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

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

Former Secretaries of the Baptist Union.

II.

INCLUDED within the forty-seven years of Dr. Steane's nominal secretariat, were the twenty-two or more years secretariat of John Howard Hinton, M.A. He was born in Oxford seven years earlier than Steane, where his father was pastor and schoolmaster. He was named after the great prison reformer, John Howard, at the latter's request—a request made to his friend, James Hinton, on the eve of his journey to Russia, whence he never returned. Hinton's mother, a Miss Taylor of Ongar, largely influenced his religious life, and it was her influence which finally diverted him from a medical career to the ministry, and sent him, like Steane afterwards, first to Bristol and then to Edinburgh University. Four years at Haverfordwest, where he married the daughter of Isaiah Birt, of Birmingham, and then to King's Road, Reading, where he was drawn, on the one side, into the agitation for the abolition of slavery, and on the other into personal effort to evangelise the villages of England. In 1837 he came to London as the pastor of Devonshire Square, Bishopsgate Street. His ministry had become more and more a teaching ministry, and the books that flowed from his pen were in the main a reproduction of his pulpit work. He had a most acute mind, and his powers of work were unrivalled. He took a large part in "The Voluntary Church Society" ("The Liberation Society" of later days), and fought for equitable national education. The Missionary Society's affairs occupied a large share of his attention, while the Baptist Union largely owed its preservation, its development, and its fuller organisation to his untiring efforts. In 1863 he resigned his church, shortly before its removal to Stoke Newington, and left London for Reading, where he founded a new church, and in 1868 retired to Bristol for life's quiet eventide, occupying his leisure with the collection and publication of his theological works, in seven volumes, cr. 8vo. In the Mission House in Furnival Street, in their portraits, Hinton and Charles Stovel still seem almost to glare at each other, as tradition says they actually often did in "the days of the flesh." From the chair of the Union Stovel, referring to his deceased colleague, said, "We were more than most compelled to feel

each other's personal peculiarities." But he went on generously to add, "He brought into the service of the Union a penetration which reached the nature of passing events, and often provided against future emergencies. . . . He promoted the attainment of religious liberty in Denmark, Germany, and Sweden. . . . Few have ever possessed his power of pleading for special objects. Whatever he engaged to support he sustained with intellect and skill that made him valued as a helper and feared in opposition. . . . He has left the mark of his services where truth and righteousness in their advance were made to contend successfully with open sin, political artifices, and infidelity."

He spoke of himself as a moderate Calvinist, a follower of Andrew Fuller. By his ministry many were recovered from infidelity, and many more to increased reverence for the authority of the Word of God. At times bitter and passionate in his attacks on the base and the false, as he conceived them, he was yet full of tenderness and sympathy for the penitent and truth-seeking. I never saw him, but I know now with pleasure that when as a lad in the city I watched the crowds of worshippers that passed up the great steps into St. Paul's Cathedral at the Public Thanksgiving for the recovery of Albert Edward, Prince of Wales, John Howard Hinton went by, having travelled to London at seventy-two, to form part of the Baptist Union Delegation, his last public duty and service.

John Henry Millard, B.A., born at Lymington in 1819, was at twenty-one a student at Stepney for four years; he settled at Huntingdon, and was its pastor till he removed to Maze Pond in 1858. In 1863 he returned to Huntingdon, and for fourteen years maintained his work there, and the oversight of eight village churches concurrently with the secretaryship of the Baptist Union. It was during these years that the magnificent "Trinity Church" was built, largely by the munificence of Mr. Munt Brown, as was also the "Free Church" at St. Ives; the spires of both churches, and the too lofty ridge of the former providing conspicuous and pleasing landmarks in the fen landscape for many a mile.

Great hopes were felt by Baptist leaders on the appointment of William Sampson, in 1880, after the resignation of Samuel Harris Booth at the close of his first brief term of office. Born at Bristol, trained for accountancy "in a merchant's office," with great business aptitude and a "love of figures," he was also a born preacher and came to be fired with the call and the message of the Christian missionary. After four years training at Bristol in 1854, he left for India under the B.M.S., and at Alipore and Serampore for some ten years he taught and preached in English and evangelised in the villages in the vernacular. Returning home in 1864, his health broke, and he was forbidden by the medical

experts to think of going back. He settled at Folkestone, where his health improved, and fine work was done, and the new chapel was built. He was induced to go as a deputation to the North West Provinces of India with John Aldis. On his return he yielded to an earnest request to take the joint secretaryship of the Union and of the Home and Irish Mission. After a few months his strength suddenly failed, and though for a time there was hope of recovery, he passed away on November 11th, 1882, after three weeks of severe illness.

Samuel Harris Booth, born in 1824, was the son of a London publisher, but owing to the latter's early death, he spent most of his childhood and youth on his mother's inheritance, "Evans' Farm," Sandridge, near St. Albans. His experiences of rural life and industry, and of church and school life in the neighbouring country town will account not a little for his wise and enthusiastic advocacy of village churches in later years. In the century-old chapel, and under the ministry of William Upton, God met with him and he heard the call which took him from the farm into the Baptist ministry. His comrade was the minister's son, William Carey Upton, and having proved their evangelistic fervour and mental fitness in village barns and on village heaths, they entered Stepney College together under the presidency of Dr. Benjamin Davies, a saint of God, who "combined the simplicity of a child with the culture of a scholar, and had a rare delight and faith in young men." After College he was at Birkenhead for four years, and then, for health's sake, at Falmouth for five—but where, alas, he lost the dear mother of his children (Elizabeth Peppercorn, of St. Albans)—and then back to Birkenhead once more. In a little while he became secretary to the Lancashire and Cheshire Association, and carried through the Baptist Union Autumn Meetings at Liverpool in 1866. And now came the call to Upper Holloway, the first London Baptist Association venture in chapel building and church forming, and here he laid the foundations of a fellowship which, under the Divine blessing, has been and is one of the most fruitful of all our London churches. Eight years strenuous pioneer service led him to seek a lighter task at Roehampton till, in 1877 he was called to the secretariat of the Baptist Union, which he filled, save for a brief interval, for twenty-one years. In the spring of 1880 William Sampson was hardly established in his official duties before he was overtaken by illness, and for nearly a year most of his work was done by Dr. Booth without fee or reward. Dr. Booth was, in practice, the first whole-time secretary, and the years were full of difficult and responsible work. The constitution was thoroughly revised. The Annuity Fund, just started on its beneficent way, raised many anxious problems for wise and

immediate settlement, and its very success led to the inevitable demand for the doubling of its capital. Home Mission work and "The Rural Churches Scheme," for the grouping of small neighbouring churches under one pastor, absorbed much secretarial time, and many long and out-of-the-way journeys were taken to ensure suitable and harmonious groups. The success of the Council's proposals in this direction, with the cheering results which have followed in later years, were largely due to Dr. Booth's assiduous labours and gracious personal efforts. He played a most important part in the negotiations which resulted in the union of General and Particular Baptists in the Union, in the Associations, and in the Missionary Society. So completely has this union been accomplished that the very meaning of the terms Particular and General is not known by five per cent. of our Church members, and only by umpteen per cent. of our ministers. The Irish Mission, for long associated with the Union and forming one with the Home Mission, was separated again and, greatly to the advantage of Ireland, granted the full measure of Home Rule. The heaviest burden of all that came upon Dr. Booth's mind and heart was the Down Grade Controversy, between the years 1883 and 1888, when accusations of heresy were aimed against certain unnamed ministers who were members of the Union. Like many of the most prominent and responsible ministers of this period, who had enjoyed friendship and the warmest fellowship with Mr. Spurgeon, Dr. Booth suffered from many conflicting emotions, hesitating on the one hand to take action that might wound the great preacher whose work he appreciated beyond all measure, and on the other hand deeply concerned for the unity of the denomination, the influence of which had been gradually increasing throughout the country, and whose very existence seemed to be threatened. It has to be said now that the writer, having attended all the Council and Committee Meetings during this most trying period, cannot recall a single instance when any hint or accusation of bias was directed against the secretary's action. On the contrary, his management of the Union ship of state evoked frequent expressions of gratitude and approval from all concerned. "An even keel" was a phrase that in those times of stress and storm was frequently on his lips, and no man of all the ship's crew strove more earnestly to live up to all that the phrase involved. A more masterful, or even an abler man, might easily have wrecked or crippled the vessel which, under Dr. Booth's captaincy, was at length steered into calmer seas. The highest qualities of leadership, sound judgment, a fine temper, a heart sensitive to the difficulties of others, and an ear ever ready to listen to their complaints, were united to faith that did not shrink when faced by the severest

trials or the sorest discouragement. These higher qualities were matched with a stately and massive physique, which gave dignity of bearing and made him a conspicuous figure in any company. To these must be added a gracious countenance and a mellow-toned voice which commanded attention among all sorts and conditions of men. Man of affairs as he inevitably was, first things were always first. Alike in prosperity and adversity—and he knew both intimately—he bore himself as a brave and true Christian gentleman. In later life, when he had lost his private fortune and his health was seriously impaired, "he stepped down to a humbler style of life, without a grudge against God or man," and grateful and trustful to the last, he entered the true home for which he had been so long preparing.

C. M. HARDY.

A Note on Professor McGlothlin's Baptist Confessions of Faith.

IN Prof. McGlothlin's *Baptist Confessions of Faith,* issued by the Baptist Historical Society, there is an account of the Confessions drawn up and published in 1851. It needs one slight correction and one interesting and valuable addition. He says that it is " the first General Baptist Confession to speak for more than one Church." The original is very rare, and even a facsimile reprint by John Taylor, of Northampton, is not at all common. This reprint is reproduced here. Only the scripture references are here given, while in the original the passages are quoted in full; and the signatures of the authors are omitted. The Confession thus abridged is as follows: " p. 94. It would be more accurate to call the ' original ' unique; and to say that in the original some only of the important passages are quoted in full." On p. 97 McGlothlin is content to say " [Signatures of its sixty-one authors here]." These signatures are of special interest to English Baptists: and they are here exactly reproduced, from the reprint carefully compared with the ' original ':—

The Names of the Subscribers, with the places of their Meetings.

Rutland.

John Freeman, W. Dalby } for Burley.

James Tentoft, Anthony Snell } for Thorp.

Abraham Day, Matthew Ley } for Tixover.

VVarwickshire.

John Onely, VVill Perkins } for Easonhall.

Rich VVills, Thom. Jeffes } for Marston.

Northamptonshire.

Benjamin Morley Francis Stanley	for Ravensthorp.

Lincolnshire.

