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A table of contents for the *Transactions of Congregational Historical Society* can be found here:

https://biblicalstudies.org.uk/articles_congregational-historical-society-1.php

TRANSACTIONS
OF THE
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HISTORICAL SOCIETY

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1927—1929.

EDITED BY
ALBERT PEEL, M.A., Litt.D.

INDEX.

CONTRIBUTORS :—

	PAGE
AUSTIN, ROLAND	The Dursley Sunday Schools, Established in 1784 228
BERRY, S. M.	Review 45
BULL, F. W.	John Gibbs 80
CHAMBERLIN, D.	Boston and "The Great Migration" " 147
COLMAN, HELEN C.	Louis Kossuth (Correspondence) 144
DIXON, H. N.	The Chatteris Family and Dr. Isaac Watts 88
FRITH, H. I.	The Earliest Sunday School 183
JAMES, A. T. S.	The Forbes Library, Southgate Chapel, Gloucester 100
KEEP, H. F.	Dale of Birmingham 243
MATTHEWS, A. G.	Robert Browne's Will 8
	The Wharton Correspondence 52
OAKLEY, H. H.	Cotton Mather's <i>Manuductio ad Ministerium</i> 11
	Why Sir Andrew Aguecheck "had as lief be a Brownist as a Politician" 66
PEEL, ALBERT	John Wyclif 4
	Letters of Rowland Hill, Wm. Jay, and Robert Morrison 37
	Letters of John Newton, Matthew Wilks, Bishop Blomfield, and Louis Kossuth 90
	James Ward and Congregational- ism 94
	A Congregational Church's First Year, 1804-5 160
	A Congregational Church's First Pastorate, 1804-49 234
	A Congregational Church as seen in its Minutes 267
	Review 96
POWICKE, F. J.	The Rev. Richard Baxter's Rela- tion to Oliver Cromwell
	122, 167, 212, 250
	Ambrose Barnes and Richard Baxter 190
PRICE, E. J.	The Yorkshire Academies and the United College 195
ROBSON, R. S.	Ambrose Barnes, A Newcastle Puritan 105

Index

CONTRIBUTORS—Continued :	PAGE
WATSON, C. E.	277
Rodborough Tabernacle : An Account by John Knight, written in 1844	
WHITLEY, W. T.	46
Was Milton a Congregationalist ? (Correspondence)	
WRIGHT, W. J. PAYLING	73
Some Forgotten London Benefactors	
Whitefield and the Newspapers, 1737-41	
Highgate	
Hampstead	
	111
	211
	233

ARTICLES.

AGUECHEEK, SIR ANDREW	66
Why Sir Andrew Aguecheek "had as lief be a Brownist as a Politician"	
BARNES, AMBROSE	105
Ambrose Barnes, A Newcastle Puritan	
BAXTER, RICHARD ..	250
The Rev. Richard Baxter's Relation to Oliver Cromwell 122, 167, 212,	
BLOMFIELD, BISHOP	91
Letter	
BOSTON	147
Boston and "The Great Migration"	
BROWNE, ROBERT	8
Robert Browne's Will	
CHATTERIS FAMILY	88
The Chatteris Family and Dr. Isaac Watts	
CLAPTON PARK	160
A Congregational Church's First Year, 1804-5	
A Congregational Church's First Pastorate 1804-49	
A Congregational Church as seen in its Minutes	
CRANFIELD, THOMAS	76
Some Forgotten London Benefactors, II.	
CROMWELL, OLIVER.....	250
[See Baxter] 122, 167, 212,	
DALE, R. W.	243
Dale of Birmingham	
DURSLEY	228
The Dursley Sunday Schools, established in 1784	
The Earliest Sunday School	
FORBES LIBRARY	183
The Forbes Library, Southgate Chapel, Gloucester	
GIBBS, JOHN.....	80
.	
GLOUCESTER	100
[See Forbes Library]	
HAMPSTEAD	233
.	
HIGHGATE	211
.	
HILL, ROWLAND	37
Letters	

Index

	PAGE
HUNTINGDON, SELINA, A Feminine Pope	44
COUNTESS OF	
JAY, WILLIAM	39
KOSSUTH, LOUIS	92
	[See Correspondence] 144
KNIGHT, JOHN	277
MARSHALL, CHRISTOPHER	[See Nayler] 79
MATHER, COTTON	Cotton Mather's <i>Manuductio ad Ministerium</i> 11
MILTON, JOHN	Was Milton a Congregationalist? (Correspondence) 46
MORRISON, ROBERT	Letters 42
NAYLER, JAMES	James Nayler and Christopher Marshall 79
NEWTON, JOHN	Letter 90
RODBOROUGH	Rodborough Tabernacle: An Account by John Knight, written in 1844 277
SHAKESPEARE	[See Aguecheek] 66
SHALLET, ARTHUR	Some Forgotten London Benefactors, I. 73
SMITH, JOHN PYE	[See Clapton Park] 234
SUNDAY SCHOOLS	[See Dursley] 183, 228
UNITED COLLEGE	[See Yorkshire] 194
WARD, JAMES	James Ward and Congregationalism 94
WATTS, ISAAC	[See Chatteris Family] 88
WHARTON	The Wharton Correspondence .. 52
WHITEFIELD, GEORGE	George Whitefield and the Newspapers, 1737-41 111
WILKS, MATHEW	Letter 91
WYCLIF, JOHN 4
YORKSHIRE ACADEMIES ..	The Yorkshire Academies and the United College 194
BALANCE SHEET, 1926 44
CORRESPONDENCE 46, 144, 190
EDITORIAL 1, 49, 97, 145, 193, 241
FINANCIAL STATEMENTS 146, 242
MEMBERS, LIST OF 287

REVIEWS.

PEEL, ALBERT	A Hundred Eminent Congregationalists, 1530-1924.. S. M. BERRY	45
KIEK, E. S.	The Life and Reminiscences of Joseph Coles Kirby .. ALBERT PEEL	96

EDITORIAL.

THE Autumnal Meeting of the Society took the form of an excursion to Lutterworth, members of the Society being joined by a group of delegates to the Congregational Union Assembly at Leicester. Lutterworth showed its hospitality in a generous way, the curate and churchwardens placing the Parish Church at our disposal, while the members of the Congregational Church entertained us at tea before the return journey. Thanks to them and to their minister, the Rev. E. H. Holland, were expressed by Dr. Powicke and the Rev. J. E. Williams. In the Parish Church Mr. Holland acted as cicerone, and from the pulpit Dr. Peel gave the address on Wyclif printed within. Some of the more enterprising of the party then climbed the tower, but found visibility poor.

* * * *

The annual meeting of the Society will be held on Tuesday, May 10th, in the Council Room at the Memorial Hall. Tea will be provided from 4.30 to 4.45 p.m. : it will be a convenience if those intending to be present will notify Dr. Peel, 22, Memorial Hall, E.C.4, by May 4th. After the election of officers the Rev. A. G. Matthews, M.A., whose *History of the Congregational Churches of Staffordshire* is a model County Congregational history, will speak on "The Wharton Correspondence."

* * * *

There are encouraging signs of increased interest in Nonconformist history both in the Churches and in the Universities. During the last year professors or students of no fewer than five British Universities have communicated with us about research in some fields of Free Church history—generally in regard to University theses. We welcome all new workers gladly, for much remains to be done. It is to be desired, however, that there should be some way of securing that the labours of University students should not be wasted—or

Editorial

forgotten when the degrees have been granted ! Many dissertations nowadays are not published, and yet often the work chronicled in them would save time and labour for other researchers. *History* does something in letting us know on what subjects students in the Universities are working, but a real clearing-house of historical research is still a desideratum. In such a clearing-house the work of denominational Historical Societies like our own, which at present have little co-operation and take no counsel together, could be co-ordinated. It is a pity that so many students are at work in ignorance of the labours of fellow-researchers in the same field. Can the Royal Historical Society help to establish such an institution ?

* * * *

An interesting addition to our duties was provided recently by the adjudication of a competition in which Mr. J. C. Meggitt, J.P., the Chairman-Elect of the Congregational Union, invited lists of fifty "Eminent Congregationalists," with short biographies of those selected. The papers submitted revealed the fact that there remains much work for our Society to do before it can be said that Congregationalists know their own history ! It may be denominational pride or the belief that all good men must be Congregationalists that leads to the inclusion of men like William Wilberforce in lists of this kind ! Those who hold that Dr. Dale's exposition of Congregational principles will always be the classical statement of our position will rejoice in the fact that an analysis of the papers showed that he was head of the list. The names of those selected are given in order of popularity in the present writer's *A Hundred Eminent Congregationalists* (Independent Press, 2s. 6d.), a little volume instigated by the adjudication. This book, which is reviewed within, gives an account of the competition, brief biographies of a hundred Congregational worthies, and also discusses various points the study of the "lives" has suggested.

* * * *

We gladly print a letter from Dr. W. T. Whitley, the learned historian of the Baptists and the indefatigable Secretary of the Baptist Historical Society, raising the question of Milton's religious views. We shall be glad to open our pages to any

further evidence, not only in regard to Milton, but also in regard to Bunyan and others. In writing the biographies of "eminent Congregationalists," we have found it difficult sometimes to determine to what branch of the Nonconformists an individual belonged, a puzzle sometimes made all the more perplexing by the habit of many at some periods of calling all Nonconformists Presbyterians.

* * * *

One of our members, the Rev. W. J. Farrow, M.A., B.D., has just published the results of a most useful piece of research—*The Great Civil War in Shropshire (1642-49)* (Shrewsbury: Wilding, 6s.). Mr. Farrow's book proves his thesis that in regard to the Civil War Shropshire is the whole country in little. The book is well illustrated and has a good map: it is to be regretted, however, that the cost of printing has caused the omission of many footnotes that scholars would have found valuable.

* * * *

The Society is much indebted to its Treasurer, Mr. H. A. Muddiman, who has given to it able and conscientious service for many years. Mr. Muddiman does not construe his duties rigidly and confine himself to the collecting of money and the keeping of accounts; he is always on the look-out for new members, and has probably secured more recruits than any other member. His balance-sheet, printed within, shows the great need for an increased membership. If we are ever to be able to issue a standard edition of the writing of Browne, Barrow, Greenwood, and Penry—and it is a disgrace to Congregationalism that this was not done long ago—we must have an income that will enable us to reserve sums each year for an enterprise of this kind. Will all members do what they can to make the Society known and gain at least one new member each during 1927?

John Wyclif.

