. Indeed, China seems to be in a hopeless condition, and discouraging circumstances have often overwhelmed many a Christian who labours and prays for her with despair.

What is the real trouble with China, then? It is true that at present nobody can prophesy what she will be the next moment. For China now is in the transitional stage of reorganisation and reconstruction. The chaos and restlessness are due partly to the conflict between the old traditions and the Western ideals, and partly to the consequent desires for reform. It is like the sudden bursting of a huge shell under great explosive forces. These forces are the various new activities—political, intellectual, social, and religious.

With regard to politics in China, the picture is a dark one. But this is a natural consequence of change, and we Chinese have to face it. In the past, China had been uninfluenced from abroad for four thousand years on account of geographical isolation. All on a sudden, and quite without preparation, her isolation was destroyed through the wonderful inventions that enabled nations to communicate easily with the most distant countries, and she could no longer govern her people by the closed-door policy. But on account of the ideal of liberty, and the rise of the democratic spirit, and the new situation caused by losses of territory, the ancient despotic government was suddenly overthrown, and a republic was founded. As the majority of her people have little experience, and take no interest in the new system of government, the ambitious militarists have taken advantage of this opportunity and constantly wage war with each other for their own ends. On the one hand the militarists are too selfish to lose their grip on the government; on the other hand,

Young China struggles in vain for an ideal republic; while the great mass of the people suffer immensely without knowing the real cause of their trouble. This is why China is in such a chaotic condition.

At the root of all these troubles there are two potent influences—universal greed for gain, and ignorance on the part of the people. Were all the military governors like the Christian General Feng, who seems to be a real model of Governor, there would not be so much trouble. Therefore the Christian Church in China is confronted with a greater task than ever before to supply the spiritual forces that shall educate the people in both the rights and duties of citizenship in a modern State, and set before the leaders a loftier vision of sacrifice for the sake of others.

But it needs time to develop a healthy political condition in China, as we can understand if one remembers the long course of steady development of constitutional government in England, the bitter experience and struggle of France in passing from a despotic government to its present constitution, and the benefits which Americans enjoyed from their ancestors, and which enabled them with such speed to develop so prosperous a country.

In China there are not only political but also intellectual changes. It is an amazing thing to observe the change of China's attitude towards Western civilization. Not long ago most European writers criticised the Chinese as the most conservative people in the world, as always referring back to time immemorial and despising what is modern. So they said, "What was good enough for his great-grandfather, according to the Chinese, was good enough for him." This is no longer the case with Young China, which is swinging too much to the other extreme. To-day, anything with a modern stamp is good, and people have such a keen appetite for western civilization, that they are in danger of swallowing what is bad as well as what is good.

A new movement, like what is called the Renaissance in Europe at the end of the Middle Age, has broken out in China. At first this movement was only a revolution in Chinese literature, but now it gives the people a new conception of religion and philosophy, it encourages criticism about social problems, it develops the Chinese language, and provokes inquiry into Christianity, hitherto regarded as a foreign hostile religion. This is the first time that Chinese have begun to think independently without seeking some shelter in the past, and therefore naturally some of them are iconoclastic in outlook, impatient in enterprise, and superficial in thought.

The motto of this movement is, "Let us save the country by science and democracy." But western civilisation is destructive

without religious teaching and moral ideals. To prevent this movement from going astray, Christian leaders have strongly asserted the claims of spiritual religion. On the one hand, there are those who have Christian ideals and interpret western civilisation as a product of Christian thought; and on the other hand are those who are overcome by materialism and explain western civilisation as a natural result of evolution. This struggle has been carried on more furiously than the political one. The victory or defeat of Christianity in China does not only concern China, but also the whole world.

When we come to the social life of China, we find the same two forces wrestling—the old traditions and the new ideals. There is no more perplexing and difficult problem confronting the Church than the harmonizing of the new and old ideas. First of all we have the breakdown of the old patriarchal family. In developing a new system of family life along the model of the West, whose best points are the spirit of freedom, self-determination, and spontaneity, we can easily destroy the beauty of filial duty, the comfort of the parents in their old age, and the protection of the young. Many a family has experienced much injury in passing from one form to the other. The most successful compromise can be found only in Christian families. The parents are bringing up their children to be self-dependent, while the children love their parents with filial spirit. The new sense of responsibility and the old spirit of filial duty are in such a harmony so as to make the family life most beautiful.

Christianity has rendered a great contribution not only to family life but also to the position of women. The women of China begin to have not only a true place in social life, but exercise leadership in public and professional activities. Ideas that resulted in the humiliation of women in any form are not so popular as they once were. Of course, there are some people who have gone too far in their reaction against bad practices of the past. It needs careful consideration in reform in order that there may be no fear of losing the old chastity, and that women may be entirely free in social life.

In connection with the social life of China, there is another difficulty—the industrial problem. She is now passing through the most difficult period of industrial evolution, when the machinery of the factory takes the place of manual labour in the home. The life in simple village homes is rapidly changing into the life of crowded industrial centres. Without a proper labour organisation, Chinese labourers are falling into a condition of industrial slavery, while the capitalists, excited by the desire of gain, have often treated men unjustly. Among other modern perplexities, this industrial evil is a great challenge to the Church

in China. To prevent this evil a Christian sentiment and a public opinion must be created in the labour world.

As for the religion of China, in the old classical writings there is a Supreme God who is universally but vaguely understood. Confucius emphasises ethical consequences rather than religious teaching. Over the mind of the mass Buddhism has a considerable sway, on account of its appeal to self-interest: virtue has its reward and vice has its punishment. Taoism in the original form is a system of thought or of mysticism. But Taoism in its daily clothes is nothing but superstition.

On account of a closer contact with other nations, China has become a hive of ideas and thoughts. The minds of the people are in a sceptical condition, and their thought is mingled, the old with the new. In a recent religious movement, this result may be seen. This movement is called Tao Yuan, which is a combination of five religions—Confucianism, Taoism, Buddhism, Mohammedanism, and Christianity. In fact, they have lost the old and have not received the new. It is a great opportunity to give a clear vision of Jesus Christ and bring them into a closer relation with God.

After all, China needs Christianity to strengthen her leaders, to lift up her people, and to give a clear vision of love and service. If only China has Christianity, no matter how chaotic the political condition is, and no matter what happens for a while, there is a future for her, and there will dawn a brighter day. The evangelisation of China has important bearings on the evangelisation of the world. The task of the Church is a difficult one, and will take time, but those who trust in God and follow His guidance will surely carry it to success.

P. H. WANG.

THACKERAY has an amusing sketch of a proprietary chapel in the West End of London, belonging to Jews, where Charles Honeyman conducted fashionable services according to Church of England ritual, while Sherwin stored his wines in the cellars beneath. If Baptists read *Vanity Fair* when it came out, what would they think of their chapel in Percy Street, which showed the same combination? Some one else has vainly tried his pen in the couplet:

The Spirit above, the Spirit of Love:
The Spirit below, the Spirit of Woe.

What a Czech thinks of Russia.

[Part of a survey of religious opportunity in Slav countries, with special reference to Baptist work.]

IT is not easy to understand the religious situation of Russia, as it is not easy to understand Russia from any standpoint. The reason lies in the immense greatness of this vast country.

Russia is a country of extremes; she is the greatest country of the world with regard to square miles—a state which has the larger parts of two great continents connected together. The Russians are numerically the greatest nation among civilised people, and the strongest (with regard to body), and healthiest people in the world. Their country is the home of the most severe cold and tropical heat—therefore this country has produced a nation which was, and always will be, a nation of extremes.

The Russians were always big; under the Tartar yoke they suffered in a real Christian humility that produced the typical Russian nihilism. But the same Russians could again persecute their own countrymen (political and religious prisoners) in the mines of Siberia with such a terror that the very name of Siberia was sadly famous in the whole world because of its persecutions. The palaces of the Russian nobility, because of their luxury, were real fairy lands, and in the same country were so many poor people, especially among the intelligent class. Southern Russia is the barn of the world; because of its rich soil it could feed the whole world; yet that very country to-day is the scene of the greatest hunger that the human mind can imagine. The Russian peasant so honoured his Czar with religious fanaticism that he pronounced his name in one breath with the name of God—"God is high and Czar too far." (This was a Russian saying intended to indicate the reason why there is evil in the world.) And the same Russian peasant, when he became a revolutionist in his deep hatred against the dynasty, did not know limits.

Russia has the best saints, as Tolstoy, and the worst of traitors, as Suchomlinov. The Russian can burn because of his racial feeling, can go to liberate his Balkan brethren from the Turkish yoke. The same Russian persecutes at home his Polish brother.

The same is true in education. Nobody can beat the Russian in his thirst for education; nowhere in the world are so many university students as in Russia, students who were dying and are dying because of hunger only because they wish to satisfy the hunger of the soul. And yet there is not a civilised country in the world where there are so many illiterates as in Russia. It cannot be otherwise. In Russia European culture and Asiatic barbarism shake hands.

And it is only natural that Russia was the same during the war. When she saw that the small Serbia was attacked by a giant, she did not wait, did not think over, but mobilised her millions against the oppressor. And while the rest of Europe was on the defensive, Russia, with her successful offensive on the East front, gave a great blow to Germany and Austria and her big armies invaded great parts of the enemies' country. Russia won as did no other Entente country; captured millions of soldiers. But when she lost at Gorlice, her defeat was unique in its terrible consequences, because of so many traitors.

And there was necessary a big blow before the Russian sleeping giant was awaked. But when he awoke, the awakening was again big. The gigantic nation could not do anything "in nuce," either good or evil. It was a revolution which the world did not clearly see; a revolution first without a single drop of human blood, but afterwards in floods of blood. By this awakening the giant frightened the whole world: the giant got up, straightened his limbs over both continents, the Spring of a new life compelled him to burst out in all the old views which had been stored in his soul for centuries.

Yes, this titanic nation never loved small things: he knew only lapidar deeds.