John Lupton VVill. Codlyn	for Tattershall.
Thomas Drewry Richard Drewry	for Golsby.
Ralph James Daniel Clasman	for North Willingham.
Valentine James John Johnjohns	for Lincoln.
Richard Craford Edward Cock	for Boston.
VVilliam Barnes VVilliam Hart	for Swyneshead.
Jo. Lacye Robert Massey	for Surfleet.
Robert Packe Jo. Beaver Robert Dyer	for Thurlby.
Greg. Allen John Lucas	for Blankney.
Robert Tompson Robert Machyn	for Leasingham.
Thom. Everard, Sen. Robert Angleshaw	for VVelby.
John Allen Robert Cock	for Westby.

Leicestershire.

John Parker Henry Redgate	for Waltham.
Thomas Webster Nathan Jones	for Earl Shulton.
George Moore Robert Hebb	for Whitwicke.
Thomas Morrise Thomas Townesend	for Bitteswell.
Robert Fielding William Kendall	for Mountsorril.

Richard Lay William Franke	}	for Wirneswould.
William Parker William Wilde	}	for Normington.
William Poole William Burdet	}	for Theddingworth.
Coiners Conigrave Thomas Rogers	}	for Leicester.

Huntingdonshire.

Edmund Male Thomas Cocks	}	for Fennystanton.

Oxfordshire.

Iohn Danvers Iohn Numan	}	for Horley.

Bedfordshire.

Thomas Partridge Samuel Tide	}	for Sondon.

The study of these names and places is highly suggestive to all lovers of Baptist history.

SYDNEY W. BOWSER.

A Student's Programme in 1744.

IN the Angus Library there are a number of small note-books containing the manuscript diary of John Collett Ryland (1723-1792) during his preparation for the ministry at Bristol Baptist College. From the first of these we print the programme of his first year's work, as throwing light on the character of a remarkable man, and also as illustrating the range of studies of his time.

July 6. m 5¼.

A Brief Account of what I intend (God assisting) to Do in My Studies with Mr. Fosket from Feb. 20. 1743/4 To Feb. 20—1744/5.

1. In the Languages. Go thro' the English Grammar twice and Learn all the Latin Grammar intirely. Go intirely tho' Clarkes Corderius and his Introduction, Construing and Parsing the former, and making the other into Latin-intirely. The New Testament in Latin. Synopsis Poetarum. Pufendorf's Ethics. Grey's Dr. Book of Proverbs—incl. Heb. Gramr. Marks Meddulla. Johnsons or Buchannans Psalms. Note: as soon as I have learnt the 5 Languages (I intend God willing) and am perfect in the Grammar part of each, I'll give all my old Grammars to some Ingenious Youth of my Acquaintance and buy a Compleat Set of the Last Editions—and have 'em neatly bound.
2. In the Sciences. 1. Go thro' Dr. Watts's Logick twice. 2. Then thro' his Scheme of Ontology twice. 3. Then thro' with Gordon's Geography once. 4. Then thro' Martin's Philosophical Grammar Twice.—NB. Also read quite perfectly thro' Mr. Lock's Essay on Hum. Understanding, and sometimes when Mr. Fosket requires it give an account of it——2 vol. 8vo.
3. In Divinity. 1. Go thro' Vincents Explicatory Catechism or Short Body of Divinity twice, i.e. Part on Saturdays and Part on Lord's Day's. Also Dr. Ridgley's Body of Divinity 2 vols. in Folio—On Saturdays I intend, if God permit, to go thro' with it intirely—give an Account ev'ry Monday of the Sermon without Notes and as regular and full as Possibly I can.

July 6. M. 5½—1744.

A Short Account of what I intend to do and have Done this Year, viz. from Feb. 20—1743/4 To Feb. 20. 1744/5. All I intend to Do is in the Strength and Spirit of the Lord My God and My Redeemer—These are my more Private Studies at home.

1. In the Languages.—1. Make myself a Perfect Master of our English Tongue both in the Theory and Practice. 2. Endeavour to be a thorough Grammarian In the Latin in all its Beauties and Idioms and Endeavour to Read, Speak and Write it with the greatest Fluency and Propriety, Prose or Verse of all kinds. 3. Get a tolerable Acquaintance with the Greek Tongue, Especially the whole Grammr. of Mr. Holmes—and also the whole New Testament. 4. Get a tolerable Acquaintance with the French Tongue in ye Theory of it Particularly—i.e. Mr. Holmes's Grammar—and Boyers Dictionary and ye New Testament. 5. Make Some Progress in the Knowledge of the Hebrew Tongue—Especially all of Dr. Grey's Grammar, The whole Book of Proverbs—and the first Six Psalms—and the Prophecy of Obadiah. 2. In the Sciences. 1. Make my Self (i.e. In Gods Strength) a Perfect and Compleat Logician and Metaphysician—from Dr. Watts's 2 Treatises on those Subject—But if Possible I'll excell the Dr. Watts in both those Sciences—and Correct and improve and inlarge where he's Defective. 2. Read Correct and Explain and make Remarks on Mr. Locks Essay on Hum. Understanding and also Read Dr. Watts Philosophical Essays—and his last Essay or Remarks on Mr. Locks Treatise before Mentioned. 3. I'll endeavour this Year to get as thorough a Knowledge of Geography both in General and Particular as possibly I can, considering I shall have the use of no Globe or perhaps but one Large Map—4. I'll endeavour to get as Large Knowledge of Natural Philosophy in all its Branches—as my Circumstances and Time and want of making Mathematical Experimts. will admit. 5. Get an extensive Knowledge of Natural Religion, Confirmed by Scripture. Make a neat Body of, if possible in Latin. 6. Get a Large Knowledge of Moral Philosophy as founded on Reason and Scripture. 7. Be a Compleat Master of the Art of Rhetoric both in its Theory and Practice, Especially Scripture Rhetoric, viz. Job, Ps. and all ye Prophets. 8. Make a tolerable Progress in the Science of Arithmetick and Geometry, wch are the first Principles of the Mathematicks. 9. Get a Large Knowledge in Anatomy Especially My own Animal Structure. 10. Get an Extensive Knowledge in Biography—Especially all the Lives of ye Saints Recorded in ye Old and New Testament and the Best Lives of the Ancient and Modern Divines. 11. A good Knowledge of the Science of Chronology and Human History. 12. A Large Skill in Musick both in the Theoreck and Practick Part. 13. Some good Degree of Skill in Microcosmography. 14. Read all the Best Poets, Especially all Watts's, Milton, Young, Addison, Thompson, Erskine. 15. A Larger Knowledge of Pneumatology. 16. Learn the neatest and newest way of Writing Short hand Called Stenography. 17. Perfecting Self in the Arts of Reading

and Writing all Languages Especially English, French, Latin, Greek, and Hebrew. 18. If it please God to enlarge and Bless me Exceedingly—I'll Endeavour after a good share of Critical Learning. viz. Make Critical Remarks on all I read, Especially the peculiarities in the 5 Languages before mentioned also make Critical Notes on Parts of the Old and New Testament.

In Divinity. July 5 Ev. 3. 1. Read Genesis Twice thro' before February next—2. Read the Scripture History twice also—from Joshua to Job—especially the most Entertaining Parts—and those of most Consequence. 3. Read Job, Ps., Prov., Eccles., Sol. Song, All thrice thro' before February—4. Read from Isaiah to Malachi Once—It being too high at Present for my Understanding, i.e. yt. part of Scrip. 5. Go thro' the whole New Testamt thrice. Beginning at Matt. for ye Gospells and at Romans for ye Epistles at ye same time.

II. Human Composures in Conjunction with the Holy Scriptures. 1. The Baptist Catechism I intend to get Perfectly by heart, being the Answers—and Like wise Learn all the Proofs under each Ansr. Compleatly—to Repeat with the Greatest freedom and pleasure. 2. Mr. Vincents Catechism with all the Explication and Scriptures—only excepting the 94 & 95 Questions, because I can't see 'em agreeable to ye Scripture—at present. 3. Learn the Baptist Confession of Faith and all the Proofs there intirely. 4. Read and observe well Dr. Ridgleys Body of Divinity, 2 Vols. Folio. 5. Above all things Get a Large Unbounded and evergrowing Knowledge in that Best and noblest of all Human or Divine Sciences—the Science of CHRISTOLOGY—i.e. a Knowledge of Christ crucified—a knowledge of his Person, Natures, as God over all and yet very Man; a Knowledge of his Names—His offices His Perfections, His Laws, Ordinances, Works and Word—O! Let every thing in heaven Earth and Hell Lead thee Nearer and Nearer to Christ thy Lord—who is the Universal King of the Church and all Worlds Visible or Invissible. Surrender thy Spirit Soul and Body intirely to him.

July 18 Ev. 3. I wish I may Live to Compose and Preach over and afterwards publish an Excellent Compleat Body of Christology—with a Curious Hymn to each part or branch. 6. I'll Endeavour to form for myself An Exact and Curious Body of Divinity or System of Revealed Religion (If God will assist me) founded exactly on the Pure Word of God etc. 7. I'll endeavour to study as Many sound Curious and Judicious Sermons as I can,—and keep them by themselves—and at ye beginning of them make Critical Remarks on the Original and a Neat Explication of all the Difficulties that Occur in the Language or ye Sense. 8. I'll Endeavour above all things to be perfectly and thro'ly accquainted with the Two GREAT DOCTRINES OF FAITH AND RE-

PENTANCE—both in their Theory and more Especially in the Daily Practice of them to the Greatest Degree Possible—9. I intend God Willing to keep an Exact Account of the Publick and private Discourses I hear—more Especially the Texts—Writing 'em down orderly—and all in the New Testament in Eng. Lat. and Greek.—10. I Resolve in the Name & Strength of Christ To get a very Large Treasure of Divine and Human Expressions for Prayer, viz. from the whole Bible wch God Assisting me I'll Search throughly—Mr. Henry's Book Dr. Watts, Br. Wilkins and all the Ministers & Xtians Prayers I hear that have any peculiar Expressions in 'em—

And I beg Christ to give me a soul full of Grace—All Grace Faith Love, Repentance Meekness Hope Joy Patience Temperance Charity in a Large Degree for Fellow Xtians and fellow Creatures.

And O Lord fill me wth Every Gift and Grace and Comfort and Operation of thy Holy Spirit upon my Heart. O Fill me with thy own Spirit.

JOHN COLLETT RYLAND.

The Office of Church Secretary.