AN ADDRESS IN LUTTERWORTH PARISH CHURCH, OCTOBER 14th,
1926.

MY first word must be an expression of our appreciation of the courtesy of the Curate and Churchwardens in allowing us to meet in this Church, associated for all time with the name of Wyclif. To stand on this historic spot and meditate together on Wyclif's life and work is an experience we are unlikely to forget, and we are grateful for the privilege.

It falls to me, in the absence of specialists on the period, to remind you in just a few sentences of Wyclif's career. It is a matter of regret to us that we have not with us Mr. Bernard Manning, of Jesus College, Cambridge, a member of our Society and the son of one of our ministers. His little book, *The People's Faith in the Age of Wyclif*, is as charming as it is scholarly, and he could have spoken to us to-day with appropriateness and authority. Perhaps, however, it is not altogether unfitting that one whose studies have been with the Puritans should speak of Wyclif, for there is a real sense in which he was a Puritan before the Puritans, just as he was a Reformer before the Reformation.

As might be expected, John Wyclif was a Yorkshireman. We know little of his earlier years. He seems to have begun his University life at Balliol, of which College he became Fellow and then Master, and even his enemies agree that he became a commanding personality, exercising a powerful influence on the life and thought, first of the University, then of the wider world. After several preferments, he finally accepted the living of Lutterworth in 1374, and died here (Dec. 31st, 1384) ten years later.

It is impossible to overrate Wyclif's influence in the purification of Church and State. His was no narrow life, academic or cloistered; indeed his greatness lay first in the depth and moral earnestness of his character, and then in the wonderful variety of his gifts and labours: as scholar, writer,

preacher, he surpassed his contemporaries, and while he was no doubt used by politicians for their own ends, history has judged him as a sincere and single-minded servant of the truth as he saw it.

It has been pointed out that he was the last of the great Schoolmen as well as the first of the Reformers. I am not competent to discuss the mysteries of the controversy between the Nominalists and the Realists—nor is this, fortunately, the place—but without intimate knowledge of the controversy one can see that Wyclif had mastered Aristotle (not in the Greek, of course) and was well read in the Fathers, especially Augustine and Chrysostom. It was to the study of the Bible, however, that he gave himself unremittingly; he knew it thoroughly—in one of his works he quotes from it 700 times—and it was his absolute and final court of appeal.

I do not propose to outline his voluminous works—first, philosophical; secondly, concerning Church endowments and the Papal claims; and thirdly, concerning the constitution and creed of the Church. A mass of controversial pamphlets in the homely vernacular as well as in crabbed Latin made him known far and wide, and in them all he applied Scriptural standards.

Wyclif stood, above all, for the supremacy of the Scriptures: this made it essential that the people should be able to read the Scriptures, and that these should be faithfully preached. More central to him than his attack on the Papacy as Anti-Christ, or his insistence that in the New Testament Presbyters and Bishops were identical and that the Church should be like the Apostolic Church and have two orders of clergy only, and not Popes, Patriarchs, and Prelates, was his insistence on the Bible and preaching. On the translations made by himself and his friends we cannot dwell, save to quote the statement of the chronicler of Leicester:

“Wyclif translated the Gospel from Latin into the Anglican, not the Angelic tongue . . . and thus the Gospel pearl is scattered and trampled upon by swine. What was wont to be precious to clergy and laity alike is now become a vulgar laughing-stock to both, and the jewel of the clergy is exposed to the mockery of the laity, so that becomes for all time a common thing which had been before a talent entrusted from above to the clergy and doctors of the Church.”

This is striking language when we remember that at that

John Wyclif

time many of the clergy did not even possess copies of the Scriptures. Wyclif, however, demanded preaching, Scriptural preaching, by men of studious mind and devout life. He held that Christ's ministers should be like their Master, poor; pride, worldliness, covetousness, superstition in the clergy he continually denounced, as he did monks with possessions, "red and fat cheeks and great bellies." His ideal, in the words of an Anglican writer, seems to have been :

"A Presbyterian clergy, ministering in homely guise in buildings unadorned, receiving the necessaries of food and clothing from the free-will offerings of their flock, bearing their frequent protest at the worldliness and pride and faulty Gospel of the old Church, laying little stress on any forms but very much on preaching."

The "poor preachers" of this pattern he trained and sent out are, in some ways, a striking anticipation of Wesley's preachers. He wanted preaching to be neither a string of anecdotes (he denounced—and there are quarters where his criticism is not unneeded to-day—those who spent their time discovering taking stories and playing to the gallery by telling them) nor scholastic discussion, but practical exposition, "telling surely God's law, especially his Gospels." He deplored the decay of the plain moral teaching of the Gospels, and left many examples of the expository sermon he desired. His tract *Of Confession* shows the straightforward simplicity of his belief. Men might repent silently as well as sin silently : "men should understand that the courtesy of God asketh not of each man to shrive him thus by voice of mouth."

Of his rank as a theologian, Mr. Manning gives this verdict :

"His influence on popular religion was chiefly felt through his translation of parts of the Scriptures and his polemical tracts. The tracts exposed most trenchantly many weaknesses in the working of the ecclesiastical system, but did little more. Unlike Calvin, Wyclif never presented an interpretation of Christianity sufficiently dogmatic and inspiring to grip the popular mind. He did not offer an alternative vigorous and positive enough to rival the Roman faith, because he never committed himself unreservedly to Augustinianism as Calvin did. The superb confidence in complete and victorious harmony with the Will of God, common in Calvin's followers, was not the distinguishing trait of the Lollards, brave as some might be. Wyclif's tactics were admirable, but his strategy was weak; he could write effectively about abuses, but

he did not perceive that the campaign against the medieval Church would turn decisively on Augustinianism."

Wyclif had innumerable enemies and it is strange that he was allowed to die in peace. As old Thomas Fuller puts it :

"Admirable! that a hare so often hunted with so many packs of dogs should die at last in his form."

And after his death his enemies did not leave him in peace. The strong language he himself had often used was piled on him abundantly. Witness the oft-quoted epitaph :

"The devil's instrument, Church's enemy, people's confusion, heretic's idol, hypocrite's mirror, schism's broacher, hatred's sower, lies' forger, flatteries' sink, who at his death despaired like Cain and stricken by the horrible judgment of God, breathed forth his wicked soul to the dark mansion of the black devil."

Years afterwards his bones were taken up and burnt, the ashes being cast into the Swift, which we are to see shortly. Of this Wordsworth surely says the right word :

"As thou these ashes, little Brook! wilt bear
Into the Avon, Avon to the tide
Of Severn, Severn to the narrow seas,
Into main Ocean they, this deed accurst
An emblem yields to friends and enemies
How the bold Teacher's Doctrine, sanctified
By truth, shall spread, throughout the world dispersed."

On the Continent, across the seas to a New Land, his message sped, a message of reality and simplicity, of truth and freedom—and so it is that over 500 years after his death we hail him as "the morning star of the Reformation," one to whom his country and the cause of righteousness owe an incalculable debt.

ALBERT PEEL.

Robert Browne's Will.

THE domestic life of Robert Browne, at any rate in its later years, was not a happy one. This has always been known, and received further confirmation from the researches of the Rev. Ives Cater (*Transactions* III., 303ff). It is there set forth that on 14 Feb., 1612-13, Browne took to himself a second wife, by name Elizabeth Warrener, that within two years there were grave charges made against her on the score of conjugal infidelity, and that, though she was acquitted in court, it is doubtful if she and her husband continued to live together. The following documents throw light on events after Browne's death in October, 1633, and provide further damning evidence against Mrs. Browne. On 19 October, 1633, she took out letters of administration in the Prerogative Court of Canterbury on the ground that her husband had died intestate. The year following, however, she produced what purported to be a nuncupative will given by him at the time of his death, and this was proved by act of 21 April, 1634. But the matter was not allowed to rest there. The validity of the will was challenged by the dead man's son, John, and on 20 May, 1637, the court promulgated a long Latin decree, of which the substance is given below, declaring the will null and void. No further administration was granted and presumably the widow was left administratrix under the grant of 1633.

A. G. MATHEWS.

Administration Act Book P.C.C. 1631-1633, fo. 198.

Robertus Browne.

<p>[Oct.] Decimo nono die emanavit Com' Elizabethhe Browne relicte Roberti Browne clerici nuper rectoris ecclie pochlis de Achurch in Com' Northton def' hēntis etc. ad adstrand bona iura et Cred̃ d̃ci def̃ de bene etc. coram Willmo Allen C̃lici vigore Com' &c' iurat'</p>	}	<p>Petriburg̃ Blasii In^m ext' I° p Andree 1634</p>
---	---	---

Marginal note :—

Introduct' sunt he ĩre et ad̄co cū testō nunc comiss Apr' anno dñi 1634.

P.C.C. 32 Seager.

T. Roberti Browne.

Mem. that upon or about the first daie of October . . . [1633] Robert Browne late of the Parish of Thorpe Atchurch [co. Northants] Clerke deceased haveinge an intent to declare by his will nuncupative whoe should . . . enjoy those temporall goodes which God in his mercie had blest him withall exprest his will therein in manner and forme followeing vidlt I doe giue and bequeath all my goodes chattels and estate whatsoever unto my deare and Loveinge wife Elizabeth Browne who hath ever bine a most faithfull and a good wiefe unto me. And . . . my mind is that none of my children shall have or enjoy any parte of my said estate and to that end I have securitie to shewe from some of them But if anye person or persons shall think or saie that I have not delt like a father with them I doe hereby lett such knowe that I have heretofore my selfe advanced preferred and given unto each of them more than their due and proportionable part of and out of all my said estate These wordes or the verye like in effecte were spoken by the said Robert Browne beinge in perfecte mind and memorie in the presence of vs whose names are herevnder written. Signum Willelmi Browne John Coles.

Vicesimo primo die mensis Aprilis Anno domini 1634 emanavit commissio Elizabethę Browne relicte dicti defuncti ad administrand̄ bona iura et credita eiusdem defuncti inx̄ta tenorem et effectum testamenti nuncupativi dicti defuncti eo quod Idem defunctus nullum in eodem nominavit Executorem de bene et fideliter administrand̄ eadem ad sancta Dei Evangelia in debita Juris forma Jurat' Willelmo Browne et Johanne Coles testibus tempore condic[ion]is et declarationis Testamenti nuncupativi predicti personaliter presentibus de et super eiusd̄ etiam Jurat'.

[Marginal Note].