If we consider these facts we shall understand why the conditions of to-day in Russia are of such an extreme type. It is only natural in Russia. The Russians split the throne and sent to Petrograd the orator Kerensky. And Kerensky broke the chains on the hand of the Russian and put in them the greatest treasure—liberty. And then he sent him away with few phrases which the listener did not understand. And the Russian pendulum went from the extreme right to the extreme left. Out of the slave there came a passionate radical. In a few months he was sick of the National Liberty. He wanted more. He wanted something that did not as yet exist: he wanted Russia to succeed in what had never previously succeeded—Communism.

The Russian ceased to take interest in the question which nation will win in Europe. The fight for a square mile had no

attraction for him. He had space enough. He wished for social justice.

Exhausted he comes home. When the war broke out, they ordered him to give everything: life, family, property, for his country, because she was in danger. And the Russian obeyed and he went, and he gave all. And now he comes home. And what does he find at home? His family with broken health; his wife with consumption; children with beginnings of life-long illness; his property is gone, because his wife exchanged his property for food in order that the family might not die. He himself comes home as a ruin, physically and mentally. But he would not be a revolutionist if somebody could have persuaded him that his country needed his sufferings, and especially that *everybody* did what he did. But the returned soldier goes out and observes his neighbourhood in order to find out what he did fight for. And he sees the neighbour to his right, the neighbour to whom the same country said in the beginning of the war that he ought to stay at home, that he ought to work on ammunition, and that by doing it he will serve his country as well as the soldiers. And this neighbour was a proprietor of a small shop before the war; now he is a millionaire who, because of pride, does not wish even to talk to the man who lost everything for his country. Excited to the utmost, the Russian soldier turns to his left. There he finds the farmer who also was allowed to stay at home in order to feed the army—as a patriotic deed. Before the war he was a small peasant—to-day he is a rich man, who not only paid his debts, but to him the wife of the soldier had to leave all her property that her family might be saved. And now the Russian soldier starts to think: did I fight for this? I *lost* all for the country, and these people *won* all—also for the country. He feels instinctively that there is something wrong. He cannot lose anything more, he lost everything. He goes to the street and becomes a revolutionist; he risks everything. He wishes to see justice; they sent him to war for justice, but it seems to him that he fought for greater injustice than was before the war. He wishes a change, he wishes to realise what the greatest brains could not realise. And now there come to him people who tell him that the only cure is communism. He believes it, and he becomes the consistent instrument in the hands of the leaders with the proverbial Russian devotion.

Thus the Russians became bolshevics.

And the same conditions can be found on the religious field. The Russians were and always will be religious radicals. The Latin nations produced Roman Catholicism, and in this form of Christianity emphasised especially the form, and therefore the

beauty of the religious service was the chief aim, the feeling was very much cultivated because of it, and so they gave to the world especially Christian art. The strong side of this religion became however the weak point, and so the Roman Catholic Church, because of her rich pomp, became proud and strong in her principle to stand *above* the state.

The Teuton nations produced Protestantism, which emphasises in religion especially the contents, the truth itself. Therefore the mind was so much cultivated that Protestantism gave to the world as a gift modern philosophy, and therefore the radical Protestant Churches, being led by the reason, incline to the separation of the state and church.

Altogether different are the conditions among the Slavs.

The typical Slav form of Christianity is the Greek Orthodox Church, which emphasises especially, in religion, the deed, the love. Therefore the will was especially cultivated and the will created the deep social sense, and therefore the Russian wishes to see his Church so connected with the state that they may be inseparably united.

But it would not be Russia if this typical form of Christianity had not its extreme on the other side. On one side we see ecclesiasticism so emphasised that it forms an inseparable union with the state, so that the head of the state must be the head of the church also. But at the same time, on the other side, the same country is the birthplace of so many and so radical sectarians that it has become a sectarian country "par excellence."

And the same is true of the prophets of Russia. The thirteenth apostle of Christ, Tolstoy, a young Russian count with a life of a loose Parisien "bonvivant," leaves his sinful art of living, and becomes, through a sincere repentance, a real Christian. He emphasises the mighty tenet of Christianity, love, to such an extreme that he cries to the militaristic world, "Do not resist evil."

The Russian in his religious zeal, so distinguished from the pious Roman Catholic, distributes Bibles among his countrymen with the permission of the Holy Synod; but when the reader of the Bible finds out by his reading the Primitive Apostolic Religion, and at once radically begins to preach it, the same Russian who before was distributing the Bible, imprisons his brother because he practises what he had read.

You can feel religion in Russia everywhere. Whosoever crosses the frontier of Russia must see it. The Russian religion is a wonderful combination of idealism with realism. Nowhere

in the world is the Christian almsgiving practised in such an ideal way as in Russia; the donor gives and does not ask if the acceptor is worthy of the gift. The Greek Orthodox Church spreads Bibles without any fear—which cannot be said about the Roman Catholic Church. The marriage of the priests makes them morally superior to their Roman Catholic colleagues.

But in spite of these advantages, the Greek Orthodox Church has many shadows. The Greek Orthodox Church is not a Christian institution with Greek colour, but a Greek institution with Christian colour. The apostles would not find their brethren in the Holy Synod. Take out a few Christian words from this religion, such as evangelism, Christ, Bible, and there will be left scarcely anything which would recall Christianity. The Greek Orthodox Church is practically a continuation of the antique Greek religion. Therefore the Russians call the religion of the sectarians "the new faith"—the religion of the first Christians is quite new to them. As in old Greece, the gods required first of all ritual obedience, so to-day in Russia the whole religion practically means bowing before "holy" pictures, lighting of candles, and crossing. To the majority of the Russians, religion means ritualism. Nothing is so sad as when a Christian sees to-day in Russia that the religion of spirit and truth is transfigured to mean idolatry. One of the chief points of Christ's programme was the fight against ceremony. Because Christ dared to speak against such kind of religion He was crucified—and they dare to preach such religion in His name!

Tradition and ceremony are two big words in the Greek Orthodox Church; they are two characteristic signs of this religion, but they also show how far it is from the religion of Jesus Christ. In the Greek Orthodox Church preaching has but a small and humble place. The whole sermon contained before war a few empty sentences about loyalty to the Czar and his government. And to-day, if they are secret monarchists, they do the same, or speak favourably about the present government. In preaching is the Greek Orthodox Church inferior even to the Roman Catholic Church.

In dogmatics the ideal of this church is to keep up the tradition, to watch that no new thought, no new idea, may enter their system. The priests tried to create peace among the believers, but they produced the worst kind of peace, the peace which practically means death. In the meantime, when Europe was healthily disquieted by a religious revolution—Reformation—the Greek Orthodox Church slept in peace. They did not give to the world a single prophet, reformer, or genius. Tolstoy was created by Russia, not by the Greek Orthodox Church. The

Greek Orthodox Church hates religious liberty. They are so proud of their orthodox faith, they keep it so close to the eyes of its believers, that they tremble before this faith. Who has not this faith is considered to be a leper. The truer the Head of the Synod is to the church the more intolerant he is. And the cause of religious liberty did not win by the change of the government. Just as the Czar's government persecuted, so does the bolshevic government.

In one word the Greek Orthodox Church is wonderfully lukewarm.

It is significant that although the Czecho-slovaks were great Panslavists long before the war, and although many leaders of this movement were making propaganda for the Greek Orthodox Church among the Roman Catholic Czecho-slovaks, in order to bring closer together these two Slav nations—the propaganda was never successful. The only explanation is—the Greek Orthodox Church is not a missionary Church, and it is not a missionary Church because it has no inward power.

But the human heart is a living thing, and it can never stay for a long time in the religious cemetery of the Greek Orthodox Church. And because nobody helped from outside the religious life in Russia found its own way. This is the natural process: first the contents and then the form. The one advantage of the Greek Orthodox Church—the distribution of the Bibles—was used by Divine Providence as a means for the new movement.

The history of the modern Russian Reformation is so similar to the old Czecho-slovak Reformation: a simple man, without the theological intricacies which sometimes by its explanations does more harm than good, reads the Book of Books, and by his unprejudiced soul finds out that the Christian Church to which he belonged until now is no Christian Church, and he starts to practise what he had read in the New Testament without any priestly help whatsoever, and without knowing that there are in the world people who call themselves Baptists, and—he becomes a Baptist. This is the greatest story in the history of the Baptists. And it is our greatest credit and satisfaction—and our only Christian vengeance for all the persecuting we had to endure in the past centuries.

Thus came into existence many Baptist Churches in Russia. Whole villages were practising Baptist principles for a long time without knowing that they have millions of Baptist brethren in the world. And they joined our big family after they were told about us.

It will be one of the most honourable duties of that Baptist

delegate to go round from one Russian village to another as soon as it is possible, and just do nothing else than be welcomed by a new Baptist body, which came into existence by the immediate influence of the New Testament. And it will be one of the the greatest days of the Baptist denomination when the Baptist World Congress will listen with tears in eyes and secret prayer in heart to the story of that delegate about the victory of the Spirit of God among those to whom nobody preached but the Word of God itself.

And these Russian Baptist brethren are probably to-day already one of the strongest Baptist bodies in the world, if not numerically, at least with regard to quality. The Russian Baptist received his high place in the Kingdom of God. By his blood which was shed in the mines of Siberia he belongs to the noble group of Christian martyrs. The Greek Orthodox Church is dying. Christianity lives! The more the Holy Synod was sending the heralds of the "new faith" to Siberia, in order to extinguish their light in the dark mines, the more they live. Nowhere were the sectarians persecuted as in Siberia, but nowhere did they show how a Christian can suffer for his convictions. Cut him to pieces, but he will remain true! Find a man in Russia who does not drink vodka, who does not curse, does not lie, and with mathematical assurance you can say that he is a sectarian.

Now there are many in European and American business men who have prepared storehouses full of merchandise in order to send many trains to Russia with this merchandise and to get hold of the Russian business. And they have a ready plan how to occupy the Russian markets. They very well know that only he will be the victor who will come first and with a prepared plan—when Russia will be open again to business.