A SECRETARY is a mere servant: his position is that he is to do what he is told, and no person can assume that he has any authority to make representations binding on the Company; nor can anyone assume that statements made by him are necessarily to be accepted as trustworthy without further enquiry" . . . Such was the dictum of a learned judge of the High Court some years ago when giving judgment in a case* in which the secretary of a public company was concerned. It is safe to say that no Baptist Church Secretary who rightly interprets his office, considers either that he is a mere servant or that his position necessarily casts on him the obligation to do what he is told. True, he is a servant, if the words are given the New Testament meaning, which is much fuller and deeper than is implied in the legal extract, and certainly on occasions he does do what he is told.

The office of Church Secretary is peculiar to churches of the Congregational system of Church Government. It is one of considerable importance, which, while making exacting demands on time and thought, offers to the holder wide reaching facilities for service. The happiness of the minister in his pastorate, the smooth running of the ordinary machinery of a congregation, the seizing by a church of opportunities which require business vision and probably financial responsibility are largely influenced by the tact and statesmanship with which the secretary applies himself to his duties.

In the *Baptist Handbook* for 1925 are the names of 1,963 church secretaries in England alone. Of these, 1,776 are laymen, 102 women, 61 ministers, and 24 are not specified. The laymen comprise men whose business callings are as varied as their ages, which range from the early twenties to the mature years of those who have given service for thirty, forty, and in a few cases even more years. Such is the genius of the denomination that there are no recognised rules governing election to the office, and no standard list of duties. There are duties common to all church secretaries, but in the main each secretary is left to make of his

* Barnet v. South London Tramways Co. (1886), 18 Q.B.D. 815.

office what he wills. The result is a widely varying standard: secretaries with a circumscribed view do little more than the clerical work entailed in preparing agendas, recording minutes, and conducting correspondence; others hold that the office is a much more comprehensive one, and therefore they not only attend to such clerical duties but are organisers and statesmen in their churches.

Lay offices somewhat analogous are found in all the important churches of this country, excluding the Roman Catholic. A brief review of such offices and the systems of church government out of which they arise will show, however, that in no case does the office confer powers and opportunities comparable with those possessed by a Baptist or Congregational Church Secretary.

Prior to the recent legislation,* popularly known as the "Enabling Act," the *Anglican* Church officer most resembling the church secretary was the CHURCHWARDEN, but by such legislation his duties have been considerably curtailed.

The office of churchwarden is a venerable one, and traces of it exist prior to the XIIIth century, when it emerged into legal recognition. The laws and regulations governing the office are numerous and complicated, the sixteenth edition of Prideaux' *Churchwardens' Guide* numbering 635 pages. Formerly the churchwarden or two churchwardens, as was usually the case, were elected by the incumbent and parishioners at the Vestry held in Easter week, and the duties consisted of, *inter alia*, guarding the movable goods and ornaments, and providing the necessaries for the conduct of divine service; keeping the buildings in repair; maintaining order in the church and churchyard; allocating seats; dealing in a limited way with funds; and, usually, when a vacancy occurred in the benefice, receiving from the bishop the appointment of *sequestrator*. Now, the churchwardens are elected by the Vestry and the Parochial Church Meeting sitting together for the purpose. By the legislation mentioned, all powers, duties, and liabilities relating to (*a*) the financial affairs of the church . . . (*b*) the care, maintenance, preservation, and insurance of the fabric of the church, and the goods and ornaments thereof (*c*) the care and maintenance of the churchyard . . . have been transferred from them and vested in the Parochial Church Council. Among other powers conferred on this body is that of acquiring, managing, and administering ecclesiastical property, but this power is so curtailed by certain provisoes that no sale, exchange, purchase, or letting for more

* The Church of England Assembly (Powers) Act, 1919; Addresses of the Convocations of Canterbury and York with the Appendix containing the Constitution of the National Assembly of the Church of England and the Schedule containing the Rules for the Representation of the Laity; the Parochial Church Councils (Powers) Measure, 1921.

than one year, of any ecclesiastical property can take place without the consent of the Diocesan Authority.

The newly created office of SECRETARY OF THE PAROCHIAL CHURCH COUNCIL is more akin to the office of church secretary than is the attenuated office of churchwarden. He has charge of the electoral roll and of all documents relating to current business of the Council. He issues notices of its meetings, which must be held at least once a quarter, records the minutes, keeps the secretary of the Diocesan Conference informed of his address, and generally carries out the resolutions of the Council. Neither the Council nor the churchwardens have any status as such in the appointment of an incumbent or in the selection of preachers during a vacancy, all matters pertaining to the pulpit, apart from exceptional circumstances, being vested in the bishop.

No church has a greater regard for the dignity of all that appertains to church life than the *Presbyterian* Church. Its *Book of Order*,* an elaborately compiled volume of over 200 pages, contains no less than 570 by-laws, and a complete Appendix of formulas, certificates, declarations, forms of minutes, and the like. The church has two officers whose duties are not dissimilar from those of a church secretary, namely the CLERK OF THE SESSION and the CLERK OF THE DIACONATE (or managers). The spiritual and general oversight of the congregation is vested in its elders (Presbyters is a synonymous term, and both include the minister), who constitute the governing body known as "The Session." Elders are elected by the members of the congregation in full fellowship, and the election must be sustained by the Session. In due course they are solemnly ordained or inducted to their office in the presence of the congregation, usually during one of the Sunday services, and in ordinary circumstances they retain their position until they cease to be members of the congregation in full fellowship. The clerk of the Session is appointed by the Session, and his office is held in high repute. On him rests the general responsibility for all matters which are under the control of the Session, and he issues the various notices and completes the forms required by the regulations of the Church. Specific duties assigned to him are: to keep the roll of members; to take minutes of the proceedings of the Session; to preserve its books, documents, and papers; jointly with the minister to keep in touch with members moving.

The clerk of the Diaconate is appointed by the Diaconate or Deacons' Court (terms used to describe the same body), which consists of the members of Session and the Deacons sitting together. This office also is held in high repute, although it is

* *The Book of Order or Rules and Forms of Procedure of the Presbyterian Church of England.* 1922.

not of the same importance as that of the clerk of the Session. The Diaconate is charged with the administration of temporal affairs, and is responsible for the upkeep of the property, the allocation of sittings, and the raising and due application of all funds. Deacons elected for a limited time are set apart to their duties with prayer in the presence of the congregation, usually during one of the Sunday services; those elected for life are ordained or inducted to their office in the same manner as elders. The clerk of the Diaconate has general responsibility for all matters assigned to the Diaconate, and in particular he keeps the minutes of its proceedings and preserves its books, papers, and documents, except those entrusted by the Diaconate to the treasurer. Some congregations, instead of setting apart or ordaining deacons, appoint a Board of Managers to look after their temporal affairs. The powers and duties of the Board are practically identical with those of the Diaconate, but its constitution presents a somewhat different system. The office of Clerk of the Board is similar to that of Clerk of the Diaconate.

The power to grant the use of Presbyterian church buildings for meetings of a strictly religious, charitable, or ecclesiastical character is vested in the minister alone, but for other meetings the express sanction of the Diaconate or the Board of Managers as well as of the minister is necessary. The erection of buildings and the purchase and sale of property must receive the sanction of the Presbytery, which also has control of public worship, and at least once a year inspects the Communion Roll of the local church. On a vacancy arising in the pastorate, the Presbytery appoints a neighbouring minister to act as interim moderator of the Session, and when the congregation is ready to proceed to the election of another minister, the Session intimates this to the Presbytery, and requests the Presbytery to take the various steps which are usual.

The stewards of the *Wesleyan Methodist* Church are four in number: circuit, society, poor, and chapel, and their duties are concisely stated in a valuable booklet* issued by the Methodist Publishing House. The office dates from 1739, and did not originate in any pre-arranged plan of church government, but was created to meet a necessity. The circuit steward, the society steward, and the chapel steward all attend to matters which fall within the purview of a church secretary, but the one whose duties approximate most closely is the SOCIETY STEWARD. He is appointed annually at the first Leaders' Meeting after the December Quarterly Meeting, being nominated by the circuit superintendent, or a colleague acting under his direction, and the Leaders' Meeting has the power to approve

* *The Duties of Wesleyan Stewards*, by Edward Workman.

or disapprove of the nomination.* Except in extraordinary cases, no steward, whether circuit, society, poor, or chapel, is allowed to remain in office for more than three years in succession (though there is a tendency for many cases to be deemed extraordinary!), and he must not hold "opinions contrary to the total depravity of human nature, the divinity and atonement of Christ, the influence and witness of the Holy Spirit, and Christian holiness, as believed by the Methodists." † The duties of the society steward are set out under twelve headings, which can be summarised as follows: To co-operate with the ministers and leaders in everything for the furtherance of both the spiritual and temporal interests of those societies to which they belong; to supply announcements in writing to the preacher before he enters the pulpit, arrange hospitality, and see that some service is properly conducted if a preacher fails to keep his appointment; to arrange for baptisms and assist at the communion service; to superintend admission to privileged occasions; to keep the minutes of the Leaders' Meeting and attend the Quarterly Meetings; and to supervise certain collections.

The responsibility for nominating to the Circuit Quarterly Meeting a minister to labour in the circuit with charge of the particular church, for giving the invitation to him after the sanction of the Quarterly Meeting has been obtained, for providing a convenient house for his occupation and the regular payment of his stipend, rests with the circuit steward. All questions connected with the maintenance and repair of the buildings and furniture and the general interests of the Trustees are the concern of the chapel steward; but property can only be bought or sold with the approval of the denominational Chapel Committee.

From this review it is clear that in respect of the ministry and trust property, the officers and members of the local Anglican, Presbyterian, and Wesleyan Methodist Churches are placed in a very different position from that of the officers and members of the local Baptist Church. Subject only to the provisions of the Trust Deed under which the property is held, and in the case of aided churches, subject also to the measure of control given to the Area Committee and the Executive Committee by the provisions of the Ministerial Settlement and Sustentation Scheme, the members of a Baptist Church assembled in a duly convened Church Meeting have absolute autonomy. They are free to invite to the pastorate whomsoever they will, and to purchase, sell, or otherwise deal with the property of the church, without the

* *Minutes*, vol. xvii., p. 624.
† *Minutes*, vol. ii., p. 405.

sanction of any bishop, presbytery, circuit, union, or association. This absolute freedom and authority of the Church Meeting imposes a responsibility on those who are privileged to serve the church in positions of leadership, graver than the responsibility vested in those who are unable to act in such matters without the sanction and approval of others.

The absence of standard rules having authority in the church or a modern treatise issued for the guidance of church officers* makes it needful to refer to *customs* that receive general adherence in Baptist Churches and to *methods* which, having proved their value, are slowly permeating the denomination.