Testum ac ĩre ad̄n̄tis pronuntur pro nullis p̄ Sn̄iam diff. lat'. 2^d. Ascen 1637.

P.C.C. 64 Goare

Sentence pronounced by Henry Marten knt. LLD, Master of the Prerogative Court of Canterbury, Sat. 20 May 1637, in the Cathedral Church of St. Paul's London, at the petition of George Gaell notary-

Robert Browne's Will

public procurator of John Browne and in the presence of Thomas Webb notary public, procurator of Elizabeth Browne, in a cause touching the exhibition of an inventory and rendering account of the goods of Robert Browne, late of Achurch, co. Northants clerk, deceased, which was promoted before the said Master by John Browne son of the deceased against Elizabeth Browne widow & administratrix

Whereas the court has found insufficient the case (*partem*) of the said Elizabeth as set out in an allegation & account and in an allegation & will on her behalf, therefore it is found that the said Robert died intestate, & after his death letters of administration were granted to the said Elizabeth; & thereafter *pendente lite* she obtained surreptitiously & by guile letters of administration with a will nuncupative: therefore the said letters of administration with will are revoked & annulled; She is charged with £240 of the goods of the said Robert remaining in her custody; she is to pay the costs of both parties.

MANUDUCTIO
AD
MINISTERIUM ;

OR

The Angels preparing to sound the Trumpets

By

DR. COTTON MATHER, F.R.S. (1726).

Abridged and Annotated

By

H. HISLOP OAKLEY.

OF all the multitude of counsellors among whom, during the last two centuries, the youth intending the Christian ministry has been free to choose, there has been none more generally competent, none more in earnest, none more shrewd, and certainly none more racy and entertaining, than the famous New England Congregational divine, Dr. Cotton Mather, F.R.S.

This remarkable man—son of a scarcely less remarkable father—was born in Boston in the year after the English Black Bartholemew, entered Harvard at 12, and graduated at 15 years of age. Beginning to study for the ministry, he soon abandoned hope of success in that calling, owing to an impediment in his speech, and began to study medicine; but a little later, having conquered his defect of utterance, he returned to his studies for the ministry. At the age of 23 (21?) he was conjoined with his father, Dr. Increase Mather, in the Pastorate of the largest and most important congregation in New England, and at twenty-five, on the departure of his father for England to represent the Colony, he took the sole pastorate and retained it till his death. In his young age a very Mirandola—having mastered the leading Greek and Latin authors, and being “well along” in Hebrew at 12 years of age—he seems to have assimilated the knowledge of his time in almost every department, and, being blessed with a prodigious memory, he was—like the ever-memorable Mr. Hales of Eton—a veritable *heluo librorum*. In doctrine he was an enlightened conservative, though his enlightenment was marked by some notable incompletenesses; in science he was so open-minded and progressive that he practised inoculation for smallpox on members of his own family.

Many honours fell to him in his day, though the thing of which he was specially desirous—the Presidency of Harvard—held by his father for 16 years—passed him by. He had a specially large experience of domestic grief, and his later years were clouded by the change of public feeling in regard to that fanatical and inhuman treatment of “witches” which, in earlier life, he had ruthlessly instigated and passionately led. His attitude on the question of witchcraft, which he shared with greater, if not better, men than himself—Richard Baxter, for example—an attitude which to us is simply revolting, was the *reductio ad absurdum* of *literalism* in the reading of the Scriptures.

But no one has suggested that, with all his faults of vanity and self-assurance, he was anything but a great good man—intensely concerned for the spiritual and intellectual welfare of his kind, a life-long worker for sailors, prisoners, Indians, and all the suffering and oppressed, a fervent believer in the power and glory of the Christian Evangel, and unfeignedly solicitous for the thorough equipment of those whose privilege and burden it should be to proclaim it.

The *Manuductio ad Ministerium*; or *The Angels preparing to sound the Trumpets* is one of the permanent fruits of that solicitude. It was written for the guidance, in the first instance, of his only son, and was one of the latest, as it is also one of the smallest, of Dr. Mather's 382 publications, appearing when the writer was sixty-three years of age; two years, that is, before his death. It is—to borrow Coleridge's expression—full of "bullion sense." It opens with the famous Latin preface—a Myndæan gate, we must allow, to so small a city, extending, as it does, to nearly thirty pages in the English edition of 1789. In this Preface an appeal is made, in an elevated and even, at times, majestic strain, "to the Studious youth in Academies, principally in that of Glasgow; next to those in New England; moreover to the Nonconformists in England forced into private families":

"O ye souls, too much longing after and cleaving to the earth, and savouring only earthly things, awake at last, awake ye, and being roused by now the seventh Trumpet of God; arise to the work of God and the Day; and attend to the voice of one crying in the Wilderness: Hear these things all Nations; all ye inhabitants of the Globe, hearken; for the Lord God has spoken to every Nation, He calls the whole Earth, &c."

In the course of this fervent and, at times, dithyrambic oration, addressed particularly, of course, to students for the ministry, there is not a little denunciation of the existing Academies.

"How necessary are Academies, to produce and polish Ministers of the Divine Word, to whom the Trumpets of the Temple are committed, by which the Angels shall be able to get ready for the sounding.

The Enemy of our Redeemer and Religion knows this, who strives by a thousand Artifices to subject Academies under his power, and everywhere with too much Success."

The *Philosophy* taught in the Academies is mere Foolosophy (*mera morosophia*) and the name and knowledge of Christ, without which all wisdom is mere folly, is not there to be found. Near the close he makes this personal and characteristic appeal :

“ You young men, hearken to old Eubulus, exhorting you with his counsel (who is now in the sixty-third year of his Age) : Hear him who when young, old Men heard (when he was but seventeen years old) at least ye of the Academy of Glasgow, who hold me bound to you in bonds never to be dissolved or forgotten.

Hearken also ye of Harvard and Yale College ; who are nearer neighbours, if not more friendly. Ye Academies, lastly, hear me which a Julian Persecution has forced into private Houses throughout all England, hear and consider all my words, weighing them in a just balance.”

He closes with two pertinent sayings “ never to be forgotten ” ; the one of Bernard :

“ Give me the man who transitorily embraceth transitory Things, and embraceth Things eternal with an eternal Desire : and I boldly pronounce such a Man, a Wise Man.”

and the other of Erasmus :

“ The Divine Aflatus is a considerable Part of Theology, which doth not arrive but to the purest (*purgatissimis*) Dispositions.”

The style of this book very aptly illustrates Dr. Mather's own views on this much-controverted subject, as given in an excursus to Section VIII. :

“ There has been a deal of a-do about a style ; so much, that I must offer you my sentiments upon it. There is a way of writing wherein the author endeavours that the reader may have something to the purpose in every paragraph. There is not only a vigour sensible in every sentence, but the paragraph is embellished with profitable references, even to something beyond what is directly spoken. Formal and painful quotations are not studied ; yet all that could be learnt from them is insinuated. The writer pretends not unto reading, yet he could not have writ as he does, if he had not read very much in his time ; and his composures are not only a cloth of gold, but also stuck with as many jewels as the gown of a Russian Ambassador. This way of writing has been decried by

many, and is at this day more than ever so for the same reason that, in the old story, the grapes were decried that they were not ripe. A lazy, ignorant, concealed set of authors would persuade the whole tribe to lay aside that way of writing for the same reason that one would have persuaded his brethren to part with the incumbrance of their bushy tails. After all, every man will have his own stile, which will distinguish him as much as his gait: and if you can attain to that which I have newly described, but always writing so as to give an easy conveyance unto your ideas, I would not have you by any scourging be driven out of your gait."

As we should expect, the two hundred years which have elapsed since the book appeared have in no way lessened the value of the spiritual counsels with which this precious *Encheiridion* abounds. They would have been equally good, and equally in place, in any age of the Church's history, from that of Chrysostom or Augustine to our own. It is otherwise with the rest of the contents. These are not ageless and omniæval. On the contrary, most of them bear upon them very distinctly the marks of their time. They are not, on that account, the less interesting, but rather the more so, expressing as they do, with uncommon vividness, the opinions of one who may be said, so far as his own age is concerned, to have taken, like another Aristotle, "all knowledge for his own."

Having, in the first few sections, given advice as to the *spirit* and *aim* of the student in entering on his noble task of preparation for the Christian ministry, and having insisted that *regeneration* is the grand pre-requisite for the effective preacher, he proceeds to discuss the necessary studies *seriatim*, beginning with the *study of the languages*.

"And here humanity would complain of me, if I should forbear to tell you that the Latin tongue, which is more known and used than any upon earth, except the Arabic, is what you should, for many reasons, labour to be ready at; and able not only to write, but also to speak in it with fluency as well as purity; and confute the common observation, that, though Englishmen do often write the best Latin in the world yet they often speak it but indifferently. . . . I am far from inviting you into the Ciceronian bigotry of a Bembo, or to be as afraid as Longolius was of using the word *possibile*. But yet I will presume upon so much of paradox as to offer you my opinion (though I know what a censure a Quintilian would pass upon me for saying) that the Latin of an Erasmus, or a Calvin, or of a Witsius is preferable unto Cicero's. Yea,

to make up the mess, I am content that poor Castellio too be introduced."

This last is an allusion, no doubt, to Castellio's version of the Bible, written in Ciceronian Latin, as were also his world-famous *Sacred Dialogues*. Dr. Mather's *Poor Castellio*—which reminds us, by the way, of Montaigne's compassionate reference—was dictated by the hardship which fell to the lot of that illustrious man—humanist-poet, Protestant theologian, religious and educational reformer, and first explicit advocate of toleration—for being enlightened in advance of his age and especially of the men who, like Calvin and Beza, had his happiness in their keeping, and his very livelihood in their power. Few men have deserved better of the civilised world than "that dog Castalio," as Calvin, in a specially atrabilious mood, allowed himself to call him.

"From Rome," he goes on, "you must needs pass to Greece." He would have them so well seen in Greek as not only to understand their Greek Testament, but also to enjoy the Greek Fathers.

"However," he continues, "I cannot encourage you to throw away much time upon an accurate skill in the Greek accents: but rather wholly to drop them, when your quill comes to convey any Greek into your pages."