What have we prepared for Russia—we Baptists of the world? Have we prepared plans, have we prepared goods in our spiritual storehouses? Shall we be the first ones to go to Russia, after Russia will be open? Will others go before us: will business men put us Christians to shame?

Such opportunities as God gave us in Russia to-day do not come every day in history. They come only once in centuries.

God help us that the great time may find us big enough for the big tasks. Let us be big to-day in preparations and let us be big at once in work.

JOSEF NOVOTNY.

A Minister's Library.

I AM often asked by students, "What books am I to buy?"—especially when they stand at the threshold of a pastorate, and some useful fund, public or private, enables them to ask the question. I generally reply by saying that it is like the question, "What food am I to eat?" put to a doctor. He would want to know the man and his constitution, his work and his resources, for not every one can assimilate the same food. So it is with books. A library is not a second-hand book shop. It is a unity and has a spirit, reflecting the mind and purpose of the man who forms it, and is the slow product of his own development. Before I can confidently recommend a book to any given man, I must know the man himself. A list of recommended books is always likely to persuade people to buy what is of little use to *them*. It is easy enough for a book-buyer and book-user of experience to give some plain and definite rules about the formation of a library, though with the melancholy conviction that few will follow them. Here are a few that will save both time and money to those who have the strength of mind to obey:—

1. Never buy a book simply because it is cheap, but only because you *need* it, and are going to use it before long.
2. Get the best book, though it is the dearest, and in general avoid buying "little" books as much as possible.
3. Never grudge money spent on dictionaries and works of reference and source-books; they are the most permanent investment, and pay the best dividends.
4. A good book once mastered (and this is usually done only by a written analysis) will hardly ever be superseded, for *you*, and is worth keeping for life, if only because *you* know it.
5. Buy the books that are central to your main purpose and interest, and borrow those on the circumference.

A minister who has had an adequate college training, has learnt to use the well-known dictionaries and works of reference. He is wise to get as many as he can afford of such works as the Oxford *Hebrew Lexicon* (Briggs-Driver-Brown), the *Greek Lexicon* of Liddell and Scott, the *Latin Dictionary* of Lewis and Short, the *Analytical Concordance* of Young, the *Concordance to the Greek Testament* of Moulton and Geden, the *Epitome and Index* of the Dictionary of National Biography (a most useful volume), and the well-known series of dictionaries edited by the late Dr. Hastings. The *Encyclopaedia Biblica* is also a very valuable book—for

those who know how to discriminate between the wheat and the chaff. The *Concise Oxford Dictionary of Current English*, and the *Concise Etymological Dictionary of the English Language*, by Skeat, should also be named. Commentaries require more space than is at my command, and they depend even more than most books on the capacities of their users. But it is usually a mistake to buy a complete series of any issue (the *Expositor's Greek Testament* is an exception). Buy commentaries on the strength of the author's name, whatever the series. If you have and use good dictionaries, you need buy far fewer commentaries. As a well-known commentator once said to me, "Commentaries are not much good," and they are of most value to those who use them least—who use them chiefly to answer the questions which their own diligent work on the text has raised.

A few well-selected biographies, especially of ministers, such as the recent *Life of Alexander Whyte*, by Dr. Barbour, and a few classics of devotion, such as the *Private Prayers of Lancelot Andrewes* (Brightman's edition), and Law's *Serious Call*, are essentials. A shelf of favourite poets may well rank with the books of devotion; they should have become our constant friends in the early days. After all, how many books we can do without! I asked a colleague of mine what he would put into his kit-bag, if he were leaving for an indefinite stay on a desert island. He answered, *The Greek Testament*, the Septuagint, Plato and Shakespeare." I think my own selection would be, a Hebrew Bible, a Greek Testament, Augustine's *Confessions*, Browning, Bunyan, and *The Oxford Book of Mystical Verse* (India paper editions would just make this possible!). But I should certainly not take either Peake's *Commentary* or Spurgeon's *Treasury of David*.

With these warnings and general principles, I append a list of some sixty or seventy books, all of them worth buying by those who know how to use them. They are arranged under the five leading divisions of theology, and with the recommendations made above, would probably represent an outlay of a hundred pounds.

A. THE COMPARATIVE STUDY OF RELIGION.

Moore, *History of Religions*; Tylor, *Primitive Culture*; Robertson Smith, *The Religion of the Semites*; Frazer, *The Folklore of the Old Testament*; Breasted, *Development of Religion and Thought in Ancient Egypt*; Rogers, *Cuneiform Parallels to the Old Testament*; Macnicol, *Indian Theism*; Toy, *Introduction to the History of Religions*.

B. THE PHILOSOPHY OF RELIGION.

James, *The Varieties of Religious Experience*; Dewey &

Tufts, *Ethics*; Balfour, *Theism and Humanism*; Ward, *Naturalism and Agnosticism*, and *Pluralism and Theism*; Hoeffding, *History of Modern Philosophy*; Galloway, *Philosophy of Religion*; Pringle-Pattison, *The Idea of God*; Gwatkin, *The Knowledge of God*; Sorley, *Moral Values and the Idea of God*.

C. CHURCH HISTORY.

Von Schubert, *Outlines of Church History*; Walker, *A History of the Christian Church*; Newman, *A Manual of Church History*; Ayer, *A Source-Book for Ancient Church History*; Gwatkin, *Early Church History*; Lindsay, *The Church and the Ministry in the Early Centuries*; Adeney, *The Greek and Eastern Churches*; Lindsay, *History of the Reformation*; Rufus Jones, *Studies in Mystical Religion*; Braithwaite, *Beginnings of Quakerism*; Dale, *History of English Congregationalism*; Newman, *History of Anti-pedobaptism*; Whitley, *History of British Baptists*; Hobhouse, *The Church and the World*; Harnack, *The Mission and Expansion of Christianity*.

D. BIBLICAL INTRODUCTION AND THEOLOGY.

Driver, *Introduction to the Literature of the Old Testament*; Sellin, *Introduction to the Old Testament*; Moffatt, *Introduction to the Literature of the New Testament*; H. P. Smith, *Religion of Israel and Old Testament History*; Browne, *Early Judaism*; Bevan, *Jerusalem under the High Priests*; Oesterley and Box, *The Religion and Worship of the Synagogue*; Robertson Smith, *The Old Testament in the Jewish Church*; Charles, *Eschatology*; Skinner, *Prophecy and Religion*; Deissmann, *Light from the Ancient East*; Schweitzer, *The Quest of the Historical Jesus*; Headlam, *The Life and Teaching of Jesus Christ*; Denney, *Jesus and the Gospels*; G. A. Smith, *The Historical Geography of the Holy Land*; Stevens, *The Theology of the New Testament*; E. F. Scott, *The Fourth Gospel*; Bruce, *St. Paul's Conception of Christianity*; Peake, *The Quintessence of Paulinism*; Moffatt, *The Theology of the Gospels*.

E. THEOLOGY.

Mackintosh (H. R.), *Person of Christ, and Some Aspects of Christian Belief*; Oman, *Grace and Personality*; Humphries, *Holy Spirit in Faith and Experience*; Fairbairn's *Christ in Modern Theology*; Forrest, *The Christ of History and Experience*; Moberly, *Atonement and Personality*; Denney, *Christian Doctrine of Reconciliation*; McGregor, *Christian Freedom*; W. P. Paterson, *The Rule of Faith*; Fisher, *History of Christian Doctrine*; Adams Brown, *Christian Theology*; Otto, *The Idea of the Holy*.

H. WHEELER ROBINSON.

French Prophets of 1711.

TWO closely written foolscap sheets have been placed at the disposal of the Society by its new Vice-President, T. S. Penny, Esq., J.P., of Taunton. They belong to F. Kennedy, of Kingston, a descendant of Charles Pourtalis, one of the Prophets concerned. It was evidently intended to annotate the account, as is shown by the references * numbered; but no notes are there.

The rise of the French Prophets was due to Louis XIV. In 1685 he expelled all Huguenot ministers from France, so that the Protestants had to depend at best on lay preachers. Pierre Jurieu, minister at Rotterdam, published at once *L'Accomplissement des Prophéties*, foretelling the fall of Catholicism in 1689. A pupil of his worked among children in the Cevennes, and soon hundreds of these fell into ecstasy, both reciting Biblical prophecies, and uttering new prophecies. War broke out, and in the absence of trained ministers the fanaticism increased. Some of the Camisards escaped from the Cevennes and transplanted their ideas.

The prophetic movement spread to England, where there were already people heeding the revelations of Reeve and Muggleton. A surgeon named Thomas Emes was drawn in, and a dramatist of Calamy's congregation, John Lacy. The last publication of Benjamin Keach, in 1702, was a detection of both French and English impostors, Zachary Housel and Dr. William Coward of Merton College. Marsin had already issued an apocalyptic book on *Two Remarkable Females*, and for three or four years the enthusiasm spread among both French and English. With 1707 it became quite prominent; Elias Marion published his *Avertissements Prophétiques*, to which there came out also *La Clef des Prophéties*. The French Church in the Savoy took action, and though Maximilian Misson, who had won a reputation by his historical work, defended the French prophets as at least equal to Balaam's ass, yet Marion was condemned to the pillory and the stocks. With him was exposed Nicholas Facio, of Duillier, a Swiss, eminent in science, F.R.S. The trial and sentence still further advertised the movement; four hundred people were soon prophesying broadcast, and book after book poured from the presses of London and Paris. John Lacy issued *A Cry from the Desert*, and a set of his own *Prophetical Warnings*. Sir Richard Bulkley replied to several attacks, and Calamy put out a *Caveat* against both, with a minute account of the physical condition of Lacy when prophesying. Matters came to a crisis

with the death of Emes. Lacy declared he would rise from the dead at midnight, 25th May, 1708, and invited all and sundry to come to Bunhill Fields and see. Though he did not rise, government proposed to prosecute all the leaders, but Calamy suggested that the ridicule would now kill the movement. However, at the end of the year there appeared *A Collection of Prophetical Warnings*, by Emes, Lacy, and others, including children of thirteen, eleven, thirteen, fifteen years of age. The Earl of Shaftesbury wrote a letter on *Enthusiasm*, which marks the rapid ebb of the movement among the English, and with the death of Bulkley and the cessation of his generous support, it shrank back into French circles.