With few exceptions, Baptist Churches elect Deacons to serve as their church officers, but, in the term and method of their election, there is much variety. In some churches, deacons are elected for life; in others for a term of from one to five years. The various methods of election usually include *some form of nomination,* either by the minister and existing deacons, the members at a church meeting, or the completion of an official nomination paper, and *some form of voting by the members,* either by show of hands or ballot at a church meeting or the issue of voting papers to all members in full communion, to be returned to a box at the church on a stated occasion. A practice much to be commended which is receiving more widespread support is that of publicly setting apart and welcoming the re-elected and newly-elected deacons at the first Communion Service following the election, prayer by the minister being offered on their behalf. The deacons form a very important part of the church organisation. They are called to co-operation in spiritual duties with the minister, who is chairman of the Deacons' Meeting. They are further called to give supervision to all the activities of the church, and the Congregational system of Church Government, which leaves each local church free to "frame its own government, exercise its own discipline and work out its own ideals of worship and service, in the freedom and power of the Spirit," † requires vision and leadership of no mean order.

From their number, the deacons nominate or appoint two officers, the CHURCH TREASURER, whose duties are financial, and the CHURCH SECRETARY. The nominations or appointments are

* *The Principles and Practices of the Baptists,* by Charles Williams, and *The Order and Administration of a Church,* by J. R. Wood and Samuel Chick are valuable, but both are out of date, having been published prior to the twentieth century legislation of the Baptist Union dealing with Ministerial Settlement and Sustentation, Ministerial Recognition, and other important issues. A new work is needed along the lines of the latter, but including other questions, and treating all somewhat more fully.

† Quoted in *Congregationalism and the Church Meeting,* by F. Wrigley.

followed by election or confirmation of the appointments, as the circumstances require at the next church meeting. Nothing in the secretary's appointment gives him a position of autocracy. He is the servant of the church, called to the highest office in the gift of the church, next to that of the minister, but his service is rendered in counsel with and approval by the minister and his brother deacons. Certain clerical duties automatically fall to him; he has general responsibility for all that comes before the Deacons' Meeting or Church Meeting, and the details of organisation and the business methods adopted are largely the result of his initiative.

The first and primary duty of a church secretary is to have a worthy conception of the church and of the vocation of the ministry; to realise that the "character of the church is essentially and supremely spiritual," * and that the minister is called of God to "an office which no one elects to take for himself." † With such a conception he will elevate his own office far above that of a mere clerk, or recorder. Frank and cordial relationships between the minister and church secretary are needful for the harmony of the church, and must mark all their intercourse; a fissiparous tendency will speedily manifest itself if there is secrecy and suspicion. By earnest and cheerful co-operation, the church secretary can do much to save the minister from spending his time in the serving of tables. In some churches, it is unfortunately necessary for the minister to take an active part in the financial and other business arrangements, but these cases should be the exception. In normal circumstances, the minister should not be a member of the Finance Committee of the diaconate, he should not be expected to take a prominent part in the organisation of a bazaar, and he should not be expected to attend and preside at the committees and sub-committees of all and sundry organisations. The intellectual demands on ministers are heavy and with the diffusion of knowledge becoming wider every year, they will tend to become more strenuous. Adequate study hours are therefore essential, and the wise church secretary will strive to secure for his minister freedom from a welter of business details.

Very important are the duties which fall to a church secretary during an interregnum in the pastorate. Advice, wise and otherwise, will reach him from many quarters, and for a time the postman's visits will be more frequent than usual. The custom of appointing an outside moderator is slowly spreading, but among the larger churches it is the exception. The counsel of the

* *The Proper Character and Function of the Church of Christ,* by Charles Brown.

† Heb. v. 4, Moffatt's Version.

General Superintendent is of the greatest value, and his co-operation is often sought; to fail to consult him is decidedly not a sign of the possession of omniscient qualities. The first object of the secretary will be to arrange among the deacons, and others if necessary, for the discharge of duties which have been undertaken by the minister, and he will also secure a rota of those willing to provide hospitality for visiting ministers. Usually, a committee consisting of the deacons, or of a number of them, and possibly a few church members, will be appointed to arrange for the supply of the pulpit, and in due course to recommend a minister. Their task is an exceedingly delicate and complex one, and the Committee while being representative enough to secure confidence should not be large. In carrying out the wishes of this committee, it is the secretary's duty so to arrange the visits of supplies that the possibility of any "preaching competition" shall be eliminated. Under no circumstances should the names of two or more possible ministers be before the church at the same time. Such a course is a sure indication of incompetent leadership, and can speedily divide a church. An interregnum, particularly if it be at all prolonged, is a severe test of the capacity of the secretary and the character of the diaconate.

Matters connected with the general organisation of the church form an important part of the secretary's duties. They include the care of the buildings and furniture; the preservation of all books, papers, and documents; the oversight of the caretakers; the efficient stewarding of the aisles; the allocation of rooms for meetings; the effective advertising of the church services; arrangements for baptismal services; and the like. It has been said that the really successful business man is not the one who consistently believes in "Do it yourself," but the one who has the capacity to inspire others to work. A similar principle applies in church organisation, and the wise secretary will secure that the duties are shared with others. Happy is he who does not find public speaking an absolutely irksome task, for the occasions when the secretary must stand up and give utterance are frequent. In many churches it is the custom for him to make the announcements at the Sunday services, and in most churches a carefully prepared Annual Report is delivered in connection with either the Church or Minister's Anniversary.

Only the faithful secretary is aware of the magnitude of the clerical work attaching to the office in a vigorous church. In connection with members it includes the keeping of the Roll, the application for and the sending of transfers, the notification of their appointment to visitors appointed to report on candidates for baptism or membership, and a cordial letter to newly elected members giving them a welcome and inviting them to be present

at the next Communion Service to receive the right hand of fellowship from the minister. Correspondence deals with a wonderful variety of matters, and may afford unexpected opportunities of service. Not long ago the writer was introduced to a Baptist church member who related an experience that had befallen him about three years earlier. For business reasons he had desired to move to a district some two hundred miles from his home. Not knowing anyone in the new neighbourhood, he wrote to the secretaries of two Baptist churches in neighbouring towns explaining his difficulty, and asking their advice and assistance. The one replied in a perfunctory way; the other wrote a letter of greeting, spoke cheerfully of the life of his church, and arranged for a local estate agent to send particulars of properties. The result was that the member and his family settled in the town of the latter secretary, joined the church, has already rendered excellent service, and in addition for two years in succession he gave a donation of fifty pounds to its funds. A business expression is that " little fish are sweet " : casual letters may have great importance. The keeping of the minutes is not the least important of the secretary's clerical duties, for they are the history of the church and enshrine spiritual experiences. The historian of a church at the jubilee or centenary celebrations feels a debt of gratitude for carefully kept minutes, and added interest is given to the minute book when reports of important church functions which appear in the local newspaper are pasted in. Old minute books occasionally afford delightful pictures of church life. What, for example, could more vividly describe the conditions in a poor village church in the early years of the last century than the minute of the Moulton Church secretary, who recorded of the " Meeting " : " They ran a risque each time of being buried in its ruins," and yet " whe met in peas and parted in younity." *

Although, as already shown, the local church is self-contained and self-governing, it is part of a much wider fellowship. It therefore has obligations to support denominational activities, and it falls to the secretary to see that these receive due consideration. He should make himself well acquainted with denominational societies, and the service they can render to local churches. The debt to the past and duty to the future require that church buildings be safeguarded and kept well up to date. The need for adequate insurance and consideration of matters connected with the trust will come before him from time to time. An opportunity to purchase adjoining property should always be brought before the diaconate, and the opportunity should only be passed over after the most serious consideration. With the

* *William Carey, D.D.*, by S. Pearse Carey, M.A., p. 47.

income to be received from the investment and the help afforded by such an Institution as the Baptist Building Fund, the financial question will not present an insuperable barrier to an energetic diaconate. A far-seeing secretary will take care to place the name of his church on the waiting list of funds like the one named, so that when the need arises, the application for assistance will not be delayed.

The secretary's office is one that brings with it many trials and difficulties, but the joys and privileges of service far outweigh them. The conscientious secretary will be well aware of the danger that, amid all the details of organisation, his own inner life and spirit may not be preserved, but he will seek never to lose the vision of the One who inspires all his service, and who said, "He that would be great among you, let him be the servant of all."

SEYMOUR J. PRICE.

The Morgans of Birmingham.

MINISTERS' homes train the best citizens, as the *Dictionary of National Biography* proves abundantly. Birmingham has a fine reputation for citizenship, and four men came forth from a Baptist manse there, early last century, whose lives illustrate the wealth of character in our middle classes.

THOMAS MORGAN was born on the 1st of January, 1776, being the second son of William Morgan, a farmer of Crinow, near Narberth, in Pembroke. He was confirmed at the age of twelve, baptised at fifteen (through the influence of a maid servant at the farm), entered Bristol college 1792, succeeded Samuel Pearce at Cannon Street, Birmingham, 1802, resigned because of illness 1811; accepted call as afternoon lecturer at Bond Street in the same town 1815; became co-pastor there with Edward Edmonds, 1820; was elected pastor on the death of Mr. Edmonds in 1822, and retained the pastorate until 1846; spent his last years in retirement at Church Hill, Handsworth; became Elder of Mount Zion Church, Graham Street; and died on the 15th of November, 1857, in his eighty-second year.

In 1803 he married Ann Harwood, born 1874, daughter of John Harwood, of Birmingham. In Fuller's *Life of Samuel Pearce*, her first pastor and spiritual father, Mrs. Morgan is mentioned in the letters at the end of the book. Her family deserves notice on another occasion, for greatness is often due to the mothers of families.

After 1811, when Thomas Morgan had broken down in health, he returned from Clifton and Cheltenham and settled down to the life of a farmer on a little estate at Moseley, which he retained during the early years of his Bond Street lectureship. His wife opened a boarding school for young ladies at "The Grove," as the estate was called, and among her pupils were the Misses Franklin, who afterwards for a long course of years were the proprietors and conductors of a large and most successful similar establishment at Coventry, their native town, where George Eliot was a pupil.

Thomas and Ann Morgan had two daughters and five sons, four of whom played some part in denominational affairs, if not in national.

I. THOMAS HARWOOD MORGAN.

Thomas Harwood Morgan, their eldest son, was born 1811;

trained as a doctor, but became a teacher; entered Stepney College 1835; settled at Boston, Lincs., 1839; afterwards at Stourbridge; spent some time in business; married Sarah Adams, 1845; founded in 1850 the Birmingham Scholastic Institution for the Sons of Ministers, at Shireland Hall, where George Newnes was educated before going to Silcoates; went to America, with family, 1867; returned in 1873 and settled at Harrow-on-the-Hill; and afterwards went to South Hackney, where he died at the age of sixty-eight.