But how little critical was his knowledge of Greek, when judged by present-day standards, may be judged by what he says of the Greek of the New Testament:—

"I will freely tell you, what has made me consider the humourists that set up for critics upon style as the most unregardable set of mortals in the world, is this! . . . No less men than your Erasmuses and your Grotiuses have taxed the Greek style of the New Testament with I know not what solecisms and barbarisms; and how many learned folks have obsequiously run away with the notion! whereas it is an ignorant and an insolent whimsey which they have been guilty of. It may be demonstrated . . . that the gentlemen are mistaken in every one of their pretended instances; all the unquestionable classics may be brought in to convince them of their mistakes. Those glorious oracles are as pure Greek as ever was written in the world; and so correct, so noble, so sublime is their style that never anything under the cope of heaven, but the Old Testament has equalled it."

But though content with "lady's Greek," as Mrs. Browning sarcastically terms it, and prepared to sympathise more or less with that good Puritan parson of Reading, in the days of Queen Elizabeth, who denounced his clerical brethren for their readiness, even against their own conscience, to "bumbast their sermons with all kind of humanity"—Dr. Mather is "importunate" with respect to *Hebrew*.

"And the more so because it is one remarkable instance of the depraved gust into which we are of later years degenerated that the knowledge of the Hebrew has fallen under so much disrepute as to make a learned man almost afraid of owning that he has anything of it, lest it should bring him under the suspicion of being an odd, starved, lank sort of a thing who had lived only on Hebrew roots all his days."

And the beauty of it is that, contrary to the old maxim, *Difficilia quæ pulchra*, Hebrew is so easy!

"Even our little damsels, like Blæsilla, the daughter of Paula, (concerning the mother of whom Jerom reports the same, that he does of the daughter) make nothing of coming at this uncommon ornament."

He quotes a now-forgotten Cooper as saying that if students would spend as much time at it in a morning or an evening as they misspend on an unprofitable pipe of tobacco, they would in a few days be masters of it. Not that there can be anything more impertinent than—

"a little Hebrician, vapouring and swaggering, as if he had all the learning in the world; and laying hold on all occasions to throw out an Hebrew clause or word, for nothing but the ostentation of his mighty accomplishment.

"Though with much more cause than the modest Melancthon I may confess *Me vix primis labiis degustasse Hebraicas literas*, yet, as he declared, what Hebrew he had helped him so much in his judgment of the greatest matters, he preferred it before all the wealth of a kingdom; so I may humbly declare, I scarce ever take an Hebrew Bible into my hands but I am gratefully surprized with something I never thought of; I ever have some new view, and see something I never saw before. So that I do not wonder at Luther for making a serious protestation, that what knowledge he had of the Hebrew was of more use and more price to him than the greatest heap of gold that could be set before him."

The study of Syriac is commended

“ as an appendix to your knowledge of the Hebrew : not merely because it was the mother-tongue unto the writers of the New Testament, but chiefly because the most valuable and serviceable version that we have of the divine oracles, and what may be of most authority in many important points, to clear up the sense of them, is the Syriac.”

As for the *living tongues*, he notes that

“ it is a matter of some speculation that almost all the Protestants in the world speak the Teutonic, and what is derived from it ; almost all the Romanists are found in the derivations from the Latin ; the Greek Church mostly in the Slavonic.”

Among these they may take their choice. His counsel is

“ If you have any time in your short life to spare for the living tongues, the French will be sure in the first place to court you. And though the compliment which the nations of Europe have paid unto that language has looked like a paving of the way (which doubtless the French Academy have had in their eye) for the extending of a covetous and ambitious monarchy, to what will never be accomplished ; (*This was written long, of course, before Arcot or the building of Fort Duquesne in N. America*) yet for the sake of your admission to the reading of many French books that may be worth your perusal, I do not forbid your learning of it. It may be observed that there is no man who has the French tongue but ordinarily he speaks the neater English for it.”

Which reminds us of Mr. Ruskin's statement that if there was any notable lucidity in his writing of English, he owed it to the fact that he had been all his life an omnivorous reader of French literature and especially of French novels.

Concerning the languages in general, he says :—

“ The time allowed for them should certainly be proportioned to the use you are like to make of them. Dr. More, governing himself in the study of the Oriental tongues by that rule, pleasantly and modestly compared himself unto the man who passed by a garrison with an horse-shoe at his girdle, which received and repelled the bullet shot upon him ; on which he observed that a little armour, if well placed, will be sufficient.”

Tongues, however, whether modern or ancient, are but tools

for the workman's use, and no more to be gloried in by the student than the hammers and chisels and awls that fill the carpenter's bass are a proper ground of glorying to the craftsman.

So our mentor passes on to speak of

"*the Sciences* wherewith you would propose to go skilfully about the work which your God shall call you to."

If they would make short work of the sciences and find out a north-west passage to them, he cannot do better than recommend them to Alsted "as learned a man as ever was in the world," and one the neglect of whom he knows not what to make of.

With regard to *Rhetoric*, he gives the compendious advice that students "observe the flowers and airs of such writings as are most in reputation for elegance." He takes the opportunity, however, to tell them

"that there is no where to be found any such rhetoric as there is in our sacred Scriptures. Even a pagan, Longinus himself, will confess the sublime shining in them. There can be nothing so beautiful or so pathetic, as the figures everywhere used in them. They are life. All meer human flourishes are but chaff to the wheat that is there. Yea they are the hammer that breaks the rocks in pieces. In them the God of glory thunders, yea, does it very marvellously. For the pulpit-oratory, which is what you have in view, there can be nothing more adviseable than to be a master of Scripture-phrases and employ them with an agreeable ingenuity on all fit occasions."

He is not for their spending much time on "that which goes by the name of *Logic*," which he has long held in contempt as "a sort of mere morology."

"What is there usually got by the vulgar logic, but only to be furnished with a parcel of terms, which instead of leading the mind into the truth, enables one rather to carry on altercations and logomachies, by which the force of truth may be at pleasure, and by some little trick, evaded. . . . Count it enough if you have gone through a Milton or a Gulberleth or a Watts. . . . For the vulgar logic, I must freely say, you lose time if you steer any otherwise in it than, touch and go."

He alludes to "an essay of human understanding, which is

Cotton Mather's *Manuductio*

much in vogue," but which he would be "excused from recommending." Locke's *Essay on the Conduct of the Human Understanding*, which is doubtless here referred to, was published posthumously in 1706. Mather, no doubt, thought the tendency of the Essay doubtful. He was not, by any means, alone in so judging; for the Earl of Shaftesbury, the author of the *Characteristics*, to whom Locke had acted as tutor and guardian, writing in 1709 to a student at the University, says, "'Twas Mr. Locke that struck the home blow: for Mr. Hobbes' character and base slavish principles in government took off the poyson of his philosophy. 'Twas Mr. Locke that struck at all fundamentals, threw all *order* and *virtue* out of the world, and made the very idea of these (which are the same as those of God) unnatural and without foundation in our minds."

Metaphysics, to which our Eubulus turns next, gets even shorter shrift than logic—" *Metaphysics*, which a learned man too justly calls *Disciplinarum omnium excrementum*."

After giving his readers leave to make acquaintance with a Macrobius, a Jacchæus, or a Custanæus, he assures them,

"You may easily employ your hours to better purpose than in metaphysical and imaginary disquisitions. . . . To weave any more cobweb in your brain to what purpose is it?"

On the subject of *Ethics* he is almost bitter, and he tells us plainly why.

"Though such things as the *Ethica Christiana* of a Danæus cannot be spoken against, yet of that whereon they employ the plough so long in many Academies, I will venture to say it is a vile thing and no other than what honest Vockerodus has justly called it, *Impictas in artis formam redactam*. It is all over a sham; it presents you with a mock happiness; it prescribes to you mock virtues for the coming at it, and it pretends to give you a religion without Christ, and a life of piety without a living principle."

It is not amiss for them to know what this paganism is; so they may, if they please, read Golius or More; but he begs them to be more of Christians than to look on More's *Enchiridion* as next to the Bible the best book in the world. So much *Ethics* as treats *De Decoro*, and may instruct them in the rules of behaviour, he heartily commends to them. These rules are all contained in that one word **MODESTY**, and summed up

in that one maxim "Do and say nothing that may justly be offensive to the company." The best rules of behaviour will be found in the rules of Christianity.

"Every Christian, so far as he keeps to his own rules, will be so far a gentleman."

Coleridge was emphatically of this opinion, who declared of St. Paul that "his manners were the finest of any man's upon record," and of Luther, that "he was not by any means such a gentleman as the Apostle, but almost as great a genius."

Coming, now, to treat of *Poetry and Style*, he cannot, in spite of all that has been said in disparagement of verse as "a meer playing and fiddling upon words," or "a sort of morrice-dancing with bells," wish them a soul that shall be wholly unpoetical. He would have them able not only to enjoy their "lyric hours," but also to understand an epic poem, and to discern the beauties of a Homer or a Virgil. And this in spite of his somewhat startling view of Homer's moral tendency.

"As to the moral part of Homer, it is true, and let me not be counted a Zoilus for saying so, that by first exhibiting their gods as no better than rogues, he set open the flood-gates for a prodigious inundation of wickedness to break in upon the nations, and was one of the greatest apostles the devil ever had in the world. Among the rest that felt the ill impressions of this universal corrupter (as men of the best sentiments have called him) one was that overgrown robber, of execrable memory, whom we celebrate under the name of Alexander the Great, who by his continual admiring and studying of his Iliad, and by following that false model of heroic virtue set before him in his Achilles, became one of the worst of men, and at length, inflated with the ridiculous pride of being himself a deity, exposed himself to all the scorn that could belong to a lunatic, and hence, notwithstanding the veneration which this idol has had, yet Plato banishes him out of a commonwealth the welfare whereof he was concerned for . . . Nevertheless, custom or conscience obliges him to bear testimonies unto many points of morality—and it is especially observable that he commonly propounds prayer to heaven as a most necessary preface unto all important enterprises . . . and he never speaks of any supplication, but he brings in a gracious answer to it. I have seen a travesteeing high-flier, not much to our dishonour, scoff at Homer for this, as making his actors to be like those whom the English call dissenters."

Mather's way of accounting for Homer's occasional lapses

into morality is to suppose that he had probably read what of the Sacred Scriptures was extant in his days. He is somewhat severe, too, on religious grounds, upon Virgil, who

“ by deifying one great Emperor, taught his successors to claim the adoration of gods, while they were perpetrating the crimes of devils. . . . Nevertheless, it is observed that the pagans had no rules of manners that were more laudable and regular than what are to be found in him. And some have said it is hardly possible to read his works without being more disposed unto goodness, as well as being greatly entertained. To be sure, had Virgil writ before Plato, his works had not been any of the books prohibited.”