Meanwhile there had been similar effervescence in other colonies of exiled Huguenots, and in many parts of Germany where they had been welcomed, Germans had been led into "enthusiastic" and prophetic movements, as Hagenbach has recorded. This may partly account for the decision of Marion and his friends to visit Germany, as is here told in detail. They announced many disasters to German cities in a few years, but history does not seem to notice these. The nearest was the Jacobite rising of 1715, which stirred Lacy to his final *Vision*. Facio undertook other tours, even into Asia, but at last returned to England, and went into retirement at Worcester. Thereafter the impulse passed to James and Ann Wardley, who at Manchester headed an offshoot of the Quakers; and from them sprang the community popularly known as the Shakers. These emigrated to America, where the present spiritual descendants of the Cevennes prophets are still to be found from Maine to Kentucky, some 1,700 all told.

A Short Historical Account of the Message of y^e Spirit of y^e Lord to His People in Germany in y^e Year 1711.

LONDON.

On ☉ [Sunday] June y^e 3^d O.S. The French Brethren & Friends being met together in y^e same place, at Mr. I. P. after several Warnings & Prayers utter'd under y^e Operation of y^e Prophetick Spirit, This same Heavenly Agent thro' John Allut, Bring me some Water; for I have a Great Testimony to Give touching y^e Will of the Creator.

N.B. Water being brought in a Bason, & Several other Signs being given, such as Terrible Agitations, Sighs, Groans, Cries, Quakings of y^e Whole Body, such Faintings as made him fall backward, &c., w^{ch} all accompanied his dipping his hands in y^e Water, y^e Spirit open'd his Mouth wth these Words, spoken wth Vehemence & Loudness.

My Will is, y^t, in Three Weeks hence, 4 of you go out of this City, out of this Kingdom, to carry my Word & my Message into another I mean in Brandenburg. You must *depart* in 3 Weeks hence. 'Tis my Will. To thee (John Allut) shall be adjoyn'd Elias Marion, Charles Pourtalis [obliterated, but guaranteed by his descendant], Nicholas Facio. This is my Will w^{ch} I declare unto you. For this purpose you shall again meet to Morrow, y^t I may more largely give you to understand my Will. Time presses. you shall return to this Place in a short time.

Having receiv'd now all y^e necessary Confirmations, directions & Instructions of y^e Spirit, & embraced our Friends & Brethren in y^e Lord, we set out of London on ♀ [Friday] in y^e afternoon, y^e 22^d of June 1711. O.S., & y^e 3^d of July N.S. & arrived at Rotterdam on ♂ [Tuesday] next y^e 7th of y^e same Month of July N.S.

HOLLAND.

In Holland, we visited only such as made Profession to acknowledge this a Divine Manifestation, except at Amsterdam, where we saw a few who had only heard of it, after y^e same manner y^t it is usually talked of publickly. One alone, out of y^e small number y^t came to enquire after this Voice, said he was convinc'd, after hearing of it, y^t it was a Superior Agent who Operated these Things; and y^t y^e Tree which bore such a Fruit, cou'd not but be exceedingly Good.

BRANDENBURG.

From Amsterdam to Berlin, we went thro' Hanover, Brunswick, Magdeburg, & Brandenburg. In Magdeburg only we were visited wth y^e Spirit; but such Visits only as we had had in some other Places on our Road where none had been present but our selves.

BERLIN.

At Berlin where we arrived on 4 [Thursday] y^e 23^d of July, & where we staid 3 Weeks; we saw People of all y^e Christians Sects y^t are known in y^t City. viz. Lutherans, Calvinists, Pietists, and divers Proseliters some whereof had been Monks in France & Italy &c. We cannot possitively say what Sect does most favour or reject y^e Manifestation & Message. For from among y^m were some who receiv'd it, but many more who rejected it. But Generally speaking y^e German Pietists & some of y^e French People were most reasonably dispos'd. The Lutherans, it seem'd, did not much concern themselves at it. But y^e Calvinists chiefly took y^e Alarm. This is y^e most plausible reason. The Ministers of y^e French Nation, settled in those

parts, Seeing their People (as they call those, whom they have submitted to themselves by y^e Rod of y^e Word of God, which they pretend they have in hand) run in multitudes to hear w^t y^e Voice was proclaiming, or to enquire after us, as to y^s; & besides perceiving w^t Ferment y^e Word had caus'd in their Heart, in so much it was y^e only subject of discourse in Companies, they stirr'd up against us, both silly, devout & honourable Women & y^e Cheif Men of y^e City. We were summon'd to appear at a Court of Judicature, where sat Baron Bartholdy Prime Minister of State, as President.*¹ There without taking y^e least Notice how inconsistent y^e various qualities they gave us were; we were call'd Fools, Madmen, Empty Brains, Seditious Fellows, & disturbers of y^e Publick Peace. Our answers & all y^t we said on y^t subject, tho' never so reasonable, never so just, was notwithstanding ridiculed by His Excellency President,*² who at last in y^e King's Name, commanded us to depart from Berlin before Sun-Set, & His Majesty's Dominions within three Days. &c. &c.*³

When we were return'd to our Lodgings, y^e Spirit came upon Elyas Marion & gave us y^e following Warning.

“Do not rebel against y^e Will of y^e Lord, for he has spoken w^a he sent you hither (Berlin) He at this time speaks in his withdrawing you from it. You are Free from y^e Stumblings y^t are found in y^e Conduct it has pleased y^e Lord to make his Spirit to take, thro' y^e directions he has given you. you are free from it, I say. You may, without fear go from this City. I will have y^m to stumble for I am a Stumbling Block unto y^m; & they shall have no Light on my Word. My Sp^t fulfill his Message, in bruising y^m against y^e Stone against w^{ch} they have struck. My Word shall be given y^m Word for Word, & you shall take none away, no, not one, y^t they may break against it. Quit their Dominions without losing one Minutes time. For I have done w^t I design'd to do. They shall know y^t to y^m was sent y^e Stone, Call'd y^e Stone of falling & rising again, y^t they may bruise against it. 'Tis no longer your Business to stay in y^s Countrey. Do not cut off one word of such as seem contradictory, & contrary to w^t they seem to bode according to y^m: For y^e Lord has sent it to do w^t it was to do. Retire, I say, wth Gladness & Contentm^t, since y^e Will of y^e Lord is done according to his Pleasure. I shall send you some where else. You shall have my Will in a few days. Direct your way towards Halle.”

You must know y^e Court is Calvinist, & y^t y^e French Ministers our Accusers are also of y^e same Perswasion. However this is no concluding reason against every Person of y^t Sect, for a great Number of them seem'd to us well dispos'd to receive y^e Word. N.B. The Queen is Pietist, & for this reason

has not a little been molested. The day after our departure ♪ [Saturday] Aug^t y^e 15th at 2½ h. in y^e morning as we arriv'd at *Postdam*, y^e Spirit commanded us, not to go out of y^e Way to *Leipsick* (in Saxony) & to go strait to Hall, having concluded the Mission as to Brandenburg.

SAXONY, HALL

At *Saxe-Hall*, w^{ch} place we only went thro', y^e Voice of y^e Spirit was not heard; but y^e Message was sufficiently proclaim'd thro' the Conversations we held wth most of y^e French settled in y^t Town. The whole Town presently rang wth this Rumour. Professor Franck (Augustus Hermanns), M^r Kock, Inspector of y^e Orphans House, M^r Schmidt a Physician &c, whom y^e Prediction of y^e rising again of y^e Dead Body of Doctor Emes, since it happen'd not as 'twas expected, had very much stagger'd, if not totally estrang'd from this Dispensation, seem'd, when they had heard us on y^t Article, to draw nearer to it again, & to be confirm'd in the same belief they had heretofore.

LEIPSICK y^e 8th of Aug^t.

During a fortnight we dwelt at Leipsick the Word flow'd in great Streams. We were only Visited but by Germans & some Hungarions who were Students in y^t University. Among such who heard y^e Voice of y^e Spirit, y^t receiv'd y^e Message & were favourable to us, was a Magistrate, (who Nicodemus like, did not care others shou'd be acquainted wth it) a Professor of Philosophy, 2 Physicians, some Students, Citizens, Merchants &c, every one Pietists, strongly united by y^e Bond of Love & Christian Charity. None of y^m ask'd any Questions on this extraordinary Mission y^t savour'd y^e least of Curiosity & doubting. They all gladly & eagerly receiv'd y^e Word. And in these we found y^e Truth of this Saying of y^e Good Shepherd, My Sheep hear my Voice.

M^r Kock Schmidt & Grundler, every One remarkable for their Singular Piety, came purposely from Halle to *Leipsick*, y^t they might more particularly be instructed concerning this Manifestation & y^e Message y^t was sent y^m. They did not go empty away to their & our great Satisfaction. They were to impart what they receiv'd in this Journey, to Professor Franck & other Freinds at *Hall* & y^e country about. We also left at *Leipsick*, to such as requir'd it, a Copy of w^t they had heard. In y^e time y^e Noise of our Coming began to make People talk, & stir up y^e Minds; & before y^e Magistrates had taken any Violent measures against us, y^e Lord was pleas'd to withdraw us from under their Power.*⁴

COBURG.

On ♀ [Friday] 4th of 7^{ber} we went to Coburg where we

were once visited by y^e Spirit, in y^e presence of some Germans, Pietists whom we were recommended to.

ERLANG.