Sarah Adams, his wife, was born 1816. She was the daughter of Thomas Adams, of Stratford-on-Avon, a member successively of the Baptist churches at Charles Street, Leicester; and Bond Street, Graham Street, and the Church of the Redeemer, Hagley Road, all of Birmingham. Of the twenty Elders appointed for Graham Street in 1847, seven were closely related, Thomas Morgan, Thomas Harwood Morgan, William Morgan, Alfred Fairfax Morgan, Thomas Adams, Thomas Harwood, and Josiah Cox Woodhill; and four others were distantly related, Samuel Daniell, Henry N. E. McEnvoy, and William and Robert Welchman.

The mother of Sarah Adams was Ann, daughter of Enoch Butwell, of the Congregational Church at Stratford-on-Avon. His pedigree was traced from one of William the Conqueror's warriors through the name of Colonel Botwell the Ironside.. Ann Butwell's second husband was James Cox, of Stratford and Birmingham, a direct descendant of Colonel Fairfax of the Parliamentary Army. Mr. and Mrs. James Cox founded the Baptist Church at Stratford-on-Avon, and were honourably associated with it unto their deaths.

Mary Adams, the aunt of Mrs. T. H. Morgan, married Thomas Hamilton, the founder and head of the publishing firm of Hamilton, Adams, & Company, of London, from whose establishment issued many of the works of Robert Hall, Edward Irving, Jay of Bath, John Angell James, and Bradley of Clapham.

Mrs. T. H. Morgan's nephew, Henry Ogden Adams, married Emily Eliza, eldest daughter of David Alfred Doudney, D.D., Rector of St. Luke's, Bedminster, and for fifty-three years editor of the *Gospel Magazine* (the oldest of religious periodicals, founded 1766, once edited by Toplady), also the founder and editor of a paper, once much read, called *Old Jonathan.*

Harwood Morgan, son of T. H. Morgan, married Mary Starring, whose mother was a direct descendant of Roger Williams. William Adams Morgan, another son, married Lizzie Dana Hovey, whose father was a deacon of the First Baptist Church of Chicago and the man to whom D. L. Moody attributed his early religious impressions and his conversion. It was for

William Adams Morgan that P. P. Bliss (a distant connection) wrote the words of the hymn, "Wonderful words of life."

II. William Morgan.

William Morgan was the third son of Thomas and Ann Morgan. He was born 1815; trained for a solicitor, and became Town Clerk of Birmingham. As a Temperance advocate he was challenged to a duel, being probably the last man of our time to receive such a letter. With George Edmunds, son of the Bond Street minister, and the Sturge family, he worked for the passing of the Reform Bill. He had his goods seized in 1834 for non-payment of the Church Rate. From 1833, when William Knibb was a guest in his father's house, he was a strong advocate for negro emancipation, and later was the friend of the venerable Thomas Clarkson. He became a member of the Society for the Suppression of the Opium Traffic; was solicitor to the committee that destroyed the Bible Printing monopoly of the Universities and the Royal Printers, and so pioneered cheap Bibles; was honorary secretary of the National Complete Suffrage Association; assisted Davenport Hill and Mary Carpenter in the establishment of the first Industrial and Reformatory schools; and helped in the relief of the distress in Ireland in 1847.

William and his brothers in 1845 helped Joseph Sturge conduct the first party of Sunday-school scholars and teachers, numbering 4,561, on an excursion from Birmingham to Derby, on the then recently opened Midland Railway.

In the year 1837, William Middlemore and William Morgan founded the Birmingham Baptist Union, for the erection of new places of worship in and about the town. The labours of this Society, which began with the erection of Heneage Street Chapel, were continued for many years. In its first fifty years it augmented the Baptist Churches, and buildings, by thirty. In the year of its foundation Birmingham had only five Baptist chapels. Perhaps the one they did not build was the most remarkable of their work. In Bradford Street was an edifice known as Ryan's Amphitheatre. This they adapted as a chapel, known for years as the "Circus Chapel," and in it was gathered, under Dr. Landels, a congregation from which came the Wycliffe Church of Bristol Road, the pastor of which was for many years J. Jenkyn Brown.

In 1866 William Morgan went to Jamaica in his professional capacity, at the instance of the British and Foreign Anti-Slavery Society. Whilst there he worked with Sir Henry Stocks, Russell Gurney, the Recorder of London, and J. B. Maule, the Recorder of Leeds, who then formed the Royal Commission of inquiry into the conduct of Governor Eyre. In the course of the investi-

gations at Manchioneal, William Morgan and Russell Gurney became intimate, and found they had the same denominational sympathies, for Gurney was the son of Baron Gurney, a deacon at Maze Pond, and a nephew of William Brodie Gurney, the well-known shorthand writer to both Houses of Parliament, and the Treasurer of the Baptist Missionary Society.

William Morgan married, in 1841, Henrietta Barnard, granddaughter of William Barnard, of Frampton, thus linking the Morgans with the Fryers, Clarks, Barretts, Clutterbucks, Sampsons, Brocks, Bishops, and the Thomas and Bliss families. John Heskins, one of the ancestors of the Barnards, had a long connection with the Baptist Church at Nailsworth. He married a Mary Bliss, and their son, John, married Sophia, the daughter of Benjamin Francis, pastor at Nailsworth for forty-two years, and a hymn-writer whose work was then well known. An apprentice of John Heskins was the son of Benjamin Beddome, of Bourton-on-the-Water, author of "Grace, 'tis a charming sound," and other hymns. The sister of John Heskins married Edward Barnard, father of Mrs. William Morgan.

III. Henry Morgan.

Henry Morgan, fourth son of Thomas and Ann Morgan, was born in 1818, and at the age of sixteen became the private secretary to Captain (afterwards Admiral) Moorson, R.N., the then secretary of the London and Birmingham Railway. Henry Morgan himself became secretary to several lines, the Birmingham Extension and the Stour Valley, the northern section of the London and North Western, and the Oldham and Guide Bridge Railway. He retired in 1880, and died fourteen years later. Mr. Morgan was a very strong Temperance advocate, both in example and authorship.

He married, in 1848, at the Baptist Chapel, Scarborough, Hannah Livett, who came of a Bristol family, connected through many generations with Broadmead Chapel. Hannah's paternal grandfather, Andrew Livett, was married in an orange-coloured suit, and is said to have been the first man in Bristol who carried an umbrella. One of her cousins married into the family of the Tucketts, lineal descendants of the Earls of Kildare, now represented by the Duke of Leinster.

Through Mrs. Henry Morgan the family also became connected with the Baynes. Of these, Thomas Spencer Baynes became Professor of Logic and Moral Philosophy at St. Andrews, and one of the editors of the *Encyclopædia Britannica*; John Ash Baynes became secretary of the Central India Railway and a director of the L.M.S.; Robert Hall Baynes became a Canon; William Wilberforce Baynes became secretary to the Star Insur-

ance Company; Alfred Henry Baynes became the able and zealous secretary of the Baptist Missionary Society; and a son, Hamilton Baynes, became Bishop of Natal, and is now renewing the connection with Birmingham as Assistant Bishop there.

IV. Alfred Fairfax Morgan.

Alfred Fairfax Morgan, F.R.G.S., was the fifth son of Thomas and Ann Morgan. Like his brother William, he was a great traveller, and Thomas Cook acknowledged he owed the inspiration of his career from these brothers. Alfred was also a solicitor. As a delegate of the Peace Conference he went to Geneva, Chicago, Antwerp, and other places. Whilst at Birkenhead he attended the ministry of Samuel Harris Booth, afterwards the secretary of the Baptist Union. He was one of the original members of the National Liberal Club. He was born in 1823, and died in 1903, at Leamington.

He married, in 1858, Sophia Fowler Woodhill, daughter of Josiah Cox Woodhill, deacon at Bond Street, and afterwards elder at Graham Street. Sophia F. Woodhill connected the Morgans with the Hodgson, Fowler, Crosswell, Lillington, Davies, Naden, and Bott families. Edward Blakemore, great-grandfather of Sophia, joined them with the Butler, Michell, and Pearce families. His wife was a Mary Jarvis, a descendant of the celebrated Admiral, Lord St. Vincent. The Blakemores were members of Cannon Street, and fully shared in the enthusiasm of Samuel Pearce, in 1794, at the formation and support of the B.M.S.

Martha Blakemore, eldest daughter of Edward and Mary, married William Henry Pearce, son of Samuel, and with her husband lived for some time at Serampore, with Carey, Marshman, and Ward. She afterwards married Dr. Yates, the successor of William Carey. Another daughter, Mary, became the wife of Dr. Johns, the medical colleague of the Serampore trio, Hannah Carey Blakemore married Edwin Abraham Butler. Their daughter, Martha, married John Michell. Their daughter, Rachel, married Ernest Alfred Morgan, son of A. F. Morgan.

A cousin of Mrs. A. F. Morgan was Anne Blakemore, who married Richard Heath, author of *Edgar Quinet*, the *History of the Anabaptists*, and other works that give evidence of the advanced political views he had adopted during his many years residence in France. Another cousin, Fanny Davies, was a pianist of more than usual ability, and was as highly esteemed by her friends for her intellectual endowments and many excellent social qualities as in public life she was appreciated for her great artistic attainments. She was a great favourite, as a musician, of Queen Victoria. Another cousin was Constance Caroline

Woodhill Naden (1857–89), who was included in Mrs. Sharp's *Women Poets of the Victorian Era.* Although young, Miss Naden was both a scientist and philosopher, and her early death cut short a career that promised much of the same power as that of George Eliot in psychology, and as that of Oliver Wendell Holmes in the subtle blending of philosophy and science with the graces of poesy.

Miss Naden's grandfather married one of three sisters whose name was Field. Another married John Hillyard, rector of Ingestre, Staffordshire. Mrs. Hillyard, after becoming a widow, although she inherited a third of the estate of her uncle, John Bott, lived in a very retired and simple manner. In her old age she wrote to C. H. Spurgeon, to whom she was a complete stranger, offering to make a contribution to found an orphanage, and asking him to come and see her. Mr. Spurgeon went, taking William Higgs with him. When he saw the unpretentious residence, he said that he was sure there had been a mistake in writing down the amount of the intended donation, and suggested that it should read £200. That sum was therefore mentioned by him to the lady interrogatively. "Two hundred pounds!" said the dear old lady, who had been saving up her wealth for some worthy purpose, and had large ideas of that purpose, "Did I say two hundred pounds? I mean to give *twenty thousand pounds!*" And she did. It represented the bulk of her fortune. Mr. Spurgeon and his friend were entrusted with securities for that large amount, which they took back to London with them then and there, and soon after "Mr. Spurgeon's Orphanage" was founded.