He gives the student leave to try his young wings now and then to see what flights he can make, at least for an epigram ; and, like Nazianzen, to make a little recreation of poetry all his days in the midst of his painful studies. But he must keep himself within strictest bounds.

“ The powers of darkness have a library among us, whereof the poets have been the most numerous, as well as the most venomous authors. Most of the modern plays (those, of course, of the Restoration—Dryden's, Wycherley's, Congreve's, Etherege's, &c.)—as well as the romances and novels and fictions, which are a sort of poems, do belong to the catalogue of this cursed library.”

Mather himself had courted the Muses and had published verse ; but we find no specimens of his poetry in our Anthologies ; which is not to be wondered at, seeing that Blackmore was his favourite among the poets of the time ; though the verse of that royal physician was not all of it the “ dead-born doggerel ” that Dryden declared it.

From *Poetry* he passes to *Natural Philosophy*, to which he would have them give much more time and attention “ with continual contemplations and agreeable acknowledgements of the infinite God, Whose perfections are displayed in His works before them.” Then follows an interesting onslaught upon Aristotle, beginning—

“ When I said natural philosophy you may be quite sure I did not mean the Peripatetic. It is indeed amazing to see the fate of the writings which go under the name of Aristotle. First falling into the hands of those who could not read them and yet for the sake of the famous author were willing to keep them ; they were

for a long while hid under ground, where many of them deserved a lodging. And from this place of darkness the torn or worn manuscripts were anon fetched out, and imperfectly and unfaithfully enough transcribed and conveyed from Athens to Rome where copies were in like manner taken of them. The Saracens at last got them, and (the concise and broken style a little suiting them) they spoke Arabic; and even in Africa there were many Aristotelian schools erected. They were from thence brought over into Spain. . . . When learning revived under Charlemagne, all Europe turned Aristotelian: yea, in some universities they swore allegiance to him; and O monstrous! if I am not misinformed, they do in some universities at this day foolishly and profanely on their knees continue to do so. With the vile person that made himself the head of the Church at Rome, this muddy-headed Pagan divided the Empire over the Christian world; but extended his Empire further than he or even any Tamerlane. . . . No mortal else ever had such a prerogative to govern mankind, as this philosopher; who after the prodigious cart-loads of stuff that has been written to explain him (for within a few centuries after Albertus Magnus, there were twelve thousand authors that wrote upon him or followed and defended him; and by a probable computation there have since been more than as many more) he yet remains in many other things besides his Entelechia, sufficiently unintelligible and for ever in almost all things unprofitable."

He advises the bestowing of a deliberate reading of "the Mosaic philosophy, in the scheme which Comenius has given of it"; remarking, however, that

"it is now plain, the first chapter of Genesis (as well as the rest of the Bible, which refers to the system of the world) has not been well understood by most of the gentlemen that have writ upon it. As thorough an insight as you can get into the principles of our perpetual dictator, Sir Isaac Newton, is what I mightily commend unto you. Be sure, the experimental philosophy is that in which alone your mind can be at all established."

Here follows a very modest recommendation of "a book entitled *The Christian Philosopher*" (his own production), containing the largest collection he has yet seen of the discoveries which the last age has made in philosophy, adapted to the general capacity of readers; together with the first claim that he has ever yet seen so explicitly made on the behalf of a glorious Christ and the consideration due to him in our philosophy.

Coming to the *Mathematics* he says :—

“ Though you are shaping for a divine, yet I should not be sorry to see you as exquisite a mathematician as the excellent Pitiscus, who, though he were a divine yet without a tutor became such an high attainer in this real learning that Melchior Adam cries out *Illud mirandum!* upon it . . . I should not be sorry to see a Wallis or a Wilkins, or a Barrow revived in you, if your genius lead you to it.”

He commends the study of *Arithmetic and Geometry* on the ground especially that

“ they will necessitate and habituate your mind unto that strong attention which will marvellously qualify you for more important services, and make a strong reasoner of you and a very regular and coherent speaker.”

But they must also soar upward to the attainment of *Astronomy*.

“ I should be loth you should through ignorance in astronomy—even in the company of Justin Martyr and Ambrose, and Theodoret, and Chrysostom or Austin himself—ever fall into what even a Jerom would call *stultiloquium in ecclesia*.”

At the same time he hopes there is no need to say anything to dissuade them from the study of *Judicial Astronomy*—“ the most injudicious thing in the world ; all futility ; all impiety.” Yet he thinks there may be some need to warn them against the follies of Cometomancy “ which has hitherto so much reigned, even in the most honest minds.”

But now, fetching them down from the stars, he commends to them earnestly the study of *Geography*. We smile ; but even in our time small boys have been known to go home from church and make merry over geographical readjustments by their pastors almost as startling as that by which the Erie Canal was brought into Mark Twain's famous Map of the City of Paris. It is not an unheard-of thing that there should even be a prominent Member of Parliament who speaks of Burmah as Bermuda ; and another who thinks (and speaks) about the coast of Poland.

The writer shows both insight and foresight when he says :—

“ Yea, in time, let me tell you, this easy study will not only

furnish you to maintain a profitable conversation and a communication that may minister grace and be ever acceptable to the hearers : but if you prove a man of concern for the kingdom of God in the world it may bring you to form those projections by which, as little as you are in your own eyes, whole nations may anon come to fare the better for you."

This, nearly 70 years before the sailing of Carey.

Our Foreign Missionary Societies have everything to gain (especially among the female part of their constituencies) by the spread of accurate information not only as to *Who's Who*, but also as to *Where's Where*. It is a help to a real and intelligent interest in the Gilbert Islanders, e.g., to know that they are not near neighbours of the Esquimaux.

Coming to *Music*, the trumpet gives an uncertain sound. Our Eubulus knows not what well to say. They must do as they please. If they fancy it, he does not forbid it. And to accomplish themselves at regular *singing*, will be of daily use to them.

History, or rather, the use of it, is a subject on which Dr. Mather expatiates at length. The student is to begin with a concise body of universal history, as a foundation, "Matthias Prideaux, his easy and compendious introduction for the reading all sorts of histories," being warmly recommended. Then comes the reading of some histories of particular countries as Mezeray for France, Mariana for Spain, Grotuis for Holland, Knoles with Ricaut for the Ottoman Empire, Ludolphus for Abyssinia, Crull for Russia, several small story-tellers for Persia and Indostan, Martinius and other Jesuits (but they must remember that they *are* Jesuits) for China, Martyr or Acosta or Gilby for America, Buchanan for Scotland, Cox for Ireland. For England, he would prefer Baker, especially if they could come at an edition that was printed "before what they call the Restoration."

But in reading history—English history especially—they are to "believe with discretion."

"And the ancient historians are not much better than the moderns, whereof we have a notorious and amazing example in Josephus . . . There are historians of whom one can scarce tell which to admire most, the nature of their lies, or their manner of telling them : I mean the impudence with which they tell them. Indeed the historians never keep closer to the way of lying than in the relation they give of those twenty years which passed after

the beginning of our Civil wars. Among these the romance that goes under the title of the History of the Grand Rebellion, and is fathered on the Earl of Clarendon, I would have you more particularly treat with the disregard that is proper for it. As for such abominable pens as what the Athenæ Oxonienses of a Wood have been excretions from, you cannot sufficiently despise them and abhor them. And I will further tell you, that if in any history you happen to find any vindicating or favourable passages of old Archbishop Land, let these be Shibboleth with you, to do the office which the rattle does for the serpent, which our country is no stranger to. Yea, and where you read even such conscientious historians as a Baxter and a Burnet, you must make allowances for some hear-says, which led them into mistakes; and for certain prejudices the tincture whereof a little influenced their views of what they were disaffected to."

But whatever interest they take in civil history, *Church History* must have their very serious attention. Here he mentions many names both of men and books, some few of which—such as Calderwood's *Church History of Scotland*, Fuller's *Church History of England*, and Burnet's *History of the Reformation*—are still not forgotten. They must not neglect "our martyrologies." Of the more elephantine Histories of Councils he will not so much as give them the titles, but, instead, he prays them to read Baxter's *Church History of the Government of Bishops and their Councils*. And he would be glad if they could "give some winter evenings to the History of the Council of Trent and the Acts of the Synod of Dort." He urges the student to make acquaintance with the lives of them who have done worthily in Israel, and mentions specially Fuller's *Worthies* and Walton's *Lives*. He would not have mentioned the *Parentator* (his own life of his father, Dr. Increase Mather) if the odd usage it had met withal had not compelled him to do so.

Among the *Historical Dictionaries* which he mentions is the great work of Pierre Bayle "if they can be enriched with it." "It is a work to be wondered at! Only guard against the Manichæan sophistry sometimes appearing in it"—which, considering the date, is milder condemnation than we might have expected.

In addition to all he had hitherto named, there are also, in this field, a number (of which he gives an ample list) of books which, for the general stores of learning amassed in them, he cannot but wish that, in the parentheses of their studies they

would often repair unto. It is hard to avoid the feeling that if Dr. Mather's student even tried to keep pace with these lists of commended books, he must almost certainly have shared the fate of Dr. Kippis, of whom Robert Hall declared "He put so many books on the top of his head that he crushed out his brains."

Here follows a section (XII.) bearing the title *Useful Proposals to Students*. These are two of which they "will certainly find an inexpressible and almost incredible advantage." The first is the keeping of their *Quotidiana*, their blank books [what Sir Philip Sidney means, I fancy, by Nizolian paper-books] in which every day they note with their pen some notable thing which, in reading, they have newly met withal.

"By this action you will fix the valuable notion in your mind : and in a few years you will have a treasure, from whence, as a scribe instructed for the kingdom of heaven, you may bring out things new and old and have agreeable grains of salt for all your discourses. Enter the things as they come, with only affixing the number to them : and have at the end of the books an alphabetical index of the matter, with the number at which it is to be met withal. Here you will anon have an inexhaustible magazine ; and if you live to old age, you will find that, like old Photius, you have prepared an hive then to live upon. I will not say you will be quickly as rich as Croesus ; for poor Croesus will have no riches comparable to what you will have in your collections."

In spite of John Milton's scornful allusions to the use, in the pulpit, of "collections" of this kind, no one who has adopted Mather's plan is likely (*Experto Crede !*) ever to regret it. It is absolutely no use to say, as one reads, "Ah, that is so fine, so pithy, so wise. I shall never forget it !" One certainly will, and—what is most mortifying—precisely at the time when it would be most usefully remembered. As wise and shrewd John Selden put it, "The main thing is to know where to search, for talk what they will of vast memories, no man will presume upon his own memory for anything he means to write or speak in publick."