In Obedience to y^e Orders of y^e Spirit given unto us at *Leipsick* we went to Erlang in y^e Principality of Bareith, in Franconia, where there is a French Colony. The Germans are Lutherans, as is also y^e Prince their Sovereign. The Princess, sister to y^e King of Prussia is Calvinist, & y^e French as is known are of y^e same Religion.

The Ministers of these last stoutly oppos'd y^e Message, and preach'd against all Doctrine of new Revelation. But what seem'd to y^m most intollerable was to hear say, *y^t they preach'd not y^e Word of God, & y^t their Sermons were only fruits of their own Study in human learning, & y^e Imaginations of their own Heart, & consequently meerly human & not at all divine* Their delusions on this head is so surprisingly Strong y^t y^e Cheif of y^m was so audacious, in a great assembly at his own House, *to take God & his Angels to witness y^t he believ'd in his Heart y^t his Sermons were as much y^e Word of God as y^e written Words of y^e Prophets & Apostles are.* This bold asseveration was immediately protested against & answer'd accordingly, to his Greif & Sorrow, y^e more because of y^e hearers y^t were of his Flock.

Many by means of this Message, have open'd their Eyes on this Branch of y^e Name MYSTERY written on y^e forehead of y^e Harlot.

The Voice of y^e Heavenly Messenger, proclaiming good & bad Tidings having been heard here for a Week, we were call'd to Nuremberg, there also to declare his Message. By y^e Nature of this Warning directed to us alone for our particular Conduct, one may Judg how we behav'd ourselves towards this people. We came to NUREMBERG on) 14th & went out of it) 28th of y^e same Month.

"You may see y^e Friends you have in this City, without enquiring after others; for it is not my Will they shou'd be warn'd. But y^t you Visit such as are here who belong to me, & who shall be told you to desire my Kingdom. Do not show yourselves publickly; for it is not my Will. I will not have the City warn'd, but such alone who wait for me. The hand of God draws nigh. This City shall feel y^e Violence of God. You must go hence as soon as you have visited those who wait for me. I will warn you when you must depart. Prepare to take your Journey towards y^t Place y^t has already been Nam'd to you. It must be Compas'd before it fals to destruction. The pillar of it is shaken, in order to be cast down to y^e Ground, and none shall lift it up. I mean y^e City of Vienna in Austria."

N.B. By y^e following Warning we were mission'd out for the Capital City of y^e Empire viz. Vienna. The uttering of it was preceded by expressive Signs of Wrath & fury, as the Import of y^e said Warning evidences it. [*Interpolated*: The Instrument having a Sword in his hand wherewith the signs were made.]

“The Day of y^e Lord is a day of Battle, (a Day of Struggle) & fighting. The Day of y^e King of Nations, is a dreadful day. He has taken his Sword in hand to fight his Enemies. He strikes on y^e right & on y^e Left side: He has begun to make y^e nations feell his Anger. But his sword shall not fall from his hand till he has overthrown his Enemies, defeated all y^t oppose him, treading y^m under his Feet, casting y^m on y^e Ground & destroying y^m, y^t y^e Field of Battle may remain unto y^e Lord of Hosts, y^e mighty God, the Tremendous One: For he will alone have y^e Glory of defeating y^e ungodly of y^e World, Sin & Darkness.

“Y^e are to go & cary my Word in y^e Metropolis of this Land, that they may know That y^e Foot of him who bringeth Good & terrible Tidings is come in at their Gates. You shall not long stay There. But let only my Voice resound within four Walls. This is my Will after your stay at *Schwabach* to cause my Word, my Voice to be heard. I shall soon take you back into Holland, y^t you may forthwith work to y^e printing of y^e work ye have in hand, because I'm in haste y^t these People shou'd be warned of my Voice, before my Anger be more kindled. For y^e Days are short, (nay) very short. The day of Wrath and Vengeance is come. 'Tis to Vienna y^t I call you within a few Days. Be ye faithfull unto me, & I will be faithful unto you. To you it is, ye little Worm's of Jacob, whom I lead about to carry my Message, y^t my Trumpet may be heard on y^e Mountains of Babylon. If ye be faithful in y^e Work I have cal'd you to for a Truth you shall know that precious is my reward, & my salary most honourable.”

We were a fortnight at Nuremberg, where y^e Reigning Sect is y^e Lutheran Religion, during w^{ch} time we were visited, & we went to visit several Persons of Quality very sober & Judicious, & who look upon this as an affair of y^e highest Importance. We saw y^e Envoys of divers Princes of Germany to this Republick, to whom we related y^e things we had heard & seen, wherewith they were mightly affected.*⁵

The Regency were inform'd as to us; but y^e favourable account they had from some of those Ministers, & one of their Magistrates, of us & of what concern'd us, were doubtless, y^e Reason why they took no severe Resolutions on our Subject, since we had no Publick meetings, nor did any thing to disturb y^e Publick peace. Some who were most remarkable among y^e

Lutheran Clergy, to whom we were recommended in Letters, consequently knew we were in their City, & y^e Subject y^t brought us Thither; but they thought fit to keep from us. God knows after what manner they spoke of this to their acquaintance. The Priests & Magistrates had so much abus'd M^r Thennard on account of his prophesying, & very lately M^r Hochman both their fellow Citizens, y^t the Freind whom Providence had rais'd us up, cou'd not but be very much afraid for us. The 2 French Burguemasters of Christian-Erlang came to see us in this City & went home very well satisfy'd.

SCHWABACH.

The same Spirit who sent us to *Newremberg* sent us also to *Schwabach*, in y^e Principality of *Ohnspach* [Ansbach], where there is a French Colony. What we found in y^e Inhabitants of Christian-Erlang wth respect to this Manifestation, we might say also of those at *Schwabach*. This difference however there is, y^t one of y^e Ministers, without having so much as Seeing us, or heard any thing of this Voice, nor of what we cou'd say to him, as well as to others that will hear us concerning our Faith, vehemently preach'd against this Dispensation & Message; & y^e other y^t had seen & heard us, spoke favourably of these things & check'd those who in his presence were bold enough to speak disrespectfully of 'em: Which put a restraint upon those Bold Bablers whose ungovern'd Zeal & brutishness might have done us a deal of Mischief. There we found Several Persons of both Sexes who were in our *Cevennes*, in y^e time of y^e Grand Effusion of y^e Spirit of y^e Lord; & who had been Eye Witnesses to a great many Miracles. As soon as we were arriv'd in this Town, as others had done at *Erlang*, where we found some who had been inspir'd in our Country, so they proclaim'd all y^e Wonders they had seen, giving, wth a Christian Boldness Glory to God for it, w^{ch} they never durst to do openly till then. I writ down in my Pocket Book an abstract of what they declar'd they had heard & Seen; to certify y^e Truth of w^{ch} they were ready to suffer Martyrdom, if God for his Glory, shou'd call y^m to it. The Germans in y^t Place are Lutherans, as their Prince: And the French Calvinists. A Magistrate of *Nuremberg* wth his whole Family who openly profess'd their faith in this Dispensation came to see us at *Schwabach*, together wth some Friends of *Erlang*. They did not go empty away, no more than our Freinds of *Hall* when they came to Leipsick to enquire after y^e Work of y^e Lord.

The Space of 8 Days y^t had been set us to warn this People being Ended, we were order'd to set out for *Ratisbonne*, where we arriv'd y^e 7th of 8^{ber}

RATISBONN.

The Conduct of y^e Spirit & y^e behaviour He made his Instruments to Observe at *Ratisbonn*, was much y^e same as at *Leipsick*, & *Nuremberg*.

The Magistrates of this City, who had already been inform'd about us, by letters from *Berlin*, as it happen'd in other Places, presently knew we were in their City. But one of 'em having also receiv'd some Letters from *Leipsick* [*Nuremberg* written above without deletion of the original], of quite another strain, sent us his Children's Tutor to enquire after our Mission, & to proffer us his good Offices. Our Message & we were variously talk'd of. All y^t heard y^e Voice y^t Carries it, were struck wth Wonder & Amazement, or oblidg'd to acknowledg a Superior Agency over y^e Organs, which caus'd a great Ferment among them. A Counsellor of y^t City came to see us incognito, & carried us to his House, where We had a Warning by y^e Spirit through J.A. This Counsellor let us know what was said on our subject at y^e Town House, where he thought they were going to take Resolutions against us. But y^e Lord hinder'd it as He had done else where in sending us to another Place.* 6

As *Ratisbonn* is y^e Place where sits y^e Diet of y^e Empire, where all y^e Princes of Germany have their Agents, with some of these we had Conversation, & they heard also some warnings whereof they demanded Copies (having beforehand been order'd by y^e Spirit to do it); It is certain y^t all y^e Courts of y^e Empire, were right or wrong inform'd of this Mission in their Country. For in this City, Cheifly, where y^e several Agents are more Curious Generally than any where else in y^e World, they never fail to inform their Superiors about what happens there.

The People of this City are divided as to Religion. The Lutherans have y^e Government & Magistracy; & y^e Roman Catholicks y^e Cheif Churches, Convents, &c. The Calvinists nor any one of any other Sect are suffer'd there. We concluded our Mission at *Ratisbonn* in 8 Days time. There follows a small Extract of a Warning utter'd on 8^{ber} 11th by E. M. which may give you an Idea of y^e ways of the Spirit in this Mission.

"You are call'd to continue your Journey towards y^e Place
 "y^t I have mark'd you. The sooner y^e better. I pass by like a
 "Man riding Post Crying *Babylon is fallen! She is fallen: Her
 "Ruin draws near.* This is y^e Alarm w^{ch} I give y^m this Day.
 "Prepare ye to Fight; for she shall soon come into y^e Battle.
 "She shall take up her Arms to fight y^e Lamb. But her day is
 "come. Christ is coming in his Glory to re-enter into his
 "Kingdom."

VIENNA.