F. W. BUTT-THOMPSON.

Rehoboth and Radium.

JUST below the lantern light on the Eddystone Lighthouse, erected on the sea-worn and dangerous rocky coast off Plymouth are carved the following words: "To give light and to save life"; powerful and truthful words, suitable to the purposes for which the lighthouse was constructed.

In no less degree are these words applicable to the two buildings—one on the site of the other—which within the past 150 years, have been erected on a piece of land in Riding House Street, Regent Street, London.

In the early years of last century the place of worship of the Baptist worthies, and known as Rehoboth Chapel, here stood, and the cause was under a faithful and devoted servant of the Lord, the Rev. John Wigmore.

The theology taught in those days may be found in one of the hymn-books then in use in the chapel, Gadsby's Selection, Hart's, and Philpot's. Mr. Wigmore, however, compiled a selection, including some of his own compositions, known as *Wigmore's Hymns*, which also was used; the first hymn was in the form of an acrostic upon his name.

The choir was of men's voices, led by a Mr. Ferris, who, on his retirement from the chapel and business, went to live in Hampshire. The tunes were set by him with the aid of a pitch-pipe, such as may still be heard in similar chapels. The singers were seated just below the pulpit, on removable boards which covered the Baptistry, and their hymn-books rested on a three-sided sloping desk as a music-stand. The chapel had a gallery, with the pulpit at the rear end, facing eastward.

Mr. George Rudler (1800–1876) was one of the deacons for some quarter of a century, ending 1872. He kept a commercial and classical school, known as the Foley Street Academy. It is believed that amongst his scholars was Dante Gabriel Rossetti, who received instruction there from the autumn of 1836 to the summer of 1837.

One of Mr. Rudler's sons, Frederick William, an eminent geologist, was Professor of Natural Science from 1875 till 1880 in the University College of Wales, Aberystwyth, and subsequently for many years curator of the Museum of Practical Geology in Jermyn Street; President of the Royal Anthropologi-

cal Institute of Great Britain and Ireland, and in 1903 a Companion of the Imperial Service Order.

But to return to our Baptist worthy, the Rev. John Wigmore. Born in humble life towards the close of the eighteenth century, he worked as a lad in the coal mining industry, and the writer of this article, then a child of eight or nine years of age, well remembers hearing the minister, with deep emotion in his voice, narrate to his congregation the horrors which he endured when, as a lad, he listened to the terrifying religious teaching of the time. He was a man of benevolent, loving, and patient temperament, and the religion of terrorism was uncongenial to his affectionate nature.

He could be emphatic in his preaching, and on one occasion at a morning service, letting his hand fall somewhat heavily on the pulpit desk, one of the gas-lamp globes—not having been firmly secured into its holder, was so shaken as to fall on to the floor, and was of course broken to pieces—much to the amusement of the younger portion of the congregation.

One evening, on holding a baptismal service, Mr. Wigmore, during his sermon, remarked, "Do you not think the service of baptism a beautiful sight?" and an aged member of the congregation seated in the gallery and wearing a large white cravat, responded, "Yes, it is a beautiful service."

The site of the chapel was not large, and no Sunday school was attached to it. As children we had to attend the Sunday school at Keppel Street Baptist Chapel, under the care of the Rev. Mr. Milner. From 1860 onwards, Mr. R. Tallack was the superintendent, Mr. S. Toone, Mr. Squirrel, Mr. R. H. Parker, were amongst the teachers; and it was a great day when, perhaps twice or three times in the year, a letter from the Baptist missionary in India, and named Guyanoba Powar, was read aloud to us from the superintendent's desk. Another interesting occasion was when a Mr. Cooper, a chemist in the Seven Dials, came and delivered us afternoon addresses. He was always a favourite.

Those were the days when Rehoboth Chapel was as a lighthouse to shed light—the light of truth and of the gospel—and to save life—the life of the soul. And faithfully did its dear minister, John Wigmore, display that light in all clearness, to the fulness of his power.

Men and buildings serve their purpose—"they have their day and cease to be." And so with Rehoboth Chapel. It's work of diffusing the spiritual light for the soul's salvation gave place in the year 1911, under the progress and development of science, to the diffusion of a new light, transmuted under nature's laws, in the cause of and for the promotion of human comfort in the alleviation of bodily suffering; the Radium Institute was then

built upon the site where formerly stood Rehoboth Chapel. Radium, a beneficent element, one of the products of the forces of nature—a provision which the thoughtful mind cannot but regard as the outcome of part of the blessings for mankind, and an emanation from the wonders and powers of Nature's God, the great almighty Creator of the universe.

As in former days the Rev. John Wigmore so faithfully taught us that there is no limit to the love of our almighty Father for His erring children—and that the only limit to that love is the deliberate wilfulness of closing our eyes to see and our hearts to receive that love and His forgiveness consequent upon repentance—that the divine love of the Father and of the Son, and the power of the Holy Spirit in the heart of man are boundless save for that limit. So with the progress of science, we are learning from the teaching by radium that there is no limit to the amount of energy in the world available to support life—only there is a limit imposed by the boundaries of knowledge on our ability to recognize and to use it.

The knowledge of the truth, as revealed by Jesus Christ, and the knowledge revealed by a study of radium, are the brother and sister in religion and science, and it is more than a coincidence that the passing of Rehoboth Baptist Chapel is amply satisfied by the erection on its site of the Radium Institute; for the divine purpose of each may be summed up in the words, " To give light and to save life."

STEPHEN GEORGE RUDLER.

Hawkshead.

Pastoral Visitation.

"PASTORAL relationship" might be better—the shepherd caring for the needs of the flock. The pastor is the shepherd; we know it with our intellect, but we forget it in our hearts. But the word "shepherd" always reminds us of "the Good Shepherd," who laid down His life for the sheep, and it helps us to realise that our ministry is a continuation of His. "As My Father hath sent Me, even so send I you." We often hear it said, "He is a good pastor but no preacher," or "A good preacher but no pastor." The true minister is both. Feeding the flock is an indispensable part of the shepherd's work.

When Mr. Spurgeon read to us John xxi. 15-18, he drew our attention to the Revised Version. Twice Jesus said "feed," once He said "tend," and Mr. Spurgeon added, "That is the right proportion—twice the importance of feeding to tending. If you don't feed them on Sunday they won't want to see you during the week." But feeding and tending are both included in shepherding. If

> . . . the hungry sheep look up and are not fed,

the tending will be of no avail. Mr. Spurgeon was accustomed to say, "*Tie them by the teeth.*"

The minister is both an evangelist and a pastor. Peter was called "to catch men" (Luke v. 10), and also received the charge "Feed My lambs, tend My sheep, feed My sheep." We are not called simply to preach—we are called to save. "Your business," said John Wesley, "is not to preach so many times and to take care of this or that society, but to save as many souls as you can." An evangelist first, last, always, and in everything, always keeping the one end in view—to bring men to God. And to Peter also was given the charge to feed and tend the sheep. No suggestion of failure. "Lovest thou Me?" asked the Master, and to the one who could answer, "Yea, Lord, Thou knowest all things, Thou knowest that I love Thee," Jesus entrusted His sheep. Doddridge asks:

> Is there a lamb in all Thy flock
> I would disdain to feed?

I would rather ask, Is there one I might be privileged to feed? And Jesus answers, Only to those who love Me is the sacred charge given.

And love is the condition of success. These are my Lord's sheep. I might be careless if they were mine. But they are His. We may not be able to keep all. The Master Himself lost one,

and the minister may not be blameworthy because he does not keep all. But if he loves he will endeavour to do so. No sacrifice will be too great.

> And none of the ransomed ever knew
> How deep were the waters crossed,
> Or how dark was the night that the Lord passed through
> Ere He found the sheep that was lost.

We think of Paul as the greatest of the apostles. Do we think of him as the greatest of all the pastors? *How he loved!* Great in intellect, he was greater in heart. Col. ii. 1 (Dr. Moffatt): "I want you to understand my *deep concern* for you and for those at Laodicea, for all who have never seen my face, that ye may learn to know the open secret of God the Father of Christ, in whom all the treasures of wisdom and knowledge lie hidden." And to the Ephesian elders (Acts xx. 31): "Remember how for three whole years I never ceased night and day to watch over each one of you with tears." "*Each one of you.*" No excuse for lack of time. The apostle who had the care of all the churches never neglected the individual.

The last sentence we can trace to the pen of St. John is "Salute the friends by name," and the last letter of Paul closes with a paragraph which reveals his love for each member of the household of God: "Salute Prisca and Aquila," etc. And when Jesus came back from the grave He appeared first to Mary Magdalene, then to Peter, and next Lord's day to Thomas. He manifested Himself to the disciples as a body, but He also appeared to the ones and twos to recover them from doubt and despair, and assure them of His love and trust.

I know it is difficult. It is harder to speak to an individual than to a congregation. The fear of man is much more subtle than the fear of men.

It was a noble type of courage which inspired Paul to "fight with beasts at Ephesus," but it was a nobler courage with which he confronted the Apostle Peter when he "withstood him to the face because he was to be blamed."

But the obligation is laid upon us, and we cannot neglect it without imperilling the health and welfare of immortal souls and without destroying our own peace as shepherds of Christ's flock. Dr. Whyte wrote to one of his assistants: "Never fall behind with your pastoral work, *the remorse is indescribable.*" Certainly he never did. Nor Dr. Clifford, nor Dr. Jowett. Dr. Jowett says: "I remember the first battle royal I had with the temptation." But he fought and won, and saved one who was "giving way to drink" from "the horrible pit and the miry clay."

As to method—I fear I am no guide. Mere visitation of the

people may be a pathetic waste of time. Mr. Collier writes: "I found the people wished me to call for tea and gossip, and I would rather break stones than dance attendance on people of that sort." But he did visit. One of his colleagues wrote: "He gave scores of people the feeling that he was as much interested in them as if there were no other people in the world. *He cared for his people.* His one mission in life was to save and keep, and love never faileth." I knew Dr. Clifford as well as most, and I can honestly say I never knew him to fail in anything. Certainly not as a brother, and not as a pastor. Dr. Jones said: "This Cromwell of the Free Churches would bring with him into the sick room an atmosphere of green pastures and still waters."

And the value of the visit all depends on the visitor. Ian Maclaren said that when Henry Drummond entered a room it seemed as though the temperature was changed. Paul said of Onesiphorus: "He oft refreshed me." How many could have said that of Paul! But Paul himself needed to be refreshed.