The other proposal relates to the forming of a sodality of six or seven sober, ingenious, and industrious young men, to talk over their studies in a serious and orderly way, for an hour or two on one evening in the week. From this gathering all altercations and all impertinencies are to be for ever banished.

"It was a remark that Plato made a good while ago, that the true manner of teaching sciences is by conversation. And we never well understand a truth, if we are not in a condition on all occasions to make it known unto such as are for the receiving of it."

Section XIII. is occupied with *Sentiments for a Gospel Minister*. This and the following section, *On Reading the Scriptures*, are by way of preparation for the Counsels which are to follow, on the *Study of Divinity*. He reminds them of the memorable speech of one of the greatest personages (an Archbishop and a Lord Keeper) in the English nation :—

"I have passed through many places of honour and trust both in church and state, more than any of my order in England, for seventy years before. But were I assured that by my preaching I had converted but one soul unto God, I should herein take more comfort than in all the honours and offices that have ever been bestowed upon me."

They are to face the great work to which they are called in the spirit of martyrdom.

"But then, be armed! be armed, as a good soldier of Jesus Christ, for an employment, wherein grievous discouragements, heavy difficulties, more than can be numbered, are to be looked for; and things to be endured, whereof it is well for you that you may say 'I know not the things that shall befall me!'"

As to the reading of the Scriptures, which is to be their daily exercise, he advises that it be done

"in the porismatic way; or with a labour to observe and educe the doctrines of godliness, which this inexhaustible storehouse of truth will yield unto them that are seeking after it. Make a pause upon every verse, and see what lessons of piety are to be learnt from every clause. Turn the lessons into prayers and send up the prayers unto the God who is now teaching of you. The Jews have reason on their side when they say of the Scripture, '*Versa eam, et versa eam, nam omnia sunt in ea.*' Be restless till you find your soul harmonizing and symphonizing with what the holy Spirit of God raised in his amanuensis at the time of his writing. Be not at rest until you find your heart-strings quaver at the touch upon the heart of the writer as being brought into an unison with it, and the two souls go up in a flame together. Among all the Hermeneutic instruments for the opening of the Scriptures, we may say of this; 'there is none like it.'"

Having given advice on the subject of *Commentaries*, giving special preference to "our Henry," he says :

"I will add no more ; but this I would advise you ; wherever you, in any reading, meet with a curious illustration of a text, prize it, seize it, enter it in papers where you may design a lodging for such inestimable jewels. Like Hezekiah, have your treasures for precious stones ; and let these be such unto you. Get such an amassment of them, that among them you may be like the King of Tyrus, and walk up and down in the midst of the stones of fire, when you are upon the holy mountain of God. One of these may be worth an ingot of gold, and a whole discourse may be rendered acceptable, by having such a jewel studded in it."

Coming now to treat of the *Study of Divinity* he says :

"Let the men who corrupt the earth, and have nothing but their cassocks to claim the name of divines for them, sit in the seat of the scorner and scoff at all systematical divines as long as they please ; there are systems of divinity which I most seriously advise you to be most intimately acquainted with."

Among the works recommended it is interesting to note a few over which the waters of Lethe have not yet rolled ; as, e.g., Amesius' *Medulla Theologica*, Edwards' *Theologia Reformata*, Calvin's *Institute*, Prideaux's *Prælectiones*, Pearson *On the Creed*. He characterises Tuckney's *Prælectiones* as "an inestimable treasure," Sinclair's little English book, *Truth's Victory over Error*, as worthy to be called *Enchiridion Militis Christiani* (alluding, of course, to Erasmus's little jewel of that name), and says of Mæstricht's *Theologia Theoretico-Practica* that there is nothing after all that he can with so much plerphorie recommend."

Here follow lists of works which will furnish them for controversy with the Romanists, the Arians, the Socinians, the Episcopalians, the Quakers respectively. As it is "of the last importance" that they should be good casuists, he refers them to competent instructors, among them Richard Baxter, in his *Directory*.

As to the study of *Patristics*, he observes that it has been recommended by many "and by none more than some Neoterics and Innovators who have hoped that the Fathers might help them with some traditions where the Scriptures failed them." Still, if they would bestow a perusal upon the

Epistles of Clemens Romanus and the Apologies of Justin Martyr and of Tertullian, and the book of Origen against Celsus, they would do what he would have them to do. He looks on Theodoret as the best expositor of the Bible among the Fathers, has a warm word of praise for Chrysostom, and of Augustine he says :—

“ I am not so enamoured of Austin as (like Pansenius) to read over all his works ten times, and his book *De Gratia*, thirty times ; I shall count it enough if you go through his Confessions, and his Meditations and his *De Civitate Dei* and some numbers of his Letters.”

From the study of Divinity, he passes to *The Pulpit and its Glorious Work*.

“ I am now going to bring you into the pulpit ; which I hope you will ascend (as Luther when he was much older than you, says he still always did !) with a trembling soul ; and remembering that you are to stand where that which the Jewish Senator said unto the greatest person among them, is what the people of God may say unto you : “ *Non stas coram nobis, sed coram es qui dixit. Fiat, et factus est mundus.* ” ”

Books on the Pastoral Care are legion, and every year adds to their number. He is not foolish enough to advise the reading of even a tenth part of them. Let them confine their attention to the Pastor Evangelicus of a Bowles, or the Preacher of an Edwards. He then proceeds to give some counsels of his own on this all-important subject.

“ The first thing which I have to demand of you is that you entertain the people of God with none but well-studied sermons, and employ none but well-beaten oil for the lamps of the golden candlestick ; and be nothing like him who was among the Jews called the Plagiary Prophet and whose punishment was not an easy one.”

He is for connected discourses mostly, bringing in the whole body of divinity. But room must be left for occasional subjects. He would particularly recommend them one piece of discretion, *viz.*, to be “ so laid in aforehand ” as never to be at a loss what subjects to preach on. From the want of this what waste of precious time has he known¹ !

¹ Even such great preachers as Oliver Heywood must here cry *Peccavi!* as such entries in his Diary as the following show : “ Spent all the morning searching for a text ; at last pitcht. God graciously assisted.”

In all their preaching their paramount aim is to be the exaltation of Christ. The motto upon their whole ministry must be "Christ is all." "Be a star," he cries, "to lead men unto this Saviour, and stop not till you see them there!"

Among writers on practical divinity he assigns a very high place to Richard Baxter—"the sharp-sighted Baxter, who was a pen in the hand of God."

"When your heart and your pen want the holy fire to be quickened with you, a Baxter will bring you a coal from the altar for it. Yea, to fetch a metaphor from another element, he may be called, as you remember who was of old, an ocean of divinity. To say of that very great man that if he had not meddled in too many things he would have been esteemed one of the learned men of the age, it is to speak a thing which I do not well understand."

He would have his students, like Bradford and Cartwright, study their sermons on their knees. He would have them careful evermore to preach Scripturally. It will be well, too, if they find out acceptable words, and can come to say with the prophet, "I have used similitudes."

Passing on to the preacher's *manner*, he says: "It is pity but a well-prepared sermon should be a well-pronounced one. Wherefore avoid for ever all *Inanes sine mente sonus*; and all indecencies, everything that is ridiculous. Be sure to speak deliberately: do not begin too high. Ever conclude with vigour." They are to make a distinction between the real using of notes and the dull reading of them.

"Keep up the air and life of speaking, and put not off your hearers with an heavy reading to them. How can you demand of them to remember much of what you bring to them, when you remember nothing of it yourself? . . . Let your notes be little other than a quiver on which you may cast your eye now and then, to see what arrow is to be next fetched from thence; and then with your eye as much as may be on them whom you speak to, let it be shot away with a vivacity becoming one in earnest. *Optimus est orator, qui dicendo, animos audientium, et docet, et delectat, et permovet.* Finally let your perorations (from which, *noscitur orator*) often be lively expostulations with the conscience of the hearer; appeals made and questions put unto the conscience; and consignments of the work over into the hands of that flaming preacher in the bosom of the hearer. In such flames you may do wondrously!"

He comes now to deal with *the work of a zealous pastor.*

Here he is strong on catechizing, and selects for special commendation the Assembly's Catechism. He commends the practice—so common among seventeenth century Nonconformists—of keeping thanksgiving days and days of intercession, "whole days for interviews with heaven." He is anxious that they should "possess an ability to express themselves in prayer to the glorious God, and to spread the cases of the people before Him on all occasions." He is warm in his condemnation of the use of any liturgy, "the tool of a foolish shepherd," and supports his view with this quotation from the Marquis of Halifax.

"There may be too great a restraint (he says) put upon men whom God hath distinguished by giving them not only good sense, but a powerful utterance too. When a man so qualified, endued with learning too, and, above all, adorned with a good life breaks out into a warm and well-delivered prayer before his sermon, it has the appearance of divine rapture; he raises and leads the hearts of the assembly in another manner than the most studied or best composed form of set words can ever do."

He is sorry that he must (but he must!) conclude his advice on the matter of pastoral duties "with a warning that you must not wonder at it if you find that you serve many ungrateful people, and may be many ways maltreated by them who are under the strongest obligations to support you." "But," he exhorts, "hold on, hold on always at work for a glorious Christ; and rather than you should starve, Matthias Dolancius's bird shall be sent unto you! And unto that question 'Lacked ye anything?' you shall be able to give a comfortable answer."²

Our author is drawing toward a close, but he may not leave us before he has given us a few kindly counsels and practical admonitions in regard to *health* and *prudence*.

"The grand secret and sole method for long life," he says, "and

² The story of Dolancius, as given by Mather from Regenvolscius' *Hist. of the Slavonic Churches*, is that when Dolancius was a prisoner for the Truth's sake in the City of Prague, "one day, when he was on the very point of starving, he cast his eye towards the grate of the prison and saw a little bird sitting there with something in his bill; his curiosity leading him thither, the bird flew away; but left a bit of cloth, in which when he took it up he found a piece of gold; and with this piece of gold he found ways tolerably to furnish himself with bread until the death of the king, on and by which he obtained his full deliverance."

so for the health which will befriend and sweeten it, is to keep the blood and juices in a state of due fluidity. And nothing will do this, but keeping much to a spare, lean, fluid sort of a diet. All who live long, and without much pain and, after such a life, at length die easily, are such as live abstemiously."