Before our departure we were watch'd, but cou'd not know whether it was by y^e R.C. or y^e Lutheran Clergy, or the Magistrates, Perhaps by y^e Three, for none of y^m wish'd us well. After we had bid farewell to our Friends, we imbark'd on the Danube on 8 [Wednesday] y^e 14th of October & arriv'd at Vienna y^e 9 [Tuesday] following 20th of y^e same Month. We had directions for to go to several persons, & even some Letters for some of y^e Cheifest at Court; but we were expressly forbid to see any one, the Spirit being willing to warn this City in an extraordinary manner. This was told us by y^e Spirit, *You are to see no Body in this City. Woe be to y^t City y^t I cause to be warn'd without permitting any of its Inhabitants to hear my Voice.* We were sent in this City to be a Sign unto it, as when a King sends Spies in a place He wou'd surprize with its Inhabitants. Here follows an Abstract of a Warning utter'd at Vienna 21st of October by J.A.

Thou, Empire of Austria, Thou shalt feel y^e Hand of y^e Mighty God, because thou has shed innocent Blood, because thou hast decoy'd y^e Passengers towards y^e Glory of thy Pride, & hast sullied y^e Worship of y^e God of Israel. Thy Gardners shall totally be cast down; for y^e Day of thy Visitation is come, as well as of others. The sword shall come in upon thy Inhabitants. She shall come into thy verry Metropolitan. Thy Fatness shall be a Food to y^e Justice of y^e Lamb. Within a Few, a few, a few, a few years thou shalt know I have laid Siege to thee, to overthrow thee, to overturn thee. I shall not spare thee. Within a few years I shall lay thee level wth my Justice. Thy Mountain shall be rax'd even wth y^e Ground. Thy Horn shall be broken. Thy Head shall be bloody wth it, because y^e Rock shall strike against thee & break thee. Thou shalt know y^t y^e God of Truth has spoken it. Before it be many years thou shalt know it. I speak of common years & not Prophetical years. For of a truth I shall come & strike it.

Know ye y^t my Will is y^t ye prepare to leave this City to go into *Holland*, there to work about y^t Task I have prescrib'd you. You shall go hence y^e 3^d day reckoning from this Day. You shall dwell no longer than two whole days yet in this City: Because I shall have done what I have to do in it. I shall teach you the Way you must go, before you depart hence.*⁷

The Closing of this Mission having been made in y^e Warnings utter'd in this Metropolitan of y^e Empire, & y^e 4 Instrum^{ts} having reciev'd y^e Necessary Orders for their departure, & y^e Instructions promis'd y^m for their Directions in their return to *Holland*, & thence into *England* from whence they had been taken, They left Vienna on 6 [Saturday] y^e 24th of 8^{ber} 1711, after 4

days Stay according to y^e Express orders of y^e Spirit. They went again thro' *Ratisbonn*, & Nuremberg where they saw their most intimate Freinds & were even visited by the Spirit for their Common Comfort & Edification. From this Place they went to Francfort, where they embarked & sail'd down y^e Rhine to Holland, & ariv'd at Rotterdam after 29 Days Journey, from Vienna on ☉ [Sunday] 22^d November following. After we had transcrib'd all y^e Warnings & writ y^m out fair, together wth y^e Prayers & Prophetick Hymns y^t are to come into the Body of y^e Book y^t contains this Mission,*⁸ in order to be translated into High Dutch, & after it shall have been printed in both Idioms viz. French & High Dutch to be sent & dispers'd in all y^e Places where y^e Voice has rung*⁹; 3 of y^e Instruments Cross'd y^e Sea to return into England, & y^e 4th was order'd to stay to take care of y^e printing of this Mission.

They arriv'd at London on ☿ [Tuesday] 4/15 of December 1711.

N.B. After repeated orders for our return to London, we had a warning, at Rotterdam on ♃ [Wednesday] 2^d x^{ber} 1711 N.S., by the mouth of J.A. whereof here is an abstract.

Overturning, in a few days where I send you. A Fox shall be taken in a few days in his own Devices. They shall be as snares to entrap him. The Horn of y^e Ram is going to be broken asunder because it will have butt too hard at y^e Ox. Its running being taken from far, it shall not be able to put a stop to it because of y^e Swiftnes wth w^{ch} it runs. These things you shall see in a few Days. From Friday next Se'night you shall depart this City & Country for London.

Abstract of another Warning pronounc'd in y^e same place through E.M. on ☿ [Tuesday] 8th x^{ber} 1711.

I will call forth y^t nation that has no regard for thee nor thy Laws w^{ch} shall not spare thy Elders neither thy young Men nor thy Women with Child, But they shall be destroy'd with y^e Sword. The Nation w^{ch} is half Jew shall enter thy Country & ramseck it, saith God.

FINIS.

Baptists in East Kent.

[Concluded from page 141.]

In 1773 careful enquiry was made by Josiah Thompson, a Baptist minister of London, as to the state of the Dissenting Interest. His results, to be seen at Dr. Williams' Library, show that thirty out of forty-six dissenting churches in Kent were Baptist, thirty-nine out of fifty-five ministers. In this district Jonathan Clark and James Hosmer at Hythe, William Ashdowne at Dover, James Fenn of Deal, Stephen Gowland of Sandwich, Sampson Kingsford of Canterbury, Stephen Philpot of Stelling, and Thomas Gillibrand of Ashford signed a petition to parliament for the repeal of the Test and Corporation acts. There were also Baptist ministers at Folkestone, Ramsgate, Margate, Wingham, besides Knott of Eythorn, who did not sign.

Although Sampson Kingsford was thus practically the chief man at Canterbury, yet technically he was only a "minister," and ten years elapsed before he was ordained Elder. But the denomination saw his energy, and almost at once chose him as Messenger, perhaps with the hope that at the age of thirty-five he would have many years in which to travel and extend the work. They saw the problem, Was a Messenger with district duties also to hold office as a local Elder; and they asked whether the Canterbury church would agree. No objection was raised, though we may think it would have been wiser to release him. With two others he was ordained at Canterbury at the end of July. His influence steadily extended through the whole denomination till his death in 1821, when a fine altar-tomb was placed in the little graveyard.

This wider ministry brought about a revival of the old plan of joint-Elders. John Farrin was associated before 1798, and continued till his death in 1838, before which time John Marten and T. B. Barton had been successive colleagues. The full list of Elders is known, and it includes Thomas Cromwell, Ph.D., F.S.A., in 1864, Cyril Abdy Greene, D.C.L., in 1883, Joseph Remington Wilson, M.A., in 1891. These and the others are better known in Unitarian than in Baptist circles.

There appears nothing to record as to any doings of the

church. Early this century the building stood disused, and it was ultimately sold by leave of the Charity Commissioners, the proceeds being applied, like much other property in the district, to support the church at Adrian Street, Dover. Any Old Mortality who cleans the tombstones at Canterbury, may discern a memorial to Priscilla Kingsford, second daughter of Sampson, who passed away in 1839 at the age of 51. He may then remember that from the family of Sampson Pearce in Dover there sprang another Priscilla, whose liberality prolongs the last remnant of this ancient denomination in East Kent.

IV. THE THANET DISTRICT.

In 1715 Richard Godfrey was reported to London as a Baptist in this island. It is possible that he was a General Baptist, but that surname is otherwise unknown in the denomination. It is equally possible to associate him with the Baptist meeting known at St. Peter's in 1710. But it is more likely that he and it were Particular.

We are on sure ground when we take the minute-book of the Thanet church which opens in 1725. This speaks of property at Alkham and Poulton held for the poor, the former worth 9/- a year, also of meeting-houses at Deal and Sandwich. The leaders were John Bush, who lived at Monkton, a house in the island where meetings were held, and Richard Chilton who began his public work in 1727. Two years later a meeting of ministers was held at Ramsgate to arrange for supply of the churches. When re-organization took place in 1732, the Thanet members numbered 32; they chose Bush and Chilton as Elders, with three deacons. It is evident that though Sandwich and Deal were stations, Ramsgate was the centre of gravity; in 1738 a meeting-house in Farley Place was put in trust.

More than that, when Eythorn had a hard time owing to the remarkable views of David Rutter, which disturbed the church for six years, Bush and Chilton rendered steady aid, sending John Sanders, junior. Work was opened also at Birchington, where in 1740 Nathanael Matthews was called to the ministry. Yet with all this enterprise there was a remarkable conservatism, and when Elder Chilton married out of fellowship, great trouble ensued, so that five arbitrators were called in to deal with the case in 1751; their verdict was that he had erred, but not beyond forgiveness. This principle had been laid down early, and was upheld though challenged again and again; it led to very close bonds, but also to a dying out, or exclusions: this case is the latest that seems to have been

formally raised. Chilton bore no malice, and left a legacy to the church.

In 1758 the church was in need of a minister, and the need was only met by Thomas Piety of Hythe being appointed. He was well-to-do, and so could probably drive over; but the arrangement was not likely to promote the church life. However, he revived united action, took John Griggs and William Foord to an Association meeting at Canterbury, and represented that only one deacon was left, aged and six miles away, so that one or two more officers and ministers were needed. The Association, however, threw the onus back on the church, but next year John Knott of Barfrestone, Elder of Eythorn, announced that he and his assistants would supply Thanet once a month, John Kingsford [of Wingham?] once a month.

Meantime Piety and his wife Ann settled £300 to support a minister at Ramsgate, and tried to strengthen their own town of Hythe by importing a Baptist schoolmaster. And in that same year, 1768, a meeting-house at Birchington was put in trust. The difficulty evidently was to find men, not money; and the church declined to take the bold step of Eythorn, abandon old-world custom and Unitarian doctrine, and throw in its lot with the New Connexion.

On the contrary, when four London churches of the Old Connexion united to build a meeting-house in Worship Street for their alternate use, but could not unitedly find the money, Thomas Piety lent them £300 on mortgage; this was apparently a new investment of his former endowment. The Thanet church was about as strong, financially and spiritually, and numerically, as the London churches, for in 1782 it had just eight members, and both meeting-houses were rented out to other bodies.