The Christian life is not easy. It is hard. Even the strongest needs the help of his brethren. Ian Maclaren says: "The chief end of preaching is comfort. Never can I forget what a distinguished scholar who used to sit in my church said to me: 'Your best work in the pulpit has been to put heart into men for the coming week.'" Dean Stanley said of Canon Kingsley: "His ministry at Westminster has only been for two brief years, but he has left a glow upon our hearts like the after-glow upon the mountains." If I had a testimony like that I would feel I had walked with God. Every minister has found that it is better to go to the house of mourning than the house of feasting. As Burns says:

> There's wit there you'll get there,
> You'll find no other where.

It has often proved the minister's best academy. Fellowship with the people in failure, in sorrow, and suffering has often made the preacher. Dr. Jowett says: "It's a blessed calling, frowning with difficulty, beset with disappointments, but its real rewards are sweeter than honey and the honeycomb. There is no joy on earth comparable to his who has gone out with the Great Shepherd, striding over the exposed mountain and through deep valleys of dark shadow, seeking His sheep that was lost; no joy, I say, comparable to His when the sheep is found and the Shepherd lays it on His shoulder and carries it home to the fold. 'Rejoice with Me, for I have found My sheep which was lost.' And everyone who has shared in the toil of the seeking shall also share in the joy of the finding. Partakers of the sufferings, we shall also be partakers of the glory. We shall assuredly 'enter into the joy' of our Lord."

JOHN WILSON.

Baptist World Movement

from an American Point of View.

I.

THERE is much talking and writing of "world-vision," but it is safe to say that outside a comparatively small number of our people, including leaders and close students of the work of missions, no one has really had any deep sense of a world responsibility, and comparatively few have had any real world-vision. But the events especially of the last ten years have not only brought America into contact with Europe as never before, but have awakened all nations to a new realisation of the mutuality of concern in each others' affairs that is forced upon all by the complex interrelationships that have grown up among them since the dawn of the modern era of rapid and easy communications. Furthermore, it is coming to be more and more widely realised that unless these relationships are somehow regulated along different lines from those which international diplomacy has previously known, civilization is in serious and almost certain danger of going on the rocks.

It has been often enough stated that the Gospel of Jesus Christ is the one principle or force sufficient to regulate all kinds of human relationships, including international and interracial relations. But the Gospel must first of all become operative through human lives, become embodied in positive human efforts on behalf of the establishment of righteousness, justice, freedom, and mutual helpfulness among men. And the plain truth of the matter, as most intelligent Christians are now willing to admit, is that a large part of what is called Christianity to-day is but such a poor mixture of original Christianity and selfishness, that it is entirely ineffective under modern conditions.

When it is realised that the Baptists represent one of the very few religious bodies with really *very considerable international ties* which have not compromised the principles of Christianity for the sake of political advantage or of obtaining an enormous number of adherents, we cannot but feel that it is not merely a question of opportunity, but actually of a tremendous world-responsibility that faces us to-day. To-morrow Japan will in all probability find itself strong enough to demand of the white nations a fair consideration of what it counts as its national rights. By the following day China may be strong enough and

active enough to stand with Japan and any other darker races she may be able to enlist, against the continuance of white domination.

Fortunately, these issues, while demanding study and the taking of all possible anticipatory measures, may be left for the future to settle finally. What cannot be left for to-morrow however, but must be solved to-day, is the question of Europe. As Europe is the birthplace of modern civilization, so it is here that it seems to be, if not on the decline from great age, at any rate suffering from a terrible and dangerous malady, the effects of which are seriously felt to the ends of the earth. Europe is the chief source of the poison in the blood of the entire modern world. It is not merely that it contains gun-factories and aeronautical laboratories in proportion to the high degree of its industrial development: but the multiplying of goods, of capital, has given occasion to the rise of jealousy among the various individual nations. And increased communication and intercourse have not only caused a heightening of the friction between various peoples, but have invited the belligerantly-inclined to unprecedented military activity, by increasing the possibilities for the movement of armies. And science has added still further fascination to warfare, until Europe especially threatens to plunge itself to destruction in a last orgy of internecine strife, unless the fundamental conditions of jealousy and suspicion can be somehow changed. And since these are passions of mutuality, each individual nation seems to be helpless in the face of such a situation.

There has never been a time in history when so many people lived so comfortably, enjoying the blessings of well-built and well-furnished homes, plentiful supplies of food, many of which would have delighted royalty a century or so ago, sanitary protection and medical aid such as science never even dreamed of a few generations back, rapid and cheap transportation and locomotion; means of audible and other communication over any sort of distance, from that of an adjoining room up to half the earth's circumference; and a system of gathering and imparting information that is infinite, because it is increasing not merely every day, but every hour, every minute. And yet, over against this there never was a time before when one nation or two or three nations together could manufacture enough materials and equipment in a few years' time to wipe an entire race from the face of the globe, much less when any man dared suggest the idea of putting such a possibility into practice. And yet, there never were so many Bible classes, mission study circles, bands of voluntary workers and institutions for the training of professional workers as are to be found to-day among the Protestant religious

bodies in the several Anglo-Saxon nations. The combination of responsibility and opportunity is without even the suggestion of a parallel since the dawn of human history.

Not merely from the highest philanthropic and evangelistic motives, but in sheer self-defence, Americans and Britishers breakfast or dine on products brought from the ends of the earth, work or study in well-lighted and well-equipped buildings, take the country air on any favourable day in speedy motors, or leave the din of the city at the end of the working day by quick trains that set them down before quiet suburban homes; and not only these, but the comparatively poor as well, all but a minority of whom actually live under conditions in many respects better than those enjoyed by the nobility of two centuries ago: all must be made to realise that the foundations of this civilization have been so shaken that nothing short of a mass effort involving not simply a sharing of surpluses, but actually lives of sacrifice on the part of the present generation, can save the structure in its integrity for the next generation. But they must be made to realise not only that their own highly organised system for the supplying of wholesome foods is less safe for every year while the spectre of famine stalks across Russian plains or hovers constantly like a threatening cloud on the horizon; that western homes are less safe for every season that passes and sees vast numbers of families in Poland and other countries living in misery in dug-outs and other places scarcely more comfortable; and that civilization itself is menaced by the bitter or uneasy thoughts that flood the brains of uncounted multitudes of politically and economically helpless in all lands, who, stripped to the skin and bleeding in many cases from the blows of war, groan under the burdens of poverty and of cruelly selfish capitalistic systems. Our own people must be made to understand further that the necessary financial means are in their hands. They must be brought to appreciate the fact that the fields of philanthropic, humanitarian, and Christian service open to-day offer for their sons and daughters not merely sources of unique and deep satisfaction, but even glory of a kind that business success under conditions of merciless competition, notoriety in a blasé society, or even mere learning and travel in this age when the "distance that lends enchantment to the view" has been annihilated through the power of steam, electricity, and explosive gas, and the whole world has become in a measure commonplace—none of these, or all, can give.

This, however, will be little, unless they hear the Christ of the New Testament and the God of the prophets calling above the storm of passionate strivings and from out of the midst of the chorus of wailing that rolls up to us from white and black, yellow

generation or two some of the latter may be expected to become dangerous for the white nations.

III.

For no country in Europe will a large number of foreign evangelists or, comparatively, of foreign teachers even, be needed. But of teachers a certain number will be needed, and also of leaders of demonstration groups of various kinds.

But apart from purely religious work, modern Christianity has worked out a vast system of humanitarian and philanthropic service in the line of applied Christianity. And now the way is opening up for sharing our highly developed medical science with its abundant facilities for reaching the masses, with the impoverished and suffering peoples of Europe. And in some countries even other forms of social service might find favourable fields for development: as, for instance, organising child-welfare centres, conducting agricultural demonstration stations, organising native efforts for the struggle against alcoholism and the combatting of adult illiteracy. All such would, in fact, be especially valuable in proportion as they drew the attention and enlisted the efforts of devout Christians in the respective countries, in the extension of such work through native organisations.

Three years ago a Serbian bishop, Nicolai, visited America and advocated the organisation of some sort of effort to give a number of demonstration schools for Serbia. His plea was that the peasantry, which has not lost its original homely virtues, should be educated in the proper atmosphere and along proper lines to save it from the blighting influence of the currents of cheap materialistic philosophy which, beginning with the universities, had ruined Europe.

The great mission campaigns in America have called forth a host of idealistically-inclined young people. Among the churches of the Southern Baptist Convention, at least there has begun what is practically a mass movement in the direction of interesting and training them in various kinds of Christian service. Only a small percentage of them can be used by the mission boards, but many of the others might find places in other lines of service, such as I have suggested, if only the latter could be financed. That leads me to say that, along with the enlistment of as many as possible of the older generation in giving liberally for the support of such undertakings, another step in the organising of our people for a world campaign must be the interesting of a great number of intelligent young people in the idea of consecrating their business ability, their earning power to the service of Christ. And the wider the range of Christian service we

undertake, the wider will become the circle that it is possible to enlist both in the consecrating of self for personal service and in the contributing of means. And, it need not be added, the stronger the appeal of Christianity will become in those lands where we work.

On the other hand, if many of the European peoples are in a more or less plastic condition socially and otherwise at the present moment, there is an exigency in the situation also with respect to America. The latter apparently stands on the threshold of an era of even far greater industrial and economic development than that which she has already attained. The people of her great middle class are beginning to step out of the circle of quiet provincial, small bourgeois life, with its atmosphere of comfortable prosperity and homely content, into the wider circle of highly organised commercialism, with its international connections and interests. And no one can claim that the latter is inducive to humble Christian devotion or to the living of a life of personal service to God and humanity. I cannot help feeling that this moment of comfortable prosperity, while the old traditions of Americanism and Anglo-Saxon Christianity are still more or less treasured by the greater part of the people, is THE moment of opportunity, the crucial moment in the life of the Church in America. Given a great and worthy task, American Christianity will grow mightily in strength, and may develop a power of resistance sufficient to break the strangle-hold of opportunistic materialism upon modern civilisation.

However, as large as we may make our programme of service in European and other countries, we cannot possibly make use of all these young people even who are already offering themselves for service, and even this wide circle in turn must widen further still, as with the extension of our work greater and greater numbers are interested. But there is plenty to do at home among various classes, and in America especially among negroes and immigrants. One can invest his talents in work among Europeans without ever setting foot on European soil. We now have a new and strict immigration law, but it will take us years to Americanise those foreigners we already have. We have settlement houses already, but what we need is more settlement houses whose programme and whose atmosphere are distinctly Christian. We need more night schools conducted by Americans whose Americanism is founded on the rock of Evangelical Christianity, to enlighten and to tame the turbulent men who do not yet understand the new world, and to lift them out of the grips of industrial slave drivers. And for their children we need day-nurseries and kindergartens where the light of Christianity shall glow like morning sunshine during their formative years. And

keeping in mind still further that the rich or well-to-do exploiter of the poor is himself actually as much an enemy to civilisation as the ignorant rebel against what appears to him to be a ruthless system, I would suggest as a formula to express our aim in undertaking a world programme: "To MAKE THE DANGEROUS NATIONS CHRISTIAN—INCLUDING THE DANGEROUS SECTIONS OF OUR OWN."