He strongly advocates riding exercise. "The saddle is the seat of health." The "noble and ancient game of chess" is discountenanced as "by no means proper for a student." He quotes approvingly the observation of that great man, the Lord Verulam, *Nihil magis conducit ad sanitatem et longevitatem quam crebræ et domesticæ purgationes*. He endorses Paul's advice to Timothy. But they are to dilute their wine with water, and their beer as well, if it be strong. When they have run "the hazard of disturbing their stomachs with ingurgitations from a full table," a draught of cold water will do good like a medicine. They are to wash head and mouth daily with cold water. When they go to infectious places, they are to chew a bit of myrrh. If less flesh were eaten, and more vegetable and farinaceous food were used, it were better. They must *not eat too much*. To the question, "Shall I smoke tobacco?" his answer is, "Be sure not, if I can help it." "In the duchy of Berguen, people may not smoke without purchasing a license for it." He prefers mastich, as a hydragogue, to tobacco. After quoting various divines, he gives them, in a concentrated form, his own advice, which is, to be "excessively moderate," and not to become settled inhabitants of the Terra del Fuego. In short, "my son, if smokers entice thee, consent thou not." He then runs a tilt against the snuff-box, and speaks with contempt of those "who even bury themselves alive in pungent grains of titillating dust." "If it be offered you, away with it! I say again, away with it!" "An holy and an easy mind is the most healthful thing under heaven; the most potent prophylactic in all the world." One other word.

"If any sickness come upon you, be sure to be sick soon enough. And if you are upon a recovery from any malady, be not well too soon."

The last, the XXth Section, is not by any means the least interesting, consisting, as it does, of *Rules and Maxims of Prudence*. The student is to "study the book of the Proverbs which our Bible is enriched withal." He is to

familiarize himself with the Lord Verulam's *Essays*. There is wisdom in the Italian maxims that one must not spend all he hath ; nor do all he can ; nor tell all he knows ; nor believe all he hears. He is to think twice before he speaks ; think before whom he speaks ; think *why* as well as what he speaks ; and to remember *In multiloquio stultiloquum*, and least said soonest mended. "It is a very prudent remark 'If one observes these three small imperatives, *audi, cerne, tace*, he will need no other passport for travelling over the world.'" He puts in a strong plea for "good nature and good humour," such as, according to Homer, made Patroclus to be universally lamented at his death. He warns against hastiness in speech and action.

"I have heard one say that there was a gentleman in the nineteenth chapter of the Acts, to whom he was more indebted than to any man in the world. This was he whom our translation calls the town-clerk of Ephesus ; whose council it was, to do nothing rashly. Upon any proposal of consequence, it was an usual speech with him 'We will first advise with the town-clerk of Ephesus. . . . Let the judge's motto be yours, *Prudens qui patiens*. . . . There is nothing done so well in a passion, but what may be done better out of it. There is a conspicuous wisdom in meekness. . . . Suppress rather than express too warm resentments, whatever the provocations. . . . Let it be as a law of the Medes and Persians with you that you will never sacrifice any hours of a short life in contentions ; especially in personal contentions, and quarrels and squabbles, and vitilitigations."

They are not to flatter those who have "spoken diminutively" of them, by taking any notice. They are not to use their pen and waste their time in eristic writings, unless it be absolutely necessary.

"It may be, the scribblers are sorry scoundrels, and such vile children of Sheth, as it is beneath you to let them know that you have so much as read their follies. Or be they what they will, for the most part, the best way will be to *shine on* regardless of what the bats and owls may mutter against you. And if any preacher should be so impertinent as to have any girds at you in the pulpit, remember the advice of the sweet-spirited Melancthon to Vitus Theodorus, when the hot-spirited Osiander had preached against him. 'I charge you, do not answer the man ; hold your peace ; go on in your ministry as if you had heard nothing !'

That what I am driving may stick, you shall have it in the

form of two old rusty nails ; the one *Magnum Contumeliæ remedium negligentia* ; the other, *Sile, et funestam dedisti plagam*.

As wicked a fellow as ever polluted a pen, yet has this passage worth transcribing from him : "The malice of ill tongues cast upon a good man, is only like a mouthful of smoke blown upon a diamond, which, though it clouds its beauty for the present yet it is easily rubbed off and the gem restored, with little trouble, to its genuine lustre."

They are to be sociable ; but to beware of the *temporis fures*, especially impertinent company.

"While you are yet in your younger years be always furnished with a stock of weighty and useful questions. By wisely and humbly offering these, and with the modesty of one desiring to be instructed, you may commonly lead the conversation, even with your superiors, and almost necessitate a profitable conversation. A discretion in this point is a distinguishing thing.

But whenever you are arguing, ordinarily propose everything rather socratically than dogmatically. Be not positive ; much less clamorous ; least of all furious. . . . It is an excellent wisdom this, to argue handsomely.

Lay hands suddenly on no man ! . . . There is a marvellous wisdom, as well as goodness, in speaking well of everyone, as far as we can, on all occasions. But yet there is often a want of wisdom in our being either too copious, or too early in our commendations ; too high or too quick."

The next counsel is almost a curiosity in a *concio ad clericum*. It is, however, no less wise and practical than the rest.

"If you have laid up an inexhaustible store of stories, accommodated unto all the purposes of the profitable and the agreeable, and have the skill of telling them handsomely, and with a deliberate, expressive, unstumbling brevity, and produce them on many occasions, you may not only ingratiate yourself wherever you make your appearance, but also obtain almost any request that you shall make one of them a witty introduction to. . . . But let not your pleasantry degenerate into any unbecoming levity."

He closes his counsels and his book with a suggestion which reminds us of Horace Bushnell's way of "hanging questions up" when they showed themselves obstinate and intractable.

"It may not be amiss for you to have two heaps. An heap of *unintelligibles*, and an heap of *incurables*. You will meet with

some unaccountable and incomprehensible things ; particularly in the conduct of many people. Throw them into your heap of unintelligibles ; leave them there ; trouble your mind no further ; hope the best, or think no more about them.

“ You will meet with some unpersuadeable people ; no counsel, no reason will do anything upon the obstinates : especially as to the making of due submissions upon offences. Throw them into the heap of incurables ; leave them there. And so do you go on to do as well as you can, what you have to do.”

Here, as it is “ a trespass on the rules of prudence never to know when to have done, our shrewd and learned, and no less kindly and pious mentor verily has done.”

In closing, the present editor would take the opportunity to recall the words of the eminent divine and preacher, Dr. Ryland, whose edition of this book appeared in 1757.

“ Amongst all the various books,” he writes, “ which have been written for the use of students of divinity and Christian preachers, I know of none equal to Dr. Cotton Mather's *Student and Preacher* ; especially if you consider the smallness of the treatise and the peculiar pertinency and pungency of the thoughts contained in it.”

Letters of Rowland Hill, William Jay, and Robert Morrison.

IN some future issue we may be able to print letters of Rowland Hill which throw light on the character and work of that remarkable and eccentric pulpit genius.

Under I. we print two letters from him to James Sherman, of Reading (1796-1862). Unfortunately Hill did not date his letters, and he despised punctuation. The post-mark on the first letter fails us in the critical figure, but as the first three letters are clear 182[.], the letter must have been written when Hill was over 76. The second letter, written when Hill was 82, may be dated 1826 or 1827.

William Jay's association with Hill at Surrey Chapel leads us to print with these letters from Hill to Sherman a letter from Jay to the same divine, also undated. Jay died in 1853. The reference to the brother who would pray for three-quarters of an hour, no matter how many prayers had been offered previously, is a delightful touch.

Under II. are two letters regarding William Jay's connexion with Surrey Chapel, the first from Hill to one of the officials of the Chapel, probably Mr. Webber, regarding the young man's invitation to preach there, the second from Jay to Hill.

The last letter is from Robert Morrison in Canton to his sister at home, with an addition written by his wife.

All these letters are the property of one of our members, Mr. H. N. Dixon, M.A., F.L.S., to whom we are indebted for permission to print them.

ALBERT PEEL.

I.

ROWLAND HILL TO JAMES SHERMAN

Post Mark Aug. 29, 182[?]

My dear Brother

On the New-years day we have first a sermon, then several cases are to be read over, and then a public communion We are therefore under the necessity of beginning all these services punctually at six, and seldom conclude till nine in the eve. On this

account we cannot dine later than $\frac{1}{2}$ past two at the latest. If you cannot be with us sooner than the time you mention $\frac{1}{2}$ past three we must preserve a warm *trencher full of victuals* for you, but I supposed some of the early coaches might have brought you to this house at an earlier hour.

Do I [?you] suppose that I shall be [in] time enough for Mr. Mablesly's dinner hour if I reach Reading about or very soon after four o'clock on the Sat. afternoon. As we travel with our own horses we must take time both to travel and to bait. If we travelled by post we could travel faster. I suppose I may take this for granted therefore I shall not expect an answer to this

Yours very sincerely,

Rowl^d. Hill

Rev^d. J. Sherman
Castle Street
Reading.

SAME TO SAME

No date

My dear Friend

While I am equally desirous to shew how highly the people of Reading are regarded by me and the respect I feel for you as a brother minister yet I pray that some compassion may be shown to an old man in the eighty third year of his age and not the better for travelling up to Town during this winter season which has been the cause of some symptoms of a bad cold which if increased by another December journey may prove a very troublesome guest thro'out all the winter months. You mention some respectable names and ask if they would do to supply for me. If however you suppose they will do to supply for us you must also conclude they will do to supply for you and then consider these two things their age and my age, and then again they are constantly resident in Town. I am absent full half the year and for this I have sufficient complaints against me and as every Owl fills his own nest best so these complaints are grievously increased if I break in upon my winters residence after my long summers absence from my nest, but seriously for the present I find from indisposition such a journey is more than I can venture to undertake.

Many thanks for your little book and by way of return accept a present for your little children. My old eyes will not away with much reading. I entertain myself by making the art of spelling and of reading an amusement to little ones.

The I am sorry I am constrained to say *No* yet I hope it will not be esteemed as arising from a want of regard to you and all connected with you to whom I send my affect^d regards.