A revival took place, with George Kingsford of Stelling coming as a "minister." New trustees were appointed for Ramsgate, and conversions began again. Until now, baptisms had been either in the sea at Sandwich or in the Particular Baptist meeting-house at Shallows, but on 23 April, 1786, the first was held at Ramsgate. It is carefully minuted that candidates were asked whether they agreed to the Six Principles, and that after they were baptized, hands were laid on them.

On 6 July, Messenger Sampson Kingsford was asked to come and ordain George as Elder, which was duly done on 21 April, 1787. At this ceremony, Ashdowne of Dover, Fenn of Deal, Philpot of Canterbury, and W. Kingsford of Wing-

ham signed the minutes along with the Messenger: it is also noted that Rainger of Eythorn, Purchis of Margate, and Atwood of Folkestone were present; they were Particular Baptists.

The same year new trustees were appointed for Birchington, where a gallery and a baptistery were put in.

W. Kingsford of Barton Mill built a meeting at Broadstairs, which was opened on 20 June, 1790, by Dan Taylor, who was now back in the Assembly, having indeed been in the chair a month earlier. He was working with Fenn of Deal and with Sampson Kingsford, having joined with him in writing the Circular Letter. George Kingsford presided at the Lord's Supper on 12 September, but seems to have died within eighteen months. Fenn also went to America, and Thanet chose Thomas Christophers senior as its Elder on 2 June, 1793.

The next fifty years show steady decline. The meeting-house at Sandwich was closed, and when re-opened for a few weeks in 1803 it was damaged by "evil-disposed persons," and the church simply complained to the Association, but did nothing, and abandoned the premises. Apparently Eythorn did step in, but Thanet was too languid to do anything. We only have glimpses of Thomas Chapman in 1806, of Fenn back at Deal, then of supplies there in 1833.

The fact is that other causes had grown up in the neighbourhood, fostered by people with clear evangelical convictions, willing to make sacrifices for them. The Independents had founded Zion at Ramsgate in 1816, Ebenezer at Birchington in 1819, and a place at Wingham in 1817, while a Union chapel arose in Herne Bay in 1822. What the Particular Baptists were doing will be shown presently. There was no longer any scope for a church that had no vision beyond the Six Principles, and relied on the spare time of a tradesman to whom they paid nothing, but who was allowed to take the balance of endowments after all expenses were defrayed.

The New Connexion came to the rescue after the death of Christophers on 31 March, 1842. John Stevenson of Borough Road in London presided at a special meeting in 1844. It proved that counting one member at Canterbury and one at Sandwich, there were thirteen on the roll. Under the guidance of the New Connexion, Joseph Packer, the assistant-minister was chosen pastor, the building at Birchington was let to the Primitive Methodists, with the right reserved to preach there occasionally, all the trust deeds and property were overhauled. There was money enough to lend Sevenoaks £250, but Sevenoaks paid no interest, Worship Street followed the

example, and the New Connexion declined to act as collector. As for spiritual work, it proved that when in 1855 two daughters of the pastor were baptized, and they counted two members at Worcester, two at Margate, one at St. Peter's, one at Deal, one at Sandwich, there were still thirteen all told. Three years later, when a Particular Baptist chapel was built at Birchington, the old General Baptist building was sold, and the proceeds were spent on repairing the Ramsgate premises.

The New Connexion felt unable to cope with this remarkable situation, but they showed to the trustees of the General Baptist Fund that the "pastor" was a well-to-do business man, so that grants from this source ceased. When the Worship Street building was acquired by the Metropolitan Board of Works for improving the street, the mortgage of 1780 was paid off, and the proceeds were invested in government stock. New trusts were prepared under the guidance of the New Connexion, the "pastor" was induced to resign, and the church of eight members disbanded on 20 June, 1884.

V. THE CHURCH AT DOVER.

The Dover church had a meeting-house by 1655, with John Finis and Richard Hobbs prominent; Luke Howard, however, joined the Quakers that year. All the leading men were imprisoned in 1661, and many details of persecution are available. In 1681 Samuel Taverner and Richard Cannon were ordained joint Elders. After the Revolution, Taverner registered part of his dwelling for worship, and gave part of his garden for burials. His tomb of 1696 may still be seen there, though the ground is merged with the public burial-yard between Prince's Street and Market Square.

The cause was next upheld by the Simpson, Finis and Prescott families, till with 1728 Robert Pyall came to the front; in 1745 a new meeting-house was built near Market Lane. After twelve years with no apparent leader, William Ashdowne and Stephen Philpot were ordained Elders in 1771, then Sampson Pearce emerged in 1783. James Peirce married Priscilla, a descendant of Taverner, and in 1803 she started the first Sunday school in the town. Benjamin Marten was Elder 1800-1823, and saw a new chapel on Adrian Street opened in 1820. Here George Culmer Pound flourished, preaching to congregations of four hundred in afternoon and evening; but at this time a local historian wrote, "of late years most of the members appear to have embraced Unitarian doctrine." The tendency would be the more pronounced after 1821, when

Particular Baptists began to organize in Dover, and afford an evangelical centre.

Priscilla Peirce, however, left an endowment for Adrian Street. In 1870 this church was second in the Assembly only to Trowbridge, for it had forty-five members. To-day it is the second oldest in the Assembly, yielding only to Deptford, one of whose constituents dates from 1626; and it is the only church of this type surviving in Kent.

VI. THE PARTICULAR BAPTISTS.

All the Baptists mentioned hitherto had laid firm hold on the truth that Jesus Christ had died for all, so that redemption was available to men in *general*. But Calvin had so emphasized the choice by God of *particular* people as the objects of His grace, that in the early seventeenth century the great mass of religious Englishmen believed these particular people alone were saved, and even that they alone could possibly be redeemed. Men of this creed who were won to Baptist principles retained their limited view in this respect, and were known as Calvinistic or Particular Baptists. Among them William Kiffin was prominent, and we know that about 1650 he did evangelize in Kent, though we are not sure he reached these parts.

Except for Daniel Coxe of Canterbury, the first Particular Baptist known to be in this district was Colonel Hutchinson, who was confined at Sandown blockhouse in 1664, while his wife lodged a mile south, in Deal. But there is no likelihood he was in a position to win any converts.

It is possible that the group of Baptists reported at Canterbury in 1669 as worshipping on Northgate under Alexander Tritton were of this type. It is certain that when a congress was called in London for 1689 of all churches which agreed with a Baptist revision of the Westminster Confession, a church at Sandwich responded, and sent its pastor, Thomas Feckenham, with Edward Taylor. This illustrates the mobility of evangelists, for Feckenham had worked for a score of years in Worcestershire and the midlands. Of his work in Kent we know little, except that he had a public debate with an Independent minister at Ramsgate.

Meanwhile a Particular Baptist church arose at Canterbury on Northgate, under Samuel Newman and [] Linacre, who were reported in 1715 to Dr. Evans in London. And since the G.B. church at Hythe and Folkestone had come into contact with the teachings of Matthew Caffin, one element in it was not satisfied to be quiet; the Green family had been prominent, but were increasingly disturbed. Now in Folkestone there were Particular Baptists, of whom John Stace was chief;

they both held local meetings, as early as 1720, and also went to Canterbury to meet their brethren in the city.

When in 1728 the two Assemblies of General Baptists began negotiating for reunion, and the pronouncements on the Trinity seemed likely to be vague, several of the people with George Green broke away from the General church, which they esteemed heterodox. They joined forces with Stace, who in 1729 put up a meeting-house in Folkestone at Mill Bay, and looked out for a leader. John Howe, a Londoner, had visited Portsmouth in 1727, the first pastor of the P.B. church there; they asked him to come to Kent.* He settled in Folkestone, whence till his death in 1750 he shepherded the Particular Baptists there, and in Canterbury and in Thanet. Each group deserves attention.

Of Canterbury we know nothing more. When Ryland in the Midlands was making enquiry about 1750, he had no information at all from Kent. When Thompson enquired in 1773 he heard that the cause had decayed eighteen years earlier. That is to say, soon after Howe's death the church died out. Perhaps the records of the Independent church might give an allusion or two.

A second P.B. church was established in Canterbury, in Burgate Lane, taking the name Zoar. It existed by 1790, had Parnells as its pastor in 1794, and in 1798 Samuel Rowles from Chard came, staying four years. Its subsequent history has not been explored, to show why Eythorn formed the third successive P.B. church there in 1823.

Folkestone church had some trouble with the G.B. church in 1733 over the will of Jarvis. On the other hand Green widened out his energies to Ashford in 1741, and the people there prospered so well that in 1748 they started a building fund, for which they got the approval of the London Board. A dozen years later they stood upon their own feet again, and started a prosperous career under Samuel Brooks from Northampton, College Lane. The Folkestone church at the death of Howe organized separately, undoing the ties with other towns, so that 1750 has been regarded as the year of origin. At first Thomas Wantnall was minister, then John Davies of Waltham in 1759, and four years later Thomas Whitehead came from Northampton, which under Ryland was sending out ministers to many churches.

But if the General Baptist churches were often liable to heresy, the Particular Baptist were liable to immorality, and again and again ministers gave scandal. Nothing but active

* Ridoutt, *Early Baptist History of Portsmouth*; page 34.

evangelism could protect from these dangers or from decay. In 1773 Whitehead had to be dismissed, and three years elapsed before a successor was found, in Daniel Gillard. He obtained help from London to rebuild, but in 1783 he quitted, and soon established a new cause on Fenchurch Street, which he named Zion. The Mill Bay church promptly turned to a family which had long been Baptist, and chose William Atwood as pastor; and then joined the Kent and Sussex Association, founded in 1779. Gillard went to Hammersmith and began a new church there, which had to dissolve owing to his conduct, so that he went into business as a druggist, and Hammersmith organized afresh. But strange to say, Atwood resigned Mill Bay in 1816, and went to Zion. This building was now at the disposal of the Countess of Huntingdon's Connexion. There were further complications as it was mortgaged to the Clarks, and the title-deeds were not forthcoming; D. Clark became minister at the Baptist church. It is not to be wondered at that the Association did not understand, or if it understood, that it preferred to say nothing. Francis Read of Canterbury also flits across the scenes without contributing anything useful. It was 1824 before Joseph Belcher was settled at Folkestone, and that the Mill Bay church resumed connection with its sisters.