HOYT E. PORTER (*Moscow*).

Reviews.

THE PSYCHOLOGY OF RELIGION.

PRINCIPAL SELBIE'S book under this title (Clarendon Press, 12/6) is an excellent survey of the subject for the use of students. It is sane and judicial in its judgments, thoroughly competent in its grasp of the data, and abreast of the most recent developments in a realm already crowded with books of one sort or another. A noticeable feature of its method is the incorporation of the higher Christian experience with the lower, primitive material. The attitude towards the "New Psychology" is sympathetic but critical. Whilst it cannot be said that any new ground is broken, the book will be very useful as an introduction to the subject, and will rank as the best work Principal Selbie has given us.

The method of the book is to study the religious consciousness in general as a definite reaction to the universe, to review the external expression of this consciousness in cult and worship, and the inner product of belief in God, and to show that religion is always both social and individual. The development of religion in childhood and conversion receives careful attention. The particular forms of the religious consciousness which are specially studied are prayer, sin, and repentance, mysticism and the hope of immortality. The final chapter is a well-balanced criticism of the theories of Freud and Jung.

Dr. Selbie justly claims that recent study, both of anthropology and psychology, and of religions in their relation to one another, brings out more clearly the fact that religion is something natural to man, an inevitable expression of his nature in reaction to the universe, in recognition of what is usually called the "supernatural." He lays stress on the fact that "The real essence of a religion is in its living power of development," and here includes the intellectual as well as the emotional. He shows how important it is to ask for the "why?" of the different forms of cult, and notes the influence in symbolism that comes from attaching a supersensible experience to events and things. "The psychological effect of it is to deepen the sense of reality in worship." Forms may be retained and still be of value, though they have lost their original meaning, whilst there is a spirit in man that continually struggles against the bondage of custom. The important contribution of Christianity to the modern sense of personality is fully recognized, especially on its social side;

" wherever religion is vital and active there will be something corresponding to a church." Dr. Selbie's definition of conversion is that it is " the process by which the self, hitherto divided and unhappy, becomes unified and satisfied under the impulse of religious ideas and motives." In regard to the life beyond death, we think he is wrong in saying that the Old Testament psychology clearly distinguishes flesh and spirit. As a matter of fact, the " shades " in Sheol are never called " spirits " or " souls " in the Old Testament, and the Hebrew idea of personality is based on the body, psychically conceived, rather than on the soul. Man is an animated body, not, as with the Greeks, a soul temporarily inhabiting a body.

The subject is one in which it may be claimed that Baptists have a peculiar interest, for the retention of the New Testament theory and practice of believers' baptism emphasises religious experience to a unique degree. Baptists have a really modern message if they understand their inheritance. Baptism, in the New Testament sense, does justice to both the inner experience and the external expression of it (which is always, in some form, necessary). There is all the more need, therefore, that Baptist teachers should study the psychology of religion, as this book will enable them to do.

H. WHEELER ROBINSON.

CONVERSION.

WHEN modern psychology first began to turn its attention to religious experience, it found in conversion a fascinating theme. The facts were presented in bewildering variety, and one of the first requirements was a careful sifting of the material obtained through the study of autobiographical records and the use of the questionnaire. But writers like James, Coe, and Pratt, while admitting that conversion is not a distinctly Christian phenomenon, relied in the main on investigations within the circle of Protestant Evangelicalism. Now, however, in Dr. Underwood's book, *Conversion, Christian and Non-Christian* (George Allen & Unwin, 10/6 net), we have an attempt to cover the broader field, to " widen the bases of induction." This book, as the preface indicates, was presented, in a somewhat different form, for the degree of D.D. at London University, and we may offer to Dr. Underwood a double congratulation . . . for his success in achieving that academic distinction, and for his publication of a thesis in such a form as will commend it to all classes of readers. He claims that it is much more than an academic treatise: the claim is justified, for among its many qualities we give an important place to its lucid style and its compelling

interest. Ministers will find it continually suggestive and deeply informative, for the author never allows practical considerations to be obscured by the scientific and speculative interests of the subject.

Part I. is a historical survey of conversion in the Old Testament, New Testament, and in the main non-Christian religions. Dr. Underwood here works under the great advantage of first-hand knowledge of the religious systems of India. This section of the book makes most interesting reading, and we believe that it will for long rank as a first-rate store-house of apt illustration. In some parts the terminology is, to most of us, unfamiliar, but help is given in the index which is also a glossary. There is extensive quotation from documentary sources . . . the poet-saint Manikka Vachakar, e.g., is quoted to the extent of three pages, while the account of Gotama Buddha reads like a romance. The same principle is followed in Part II., which deals with the psychological aspects of conversion. For every Western example the author has some reference to an Eastern type, and this gives to the book a freshness that is continued to the end. For vivid description of conversion-experience we may refer, for example, to the account of Debendranath Tagore (p. 128) and Raymond Lull (p. 137).

Dr. Underwood finds three main types of conversion, though he realizes the perils of classification. The changes in Buddha and in Paul are treated as mainly intellectual. Paul's conversion turns "on the acceptance of the proposition that the crucified Jesus of Nazareth was the Messiah." Augustine is regarded as a type of moral change. Instances are given of the change as "the birth of a new and dominating affection . . . many of the mediaeval mystics appear to have fallen in love with Christ at their conversion." But the types shade off into each other, Augustine, for example having a clear intellectual development, while Paul might be regarded as one who fell in love with Christ. Conversion is shown, by numerous examples, to have a special connection with adolescence. Dr. Underwood argues that a variety of motives may drive and lead men to conversion, and not merely the sense of sin which Starbuck regarded as the central fact of the pre-conversion state. "In many of the conversions to Christianity in the mission-fields to-day the sense of sin is by no means a marked feature of the pre-conversion state." There may be instinctive motives—like fear and remorse—and end-motives—the desire to get right with God, or for men to adjust themselves to the scheme of religious realities in which they believe. Dr. Underwood has a discriminating treatment of modern revivalism, and a keen insight into the psychological methods of men like Torrey and Alexander. He defines conversion as a

reaction taking the form of a psychological surrender to an ideal, and issuing in moral development . . . a definition which is clearly formed to cover non-Christian as well as Christian examples. The supremacy of Christian experience is explained by the fact that the Christian convert discovers in Christ an ideal that is at once personal, redemptive, perfectly moralised, and which, therefore, guarantees the moral development that follows on surrender to Him. " Thus in our search for the highest form of conversion we are led to Christianity."

The keenest attention will be focussed upon chapters 14 and 18, where Dr. Underwood deals with the Psychological Mechanism of Conversion, and Conversion in its Comparative Aspects. There is a distinction made which is important . . . that between the *psychological mechanism* and the *psychology* of conversion. Here we find a most important contribution to the subject, though it is clear that the author attempts the psychological analysis with some reserve . . . it is like " carrying out a vivisection on the body of a friend." The conversions of types like Augustine and Paul are examined and explained, as far as they admit of explanation, in terms of the New Psychology. Paul's tension, for instance, was the struggle between the Pharisee complex and the Christian complex, but " an explosive change took place in which the Christian complex rose from its burial in the unconscious and became the dominant factor in the conscious life of Paul." Augustine's soul was divided and unhappy because of the struggle between two major complexes, the religious and the sex. The difference between the two cases lies in the fact that in Paul's case the offending complex was repressed into the unconscious, whereas in Augustine's, both complexes were present to consciousness. This, however, is but to describe the psychological mechanism of conversion, and not completely to explain it. Dr. Underwood emphasises the voluntary factor, the surrender to God, and the operations of divine grace which are psychologically and ethically conditioned. " Men and women," he says, " are not converted by a rearrangement of their complexes."

From this it is clear that he accepts the findings of the newer investigators without accepting all their implications. We may safely say, for instance, that the psycho-analysts have no room for real freedom. Dr. Ernest Jones advocates the theory of psychic determinism: Freud claims that the belief in psychic freedom and choice must give way before the claims of a determinism which governs even mental life. Dr. Underwood, however, states: " Unification is brought about by a voluntary choice, which lifts one complex into a dominant position in the mind." And again: " The attempt to correlate the psychological mechanism of conversion with the surrender factor in it is

not inconsistent with a belief in human freedom . . . room is left for the view of the will as " character in action," which view is by no means committed to the notion that determinism reigns absolutely in the psychical as in the physical realm." It is realised that the solution of the problem cannot be attempted on the purely psychological level, but we cannot resist the feeling that occasionally Dr. Underwood does not sufficiently safeguard the Christian conception of will. There is an example of this in his answer to the question, " Why does voluntary action defeat itself? " He apparently accepts the Law of Reversed Effort, and says, " Voluntary effort, instead of freeing the mind from its evil habits, binds them more closely by repeated indulgence." It may be doubted, however, whether, in many of the cases cited by Coué and Baudouin, it is really a voluntary effort which is defeated: the conflict appears rather to be that between two different suggestions, and not between will and imagination. There is really not a complete act of will at all. Dr. Wm. Brown draws attention to this point in his *Suggestion and Mental Analysis*. Baudouin's conception of will, which seems to embrace nothing more than the putting forth of effort, or the inhibition of desire, is totally inadequate from the Christian viewpoint, for which will can mean nothing less than the whole personality in decision. Dr. Underwood accepts McDougall's version of will as " character in action "; would he urge that will in this sense, i.e., character in action, is subordinate to imagination? We prefer the phrase, " personality in action " where personality is regarded as open to the incoming of divine powers. And, along this line, we believe that Dr. Underwood's definition would convey more clearly his sense of values if he were to render it " a reaction taking the form of a *personal* surrender to the ideal . . . " On his own view the psychological investigation of conversion does not exhaust the meaning of it, and when we are dealing with the experience of conversion we may as well express it in terms of our highest category, personality. Doubtless the author's psychological explanations, as he anticipates, will be resented in some quarters. But there is no ground for resentment when it is realised that when psychology has said its last word, the ultimate meaning and issues of conversion remain to be settled on higher grounds.

We predict for this book a large and healthy influence in religious and psychological circles. No minister can afford to be without it, and it will rank as a bold and fresh treatment of a great theme.

F. TOWNLEY LORD.