Y^r very sincerely

Rowl^d. Hill

WILLIAM JAY TO JAMES SHERMAN

Bath

Saturday [no other date]

My Dear Sir

I am much obliged by your and dear Mrs. Sherman's kind solicitude & invitation; but I shall be accommodated by Mr & Mrs Ashton who come up from Cambridge & have taken rooms. Be you therefore easy. I hope to come with them, & our dear Friend Miss Read who always accompanies us in our excursions to the sea, to the Chapel service a little before ten. Could you keep 3 sittings for them? do if possible, for they are worthy, & come a great distance to see & hear & aid. I presume there will be a place for me. I wish I may be more able to fill it than I have been for some weeks past: it is a mercy that I do feel rather better. I hope there will be no needless protraction of the service; & if the prayers are read wd it not be better for me to pray a few moments before I preach rather than have a long one of three quarters of an hour from some brother who wd not shorten if the prayers had been read ten times. It is better also to what one's own Scythe. Now God bless you my dear sir, & you my dear Madam & believe me truly yours

W. Jay

My precious invalid I much wished to come but her feebleness must prevent what wd be a trial to us all.

II.

ROWLAND HILL TO [MR. WEBBER, OF SURREY CHAPEL?]

No place or date

My dear Sir

I received your letter with much thankfulness for its contents. I shd not have hazarded the credit of the ministry of Surry Chapel by committing it into the hands of so young a man if I had not received sufficient proof to warrant so bold a step—the best of my poor prayers and maturest deliberation have not been wanting upon this occasion. The deficiencies of my own ministry I perpetually lament. For this single reason I retire with happiness from London. I make it my perpetual study to consider where my betters are to be found. If I can find them, you are sure to have them, if to be had. herein I am sure I have done my best and in the general have succeeded. I love to be at a distance from the metropolis with my little abilities when the people feel the advantage by my retreat being covered with credit thro' the assistance of such ministers as are much better qualified for the work than myself. I am before-hand with the wishes of

40 Letters of Rowland Hill, William Jay,

the people respecting a future union with Mr. Jay in the ministry, but as yet have thought it prudent to say but little till I have seen somewhat more. I have known him for above a twelve months the more I know of him the better I approve of him. Still it is very young days indeed with him, but the other day he was but a very poor boy getting his bread by hewing of stones by the sweat of his brow, so that he can be no looser (*sic*) but must be a considerable gainer by the gospel. had he not been call'd to the ministry he most probably woud have spent his life in the most perfect obscurity. it will be our wisdom to hope for the best but wait for a while to see if he can weather the dangers of prosperity. and is kept of a meek and lowly temper and disposition. I hope therefore the hasty thought has not been as hastily delivered to Mr Jay as it has been hinted to me such a step shd be attended with the deepest deliberation and prayer. at the same-time let me add another caution. do dear Sir, strive to prevent a croud of injudicious flatterers rushing into the vestery after the service to lift him up with pride. equal danger he is likely to meet with by being invited out to the pompous dinners of parading professors. it will be much more to his advantage to spend his leisure hours in private in visiting the sick and poor and the residue of his ministry among the congregations in the country. as I love the young man very tenderly I write thus freely about him. I pray God give you all wisdom concerning him.

I suppose I shall be in London for the last sabbath in this month and the first in Augth. it is the peculiar request of Mr Winter who has the care of Mr Jay that his first visit sh^d be but a short one, if he is kept humble and made useful the people may depend upon a plenty of his future help.

I am ashamed of the impunctualities of the ministers whenever Mr Wills can assist I shall be heartily thankful for it my paper is quite full

Love to all

Y^r affc^t R Hill

WILLIAM JAY TO ROWLAND HILL

Postmark July 83*

Honored and dear Sir

I return You most unfeigned thanks for the speedy Return of your paternal Letter and the hints enclosed I know dear Sir that from long Experience you are to be credited. The Consequence of your Experiences is You can stand with unspeakable Joy and view the Harbour of Rest being near it while the young Probationer

*Date on letter August 19.

is oft called to be the Spectator of many an awful Wreck that leaves only a floating plank with this Memento Take Heed. In some few Instances I have viewed the Scene and trembled lest the same Catastrophe should befall me. Shocking indeed! O Lord hold thou me, etc.

I wish dear Sir You may be satisfied I neither think You suspect me (my eye is single) nor have I reason to Imagine you dispise me. You have not so learned Christ. Ten Thousand Blessings attend You for every watchful Endeavour may it keep my unwary feet and preserve from falling, It affords sensible pleasure to find You so tender of and watchful over me and the more because I groan being burdened with a load of unworthiness which renders me unworthy the notice of any of Gods People much more that of his dear Ministers. However I attribute it to the grand Cause and enjoy it in common with my many mercies the source of all which is Jesus. He is all our Salvation and all our Desire. As such I received Him as such I experience Him as such I will preach Him.

The Cause of God goes on here prosperously. There are many alive to God others earnestly seeking his face the Arm of the Lord is victorious. The friends in general are still tender and kind to me and I *endeavour* to be faithful and diligent in serving them If good is or has been done I will give him the *sole* glory of it who in his divine Sovereignty suberves his own purpose in any Degree by the mouth of Babes and Sucklings. I am as much surprized at my Reception as at my Call. I find a longing desire to preach again to the dear country people in Wiltshire. there I am in but now I seem out of my Element. They told me when I was coming to Town that like the rest of the ministers who went to London I should soon be drunk with popularity and forget and neglect them but I hope my conduct will prove the reverse. I would not with my present feelings live in London on any account whatever. Christian Malford will be my Home for the future the People have given me a Call and tis accepted. There I shall have the advantages of Retirement and Study and can preach at many Villages near where the Gospel is not preached or where it has been. As I have not preached there for upwards of 3 months past they expect reasonably expe^t (*sic*) my labors for some time when I go back. Mr. Webber and I have agreed upon it that I stay over this Month and if Mr. Wills can preach here the first Sabbath in August I shall return before that Day however I must now stay over the first Day of August which is on a Friday to preach the anual Sermon at St. Helins for the Support of the Sunday [. . . Paper torn. . .] the applications to it I could not resist.

Some days past I have been confined by a remarkable Cold hope I shall be able to preach to Morrow. I hope the work of the

I am glad that Miss Brown and you are helpers to each other. I have written a few lines to Miss Brown. Perhaps Mrs Morrison will not put you to the expense of a letter. She is interested in your welfare and very desirous of aiding you in pecuniary matters. I trust dear Hannah that you will fear the Lord always and practice the precepts of the Gospel. After all your hope of Divine Mercy must be in the merits of Jesus. I am happy that you live with our Mother-in-law in harmony. I hope she will forgive my not writing separately to her. Give our regards.

Grace and peace be with you dear Hannah

Your affect^d Brother

R. Morrison

Macao Jany 28th

My dear Sister,

Mr. Morrison has been here this week, four days of which, he has been confined with a bilious fever. He was able to rise yesterday and continues to gain strength. I am glad that he has not filled the sheet whereby a little room is left for me to add a few lines. Next year, I intend to write at length to you. The Lord has in a great measure restored me to health. Our dear Child is very healthy, and appears to have a good natural disposition. I expect another dear babe in April next, and may we all live to the glory of God. I desire my Christian love to Miss Brown in whom I feel much interested. Mr M. has frequently talked to [me] about her. Her story is affecting. Believe me

Your affect^{ed} Sister

M. Morrison

Care of Mrs Morrison

Mrs Mackenzie

Head of Castle garth Stairs

Newcastle on Tyne

A Hundred Eminent Congregationalists, 1530-1924.

BY ALBERT PEEL, M.A., LITT. D. (Independent Press, 2/6.)

It is one of the happy results of Mr. Meggitt's recent competition that it should have led to Dr. Peel's volume of biographical sketches of eminent Congregationalists. The list of names contained in his volume does not pretend to any completeness, and the embarrassment of selection has been mitigated by the exclusion of the names of the living.

Even to glance at this list of names is to receive at once an impression of the great contribution made by Congregationalism to the life of the nation, and through the nation to the world.

It would be interesting to guess how many of the names included are familiar to the members of our Churches to-day. In that respect alone this little volume was well worth writing. It recalls the names of men whom Congregationalists ought to keep in perpetual remembrance. Those who read it will find their appetite whetted for more knowledge than this book claims to give. Dr. Peel has sketched these lives with great skill. Some may be disposed to criticise the small amount of space given to each name, but these little vignettes nearly always leave a vivid impression. No task is more difficult than to give a sketch which is anything but a bare outline of events. Concentrated history is apt to be as dull and uninviting as tabloid food. Dr. Peel has succeeded in investing all these summaries with life and colour, and in a few words suggests something of the personality of the man with whom he is dealing.

In an introductory chapter he raises some interesting questions about the competition, and his dedication pays a graceful tribute to the Rev. T. G. Crippen, whose labours as a historian have not received the recognition they deserve.

Altogether this little volume ought to find a place on the shelves of every Congregational home.

S. M. BERRY.

Was Milton a Congregationalist ?

To the Editor.

DEAR SIR,

In *Transactions IX.* 202, Dr. Grieve classifies Milton as a Congregational Worthy; and you have recently smiled upon the Baptists who would dearly like to rob you of him. The matter deserves serious consideration, and the following data are offered to initiate discussion.

He had five children. Anne was born 29 July, 1646, when he lived in the parish of St. Giles, where also he is buried. Mary apparently in 1649 when he lived in High Holborn. A son in 1652 when he lived in Whitehall. Down to this time there was no alteration in the law as to the registration of infant baptisms, though the observance was slack. Is there any record of any of these children being baptized? if so, he was neither Independent nor Baptist at that date.

In 1653 the registration of infant baptism was no longer compulsory, registration of birth being substituted. Therefore it is not clear that any argument can be based on the facts, whatever they prove to be. Deborah was born 1653-4, and a child who died at birth, February, 1657-8; he was then living in Westminster.

Is there any record where he worshipped in this middle period? It does not seem suggested that his name figures on any church roll.

The *Encyclopædia Britannica* states that in later life—no date given—he ceased to attend any church, belonged to no religious communion, had no religious observances in his family, and does not seem ever to have furnished any explanation to his curious friends. I am not aware of any new discovery along these lines.

From deeds we turn to words. He was busy to the end of his life on his *De Doctrina Christiana*, which was printed only in 1825. The Christological views implicit there furnish evidence that he would hardly have been at home in any London church at all. But the section on baptism contains two very clear sentences:—“The bodies of believers who engage themselves to purity of life, are immersed in running water, to signify their regeneration by the Holy Spirit, and their union with Christ in His death, burial and resurrection. . . . Infants are not to be baptized, inasmuch as they are incompetent to receive instruction, or to believe, or to enter into a covenant, or to promise or answer for themselves, or even to hear the word.”

Any other facts that bear on the question will be welcome.

W. T. WHITLEY.

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My dear Dr. Peel,

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Yours cordially,

(Sgd.) OZORA S. DAVIS, *President.*

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