Three years later the Association published figures for nearly every church. We find with some surprise that Eythorn was far the largest in the two counties, even Chatham being a poor third. In East Kent the proportions were:—Eythorn, 214, Folkestone, 84, Ashford, 70, Dover, 54, Canterbury, 52, Deal, 46, Margate, 39; St. Peter's had almost as many.

Turn to Thanet in its early days. After the death of Feckenham, we have only scattered allusions. We may probably think that the work at St. Peter's in 1710 was a continuation, and that Richard Godfrey in 1715 was shepherding the Particulars, for Howe of Folkestone did not initiate work in the isle so much as foster what was existing. By 1748 the cause was centred at Shallows, and was prospering so well that a G.B. member of the Ramsgate church resident at Margate asked whether it would be allowable for her to attend here.

The letter agreeing to Folkestone being separate was signed for Thanet and Canterbury in 1750 by John Illden, John Laming, Daniel and Thomas Smith, and Valentine Austen.*

In 1762 Shallows organized separately, and the energies

* *Baptist Magazine*; 1820.

of Jonathan Purchis catered for the residents and visitors in Margate, which in 1777 came suddenly to the front as a port, a market and a bathing-place. In 1787 a lad of seventeen, Thomas Cramp, was baptized, and he at once began preaching in his village of St. Peter's, where in ten years he bought a chapel from the Wesleyans. When Purchis died in 1800, the church divided, Margate and St. Peter's being the two centres, while the old building at Shallows was used by them jointly. George Atkinson was pastor at Margate, Ebenezer, till his death in 1825; then David Denham took the church into the Kent and Sussex Association, which we are thus assured was hyper-Calvinistic. At St. Peter's Thomas Cramp not only worked his farm, but was unpaid pastor till his death in 1851. His church joined the Kent and Sussex Association in 1801. But in 1835 the East Kent churches formed a separate Association, and as Denham had left in 1834, the Margate church joined next year. This ushered in a new period in Baptist life for East Kent, whither within a generation a stream of influence from Spurgeon began to tell, and change the whole position and influence.

A Rare Letter to the Western Association.

THE Editor has asked me to give a short account of a rare letter which the American Baptist Historical Society has recently secured from the Tuttle Co., Rutland, Vermont, and which I have been able to identify through his assistance. It seems clearly to be the "printed letter" referred to in No. 32-789 on page 20 of volume 2 of the *Baptist Bibliography*, though Dr. Whitley writes me that he has not been able to place a copy.

I think it may be of use in the pages of the *Baptist Quarterly*, and of assistance to those concerned with rare British Baptist historical documents if I reproduce the title page entire and in its printed form, which is as follows: A / LETTER / addressed to the / MINISTERS OF THE ORTHODOX, / or, / CALVINISTIC BAPTISTS; / particularly those of the / WESTERN ASSOCIATION. / shewing the / INCONSISTENCY OF THEIR CONDUCT / AND

WORSHIP, / and / PROPOSING A REMEDY. / by / ONE
OF THEIR BRETHREN. /

Learn of me. Jesus Christ. / God is one. Paul. /
What Man dares go in a way, which hath neither precept nor
example to / warrant it, from a way, that hath a full current
of both? / Booth's *Paedobaptism Examined*, p. 174, 1st Edit./

LONDON: / Printed for the AUTHOR. / Sold by J.
Johnson, St. Paul's Church Yard; J. Buckland, / Paternoster
Row; and the Booksellers at Bristol, &c. / [PRICE THREE-
PENCE.]

Unfortunately our copy some distance in the past was bound into a volume of pamphlets with the cover removed, and, of course, with the margins trimmed, so that the above title page is now the first page of the pamphlet. The paging shows, however, that this title was regarded as page 1. Page 2 is blank; page 3 is an "Advertisement." This occupies fourteen lines, and explains chiefly how "THE Writer uses the terms *Orthodox* and *Calvinistic* in the following letter . . ." Page 4 is blank. The letter proper begins on page [5] and continues through page 16, where it is signed "ONE OF YOUR BRETHREN." The remaining pages [17]-22 are "Notes and Illustrations." There is an additional leaf, which is entirely blank.

Identification of the letter seems certain from language which occurs on page 13 and 14, where the writer said, following several quotations from the New Testament:

"From the above selection of doxologies, and they are
"all that can be found in the New Testament; it is cer-
"tain there is no scripture countenance given to all the
"doxologies that are generally used among the Calvinistic
"Baptists. Christ and his Apostles give them no support in
"this part of their worship. (r) And yet the way is marked
"out for them; there are plain precepts and example to direct
"their feet in the way of peace. However they leave the
"light of Christ, and prefer human inventions to the plain
"truth of scripture! They profess, it is true, to believe the
"all-sufficiency of the Bible, as a rule of faith and practice—
"but by resisting the authority of the Saviour in their
"confused doxologies, their profession and practice are at
"variance."

It is a matter of much satisfaction to the American Baptist Historical Society to have secured a copy of this letter, and thus to add it to the recognized collection of early English Baptist documents.

Chester, Pa.

FRANK GRANT LEWIS.

Our Bookshelf.

THE RACE PROBLEM—THE GREAT UNITIES—NEW SPIRITUALISTIC EVIDENCE—AN ATTRACTIVE MEMOIR.

CHRISTIANITY AND THE RACE PROBLEM. J. H. Oldham, M.A. S.C.M., 7/6.

THIS excellent survey of a very vital problem was undertaken at the request of the United Council for Missionary Education, and is marked by the thoroughness and statesmanlike vision which we have come to associate with the work of J. H. Oldham. The author seeks to answer the question: Has the Christian Church any contribution to make to the racial problems of to-day? and, in arriving at his conclusion, he takes account of biological, anthropological, and especially moral factors. The fact of racial prejudice is recognized: "It is a sinister fact in the life of the world to-day. Racial hatred is being preached by white, yellow, brown and black alike." These prejudices, Mr. Oldham argues, are not at bottom racial, but moral, though they may become racial; and he instances the undoubted fact that young children seldom show any signs of race or colour prejudice. This idea of the moral basis of antagonism is kept well to the forefront throughout the survey, and after an informative survey of such problems as inter-marriage, population, immigration, political equality, empire, the author sets before us the Christian ideal. There is no short cut to the ideal. The racial problems, which to so great an extent are economic, political, and social, must be solved in a human fellowship in which the estranging differences of race are completely transcended. Particularly valuable is the chapter on "Practical Steps." The "Universal Community of the Loyal" is to be an actual present experience, and not merely an ideal for the remote future. We recommend this book as a very valuable contribution to the literature of the Kingdom, one of the most scientific arguments for Missionary work it has been our privilege to read.

THE GREAT UNITIES. John MacBeath, M.A. Carey Press, 2/-.

Mr. MacBeath has the gift of writing with a dignity commensurate with the dignity of his subject. One world, one gospel,

one kingdom, one imperative . . . these are the topics considered in this attractive book. From the first page onwards we are in the atmosphere of universalism: the all-embracing sweep of the Christian Evangel is here set out with a directness that is appealing, and with a wealth of illustration that is very illuminating. On missionary questions Mr. MacBeath speaks out of a wide knowledge, and this clearly thought-out presentation of the fundamentals of the missionary faith deserves a large circulation. The Carey Press is to be congratulated on the attractive form of the book.

THE HEART OF A FATHER. By A Well Known Public Man. Geo. Allen & Unwin, 2/- net.

This very human document is apparently the precursor of a fuller treatment of the same arresting theme . . . the possibility of communication from the Other Side. The story is so beautifully told that it is difficult to secure that detachment necessary for any critical estimate. The Well Known Public Man in question will probably be identified by the majority of the readers, and this should ensure a careful consideration of the narrative itself. In a very beautiful fashion we are introduced to the happiness of a father and mother upon the arrival of their son. Step by step we watch the boy's development, until the tragic day when the accident of drowning removes him from the happy circle. The anguish of father and mother, the father's presentiments, the restless quest for the assurance of the boy's continued life in the Spirit World . . . these are indicated. Then follows an account of the manner in which first communications, then a spirit-photograph of the boy were received, and the writer's conclusion, "This new experience has transformed our lives." The standing of the author, and the fact that he has always been suspicious of Spiritualism, will ensure a careful consideration of his experiences.

SALVAGE OF SOULS. Isabel M. Angus. Carey Press, 2/6 net.

An attractive memoir of Gertrude Morley Fletcher, and an appreciation of her work in India. The book is produced in the attractive fashion we now expect from the Carey Press, and will appeal to the increasing number of those who delight in missionary biography. Here are the great principles embodied in a life of rare charm and devotion.

F. T. L.

CHRISTIANITY AT THE CROSS ROADS. E. Y. Mullins, D.D., LL.D. Hodder & Stoughton, 7/6 net.

A new volume from the President of the Southern Baptist Seminary is always sure of a welcome. He feels that Christianity is being tempted to pay undue attention to material objects, and to be reconstructed with sole attention to causes. He warns against the road of science. He sees that inquiries as to origins and motives, the desire to simplify and unify, which in all ages have menaced Christianity, are again inviting down a wrong road; he warns against the road of philosophy. He points out that our religion is based upon definite facts, unusual, supernatural; and he meets the doubts of those who hesitate to accept the record, by appealing to experience. For religion has to do with persons, in personal contact with a Person. Neither must Christianity be reduced to science, or philosophy, nor must Christ be reduced to a mere excellent man with lofty ideals: the facts of personal experience show He is a regenerating power, the facts of history show He has regenerated under all known conditions. Therefore he pleads that Christianity go straight ahead, and not down any cross road.

W. T. W.